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Antithetical Parallelism Translation: A Case Study of Matthew Henry's Bible Commentary

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ABSTRACT

This study aims to examine the impact of translation techniques on the form, function, and meaning of antithetical parallelism in *Matthew Henry's Commentary on the Whole Bible*. The data for this research were collected through content analysis from *Matthew Henry's Commentary on the Whole Bible* as the Source Text (ST) and its Indonesian translation, *Tafsiran Matius*, as the Target Text (TT). The validity of the analysis was ensured through a Focus Group Discussion (FGD). A total of 104 data of antithetical parallelism were identified and subsequently categorized based on their function within the text. In the ST, the functions of antithetical parallelism can be broadly classified into Emphasizing Function (EF), Adding Function (AF), Beautifying Function (BF), and the combination of those functions, with EF being the most frequently occurring function. The findings indicate that, in the translation process, the majority of antithetical parallelism expressions maintain their original form and function. However, certain translation techniques, including implicitation, transposition, discursive creation, reduction, modulation, and explicitation, contribute to shifts in form, function, and/or meaning. These shifts manifest primarily as reductions or losses in the form, function, or meaning of parallel structures from the ST to the TT. The study concludes that different translation techniques have varying effects, with some leading to shifts in form and function while others preserve the original structure and meaning.

Keywords: Antithesis; Parallelism; Form; Function; Meaning; Commentary; Translation Techniques

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1. Introduction

The classic question of whether form or meaning should be prioritized in an act of translation cannot be easily answered. Perhaps it can simply be said that it depends on the genre or type of text being translated. For instance, for literary texts, the form should receive more attention, but for textbooks, such as religious texts that outline doctrinal teachings, the meaning should be given priority. If this view is correct, then translating a Bible commentary, which is generally written to elucidate key theological concepts, it is the meaning that should be prioritized, not the form.

Matthew Henry's commentary on the Gospel of Matthew was chosen in this study for two reasons. Firstly, there have not been many studies on the translation of commentaries made until now, in contrast to the translation of biblical texts, including the Gospel of Matthew. Secondly, Matthew Henry's commentary is one of the most popular and widely used commentaries in theological schools as well as for the practical needs of both Christian theologians and biblical learners. This commentary is distinctive in its writing style, especially with the use of parallelism. This study looks at how the structure of a text—especially a rhetorical device called parallelism—helps express its message. It also explores how important it is to keep this structure when translating, focusing on antithetical parallelism in a commentary by Matthew Henry [1,2].

The use of rhetorical devices is one of the characteristics of the writing style in the Renaissance period, or precisely the post-Reformation period with the revival of attention to classical literature [3]. This is also evident in Matthew Henry's writing style, which, according to Alexander, is very distinctive because it uses a lot of rhetorical devices [4]. The language characteristics used by Matthew Henry are similar to the English King James Version of the Bible (1611), which was compiled and translated by a team of experts formed by King James.

In this study, antithesis is considered as a subset of parallelism, one of the two basic principles or forms of foregrounding in stylistics besides deviation [5–7]. In parallelism, there are at least two equivalent elements—either in the form of words, phrases, clauses or sentences—in one or more sentences. Each element, especially the second element, in one or more sentences can serve various functions based on the genre of the text and the context of its use [8]. Some scholars generally identify several functions of parallelism [9]. These include reinforcing and emphasizing ideas, capturing the reader's attention, and enhancing the overall impact of the text. Parallelism also contributes to creating a good rhythm, making sentences more readable and aesthetically appealing when similar patterns are maintained. Additionally, parallelism enriches and deepens repeated statements by adding new nuances, thereby making the content more concrete and dynamic. It serves to highlight the equal importance of ideas within a sentence while also providing balance, rhythm, and clarity. Furthermore, parallelism aids to sequence, clarify, emphasize, and aesthetically enhance ideas. By adding directness and rhetorical force, parallelism guides readers toward a clear and impactful conclusion, much like an arrow leading to its target.

Antithesis is defined as the repetition of the same structure with conflicting ideas by using opposite words or phrases [10]. According to Ben-Ari, antithesis is characterized by lexical opposition—where words or phrases are directly contrasted—whereas He emphasizes that the opposition lies in meaning, even though the structural form remains identical[11]. Antithesis can also be defined as "a literary device which uses words to convey ideas in different ways from the common words and expressions of daily life" [12]. In simple terms, it can be said that antithesis is the use of words that are opposite or contradictory in a slightly different way. Antithesis can have an emotional effect on readers, influencing their engagement and interpretation of a text in their reading process. Aristotle considers that antithesis helps people understand a point more clearly by showing two contrasting ideas. This makes it easier to see which one makes more sense. It is comparable to syllogism because it shows two different sides in one sentence [13].

Antithetical parallelism is a specific form of parallelism frequently used in various genres of texts, one of which is religious texts, especially biblical texts. Antithetical parallelism, according to Lowth [14], occurs when a thing is illustrated with the opposite thing. Therefore, antithesis always includes double meaning due to the reproduction of two contrasting ideas in one statement.

Research on antithetical parallelism in biblical texts

has been conducted by Lowth as well as Pattinaja and Su-hun [14,15], Lowth on Proverbs [16], Prinsloo on Psalm 12 [17], Attridge on Hebrews 8–10 [18], Marcus on Matthew 5:21–48 [19], and Biays on Mark and Exodus [20]. Other studies have also been conducted on other textual genres, including literature and argumentative texts [21,22].

Antithetical parallelism serves several main functions. It is mainly used to emphasize the opposite side of a previously mentioned thought, to convey the same idea by contrasting a positive statement with a negative one, and to create a clear and systematic relationship between ideas [9]. To simplify the classification of parallelism functions in this study, the functions are divided into three primary functions, i.e addition, emphasis, and beautification or aesthetics. These three functions can be distinguished based on the following major criteria:

1. Adding Function (AF)

In parallelism, AF occurs when parallel words, phrases, clauses, and/or ideas in a statement/proposition are equivalent, but the second or subsequent element of the parallelism provides additional ideas that enrich or clarify the first. While the two elements are structurally interchangeable, their function or meaning may change due to the added content.

2. Emphasizing Function (EF)

The EF appears in the parallelism in which parallel words, phrases, clauses, and/or ideas are equivalent but the second or subsequent element reinforces or affirms the first. This emphasis serves to strengthen the idea of the first element. Although structurally the two elements are interchangeable, the function may change as a result.

3. Beautifying Function (BF)

The Beautifying Function (BF) arises in parallelism through the use of repetitive sound patterns (such as rhyme, rhythm, or tone) and poetic expressions of ideas or propositions. While the structural order of elements may be interchangeable, altering their position could affect or diminish their intended meaning and function.

Due to the difference in the structure and form of SL and TL, the form of SL sometimes is changed in the TL to preserve the ST messages. Nevertheless, G. Mounin reveals that when lexical repetition, word order, or syntactic construction has a rhetorical function in a text, it must be taken into account in translation [23]. In translating antitheti-

cal parallelism, shifts in form and function are often unavoidable, particularly due to the use of certain translation techniques.

Several of Molina and Hurtado Albir's categorizations of translation techniques which have contributed to the shift of form and function of antithetical parallelism in this study are implicitation, transposition, discursive creation, reduction, modulation, and explicitation [24]. Implicitation refers to a technique in which one or several elements of the ST sentence are left implicit in the TT, particularly when they are considered obvious within the given context. Meanwhile, modulation involves a shift in perspective or point of view between the ST and TT. Thus, it is defined as a translation technique that causes a change in the point of view of the ST in the TT. If the use of the modulation technique causes a change in point of view, the use of the transposition technique results in structural or grammatical changes, such as shifts in word class or the transformation of active sentence structures into passive ones and vice versa. The concept of explicitation is defined by Sager and Hamer as a stylistic translation technique that renders implicit elements in the source language (SL) explicit in the target language (TL) based on context and situational factors [25]. Discursive creation can lead to unexpected equivalence between the source and target languages due to the translation choices used out of context. The reduction technique may cause the partial omission of the message conveyed by the source text (ST) author, leading to an incomplete transmission of meaning in the target text (TT).

2. Materials and Methods

The data in this study are primary data collected by the researcher in the form of linguistic data and translation data. The linguistic data comprise the form and function of antithetical parallelism as a rhetorical device used by Matthew Henry in the *Commentary on the Whole Bible* [1]. The data were obtained through purposive sampling. Meanwhile, the translation data consist of data on the translation techniques used by the translator in translating the antithetical parallelism in ST and data on the shift of the form and function of antithetical parallelism in TT. The translation data were obtained from the objective comparison of the ST with the target text (TT), the *Tafsir Injil Matius* [2], translated by the translation team of the Momentum Foun-

dation that publishes it in online and printed form.

This qualitative research employed content analysis and focus group discussion or FGD [26]. Content analysis was conducted to identify and collect all antithetical parallelisms in ST and its translation in TT. The collected data were then validated in FGDs whose participants were selected based on their academic and practical linguistic competence in both English (SL) and Indonesian (TL) or receptor language [27]. FGD participants are experienced translators and reputable scholars in translation studies. Spradley suggested the use of content analysis in analyzing the content of documents based on the principle of cyclical analysis, involving continuous and iterative examination of data across multiple cycles [28]. This approach ensures a comprehensive and systematic analysis, allowing the researcher to obtain the necessary data to address all research questions.

The steps taken by the researcher in collecting and analyzing the data of this research are as follows:

1. Identifying expressions of the antithetical parallelism in *Matthew Henry's Commentary on the Whole Bible* as the ST in this study and conducting an initial selection of research data.

2. Classifying the function of antithetical parallelism used by Matthew Henry in the commentary on the Gospel of Matthew chapters 1 to 3.

3. Identifying the corresponding translation of each datum of antithetical parallelism in *Tafsiran Matius* as the TT.

4. Comparing the antithetical parallelism in the ST and its translation in TT then identifying the translation technique used by the translator and whether there is any shift in form and/or function.

5. Organizing a Focus Group Discussion (FGD) to validate the data and to determine the techniques used by the translators as well as to examine the presence or absence of translation shifts in form and/or function of ST antithetical parallelism in TT.

6. Analyzing the collected data to address the research questions and drawing conclusions based on the results of the analysis.

3. Results

One form of parallelism that is widely used by Mat-

thew Henry in writing Bible commentary, particularly on the Gospel of Matthew, is antithetical parallelism, either at the level of sentences, clauses, or phrases.

Several examples of antithetical parallelism in Matthew Henry are as follows.

The ST writer contrasts two conflicting attitudinal choices in the form of antithetical parallelism in **Table 1** below, namely going to heaven or going to hell. The opposition of the two messages in the two clauses is not only semantically parallel but also structurally. The use of "*jangan*" [don't] in "*janganlah ... mau*" in TT as the translation of "yet... must not" already represents a warning/necessity not to do something, namely going to hell. However, with the use of the adverb "want" which expresses volition, the meaning of the imperative in the modal verb "must" is weakened. Thus, different perspectives on the meaning of texts or parts of sentences can result in different tones of translation.

Table 1. Example 1.

SL (p. 28)	TL (p. 34)	Back-Translation
... if they will not go to heaven with us, yet we must not go to hell with them	*... bila mereka tidak mau pergi ke sorga bersama kita, janganlah kita mau pergi ke neraka bersama mereka*	… if they will not go to heaven with us, let us not go to hell with them

The comparison of the two characteristics is associated with wheat and chaff which are very different or contradictory. In **Table 2**, the association in the SL is expressed with "are as" while in the TL it is translated in two ways, namely by explicitly mentioning the association into "*diumpamakan sebagai*" [likened to] in the first clause and with the word "like" in the second clause. The explicitation in the first clause clarifies the element of comparing the character of believers with wheat, as does the use of the comparison marker word "*bagaikan*" [like] in the second clause to compare hypocrites with chaff. The different ways of translating "are as", however, somewhat disguise the parallelism in the TT because one of the parallelism markers in the ST is the reduplication of the predicate "are as". The comparison between believers and hypocrites is made clear by the translator by making the conjunction "whereas" explicit in the TL even though it is implicit in the SL. The explicitness not only emphasizes the idea of comparing the two characteristics, but also helps the TT reader understand the author's intention to compare both

characteristics.

Table 2. Example 2.

SL (p. 48)	TL (p. 80)	Back-Translation
True believers are as wheat, substantial, useful, and valuable; hypocrites are as chaff, light, and empty, useless and worthless, and carried about with every wind	*Orang percaya yang bersungguh-sungguh, diumpamakan sebagai gandum, yang penuh isi, berguna, dan berharga, sedangkan orang munafik bagaikan sekam yang ringan, kosong, tidak berguna, tidak berharga, dan mudah diterbangkan angin....*	Earnest believers are compared to wheat, which is full of content, useful, and valuable, while hypocrites are like chaff, which is light, empty, useless, worthless, and easily blown away by the wind....

Table 3 below describes the frequency and percentage of various functions of antithetical parallelism found in this study. The identifiable functions are Emphasizing Function (EF); Adding & Emphasizing Functions (AF/EF); Adding & Beautifying Function (AF/BF); Emphasizing & Beautifying Function (EF/BF); and Adding, Emphasizing, & Beautifying Functions (AF/EF/BF).

Table 3. Function of antithetical parallelism.

Function	Frequency	%
EF	47	45.2
AF/EF	38	36.5
AF/BF	1	1.0
EF/BF	12	11.5
AF/EF/BF	6	5.8
Total	104	100

The data in **Table 3** show that the EF is the most frequently used function by the writer in writing antithetical parallelism in the ST either as a standalone function or in combination with other functions. To indicate the opposition of ideas in his antithetical parallelism, Matthew Henry employs various connectors or conjunctions such as "but", "yet", "though", "though ... yet ...", "... and not ...", "not ... but ...", and some others where opposition is conveyed without any conjunction.

Most of the antithetical parallelisms in the data of this study did not shift in the translation process. Here are some examples of the SL antithetical parallelism that can be successfully retained in the TL.

In Table 4 below, the ST writer used antithetical parallelism to contrast who and how two great figures in the New Testament, i.e., John the Baptist and Christ performed their duties using the conjunction "but" and "yet". John

the Baptist was a descendant of Aaron so it was natural for him to preach or teach in the temple. Jesus, on the other hand, was not of the lineage of Aaron. However, these parallel clauses show the opposite, i.e., John the Baptist taught and preached in the desert and never in the temple, while Christ sat in the temple as a person of authority. The first part of this sentence, which consists of two clauses, already shows the contradiction between one clause and the other, and so does the second part. The author uses the conjunction "yet" to contrast the ideas mentioned in the first and second clauses in each part. Meanwhile, to contrast the idea in the first part with the second part, the author uses the conjunction "but" as well to emphasize the author's point.

Table 4. Example 3.

SL (p. 39)	TL (p. 60)	Back-Translation
John Baptist was a priest of the order of Aaron, yet we find him preaching in a wilderness, and never officiating in the temple; but Christ, who was not a son of Aaron, is yet often found in the temple, and sitting there as one having authority;	Yohanes Pembaptis adalah imam dari keturunan Harun, Namun kita mendapatinya berkhotbah di padang gurun, dan tidak pernah memimpin ibadah di Bait Suci. Namun, Kristus, yang bukan keturunan Harun, sering bisa dijumpai di dalam Bait Suci dan duduk di situ sebagai orang yang memiliki otoritas;	John the Baptist was a priest of the lineage of Aaron, yet we find him preaching in the wilderness, and never led worship in the Temple. However, Christ, who was not a descendant of Aaron, could often be found in the temple and sat there as a person of authority;

The parallel sentence above consists of multiple clauses with two main clauses that serve to add information as well as to emphasize the contradiction of ideas in it. To translate each sentence element, the translator consistently uses the established equivalent translation technique. Although the translator does not make any significant changes to the ST sentence structure, the translation is still acceptable in TL.

Proper names such as John Baptist, Aaron, and Christ are translated into TL as "*Yohanes Pembaptis*", "*Harun*", and "*Kristus*" as they are commonly used in the New Indonesian Bible (TIB). Meanwhile, the word "temple", which can be translated generally as "*kuil*", is translated by translators who understand the context of its usage, using

its established equivalent in the Indonesian Bible as "*Bait Allah*". Thus, it can be said that the use of the established equivalent technique in translating parallel clauses in this antithesis has succeeded in transferring the meaning of the ST to TT well without any shift in the form and function of the antithetical parallelism that the ST writer wants to convey.

Another example can be seen in **Table 5** below.

Table 5. Example 4.

SL (p. 24)	TL (p. 26)	Back-Translation
... Many times those who are nearest to the means, are furthest from the end.	*... sering kali mereka yang terdekat dengan sumber justru adalah yang paling jauh dari tujuan.*	… often those who are nearest to the source are furthest from the end.

Each of the two opposing clauses in **Table 5** contains two antithetical parallel words, namely "nearest" and "furthest" and "means" and "end". The author describes the Jews as being close or nearest to the source, Christ, as fellow Jews. However, their rejection of Christ contrasted with their physical proximity. It is contrast with the Gentiles' attitude towards Christ who is spiritually close though physically distant. The attitude is implicitly portrayed in the two antithetically parallel clauses in the SL of **Table 5**. The translation seems to maintain the form of antithetical parallelism in TL, especially its rhetorical function and meaning.

By using the established equivalence technique, the translator can transfer the ST message well in the TL about a paradoxical state where the person who is closest to the source is the farthest from the destination. Even though the translation leaves out the comma between the two parts of the sentence, the contrast between the ideas is still clear— mainly because the word "justru" helps show the opposition.

In **Table 6**, the antithetical parallel clauses are used to emphasize two conflicting ideas or states preceded by the conjunction "if". The EF in SL seems to be maintained by the translators in TL.

The comparison of the rich and the poor in terms of their possessions in **Table 6** is contrasted by using a similar structure in two parallel clauses of the SL sentence. The opposition is intended to emphasize how difficult it is for rich people to separate from their wealth, which is even considered the source of their fortune. The attachment of the rich to their wealth is emphasized by comparing it with the attitude of the poor who are considered less attached to wealth. The EF is also obvious in the TL.

Table 6. Example 5.

SL (p. 32)	TL (pp. 42–43)	Back-Translation
If rich people have the advantage of the poor while they possess what they have, the poor have the advantage of the rich when they are called to part with it.	*Orang kaya lebih beruntung daripada orang miskin ketika mereka masih memiliki harta mereka, tetapi orang miskin lebih beruntung daripada orang kaya ketika mereka harus berpisah dengan miliknya.*	The rich have the advantage over the poor while they still have their possessions, but the poor have the advantage over the rich when they have to part with it.

To translate the parallel clauses, the translator used a combination of implicitation, established equivalence, explicitation, and transposition translation techniques. Most of the sentence elements are translated by using the established equivalent technique. The implicitation technique is used by the translator by disguising the translation of conjunction "if" in the TL.

Explicitation techniques particularly appear in the use of the words "masih" and "miliknya" and the conjunction "tetapi" in TL. The word "masih" [still] functions as an adverb indicating an ongoing condition, where the rich person is in a state of having his/her property. Although the ST does not explicitly express this condition by using a word like "still", the implicit message can be understood well. The use of the word "miliknya" [his/her possession] as a translation of the object pronoun "it" in the ST is also a form of explicitation. It not only clarifies the reference of the pronominal "it", but also emphasizes the contrast between the rich and the poor. Meanwhile, the conjunction "tetapi" [but] is used in the translation to make explicit the opposition of two ideas in the two parallel clauses, although it is not explicitly stated in the ST. The explicitation of the word "tetapi" [but] helps make the ST complex sentence easier to understand by clearly showing the contrast between the two parts.

By applying explicitation, the translation enhances clarity and reinforces the contrast between the rich and the poor. It helps retain the message of the ST writer in the TT which conforms to the cultural norms of the TL.

The transposition technique has changed the sentence structure of SL in TL. The phrase "what they have" in SL is translated into "*harta mereka*" [their wealth] in TL. Although the meaning of the two expressions is more or less the same, the way of expression is different. While in "what they have" the writer does not explicitly use the equivalent of "*harta*" [wealth] in SL, in TL the translator does the opposite. The combination of four translation techniques in this example does not cause a shift in the form and function of the SL antithetical parallelism in the TL. This study shows that most of the antithetical parallelism serves to emphasize the message and only a small number of them are shifted.

In general, the translator seems to have successfully maintained the form, function and thus the message of the ST in the TT. However, some data show a shift in antithetical parallelism due to certain translation techniques used in the translation process. The shift can be in the form of reduction or loss of the form and/or function of the ST parallelism in TT either in whole or in part. Some of Molina & Hurtado Albir's translation techniques used in translating ST are described in **Table 7** below [24].

Table 7. Translation techniques based on antithetical parallelism function.

Translation Technique	EF	AF/EF	EF/BF	AF/EF/BF	AF/BF	Total	%
Established Equivalent	313	259	86	42	5	705	77.6
Explicitation	37	34	11	5	2	89	9.8
Modulation	19	18	6	0	1	44	4.8
Implicitation	12	8	1	2	0	23	2.5
Compensation	5	7	2	1	0	15	1.7
Transposition	6	0	0	2	0	8	0.9
Paraphrase	2	5	0	0	0	7	0.8
Variation	2	2	0	0	0	4	0.4
Generalisation	2	1	0	0	0	3	0.3
Addition	0	2	1	1	0	4	0.4
Discursive Creation	0	2	0	0	0	2	0.2
Literal	0	0	2	0	0	2	0.2
Reduction	0	1	0	0	0	1	0,1
Amplification	0	1	0	0	0	1	0.1
Total	398	340	109	53	8	908	100

Table 7 shows that the most common translation technique used by translators with a percentage of 77.6% is the established equivalent technique. The FGD identified six out of 14 techniques in **Table 7** that contributed to the shift of form and/or function of antithetical parallelism in the translation, i.e., implicitation, modulation, transposition, explicitation, discursive creation, and reduction.

3.1. Implicitation

The Emphasizing Function (EF) is the most frequently used function by the SL writers in antithetical parallelism as shown in **Table 3**. It is also the one that uses the most translation techniques with various combinations as illustrated in **Table 7**.

Table 8 below shows the use of parallel structure in present perfect tense by the ST writer in SL to convey conflicting ideas and its translation in TL.

Table 8. Example 6.

SL (p. 18)	TL (p. 10)	Back-Translation
... has betrothed a wife and has not taken her, ...	... *bertunangan dengan seorang perempuan, tetapi belum mengawininya*	... is engaged to a woman, but has not taken her in marriage ....

The conflict of ideas is seen in the use of the word "wife" which normally "has been taken by her husband" but this is not the case. The addition of the clause "and has not taken her" seems to be used to clarify the status of their relationship, which is engagement and not marriage despite the use of the word "wife" instead of "fiancée". It could also mean that although they had become husband and wife, Joseph and Mary did not marry until the baby Jesus was born. The antithetical parallelism is used not only to emphasize but also to add and clarify the message. This AF/EF function can be preserved in the translation.

However, the translator does not maintain the parallel sentence structure in TL, particularly regarding the use of present perfect tense in the first clause of SL. The adverb "*sudah*" and "*belum*" in TL, as opposed to "has" and "has not" in SL, could have been used to maintain the SL sentence structure and at the same time clarify the opposing ideas of the two clauses. However, the translator chose not to use the adverb pair, instead implying the translation of "has" in the first clause. This causes the shift or loss of the antithetical parallelism form in the TL sentence. The word "betrothed" which CALD defines as "a person someone has promised to marry or has been promised to as a marriage partner" is equivalent to "*bertunangan*" in

TL [29]. This fits the overall context of Joseph and Mary's relationship status at that time based on the story written in the Gospel of Matthew. Thus, the use of the words "*sudah*" and "*belum*" needs to be explicit as in the ST to clarify the message of the ST, in addition to maintaining the sentence structure and parallelistic language style of the ST writer in the TT.

In **Table 9** below, the opening of the sentence contains two parallel clauses that perform the AF/EF/BF of the conveyed ideas.

Table 9. Example 7.

SL (p. 46)	TL (p. 76)	Back-Translation
As it is lowering to the confidence of the sinners in Zion, so it is encouraging to the hopes of the sons of Zion, ...	*jika hal ini terasa merendahkan bagi kepercayaan orang-orang berdosa di Sion, ini justru membangkitkan pengharapan bagi anak-anak Sion, ...*	if this is lowering to the confidence of the sinners in Zion, it is actually encouraging to the hopes of the sons of Zion, ...

The translator employs several translation techniques to render the parallel clauses in the SL above. The translator utilizes an implicitation technique by implying the conjunction "so," which the author employs in SL to emphasize the intended message while connecting it to the previously conveyed message. This implicitation results in a reduction of the explicit opposition within both clauses. Furthermore, the translator employs the addition technique by incorporating the verb "*terasa*" to clarify or emphasize the effect of the verb "*merendahkan*" in the TL sentence for the target text reader. The translation keeps the original message clear, mainly by using established equivalent technique for "lowering" and "encouraging." This helps keep the parallel structure visible in the translated version.

The opposing ideas conveyed by the author in clauses, "it is lowering to" and "it is encouraging to," are rendered by the translators as "*hal ini terasa merendahkan*" and "*ini justru membangkitkan*." This also occurs in the translation of "the sinners in Zion" and "the sons of Zion," where the plural form employed by the author in both phrases is preserved by the translator through repetition in TL, becoming "*orang-orang berdosa*" and "*anak-anak Sion*". The aesthetic construction of the SL parallel clauses and phrases creates a memorable rhyming that may increase reader comprehension. However, to make it natural for the TL readership, the TL construction is slightly changed. This shift has reduced the BF of SL in TL.

3.2. Modulation

This study demonstrates a shift characterized by a reduction in the form of antithesis parallelism in the target text (TT), although the EF/BF of parallelism is preserved, as illustrated in **Table 10** below.

Table 10. Example 8.

SL (p. 22)	TL (p. 20)	Back-Translation
By the light of nature, we see God as a God above us; by the light of the law, we see him as a God against us; but by the light of the gospel, we see him as Immanuel, God with us,	*Melalui terang alam, kita melihat Allah sebagai Allah yang berada di atas kita; melalui terang hukum Taurat, kita melihat-Nya sebagai Allah yang melawan kita; tetapi, dalam terang Injil, kita melihat-Nya sebagai Imanuel, Allah menyertai kita,*	Through the light of nature, we see God as God who is above us; through the light of the law, we see Him as God who is against us; but, in the light of the gospel, we see Him as Immanuel, God with us,

The preposition "by" utilized by Matthew Henry at the beginning of each clause in the SL signifies a parallel relationship among the three clauses. In the TL, it appears that the translators translate the preposition "by"in the first two clauses into "melalui" and in the third clause into "dalam". The modulation of "by" into "dalam" results in a reduction of parallel elements in the TL, although it does not eradicate the opposing ideas inherent to the antithetic parallelism. In English, "by", as a preposition, can denote cause, method, time, measurement, or duration, contingent upon contextual usage [29]. The Indonesian verb "melalui", can be interpreted as to travel, cross, pass, violate, or exceed. The choice of verb "melalui" as a translation of the preposition "by" has thus engendered a shift in word class [30]. In other words, the translator has modulated the translation of the two prepositions "by" in the SL into the verb "melalui" in the TL. In Indonesian, the term "dalam" can function grammatically as an adjective, noun, or preposition with several distinct meanings, including denoting content either literally or figuratively [31]. Based on the contextual use and meaning of "by" in the SL, the employment of "dalam" appears to be more equivalent than "melalui" in the TL. Figuratively, the terms "nature", "law",

and "gospel" are perceived by the SL author as sources of illumination through which one can discern God. With this understanding, the preposition "dengan" which also aligns with "by" in terms of meaning and grammatical function, would be a more precise translation than either "melalui" or "dalam". As a result, using "melalui" and "dalam" to translate "by" changes both the style and meaning of the SL sentence. This slightly affects how clearly the antithetical parallelism comes across in the translation.

In **Table 11** below, the conjunction "on the one hand … on the other", functions as the parallelism marker to contrast phrases "that jealousy which" and "that affection which" in the ST. Both phrases are structurally parallel, reinforcing the contrast of emotions.

Table 11. Example 9.

SL (p. 18)	TL (p. 12)	Back-Translation
… that jealousy which is the rage of man, and is cruel as the grave, on the one hand, and that affection which he has for Mary on the other!	*… kecemburuan yang merupakan amarah seorang lelaki, dan yang juga bisa begitu dahsyat, di satu pihak, dan perasaan sayangnya kepada Maria di lain pihak!*	… jealousy which is a man's anger, and which can also be so powerful, on the one hand, and his affection for Mary on the other!

The structure employed by the SL author serves not only to emphasize but also to beautify (EF/BF) the presentation of ideas. However, the translator appears to prioritize message delivery over the preservation of the form and function of parallelism utilized by the ST author. This is evident in the modulation techniques employed, particularly in the translation of "that affection which" in the SL to "*perasaan sayangnya*" in the TL. This modulation results in the loss of parallelism and diminishes the aesthetic function or BF of the SL, while retaining the EF in the TL.

3.3. Transposition

In **Table 12** below, the second clause of the antithetical parallelism in the ST serves to emphasize the idea in the first clause by using the same sentence structure.

It functions to emphasize that it is impossible for people to prove themselves as descendants of Abraham, Aaron or David. This parallelism is the author's response to the Jews' careful preservation of their lineage in the two

parts of the SL and TL sentences. The ST clearly uses a parallel sentence starting with "it is" to highlight two different views on how people today (especially Jews) are connected to their ancestors like Abraham, Aaron, and David through genealogy.

Table 12. Example 10.

SL (p. 14)	TL (p. 3)	Back-Translation
… it is a question whether any person in the world can legally prove himself to be a son of Abraham; however, it is certain that none can prove himself to be either a son of Aaron or a son of David,	*… menimbulkan pertanyaan apakah ada orang di dunia ini yang dapat dengan sah membuktikan bahwa dirinya adalah keturunan Abraham. Namun, ada satu hal yang pasti, tidak seorang pun dapat membuktikan dirinya sebagai anak Harun atau anak Daud,*	… raises the question of whether anyone in the world can legally prove himself to be a son of Abraham. However, one thing is certain, no one can prove himself to be either a son of Aaron or a son of David

The transposition technique can be identified in the translation of "it is a question" at the beginning of the first clause, which become "*menimbulkan pertanyaan*". Meanwhile, the expression "it is certain" is translated into "*ada satu hal yang pasti*" in the second clause using modulation technique. The use of two different techniques to translate two parallel structures has made the contradiction between the two different situations less clear in the TL.

The implication of "that" following the statement "it is certain" seems to be intended by the ST writer to emphasize the contradiction that seems like a question by using the word "whether" in the first clause. The implication of the Indonesian translation of "that" in the TT thus also contributes to the loss of the parallelism form in the TT. In addition, the parallel word choice in both clauses, i.e., "son" is also not retained but generalized in the first clause. The non-retention of the parallel structure causes a shift in form as the second clause in TL no longer appears to be part of the parallel idea expressed in the first clause. In addition, EF in the second clause is also reduced in TL. Thus, the transposition, generalization, modulation, and implication techniques used by the translator have contributed to the loss of the parallelism style in the TL. The structural shift not only affects both the style and meaning of the ST sentence but also reduces the EF of the antitheti-

cal parallelism.

3.4. Discursive Creation & Reduction

In **Table 13**, antithetical parallelism functions to add information and emphasize the message (AF/EF). To translate the SL, the translator uses the techniques of established equivalence, discursive creation, explicitation, and reduction. The antithetical parallel form is lost mainly due to the use of the discursive creation technique, as shown in the following SL and TL:

Table 13. Example 11.

SL (p. 41)	TL (p. 63)	Back-Translation
so John Baptist's father was struck dumb, and yet he was designed to be the voice of one crying.	*demikian pula ayah Yohanes Pembaptis menjadi bisu, namun Yohanes ditetapkan untuk menjadi suara orang yang berseru-seru.*	and John the Baptist's father became mute, yet John was designed to be the voice of one crying out.

The author of ST, Matthew Henry, uses a parallel passive voice structure to describe something that happens to a person as a result of another person's active actions towards him/her. The two passive statements in the sentence are "...was struck dumb" in the first clause and "...was designed to be..." in the second clause. The translator uses the discursive creation technique in particular to translate "...was struck dumb" with *"...menjadi bisu"* [became mute]. This translation choice gives the impression that the process of becoming dumb is something that happens naturally without the intervention or role of other parties. Meanwhile, "... was designed to be ..." is translated with "... *ditetapkan untuk menjadi ...*". The use of passive sentence structure in TT as in ST clarifies the involvement of another party in the action, namely God. The change of ST sentence structure in TT not only eliminates the parallel form and style of the ST writer, but also changes the message of the sentence in TT. In other words, the parallel form "was struck dumb" and "was designed ..." is no longer visible in TL. This parallel structure and meaning would be preserved in TL if "was struck dumb" was translated as *"dibuat bisu"*. It seems that the translators do not consider the context of the story as a whole, so that the change of grammatical structure has resulted in the shift of its meaning. In addition to the discursive creation technique, the writer also reduces the conjunction "and" used by the ST writer

to add and connect two parallel ideas in ST, contributing to the loss of parallelism in the TT. The reduction technique has reduced the adding function (AF) of the antithetical parallelism in the TL.

3.5. Explicitation

In **Table 14** below, the two antithetically parallel clauses have AF/BF to furnish additional ideas while enhancing the presentation of concepts. The parallelism evident in sound repetition occurs not only at the end of each clause but also internally within the last three words of each clause.

Table 14. Example 12.

SL (p. 47)	TL (p. 77)	Back-Translation
If not fit for fruit, they are fit for fuel.	*Bila tidak cocok untuk menghasilkan buah, pohon itu cocok sebagai bahan bakar.*	If it is not fit for producing fruit, the tree is fit as fuel.

Most of the sentence elements are translated using the established equivalent technique so that the meaning contained in the elements can be transferred well. However, in addition to the established equivalent technique, the translator also uses the explicitation technique to translate the preposition "for" in the first clause of the SL into the verbal phrase "*untuk menghasilkan*" in the TL. Although the second clause also uses the same preposition, the translator does not make it explicit in the same way, but still uses the preposition "*sebagai*" to express its role or function.

In addition to making the preposition "for" explicit, the translator also makes the reference of the pronoun "they" in the second clause explicit to "*pohon ini*" to avoid ambiguity. While this explicitation improves clarity, it alters the sentence rhythm and potentially weakens the antithetical contrast. Although the form and AF of antithetical parallelism can be maintained in the TL, the BF in delivering information seems difficult to do. As a result, there is a shift in the function of SL parallelism in TL.

4. Discussion

This study has shown the significant use of antithetical parallelism in Matthew Henry's commentary. Antithetical parallelism is characterized by an emphasis on the

opposite side of the idea that has been conveyed [9] in a statement that is a reproduction of two different ideas using opposing words [12,32]. Lowth found the same thing in his study of the Old Testament, showing that antithetical parallelism is often used in the book of Proverbs [14]. According to Chaffey [33], it aims to show a sharp difference between the wise and the foolish in Proverbs.

To translate antithetical parallelism, a correct understanding of the nature of its use can be the reason for choosing the right techniques to maintain the form, function and meaning of parallelism in the TL. This study found that the established equivalence has proven to successfully preserve the SL message in the TL. It is also evident in several studies, particularly the study conducted by Dinari, Nababan and Djatmika on prose translation [34]. In translating parallelism, Ikbal, Syed Abdullah and Jabak found that it is a literal technique that can be helpful for maintaining parallelism in the TT [35]. The study by Yuda et al. emphasizes the importance of selecting appropriate translation techniques to prevent shifts in meaning and to produce high-quality translations [36]. Knowledge and mastery of the subject matter, along with the translator's experience, play a significant role in selecting appropriate translation techniques [37].

Several selected techniques have different impacts on the target text, such as the reduction or loss of the form as well as the function of parallelism. This study finds that implicitation and transposition techniques which can superficially change the structure of the sentence, may also automatically cause a shift in the ST parallelism form in the TL. This is due to the implicitation and transposition of parts of sentences that structurally clarify the parallel form in the SL. With both techniques, the ST message is likely to be easily understood even though it is not fully conveyed in the TT. Whereas Tytler considers that a good translation must also pay attention to style in addition to the ideas of the SL author, one of which is by paying attention to the structure or construction of the sentence [38]. According to Bich [12], although the differences in language and culture between the SL and TL can result in loss and gain phenomena in the translation process, the translation results are always more interesting for readers. Therefore, sometimes a translator gives more attention to the readability of the translation by sacrificing the form (style) and

finally the ST message.

In addition to reducing the parallel form of antithesis, the techniques of implicitation and transposition may also weaken the ST's EF in the TT. In many cases, repetition—which is an important part of parallelism—is made implicit or changed in translation, even though it plays a special function in the original expression.

Repetition of sentence elements is usually intended to emphasize the message of the text. Meanwhile, Kane and Peter consider the repetition of the same syntactic pattern in sentence or clause construction to be one of the most effective ways to emphasize [39]. Antithetical parallelism, according to Brooks and Warren, can even strengthen the dominant comparison or sharp difference between parallel parts in the sentence [39]. Thus, the implicitation of the repeated elements will automatically reduce the EF in the TT.

This study also reveals that the discursive creation technique has caused the loss of the form of parallelism of the SL in the TL. In many translation studies, the use of discursive creation techniques has often been proven to cause translation shifts, such as in **Table 13**. The use of this discursive creation technique not only eliminates the form of parallelism structurally, which also eliminates the author's style, but also semantically. For some people, parallelism can first be identified from the surface structure of the text or sentence. The same thing was stated by Ben-Ari, who defined antithesis as the repetition of the same sentence structure using opposing words or phrases [10]. However, for He, the focus of the conflict is not on the structure but on the meaning of the idea [11].

The technique that causes the loss of SL's AF in TL is the reduction technique. Junctive expressions that De Beaugrande and Dressler classify as conjunction, disjunction, contrajunction, and subordination have cohesive ties function in parallel structures to clarify relations between parts in a sentence [40]. This study finds several cases in which conjunctions are reduced in the translation. The reduction of the conjunction marker of additional elements in a sentence such as "and" automatically eliminates AF in AF/EF antithetical parallelism.

The use of modulation techniques to translate the same sentence part in a sentence, such as a preposition, can cause a shift in either a reduced form or a loss of paral-

lelism. This is especially the case if the sentence part is a structural or surface marker of parallelism. For example, if one element in a sentence uses a relative clause as a marker of parallel form, the other part should also be stated using a relative clause [41]. The modulation technique may also lead to a decrease in the BF of the SL in the TL. The use of repeated sentence parts is sometimes intended to create an aesthetic effect on the sentence. The same thing was found by Al-Ameedi in the novel *Old Man and the Sea*, who saw the use of parallelism as a conscious artistic process of Hemingway to express his emotions and feelings [42]. On the other hand, according to Hatim and Mason [43], the translator could decide not to maintain the repetition even though he was aware of the repetition of sentence elements, with the assumption that the TT reader would not see the rhetorical motivation behind the repetition or would see it but would be less able to see the connection. Therefore, the choice of modulation technique to translate repeated elements, which creates an aesthetic value in antithetical parallelism may reduce the BF of the expression. Thus, the modulation technique can result in a shift of both form and function of the ST parallelism in the TL.

The reduction of the BF in the translation of antithetical parallelism may also occur due to the use of the implication technique. Given the fact that the structure of English is different from Indonesian, sometimes some parts of the SL sentence need to be made implicit in order to get a more natural translation in the TL. The same thing was also expressed by He, that repeated information in non-literary translations often needs to be reduced or made implicit because of the inherent differences between the SL and TL [11]. Even according to Nida, there are no two languages that are identical in terms of meaning or the structure of phrases and sentences, so that no translation can truly convey the entire message correctly [44]. This study shows that although on one hand the use of implication can produce a good translation, on the other hand it can reduce the BF in sentences containing parallel elements. As a religious text, it is necessary to consider not only its general/surface meaning but also the aesthetic or poetic feature that may contain theological doctrine as in some parts of the scripture. Wendland observes that in Bible translation, many people, including translators, tend to perceive the primary purpose of the Bible as conveying information and instruction, often overlooking its aesthetic elements [45]. He argues that beauty itself is also a form of information. Similarly, Sutanto thinks that poetic elements found within non-poetic books or prose writings should receive special attention, as they undoubtedly serve a specific purpose [3].

The use of explicitation and modulation techniques has contributed to a shift in the function of parallelism, particularly in the loss of SL's BF in TL. The repetition of sounds in the parallel parts of the original sentence was likely used by the author to make the sentence sound more pleasing and easier to remember.

Al-Shiyab in Shamaileh considers that by repeating words or syntactic constructions, the text creator creates a rhythmic effect that can arouse the emotions of the reader or listener [46]. This, in turn, will make sentences containing parallel elements easier to remember [39]. Therefore, by using modulation and explicitation in the TT that do not consistently maintain or take into account the effects of the sound repetition, the BF of the antithetical parallelism is lost even though the parallel form can still be maintained. The use of explicitation techniques cannot be separated from the nature and function of the source text (ST) as a commentary book, which is essentially an exposition of the Bible itself. Exposition, derived from the Latin *expositio*, meaning "explanation," is used in the context of biblical interpretation to communicate the meaning of the Bible for contemporary audiences [47].

Jehjooh et al. and Mohamed argue that the use of parallelism in texts is motivated by its syntactic repetition, which creates symmetry, thereby enhancing memorability and comprehensibility for readers [39,48]. Although distinct from the Bible, Matthew Henry's commentary provides a detailed explanation of biblical content, making its rhetorical function relatively similar. Consequently, the Beautifying function (BF) becomes a crucial element to consider in texts that incorporate rhetorical devices such as parallelism.

In general, research findings on Matthew Henry's commentary indicate the use of parallelism, both syntactic and semantic. According to Legaspi [49], what makes Lowth particularly prominent in biblical literature is his pioneering role in demonstrating that the religious aspects of biblical texts serve not only to convey theological meanings but also to express emotions, imagination, and verbalized

expression. This perspective aligns with Robert A. Hunt's view, as cited in Chambert-Loir [50], which emphasizes the necessity of formal equivalence translation methods for conducting in-depth biblical studies. In Bible translation history, the dynamic equivalence method by Nida and Taber—which focuses on preserving meaning rather than the original form and structure—has had a big impact, as noted by Daud Soesilo and Laurens de Vries [37,50]. Ultimately, the translator's objectives significantly influence linguistic choices, emphasis, omissions, and the addition of explanatory information.

5. Conclusions

The antithesis form that parallels two opposing sides of one thing is quite widely used by the ST author. This style of language is used by authors to emphasize one idea by showing the opposite side as a comparison to strengthen the author's intention. This is also commonly used in the Bible, especially in the book of Proverbs, which is known for its poetic language and the way it presents messages in clear contrast. Therefore, the EF is the most dominant function used in the antithetical parallelism found in this study compared with the functions of adding and beautifying or mixed variations of these three major functions.

To translate antithetical parallelism in ST, the translator uses 14 variations of translation techniques [24]. The most frequently used techniques are the established equivalent, explicitation, modulation, implicitation, and compensation. From these five most dominant techniques, the established equivalent technique generally has the highest frequency in each form of parallelism. The translators' mastery and familiarity with the topic of the ST and Christian literature seem to be the reason for the very high use of the established equivalent technique in the TT. Meanwhile, the use of the explicitation technique which is also high, seems reasonable considering the essence of the commentary, which may clarify every word, term or sentence in both the ST and the TT as much as possible. On the other hand, the use of the implicitation technique is quite high, possibly due to the efficiency or simplification of sentences which are generally longer in the TL compared to the SL. This can also be the reason for the fairly high use of the transposition and modulation techniques in the TT.

The percentage of the translation shift in forms and functions of parallelism in this study is generally low. This study shows that in several cases, a parallel form in the ST turns into a non-parallel form in the TT. It is also found that the shift in function of parallelism is also relatively small. The shifts in the function of parallelism are generally in the form of the reduction or the loss of the ST parallelism function in the TT. The shifts in function found in this study almost always occur along with the shifts in form.

The finding of this research suggests that translation studies, especially literary translation, can be further developed by utilizing stylistics. Stylistics is very useful in studying the author's language style which in turn also determines the success or failure of message transfer in text translation. A more comprehensive text analysis in the use of rhetorical language styles, especially parallelism in religious texts, can be conducted to better understand the message of the text as a whole.

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