The Equivalent of the Translation Parables in the Bible

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Abstract

In doing the translation, the translator should be able to retain the meaning in the target language to make an equivalent translation. According to Catford (1974: 50) translation equivalence occurs when a SL text and TL text of items are relatable to the same features of substance. He also states that the aim in total translation must, therefore, be to select TL equivalents not with the same meaning as the SL items, but with the greatest possible overlap of situational range. From that statement, it can be concluded that the translation is the process to transfer the same function by using the natural forms from SL into the TL. Generally, this article is focused on the analysis of the types of parables and their translation equivalents in the target language on the Bible. The figure of speech is the style of language used by the writer to convey the message imaginatively or as a glossary language used to create a certain effect and make alive literary works. Parables are part of the figure of speech. Parables are short stories taken from a natural state of life or a general state of life and illustrate moral or religious lessons. Nelson (1995) in Booth (2005) states that a parable is a short simple story designed to communicate spiritual truth, religious principle or moral lesson. The data of this research were obtained from the New Testament Holy Bible. The main theory applied is the theory from (Larson 1998) entitled Meaning Based Translation. And some books that are relevant to the topic of this paper. The result of this research shows that in the Gospels, the writer found two categories figure of speech that use by Jesus Christ in His preaching, they are the parables that use metaphor and the parables that use simile. The context of the parables is to describe the word of God and the truth of life that is the Kingdom of Heaven.

Keywords: *Translation, Parables, Equivalents and Cultural Background.*

Abstrak

Dalam melakukan penerjemahan, penerjemah harus dapat mempertahankan makna dalam bahasa target untuk membuat terjemahan yang setara. Menurut Catford (1974: 50) kesetaraan terjemahan terjadi ketika text SL dan text TL terkait dengan fitur substansi yang sama. Dia juga menyatakan bahwa tujuan total dalam terjemahan harus ada untuk memilih yang setara tidak dengan arti yang sama dengan item SL, tetapi dengan tupang tindih terbesar dari rentang situasi. Berdasarkan peryataan itu, dapat disimpulkan bahwa terjemahan adalah proses untuk mentransfer fungsi yang sama dengan menggunakan bentuk-bentuk asli dari SL ke TL. Secara garis besar, artikel ini difokuskan untuk menganalisis tipe-tipe perumpamaan dan kesepadanan terjemahannya di dalam Alkitab. Bahasa kiasan merupakan gaya bahasa yang digunakan oleh penulis untuk menyampaikan pesan secara imajinatif atau sebagai bahasa glosarium yang digunakan untuk menciptakan efek tertentu dan menjadikan karya sastra hidup. Perumpamaan merupakan bagian daripada bahasa kiasan. Perumpamaan adalah cerita pendek yang diambil dari keadaan kehidupan yang alami atau kehidupan pada umumnya dan menggambarkan pelajaran-pelajaran moral atau agama. Nelson (1995) dalam Booth (2005) menyatakan bahwa perumpamaan adalah cerita pendek yang dirancang untuk mengkomunikasikan kebenaran spiritual, prinsp agama atau pelajaran moral.

Data penelitin ini diperoleh dari kitab suci perjanjian baru. Teori utama yang diterapkan adalah teori terjemahan dari (Larson 1998) berjudul 'Meaning Based Translation'. Dan beberapa buku yang relevan dengan topic analis ini. Hasil penelitian ini menunjukkan bahwa dalam Injil, penulis menemukan dua kategori bahasa kiasan yang digunakan oleh Yesus Kristus dalam pengajaran-Nya, yaitu perumpamaan yang menggunakan metafora dan perumpamaan yang menggunakan simile. Konteks dari perumpamaan-perumpamaan Yesus Kristus adalah tentang fiman Tuhan dan kebenaran hidup yaitu tentang kerajaan Surga.

Kata Kunci: *Terjemahan, Perumapamaan, Kesetaraan dan LatarBelakang Budaya.*

1. Introduction

Translation is the transfer of meaning, texts, thoughts and imagination both verbally and written meaningfully from one language to another while maintaining meaning so that it remains the same even though the shape changes because of the language syntax and different cultural backgrounds. Translating literary work is different from other text genres. So that it needs the competence of the translator in translating figures of speech from one language to another. Nida in Venuti (2000:128) states translation of literary work; dynamic equivalent tends to occur more than formal equivalent, by maintaining the equivalent meaning of SL in the TL and it should be grammatically accepted.

This study aims to analyze the types of parables and their equivalents in the New Testament Holy Bible especially the four Gospels. The Gospels are Mathew, Mark, Luke and John. Generally, Gospels write about the history of Jesus Christ's life and death. The Gospels also explain that Jesus Christ always used parables in His teaching. The context of Jesus' parable is to describe the word of God and the truth of life. Concerning the translation of the parables, there are two problems to be discussed:
1. What types of parables are found in the Bible?
2. How the equivalents are achieved in translation biblical parables?

2. Research Method

The data of this paper was taken from the New Testament Holy Bible especially in the four Gospels. This study is focused on the translation of the parables from metaphor to metaphor and simile to simile which are translated from English into Indonesian. The English text is The New King James Version, New Testament 1979 by Thomas Nelson, Inc., and Indonesian text, *Perjanjian Baru, Terjemahan Baru*, 1974. Indonesian version translated by *Konperensi Wali Gereja Indonesia*.

The theory applied in this data analysis is the theory of translation proposed by Larson (1998) which related to the translation of figurative

language. She describes that words may have several kinds of meaning either connotative or denotative. In analyzing metaphors and similes, it is very useful to write out the propositions which are basic to the comparison. The topic, image and point of similarity that is found in the comment about the topic and the image and the nonfigurative meaning should be included. The correct understanding of metaphor and simile depends on the accuracy identifications of topic, image and point of similarity. Larson (1984:279) states there are five ways of translating metaphor: (1) the metaphor may be kept if the TL permits; (2) a metaphor may be translated as a simile (adding like or as); (3) metaphor of the TL which as the same meaning may be substituted,(4) the metaphor may be kept and the meaning is explained;(5) The meaning of metaphor may be translated without keeping the metaphor imagery (a simile would follow ways number 3,4, and 5). In addition, the author also reviews several relevant journals concerning with the translation procedure that contributes to enriching the frame of mind. Aryadi Jaya's (2019) which is contributed to this study since it also applied the equivalents and the translation procedures were identified using the theory on translation procedures proposed by Newmark (1988), and Satyawati's (2019) that contributed to this research since describes the obedience ideology towards the Lords.

3. Discussion
3.1 The Equivalent Parables that Translated from Metaphor into Metaphor

The English parables that translated from metaphor into metaphor found in the `New Testament Holy Bible` and their Indonesian equivalent are presented as the following:

Number of Data	SL	TL
(1)	**"You are the salt of the earth;** but if the salt loses its flavor, how shall it be seasoned? It	*"Kamu adalah garam dunia. Jika garam itu menjadi tawar, dengan apakah ia*

	is then good for nothing but to be thrown out and trampled underfoot by men. (Mathew 5: 13)	*diasinkan? Tidak ada lagi gunanya selain dibuang dan diinjak orang. (Matius 5:13)*
(2)	**"I am the door.** If anyone enters by Me, he will be saved, and will go in and out find pasture. (John 10:9)	*Akulah pintu; barang siapa masuk melalui Aku, ia akan selamat dan ia akan masuk dan keluar dan menemukan padang rumput. (Yohanes 10:9)*

Data (1) is categorized as a metaphor because the author compares directly the dissimilarity of two objects by saying that the one is likely to represent the other. There is an implied analogy in which one thing is imaginatively compared to or identified with another. When the speaker (Jesus Christ) is in His preaching, He spoke to the disciples or the hearers by comparing them to the salt. There is a comparison between the characteristic of humans and the salt. The expression 'You are the salt of the earth' describing the morality of people that will be used for human life. Concerning its meaning, it informs that the topic is the first proposition (non-figurative), i.e., the thing being talked about (Larson, 1998: 272). In this context, the topic of the metaphor is 'you' addressed to the disciples of Jesus Christ, and the image is the topic of the second proposition (figurative), i.e., what it is being compared with (Larson 1998: 272). Specifically, the image of the metaphor is 'the salt of the earth' that refers to the character of the disciples of Jesus Christ, and the point of similarity is 'the disciples are expected to be a good example in whatever circumstances and situations they are in'. Concerning the sentence, the disciples of Jesus Christ are compared to the meaning of salt as described in the dictionary. The disciples are called salt because they are expected

to give positive effects for human life like the salt as a taste giver to the food. In this context, they are expected to be a helper for people in the positive sense, the disciples also need to be able to be useful in their environment and they also must be consistent to remain a good example in whatever circumstances and situations they are in. The disciples are not things but they are the human being. That is the explanation of why the example is categorized as a metaphor.

For the equivalence of the SL text, it has the equivalent meaning in the TL text. The sentence 'you are the salt of the earth' is a metaphor in the SL which has the equivalent meaning to *'kamu adalah garam dunia'* in the TL. It shows that the same image is used to translate the SL. As stated by Larson (1998: 169) that the translator is looking for the most natural and accurate way to express the meaning. Therefore, the form of the translation may be quite different from the form of the source text, even when the concepts are shared between the two languages. For example, the category of metaphor 'you are the salt of the earth' in the SL is the same as the category of metaphor *'kamu adalah garam dunia'* in the TL. The noun word 'you' in the SL is addressed to disciples of Jesus Christ as the main character in the metaphor which is translated into *'kamu'* that is also picturing the disciples of Jesus Christ as the main character of the metaphor in the TL. The sentence of 'the salt of the earth' is the image of the metaphor in the SL that symbolizes the character of the disciples of Jesus Christ who gives a positive effect to the poor communities.

Data (2) is categorized as a metaphor because the author compares directly the dissimilarity of two objects by saying that the one is likely to represent the other. There is an implied analogy in which one thing is imaginatively compared to or identified with another, dissimilar thing. When the author is in His preaching, He said to the disciples in a contextual meaning. The author compares directly between Himself and the door. The expression 'I am the door' describing the path of truth and salvation. Concerning its meaning, it informs that, the topic means the first

proposition (non-figurative), i.e., the thing really being talked about (Larson, 1998: 272). In this context, the topic of the metaphor is 'I am' addressed to Jesus Christ as the speaker in this metaphor, and the image is the topic of the second proposition (figurative), i.e., what it is being compared with (Larson 1998: 272). Meanwhile, the image of the metaphor is 'the door' which symbolizes the character of Jesus Christ, and the point of similarity is 'Jesus Christ is the salvation'. As explained in Oxford Dictionaries, the door is a hinged, sliding, or revolving barrier at the entrance to a building, room, or vehicle, or in the framework of a cupboard. Looking at the sentence, Jesus Christ compares Himself to the door as described in the dictionary. He illustrated Himself as a door because the door has the main function especially the front door is to allow entry to the home while closing securely. If those who enter not through the door are thieves and robbers. In this context, Jesus Christ wants His disciples knowing that He the only door of salvation like the function of the door in a house which is a good and right entrance for good people who want to enter the house. That is the explanation of why the example is categorized as a metaphor.

For the equivalence of the SL, the text has the equivalent meaning in the TL text. The sentence 'I am the door' is a metaphor in the SL which has the equivalent meaning to *'Akulah pintu'* in the TL. It shows that the same image is used to translate the SL. As stated by Larson (1998: 169) that the translator is looking for the most natural and accurate way to express the meaning. Therefore, the form of the translation may be quite different from the form of the source text, even when the concepts are shared between the two languages. There are the same category and images. For example, the category of metaphor 'I am the door' in the SL is the same as the category of metaphor *'Akulah pintu'* in the TL. The noun word 'I am' in the SL is addressed to Jesus Christ as the author in the metaphor which is translated into *'Akulah'* that is also picturing Jesus Christ as the author of the metaphor in the TL. The phrase 'the door' is the image of the metaphor in the SL

that symbolizes the character of Jesus Christ translated into *'pintu'* which is also an image of the metaphor that addressed to the character of Jesus Christ in the TL.

3.2. The Equivalent Parables that Translated from Simile into Simile

Each type of the English parables that translated from simile into simile found in the `New Testament Holy Bible` and their Indonesian equivalents are presented in the following table:

Number of Data	SL	TL
(1)	Another parable He puts forth to them, saying: **"The kingdom of heaven is like a mustard seed,** which a man took and sowed in his field, (Mathew 13:31)	*Yesus membentangkan suatu perumpamaan lain lagi kepada mereka, kata-Nya: "**Hal Kerajaan Sorga itu seumpama biji sesawi,** yang diambil dan ditaburkan orang di ladangnya (Matius 13:31).*
(2)	"Again **the kingdom of heaven is like a merchant seeking beautiful pearls,** "Who, when he had found one pearl of great price, went and sold all that he had and bought it. (Mathew 13:45-46)	*Demikian pula hal **Kerajaan Sorga seumpama seorang pedagang yang mencari mutiara yang indah.** Setelah ditemuakannya mutiara yang sangat berharga, ia pun pergi menjual seluruh miliknya lalu membeli mutiara itu."*(Mathew 13:45-46)
(3)	"Again, **the kingdom of**	*Demikian pula hal **Kerajaan Sorga**

heaven is like a dragnet that was cast into the sea and gathered some of every kind,	*seumpama pukat yang dilabuhkan di laut, lalu mengumpulkan berbagai-bagai jenis ikan.*
"Which when it was full, they drew it to shore; and they set down and gathered the good into vessels, but threw the bad away. (Mathew 13:47-48)	*Setelah penuh, pukat itu pun diseret orang ke pantai, lalu duduklah mereka dan mengumpulkan ikan yang baik kedalam pasu dan ikan yang tidak baik mereka buang.* (Mathew 13:47-48)

Data (1) is categorized as a simile because the speaker tries to compared two essentially different objects, actions which are always using the word '*like*, *as*, or *as if*', or attributes that share same aspect of similarity and expresses a comparison directly. When the speaker (Jesus Christ) is in His preaching, He spoke to the disciples or the hearers by comparing the Kingdom of heaven with the mustard seed. There is a comparison between the characteristic of the Kingdom of heaven and the characteristic of the mustard seed. The expression of 'the kingdom of heaven is like a mustard seed' describing the growth of the Church that begun very small with a strong life foundation and developed into a large group. In relation to its meaning, it informs that, the topic is the first proposition (non-figurative), i.e., the thing really being talked about (Larson, 1998: 272). In this context, the topic of the simile is 'the Kingdom of Heaven' which addressed to (in some religions) the place believed to be the home of God where good people go when they die, and the image is the topic of the second proposition (figurative), i.e., what is being compared with (Larson, 1998: 272). And, the image of the simile is 'a mustard seed' addressed to the growth of the

Church that began very small, but because of it has a strong life foundation, so that it developed into a large group, and the point of similarity of the simile is 'the growth of the Church that began very small and developed into a large group'. As explain in Oxford Dictionaries, the mustard seed is defined as the small round seeds of various mustard plants, usually about 1 to 2 millimeters in diameter and may be colored from yellowish white to black. Looking at the sentence, the Kingdom of Heaven is compared to the meaning of the mustard seed as described in the dictionary. The Kingdom of Heaven is illustrated as the mustard seed. The focus of the author in this simile is that the seed grows. The growth of the Church is called the mustard seed because of how the seed growing, the sower does not know it. It is told that the seeds that were originally hidden in the soil at one time took out the shoots, then grew the stems, the teller, the grains began to grow, then produced the fruit, until it was ripe and came to the harvest, equated to the growth of the Church that began very small, but because of it has a strong life foundation, so that it developed into a large group. From a small group of apostles, the church began to spread throughout the world. This is the nature of the kingdom of God, always growing and people cannot hold back its growth. There are two important things in this parable, first is the work of a sower. Jesus illustrated that the hardworking, here He wants not to worry. A sower must keep working its part as a sower. The second is the part of God. Anyone cannot control God's part and this becomes a secret that no human needs to know. But the work of God will continue to grow unbearable because God works in it.

For the equivalence of the SL text, it has the equivalent meaning in the TL text. The sentence 'the kingdom of heaven is like a mustard seed' is a simile in the SL which has the equivalent meaning to *'hal Kerajaan Sorga itu seumpama biji sesawi'* in the TL. It shows that the same image is used to translate the SL. As stated by Larson (1998: 169) that the translator is looking for the most natural and accurate way to express the meaning. Therefore, the form of the translation

may be quite different from the form of the source text, even when the concepts are shared between the two languages. There are the same category and images. For example, the category of simile 'the kingdom of heaven is like a mustard seed,' in the SL is the same as the category of simile *'hal Kerajaan Sorga itu seumpama biji sesawi,'* in the TL. The noun phrase 'the Kingdom of Heaven' is addressed to (in some religions) the place believed to be the home of God where good people go when they die which is translated into *'Kerajaan Sorga'* that are also picturing the in some religions, the place believed to be the home of God where good people go when they die in the TL. The sentence of 'a mustard seed' is the image of the simile in the SL that symbolizes the character of the Kingdom of Heaven that growing from the smaller and developed into a large group.

Data (2) is categorized as a simile because the author tries to compare two essentially different objects, actions that are always using the word like, as, or as if, or attributes that share same aspect of similarity and expresses a comparison directly. The way of comparing is adding the word 'like' or *'seumpama'* that make both sentences are categorized as a simile. There is a comparison between the Kingdom of Heaven and the beautiful pearls. The expression 'the kingdom of heaven is like a merchant seeking beautiful pearls,' describing an object that is very important and very valuable to those who need it. In other words, how difficult it is to enter into the Kingdom of Heaven. Concerning each meaning, it informs that, the topic is the first proposition (non-figurative), i.e., the thing being talked about (Larson, 1998: 272). In this case, the topic of the simile is 'the kingdom of heaven' which is addressed to (in some religions) the place believed to be the home of God where good people go when they die, and the image is the topic of the second proposition (figurative), i.e., what it is being compared with (Larson, 1998: 272). So that, the image of this simile is 'a merchant seeking for beautiful pearls,' addressed to the difficulties how to find out the kingdom of Heaven or how difficult it is to enter into the Kingdom of Heaven, and the point of similarity is

'the difficulty how to enter the Kingdom of heaven'. As explained in Oxford Dictionaries, the word 'pearl' is defined as a small, hard, shiny, white ball that forms inside the shell of an oyster and is of great value as a jewel. Looking at the sentence, how difficult it is to enter into the Kingdom of Heaven is compared to a merchant seeking a beautiful pearl because as we know, there is not easy to find a pearl. If anyone who wants to have a beautiful pearl must painstakingly look for it and requires tremendous sacrifice, just as everyone who wants to enter the Kingdom of Heaven, it is not easy because they have to carry out all the Word of God. In this context, Jesus tells this parable to tell His follower that living by obeying God's word requires worldly sacrifices that sometimes not everyone gives up, but Jesus promises that the wages that will be mocked by those people are the kingdom of God and He wants to show His followers the value of the things of heaven for them. He redeemed all the sins of mankind by His sacrifice on the cross. This is very valuable because Jesus is the incarnate God who became man, also called Immanuel. God who visits His creation, He who is innocent is taking the death penalty that is attached to a man.

For the equivalence of the SL text, it has the equivalent meaning in the TL text. The sentence 'the kingdom of heaven is like a merchant seeking beautiful pearls' is a simile in the SL which has the equivalent meaning to *'Kerajaan Sorga seumpama seorang pedagang yang mencari muatiara yang indah'* in the TL. It shows that the same image is used to translate the SL. As stated by Larson (1998: 169) that the translator is looking for the most natural and accurate way to express the meaning. Therefore, the form of the translation may be quite different from the form of the source text, even when the concepts are shared between the two languages. For example, the category of simile 'the kingdom of heaven is like a merchant seeking beautiful pearls' in the SL is the same as category of simile *'Kerajaan Sorga seumpama seorang pedagang yang mencari muatiara yang indah'* in the TL. The phrase 'the kingdom of heaven' in the SL is addressed to (in some

religions) the place believed to be the home of God where good people go when they die which is translated into *'Kerajaan Sorga'* that are also picturing (in some religions) the place believed to be the home of God where good people go when they die in the TL. The sentence 'a merchant seeking beautiful pearls' is the same image of the simile in the SL that symbolizes 'the difficulty how to enter the Kingdom of heaven'.

Data (3) is categorized as a simile because the author tries to compare two essentially different objects, actions that are always using the words like, as, or as if, or attributes that share same aspect of similarity and express the comparison directly. The way of comparing is adding the word 'like' or *'seumpama'* that make both sentences are categorized as a simile. There is a comparison between the Kingdom of heaven and the dragnet. The expression 'the Kingdom of heaven is like a dragnet that was that was cast into the sea and gathered some of every kind,' describing the punishment of God to every person who has died. Concerning each meaning, it informs that, the topic is the first proposition (non-figurative), i.e., the thing being talked about (Larson, 1998: 272). In this case, the topic of the simile is 'the kingdom of heaven' which is addressed to (in some religions) the place believed to be the home of God where good people go when they die, and the image is the topic of the second proposition (figurative), i.e., what it is being compared with (Larson, 1998: 272). So that, the image of this simile is 'a dragnet that was cast into the sea and gathered some of every kind of fish,' stands for the truth of the Gospel that is taught or preached to the whole world, and the point of similarity is 'the punishment of God to every person who has died'. As explained in Oxford Dictionaries, the noun word 'dragnet' is defined as a net that is pulled through the water to catch fish, or along the ground to catch animals, also defined as a thorough search, especially for a criminal. Looking at the sentence, the punishment of God to every person who has died is compared to the dragnet that was cast into the sea and gathered some of every kind of fish. The character of the dragnet is to capture all types

of fish so that no one escapes. In this case, in the judgment day that all people will not escape God's punishment according to their deeds. Jesus confirmed to His disciples that "no one will escape God's judgment". The dragnet is the image that represents the truth of the Gospel that is taught or preached to the whole world. In Jesus' day, there were fifty-four kinds of fish in the Sea of Galilee. The precious fish and the worthless fish should be separated, and the worthless ones will be discarded. The work of Jesus' disciples is mostly as a fisherman. They have left their nets and boats to follow Jesus and become fishers of men. Jesus used this parable to describe the days of judgment. He told His disciples who knew how to catch and sort fish. The capture all the fish and the fishermen cannot select fish while pulling the fish into the net. So the followers of Jesus who are appointed as fishers of men cannot choose when and to whom they give the Gospel. In this interpretation, it is Angels who come and separate the wicked from the righteous. The implication is that fishermen are also included in the crowds chosen by Angels. The wicked are expelled from the assemblies of the righteous. Once again, the Lord Jesus speaks of the end of the age. He reminds His followers that in the last days there will be a separation between the righteous and the wicked. When the day of His coming comes there is no chance for the wicked to regret the situation because it is too late. Parable of the dragnet is a picture of the truth of the Gospel taught to the whole world whose absolute truth must be practiced in the lives of those who are willing to live in His salvation. 'Good fish' describes the person who responds to live in the truth of the Gospel of the kingdom of heaven. They are who live according to the will of God. 'Bad fish' are people are whose lives are not afraid of God or evil people who are likened to demons who will be cast into hell.

For the equivalence of the SL text, it has the equivalent meaning in the TL text. The sentence 'the Kingdom of Heaven is like a dragnet that was cast into the sea and gathered some of every kind' is a simile in the SL which has the equivalent meaning to *'Kerajaan Sorga seumpama*

pukat yang dilabuhkan di laut, lalu mengumpulkan berbagai-bagai jenis ikan' in the TL. It shows that the same image is used to translate the SL. As stated by Larson (1998: 169) that the translator is looking for the most natural and accurate way to express the meaning. Therefore, the form of the translation may be quite different from the form of the source text, even when the concepts are shared between the two languages. For example, the category of simile 'the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind' in the SL is the same as the category of simile *'Kerajaan Sorga seumpama pukat yang dilabuhkan di laut, lalu mengumpulkan berbagai-bagai jenis ikan'* in the TL. The phrase 'the kingdom of heaven' in the SL is addressed to (in some religions) the place believed to be the home of God where good people go when they die which is translated into *'Kerajaan Sorga'* that are also picturing the (in some religions) the place believed to be the home of God where good people go when they die in the TL. The sentence 'a dragnet that was cast into the sea and gathered some of every kind of fish,' is the same image of the simile in the SL that picturing the truth of the Gospel that is taught or preached to the whole world.

4. Conclusion

The result of this research shows that in the Gospels, the writer found two categories figure of speech that use by Jesus to describe the parables, they are the parables use metaphor and the parables use simile. The context of the parable is to describe the word of God and the truth of life. The purpose of the parables is to teach His disciples and other people who hear and give good responses and also to cover up the truth from people who do not respond to Him (Mathew 13: 10).

Based on this research, most of Jesus' parables are metaphors and similes. On the other hand, Jesus always using metaphor and simile to describes the word of God or the Kingdom of heaven. There are four similes and the metaphor is only three parables. The equivalents of the English parables are achieved in translation biblical parables into

Indonesian. The translator found the closest equivalent meaning of the source language metaphor into the target language metaphor. All of the elements in the source language have already been transferred successfully into the target language text.

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