

# Proverbs in German Textbooks and their Equivalents in Indonesian

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**Abstract.** Lingual elements in the form of proverbs are often found in German textbooks. Proverbs can be a medium to understand the cultural background of the German language because it reflects the culture, values, and mindset of the speaking community. However, proverbs have not been widely studied in terms of their meaning and equivalent in Indonesian. This research aims to examine the form of German proverbs in German textbooks and find the equivalent of Indonesian proverbs based on their meaning, figurative elements, and cultural backgrounds. This research is qualitative research with a literature study. The data source of this research is the German language textbooks used in universities in Indonesia. The data collected are German proverbs in phrases or sentences and analyzed morphologically and semantically to find their equivalent in Indonesian. The research instrument is the human instrument. Data collection is done by reading and note-taking techniques. The data's validity is obtained by reading the data repeatedly and discussed in the Focus Group Discussion. The research findings showed that very few German proverbs have the same meaning and figurative elements as Indonesian. However, there are German proverbs that have the same meaning as Indonesian proverbs but have different figurative elements. In addition, there are German proverbs that do not have Indonesian equivalents. This finding confirms that people who speak German and Indonesian have different values and mindsets, although they also have the same perspective on certain realities.

**Keywords:** Proverbs, German Textbook, The Meaning Of Proverbs, Figurative Elements

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## INTRODUCTION

Proverbs are found in every culture and language, passed down from generation to generation, and enter flesh and blood of speakers of a language. In general, proverbs contain messages of virtue and good behavior (Albrecht & Frey, 2017); they have norms and ethics (Widawati et al., 2018; Yanti & Zabadi, 2015) as well as cultural values (Ibrahim & Usman, 2021). Thus, the proverb is a form of language that reflects the speaking community's culture, norms, and ways of thinking.

Proverbs have long been used to learn foreign languages, including German. According to Can Daşkın & Hatipoğlu (2019), proverbs can be used to support the acquisition of communicative competence. In addition, the proverb can function as a "linguistic bridge" for cross-cultural communication, reflecting the cultural symbols of two different languages (Retnantiti, 2016). Proverbs contain potential content for language learning because they can broaden students' linguistic and cultural insights and encourage language acquisition and intercultural competencies (Marek, 2010; Brosh, 2013).

German proverbs are part of the linguistic material integrated into the learning process and are included in German textbooks. The textbook is a unity of teaching and learning materials aimed at a certain level and function as a tool to convey a subject's content, methods, and competencies (Grit, 2019). German textbooks have important roles in the learning process because they convey linguistic and cultural knowledge of the language being studied (Zhang, 2019).

A proverb is a group of words and short sentences with fixed constituent words; the sound of the expression is poetic with a rhyme sound at the end or in the middle. Its meaning can only be explained in a context. The relationship of words that make up proverbs is a word relationship that cannot be separated from one another (Bußmann, 2008). Structurally, proverbs can be in the form of phrases or sentences (Dabbagh, 2016).

Furthermore, Mac Coinnigh (2015) describes the structural aspect of proverbs, classified into five categories as shown in table 1.

**Table 1.** Structural Aspect of Proverbs

No.	Structural aspects	Subtype	
1.	Sentences and Phrases	Sentence Type	Simple
			Compound
		Sentence Funktion	Complex
			Compound-complex
2.	Syntax and Structure	Proverbial formulae	Affirmative
		Wellerism	Communicative
		Anti-proverbs	
3.	Structural Markers	Syntactic parallelism	Syndetic coordination
			Asyndetic coordination
4.	Emphatic word order	Clefting	

	Left dislocation
	Topicalisation
	Sub-clausal fronting
5. Parataxis	Relationship between juxtaposed phrases/clauses

Scholars have identified a range of devices that operate in ensemble to effect the concept of proverbial style, amongst which the most important are parallelism, ellipsis, alliteration, rhyme, metaphor, personification, paradox, and hyperbole (Mieder, 2004)

Proverbs often cannot be interpreted literally because they contain figurative language. *Figurative language* is used to express a meaning, either in an unusual way or not following what is said. This meaning can be classified as associative meaning (Sitaresmi & Fasya, 2011), an untrue or symbolic meaning. Figurative language is widely used in three forms: idioms, a figure of speech, and proverbs (Pradopo via Muklis et al., 2018).

Related to foreign language learning, German proverbs can be used as teaching materials to gain intercultural understanding, especially if the equivalent of the proverbs owned by students is also presented (Hanzén, 2007). Equivalence is a very close meaning (Kridalaksana, 2008). What is meant by equivalents in proverbs are proverbs from a language that has the same meaning or are very close to proverbs from other languages. Proverbs from one language may not have equivalents in other languages because speakers of one language have different cultural experiences from speakers of other languages. However, there is still the possibility that proverbs of a particular language have equivalence in other languages (Lubis, 2018).

There are three types of equivalence in supra semantic markers, which refer to the relationship between form and its semantics (Ďurčo, 2010):

1. Mono-equivalence, a proverb, has the same equivalent form.
2. Poly-equivalence: A proverb has more than one equivalent of a proverb in another language.
3. Semi-equivalence, namely variations of proverbs with varying equivalents (including synonyms of proverbs) but do not cover all of them, only partially intersect.

In recent years, research on German proverbs has been carried out, both from the perspective of Linguistics and its relevance to learning German as a foreign language. In his study comparing German, French and Finnish proverbs, Helomaa (2014) found that German and Finnish proverbs have high equivalence because they are culturally close. Retnantiti, (2016) examined the metaphor of the equivalent meaning of German proverbs with Indonesian proverbs and their cultural representations. One of the findings is that Indonesian proverbs show more polychronic culture than German proverbs. Kumaini (2014), in his research, found that German and Indonesian proverbs containing the word Dog have a certain moral message. However, metaphorically the word Dog has more negative

meanings. In line with that, [Borgin \(2019\)](#) found that the word cat 'Katze' in German proverbs has a negative meaning. [Lapasau \(2019\)](#) examines the content of moral values in Indonesian and German proverbs, especially those related to the concept of time.

The existence of proverbs in German textbooks has also been investigated. According to [Jazbec & Enčeva \(2012\)](#), proverbs in German textbooks quantitatively rarely appear and didactically not have been processed correctly. [Miletić \(2018b\)](#) examines proverbs found in German textbooks in Croatia. One of the findings is that German proverbs need to be taught by providing equivalents or translations. In a subsequent study, [Miletić \(2018a\)](#) found that complex German proverbs in textbooks were modified for learning purposes.

Based on the previous studies, it can be seen that the German proverbs contained in German textbooks used in Indonesia have not been studied. An essential aspect of studying is the equivalent of German proverbs with Indonesian proverbs and their meanings, figurative elements, and cultural backgrounds. In order to fill that gap, this research was conducted. This study aims: (1) to find German proverbs in German textbooks used in universities in Indonesia; (2) to describe (a) cultural backgrounds of German proverbs that have the same meaning and figurative elements as Indonesian proverbs, (b) German proverbs that have the same meaning with Indonesian proverbs but have different figurative elements, and (c) German proverbs that do not have Indonesian equivalents.

This research is the first step to map the existence of German proverbs in German textbooks used in universities in Indonesia and their equivalents that can be used optimally in learning German. These portrayed proverbs can also be used for students of German as a Foreign Language as an Introduction in Phraseology. Besides, enrich students' German vocabulary. Furthermore, the research's findings can also be applied to everyday life. Understanding proverbs increases the level of understanding in intercultural communication.

## RESEARCH METHOD

This research is qualitative because the findings are not obtained using statistical procedures or other calculation forms. However, the data obtained can be calculated and presented using numbers ([Corbin & Strauss, 2015](#)). Otherwise, this research is a literature study using library sources in reference books (See [Tahmidaten & Krismanto, 2020](#)). This study aims to find German proverbs in German textbooks and their equivalents in Indonesian meaning and figurative elements.

The data sources for this research are textbooks used in Indonesian universities. The textbooks selected were German textbooks published between 2005 and 2019. The textbooks were *Themen Neu* ([Aufderstrasse et al., 2005](#)), *Tangram* ([Dallapiazza et al., 2005](#)), *Studio D* ([Funk et al., 2008](#)), *Netzwerk* ([Dengler et al., 2013](#)), *So geht B1* ([Fischer-Mitviris & Janke-Papanikolaou, 2013](#)), and *Aspekte Neu B1 plus* ([Koithan et al., 2019](#)).

Data in German proverbs have been collected using reading and note-taking techniques. To determine whether an expression is a proverb, using a set of categories called proverbial markers ([Mieder, 2004](#); [Mac Coinnigh, 2014](#)). The collected German proverbs are then translated into Indonesian to discover their

meanings and identify their figurative elements. This procedure is carried out by browsing the German language at <https://www.redensarten-index.de/> and <http://sprichwort-plattform.org/>. As a comparison to find the equivalent of Indonesian proverbs, we used *Kamus Peribahasa: Memahami Arti dan Kiasan Peribahasa, Pepatah, dan Ungkapan* (Badudu, 2008), *2700 Peribahasa Indonesia* (Dianawati, 2008), and the online version of *Kamus Besar Bahasa Indonesia*.

The next step involves categorizing German proverbs, their Indonesian equivalents, and identifying cultural backgrounds. The German and Indonesian proverbs data have been read several times to obtain valid data. Interpretation of data through focus group discussion among researchers. The results of data analysis are presented qualitatively with the support of quantitative data.

## RESULT AND DISCUSSION

### German Proverbs in German Textbooks in Indonesia

There are 50 proverbs found in German textbooks used in universities in Indonesia. The distribution of the emergence of these proverbs can be seen in [table 2](#).

**Table 2.** The Appearance of Proverbs in German Textbooks

Textbooks	Frequency	Percentage
So gehts B1	5	10
Themen neu 2	4	8
Themen neu 3	1	2
Netzwerk B1	5	10
Netzwerk A2	6	12
Aspekte Neu B1 plus	21	42
Studio D B1	8	16
Amount	50	100

Quantitatively, the number of proverbs in German textbooks is not much. These German proverbs are found in German textbooks entered at the advanced beginner level or levels A2 and B1 and are not found in textbooks for beginners (level A1). This emergence can not be separated from the proverb factor, which is dense and contains figurative elements, so to interpret it requires good linguistic knowledge. This is evidenced from the data that most German proverbs are found in the *Aspekte neu B 1 plus*. This book is at the highest level compared to other textbooks.

Based on the year published and the number of proverbs, it can be concluded that German proverbs are mostly found in textbooks published in the last ten years. *Aspekte neu B1 plus* published in 2019 has 21 German proverbs. Meanwhile, *Themen neu 2 and 3*, which contain the least proverbs, were published in 2005. Thus, it can be concluded that the more recent German textbooks are published, the more proverbs they contain. Textbook authors increasingly realize that German proverbs can help German learners acquire the ability to communicate in German well. This fact is consistent with the opinion of [Miletić \(2018b\)](#) and

Moeller & Nugent, (2014) so that foreign language learners can be prepared for appropriate communicative situations.

The German proverbs found can be categorized into eight themes, as presented in Table 3. Virtue is the most common theme. A large number of German proverbs with the theme of virtue is in line with the opinion of Farahnaz & Azad (2013), Albrecht & Frey, (2017), and Mirahayuni & C. Garnida (2017) that proverbs have messages of virtue and good behaviour.

**Table 3.** Distribution of German Proverbs in Textbooks by Theme

Theme	Frequency	Percentage
Work	5	10
Behaviour	8	16
Virtue	16	32
Eat	3	4
Love	1	2
Healthy	14	30
Custom	2	4
Myth	1	2
Amount	50	100

Another finding from this study is that almost all textbooks contain German proverbs that refer to health. The German proverb contains the words *Medizin* 'medicine', *Arzt* 'doctor', and *gesund* 'healthy'. The dominance of German proverbs with the theme of health cannot be separated from the situation of the German people and state who view health as very important. It is no surprise that the German state health social security system is very good so that the average life expectancy of German people reaches 80 years (Radtke, 2021)

Based on the equivalents and figurative elements, German and Indonesian proverbs can be classified into three categories, namely: (a) German proverbs which have the same meaning and figurative elements with Indonesian proverbs as many as two proverbs, (b) German proverbs which have the same meaning, but have different figurative elements with 24 Indonesian proverbs and (c) 24 German proverbs have no equivalent in Indonesian. This third group can be divided into proverbs with figurative elements of *lachen* 'laughing' and those other than *lachen*.

#### **German Proverbs that have Similar Meanings and Figurative Elements with Indonesian Proverbs**

Only two German proverbs have the same meaning and figurative elements as Indonesian proverbs. Thus, there are very few mono-equivalent equivalents (Đurčo, 2010) of German proverbs in Indonesian. Germans' culture, values, outlook on life, way of thinking, norms, and rules are very different from those of Indonesians. For this reason, it is very reasonable to find only two proverbs that have the same meaning and figurative elements from the 50 existing proverbs. Even though both have the same meaning and figurative elements, it is still visible that Germans' mindset and cultural background are different from those of Indonesians.

(PBJ 1) *Zeit ist Geld* 'time is money'.

(PBI 1) *Waktu adalah uang*

German proverb 1 (from now on, abbreviated as PBJ 1) means that people must make the best use of their time. The same meaning is also found in the Indonesian proverb 1 (from now on, abbreviated as PBI 1). Both proverbs have the same figurative element, namely money or *Geld*. Money in both German and Indonesian proverbs has the meaning of a valuable opportunity. Thus time has a very valuable value like money.

(PBJ 2) *Stille Wassser sind tief*. 'Steady water is deep'.

(PBI 2) *Air tenang menghanyutkan* 'Calm water washes away.'

PBJ 2 and PBI 2 mean that quiet people usually have much knowledge. Both the German proverb and the Indonesian proverb contain the figurative element of water and have the same meaning, namely knowledge.

The two proverbs have the same thought domain (Kurniawan, 2018). However, PBI2 and PBJ2 have different cultural backgrounds. This difference is influenced by the life experience of the Germans, namely using the river as a vehicle to ride a boat or ship. If the water is calm, the river is deep and can be followed by a boat, unlike the Indonesian people, who mostly use the river for bathing and washing. Indonesians mark that if the river water is calm, it can wash away the washed items in the river. This description is in line with the opinion (Dianawati, 2008) that a proverb is a form of expression from the most concise form of language user culture that comes from expressing one's life experience and lasts from generation to generation.

### **German and Indonesian Proverbs with Similar Meanings but different figurative elements**

The number of proverbs for this group is 24. These proverbs can be categorized into several themes: working effectively and diligently, disputes, communicative behaviour, distress and useless work, lazy people, culture, luck, and power. In this sub-chapter, several proverbs that represent each theme will be discussed.

#### a) Work effectively and diligently

(PBJ 3) *Zwei Fliegen mit einer Klappe schlagen* 'One hit gets two flies'

The form of PBJ 3 is a group of words or phrases. The figurative element is *Fliegen* and *schlagen* 'flies and hits'. The meaning of this proverb is that two jobs can be done in one go. This proverb comes from the fairy tale *das tapfere Schneiderlein* 'The brave little tailor' written by the Grimm brothers (Grimm, 2020). The time setting in this fairy tale is summer. Summer is a season that is highly anticipated because this season is the season of fruit and harvest. The fruit harvest season in Germany is synonymous with the arrival of flies and bees. To repel flies and bees is done by hitting (*schlagen*). This proverb is a figurative language for Germans to express diligent people, work hard, and work effectively.

In Indonesian, these proverbs have the same meaning as several Indonesian proverbs, but the figurative elements are different. One of them is the following proverb.

(PBI 3) *Sekali merengkuh dayung, dua tiga pulau terlampaui* 'Once they embraced the oars, two or three islands were crossed'

This proverb means doing a job once, getting several results/benefits at once. The figurative elements are paddles and islands. This figurative element is closely related to Indonesia's geographical location, an archipelagic country. From the proverb, it can be seen that the Indonesian people live in waters and islands. Most islanders use boats as a mode of transportation to connect one island to another. This Indonesian proverb is a metaphor for diligent and hardworking people who can work effectively. The two Indonesian and German proverbs prove that proverbs are made based on the observations of the speaking community towards the natural surroundings, including animal behaviour (Samir, 2021)

#### b) Dispute

Proverbs that have the theme of dispute describe the reality of social life that disputes between humans always occur. Therefore, both the German and Indonesian speech communities capture this phenomenon and express it in the form of proverbs.

(PBJ 5) *Wenn zwei sich streiten, freut sich der Dritte*. 'when two people clash, the third person is the lucky one'

This proverb means that a fight between two parties often brings a favourable situation to a third party. PBJ 5 is based on a fable between a lion and a bear who clash over their prey. They fought physically, but they did not get the hunting animals. Fox, as a third party, gets the prey. This proverb contains moral teaching that a dispute cannot solve a problem; in fact it benefits other people / third parties.

Indonesian proverbs that have such meanings can be seen in the following proverbs.

(PBI 5) *Bertelingkah bagai antan di lesung, ayam juga yang kenyang* 'Clash like a pestle in a mortar; the chicken is also well-fed.'

The Indonesian proverb contains the figurative element of *antan* 'pestle', *di lesung* 'in a mortar', *bertelingkah* 'friction', *ayam* 'chicken' and *kenyang* 'full/well-fed'. The proverb's meaning is more or less the same as PBJ 5; that is, two brothers are in friction, the other is lucky. On the other hand, this proverb gives a benevolent message that a dispute needs to be handled properly so that no third party takes advantage (Shukor & Tengku Mohd, 2016).

PBI 5 illustrates that the background of the Indonesian people is an agrarian society with rice as the main food. To get rice from paddy was, pounding paddy in a mortar with pestle. When pounding paddy, many grains spill from the mortar. This situation is likened to a chaotic situation. However, some parties become a benefit from this situation, namely the chicken. The chicken eats the

grains of rice that come out of the mortar. These German and Indonesian proverbs have the same meaning to express about people in conflict who do not get a profit. Instead, other people become a benefit.

c) Communication behaviour

Good behavior when communicating with others in German proverbs and their equivalents in Indonesian proverbs can be seen in the following two proverbs.

(PBJ 6) *Der gute Ton macht die Musik.* 'Good notes make beautiful music.'

This proverb means: Something depends not only on what is said but also on how someone says it. The figurative elements of this proverb are *Ton* 'tone' and *Musik* 'music'.

The German proverb illustrates that conveying something is also influenced by how someone conveys it, not only determined by the content of the information. It is like music played by musicians. The beauty of the music will depend on the notes played. In the context of communicating, not only words or sentences are important communication tools, but also tone or intonation.

(PBI 6) *Kalau dipanggil dia menyahut, kalau dilihat dia bersua* 'When called, he answered, when he saw him he met'.

PBJ 6 can be matched with PBI 6. The figurative element of this proverb is that it is *dipanggil* 'called' *menyahut* 'to answer', *bersua* 'meet'. The Indonesian proverb has a meaning: conveying something in the right way. The figurative element in the proverb is related to the function of the body's organs, namely to speak and see. From these two German and Indonesian proverbs, it can be concluded that polite speech and appropriate gestures are needed in communication.

d) Work in vain

The next theme is proverbs, with the theme of work in vain. The following German proverb illustrates that.

(PBJ 7) *Viele Köche verderben den Brei.* 'Too many cooks spoil the porridge'

This proverb means that if too many experts take care of one thing simultaneously, they often cannot get optimal results. The figurative elements of this proverb are *Köche* 'Chefs' and *Brei* 'porridge'. Experts in their fields are referred to as chefs or *Koch* (plural *Köche*). Chef is a prestigious job because to achieve the title of chef requires continuous education and training to become an expert. However, if many chefs handle a dish, it can produce less tasty dishes. This means a failure for a Chef. The word *Brei* 'porridge' expresses a failure. The background of this proverb is the culinary culture of the German people. A chef from a restaurant in Germany is an attraction for culinary connoisseurs because it becomes one of the considerations to eat at which restaurant.

The phenomenon of the failure of a job because many experts handle it is also found in Indonesian proverbs, as shown in the following proverb.

(PBI 7) *Biduk satu dua nahkoda* 'one ship, two captains.'

This proverb means that if one job is handled by two experts/leaders, the job will not be completed properly. The figurative elements in this proverb are *biduk* 'dipper/ship' and *nahkoda* 'captain'. The captain is likened to a leader who is an expert in handling a job. His role is to direct the ship to the destination port in this case. However, if two captains are in one ship, then the voyage's purpose may not be achieved. This background cannot be separated from the background of the Indonesian state, which is an archipelagic country, so the role of the captain in the world of shipping is very important.

e) Lazy people

The lazy people's behaviour or attitude is also reflected in German and Indonesian proverbs.

(PBJ 8) *Ein voller Bauch studiert nicht gern* 'Full stomach makes you lazy to study.'

This proverb means 'One should not eat too much if he has to do strenuous intellectual work.' The proverb contains *Bauch* 'belly' as figurative elements and *studieren* 'learning'. This proverb comes from the Latin *Plenus venter non studet libenter* which was later transferred into German to become *Ein voller Bauch studiert nicht gern* 'Full stomach makes you lazy to study'. The Latin *studere* means 'to do something' or 'to strive for something'. This word originally contained a broad meaning, and this proverb applies to society in general.

In Latin, the word *studere* has narrowed its meaning in German to *studieren* which means 'work with the brain'. This proverb became prolific and popular among students and applied to the public. Human intellectual workability after a big meal is very limited because people's eating settings will be sleepy. The linguistic kinship between Latin and Germanic languages (German belongs to the Germanic language family) in the large Indogermanic language family is the background of this proverb.

In Indonesia, lazy learning is not associated with the stomach. But with feet and hands. These laziness can be seen in the following Indonesian proverb.

(PBI 8) *Berat kaki berat tangan* 'Weight of feet weight of hand'

This proverb means someone lazy to work with the figurative elements of the feet, hands, and heavy. In Indonesian, someone is said to be lazy or diligent in working, which is expressed by the figurative elements of the feet and hands. Lazy people are expressed by heavy feet heavy hands. People diligently work fast, with light hands. The daily behaviour that people work with their feet and hands is an element that forms the background of this Indonesian proverb. The reference is not to other body parts, such as the stomach, in German proverbs.

f) Cultural Differences

One aspect of concern in German proverbs is the matter of culture or customs that vary from one region to another.

(PBJ 9) *Andere Länder, andere Sitten* 'Other countries other manners'.

This proverb illustrates that Countries differ in their cultures, architecture, nature, and other aspects, such as norms and values. This proverb is very productively used in daily communication. The elements that form the background of these proverbs include differences from countries in the world, such as geographical location, religion, language, mentality and prevailing community traditions or habits such as eating and drinking.

Several Indonesian proverbs have the same meaning as the German proverb.

(PBI 9) *Lain ladang lain belalang, lain lubuk lain ikannya* 'Different fields have different insects; different ponds have different fish'

The figurative elements of the proverb are *lubuk* 'pond', *ikan* 'fish', *ladang* 'fields', *belalang* grasshoppers. The background of this Indonesian proverb are an agrarian country and a maritime country. 2/3 of the total area of Indonesia is the ocean. In the oceans that surround the Indonesian archipelago live various types of fish. *Lubuk* in Indonesian means a deep part of a river or ocean.

These German and Indonesian proverbs have the same meaning to illustrate the differences in each country or region, influenced by geographical differences, natural conditions, language, culture, customs and traditions prevailing in society.

g) Luck

The theme of luck is also found in German proverbs in the German textbooks. One of them is the following proverb.

(PBJ 10) *Scherben bringen Glück* 'Shards bring happiness'

This proverb means broken porcelain for a person brings good luck in his life. This German proverb has figurative elements of *Scherben* 'shards' and *Glück* 'happiness', has its roots in the customs or traditions of medieval society. Couples getting married must go through the traditional *Polternacht* or *Polterabend* ceremony, which is a traditional ceremony carried out on the night before the wedding day (Bergmann, 1927). Along with the development of the German language, the word *Polternacht* became *Polterabend*. The bride and groom's family collect as many used items as glassware at this ceremony, such as old porcelain plates. This glassware is broken in front of the bride and groom's house. Then the bride and groom must together clean up the pieces of this glassware until it is clean. At that time, these porcelain shards were considered to bring good luck. This tradition is still running today in Germany. Thus the elements of culture and customs of society are the background of this proverb.

Indonesian proverbs which have the same meaning as the German proverbs are:

(PBI 10) *Seperti jatuh di atas kasur* 'like falling on the mattress'.

This proverb has the meaning of getting pleasure in life and has a figurative element, namely *Kasur* 'bed/mattress'. *Kasur* is a sleeping mat made of cloth and filled with kapok. When the speaking community expressed this proverb, not

everyone slept on mattresses. Most of them sleep on mats. This life reflects the standard of living of the people at that time. People who can sleep on a mattress are seen as capable, happy and lucky people in life. Thus, the proverb *seperti jatuh du atas Kasur* 'Like falling on a mattress' is expressed for people who are happy and lucky in life—the people's standard of living in the background of this proverb.

#### h) Power

This study also found German proverbs containing the theme of power.

(PBJ 11) *Geld regiert die Welt* 'Money rules the world.'

This proverb means 'A person who has much wealth, also has power/influence'. Thus, this proverb is a semantic personification since money as an object is attributed to the human quality of ruling. (Frąckowiak, 2015; Maciejczyk, 2017). The background of this proverb cannot be separated from the social system of German society, which tends to be capitalist. In a society with a capitalist system, capital becomes a determining factor for someone to have influence or power.

In Indonesian speech communities, power is not connoted with money but with animals, namely tigers. That can be seen in the following proverb.

(PBI 11) *Harimau ditakuti karena giginya* 'a tiger was feared because its teeth'

The meaning of this proverb is 'people are feared because they have power'. The figurative element of this proverb is the tiger. The tiger's body part is the teeth to conceptualize humans' power. For Indonesian, Tiger is a king symbol and shows rank and power. It also means that it is both ruthless and cruel by threatening others (Ying et al., 2017) This animal is feared by other animals that live in the forest because of its strength. The tiger metaphor is used to express people who have influence/power in society.

#### German Proverbs that do not have Indonesian Proverbs

In this study, it was found that several German proverbs have no equivalent in Indonesian. These proverbs can be classified into two groups, namely (1) proverbs that use figurative elements in the form of the verb *lachen* 'laugh' and (2) German proverbs that use figurative elements other than *lachen*.

There are 11 German proverbs containing *lachen* as figurative elements. These proverbs are related to the theme of health. Here are two German proverbs that have *lachen* as the figurative element.

(PBJ 12). *Lachen ist die beste Medizin*. 'Laughter is a panacea'.

(PBJ 13) *Ein Lachen wirkt wie zehn Tabletten*. 'Laughter is like medicine.

Both German proverbs contain the same figurative element, namely *lachen* 'laughter'. In PBJ 12, another figurative element is *Medizin* 'medicine'. This proverb means laughter is the most effective medicine to keep a person healthy. Meanwhile, PBJ 13 has *Tabletten* 'tablet/pill' as figurative element. This proverb means that laughter is like medicine. Medicine has a function to cure disease. Laughter is one way to stay healthy. That has been medically proven because a minute of laughter is as refreshing as 45 minutes of relaxation training.

In Indonesian proverbs, there are no health themes and figurative elements of laughter juxtaposed with elements such as medicine, health, and healthy blood, so the German proverb cannot be found equivalent in Indonesian proverbs.

In addition to German proverbs that contain figurative elements of *lachen*, 13 German proverbs with figurative elements other than *lachen* have no equivalents in Indonesian.

(PBJ 14) *Kommt Zeit, Kommt Rat*. 'Comes a time, comes advice.'

(PBJ 15) *Liebe geht durch den Magen*. 'Love springs from the belly.'

PBJ 14 has figurative elements of *Zeit* 'time' and *Rat* 'advice'. This proverb uses a parallelism style (Sehnaľová, 2013) because the verb *kommt* appears sequentially from a stylistic perspective. This German proverb means that over time, the solution will emerge; someone better wait. This is advice that one should be sure that a problem will always have a solution.

PBJ 15 has figurative elements of *Liebe* 'Love' and *Magen* 'belly'. This proverb means: one's love can be achieved through cooking. In other words, whoever has an aptitude for cooking, will not struggle to gain the affection of others (Jesenšek, 2014). This proverb illustrates that love and life can be intensified through togetherness in cooking and eating. This proverb shows that culinary and affection go hand in hand, and become an inseparable part of family life. Based on the explanation, it can be concluded that the background of the emergence of these four proverbs is related to the socio-cultural conditions of the German people, namely concern for health and culinary.

## CONCLUSION

This research has succeeded in uncovering German proverbs in German textbooks used in universities in Indonesia and finding the equivalent of Indonesian proverbs based on their meaning and figurative elements. In addition, the cultural background of the German and Indonesian proverbs can also be revealed.

Based on the research findings, several things can be concluded. *First*, the cultural backgrounds of German and Indonesian speakers are very different, even though both speakers of these languages have the same perspective in interpreting certain life phenomena. This similarity can be seen in the German and Indonesian proverbs, which have the same meaning and figurative elements.

*Second*, German and Indonesian proverbs, which have the same meaning but different figurative elements, show that the German and Indonesian speaking communities have the same views in interpreting the phenomena of life but express them in proverbs with different figurative elements. The differences in figurative elements are influenced by Germany and Indonesia's different cultures and geographical conditions. Germany is a capitalist industrial country located in mainland Europe whose culture is heavily influenced by Latin and Roman culture. On the other hand, Indonesia is an agrarian and maritime country heavily influenced by eastern culture, especially Malay. *Third*, German proverbs in German textbooks that do not have Indonesian equivalents are mostly related to health themes. The proverb implicitly shows that German society is very concerned about health issues.

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