
TRANSLATIONAL CONSTRUCTION OF AMERICAN CAPITALIST IDENTITY THROUGH RELIGIOUS TEXTS: CASE OF “DON’T FORGET THE SABBATH” AND “INGAT HARI SABAT”

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ABSTRACT

This article investigates the construction of American capitalist identity by translating religious texts. Based on American Studies interdisciplinary method, the paper examines Crosby’s “Don’t Forget the Sabbath” and its Indonesian translation “Ingat Hari Sabat”. The focus of the study is to explore how and why the translation of the song lyric constructs American capitalist identity. The research is based on transnational American studies, poststructuralism, and Kristeva’s notions of revolt and nihilism. Schmidt’s model for conceptual metaphor (CM) translation and Kövecses’ notion of conceptual metaphor in American studies are employed. It is found that the rate of revolt is higher than that of nihilism in the translation. The revolt consists of the subversion of the American work ethic by resisting the concept of the Sabbath as a conduit into which capitalistic individualism is projected. Moreover, it is discovered that only the metaphors that manifest the concept of Sabbath as structure are annihilated because they reinforce evangelical and missionary traditions. The translation is, therefore, done to make American global evangelical Protestant culture fit the Indonesian local taste. Furthermore, it is found that Indonesian nihilism subdues the TT to another American national mythic narrative: manifest destiny.

Keywords: *American capitalist identity; CM translation; nihilism; revolt*

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INTRODUCTION

Before the contemporary globalization phenomenon emerged, American global evangelical Protestant missiology and evangelical movements had spread worldwide. They proliferated American identity ideologies and hegemonic ideals in many countries. Mark Noll contends that since the nineteenth century, the evangelical movements that had expanded within the United States have grown globally (2006, p. 39). This means that global Protestant dynamism through its various cultural artifacts has occasioned the grasping of American identity ideologies among the receiving countries of the gospel.

The American national narrative of capitalism has been variously referred to as the American Dream (Ghosh, 2013), the way to wealth (Franklin, 1758), American capitalism (Hughes, 2018), the mythology of American individualism (Northcott, 2004), narrative of progress (Collins, 2007), and myth of self-made man or social mobility (Paul, 2014). The American narrative of capitalism or capitalistic individualism is in its essence, connected with the postmillennial optimistic vision whereby people are believed to be provided with equal progress and entrepreneurial opportunity to live a better world before the ushering of the Kingdom of God on the land of the United States (Northcott, p. 17). This myth is rooted in the Puritan belief “in the imminence of the coming judgment of the world”. It is a Puritan biblical justification of individualism, for according to the scripture, each person will stand before God to account for his deeds. In the mythology of American exceptionalism, the myth of individualism constitutes the economic dimension of the

exceptional national identity of the United States (Paul, p. 15). It is one of the three dimensions of American exceptionalism alongside religiosity and patriotism or religious and political exceptionalism.

American capitalistic individualism has been historically conceived as the prerequisite for individual success to rationalize the politics of social mobility. It has been conceived as progress or self-improvement whereby the individual becomes “the self-made man” by thriving “from rags to riches” and “from a servant to the rank of a master”. John Winthrop, in “Model of Christian Charity” (1630) states that God universally made it for people to belong in the scale extending from poverty to wealth (Dunn & Yeandle, 1996, p. 1). This means that it is at the disposal of the individual to exercise his free will and talent to better his life in accordance with the holy scripture. In a similar vein, Benjamin Franklin, in his essay “the Way to Wealth” (1758) brings out three variables that are accountable for the social mobility of the individual (2011, pp. 1-14), namely hard work, prayer, and charity. Likewise, Michel Guillaume Jean de Crèvecoeur makes it explicit in “Letters from an American Farmer” (1782) that the United States is a land where all people are provided an opportunity to rise on the capitalist ladder from servant to master (Moore, 2013, p. 28). In connection with these early discourses, tints of capitalism have colored American stories and texts up to the contemporary period.

In general, the American narrative of capitalism is informed by the Puritan work ethic, whereby hard work is regarded as a means of pleasing God and the resulting prosperity as a sign of divine favor (Mauk

and Oakland, 2009, p. 328). In the Puritan work ethic, it is believed that “hard work and good morals are rewarded in this world and the next” (p. 41). These values are foundational to “self-reliance and self-improvement, thrift, hard work and a belief in progress”. In this article, the concepts pertaining to the American narrative of capitalism that have been identified are hard work, divine favor, progress, self-reliance, thrift, and good morals. They are treated as ideas dictating the conceptual metaphors and expressions in the hymn “Don’t Forget the Sabbath” (1908). The hymn is treated as a religious text that makes part of the SDA theology, for it has been selected and used in the Church’s hymnal.

Poststructuralism is a movement of thought that originated from philosophy in the 1960s (Darian-Smith & McCarthy, 2017, p. 66). It has grown to influence other fields of knowledge, including literature, politics, art, cultural studies, history, and sociology. The main distinguishing feature of poststructuralism is its “dissenting position” with regards to the prevailing sciences and moral values (Williams, 2005,:1). In fact, poststructuralism rejects the stability of the signifier-signified relation. Texts are considered sites of resistance against stabilizing the relationship between the signifier and signified (p. 33). From this primal idea, philosophers have taken different orientations. Lyotard has dealt with knowledge, Levinas with ethics, Althusser with hope, and Kristeva with identity (Davis, 2004). This study follows the post-structural theory of identity by Kristeva. Kristeva inscribes in the poststructuralist logic by her view of “texts as always in a state of production, rather than being products to be quickly consumed”. She considers that both

the object and the subject (reader, author) are being produced or continually produced over the text (p. 33). This means that the subject is conceived as an identity in becoming, oscillating between the self and the other.

Regarding translation studies, Tymoczko (2010) admits that the poststructural theory coincides with the emergence of the cultural and power turns in the historical development of translation studies. According to her, the poststructuralist approach to translation deals with such issues as “cultural and ideological subtexts” and “the relationship of texts and contexts” (p. 46). This poststructuralist view connects translation with intertextuality and denigrates the notion of authorship and originality. The task of the translation analysis is to uncover acts of meaning repression. This is because it is through poststructuralist translation analysis that “out-of-sight prejudices” and “unconscious manipulations” can be disclosed (Gentzler, p. 196). The translatorial strategies and procedures are mainly concerned with “making changes in the translation so that it better conforms to existing literary and cultural norms, smoothing out religious and political differences to make a text more palatable to the receiving audience” and their cultural stereotypes. This means that translation itself becomes a deconstructing act.

In her recent writings, Kristeva apprehends intertextuality in terms of globalization and views translation as a form of revolt. In the article “New Forms of Revolt” (2014), Kristeva adumbrates the issue of revolt and nihilism as alternative ways identity construction operates in the globalization era. She pins down that translation is one of the various forms of

contemporary revolt (p. 2). The apprehension of identity and intertextuality as a revolt in their essence are cogitated in terms of cultural globalization by Kristeva in *Hatred and Forgiveness* (2010/2005). She regrets that people embrace the Western culture through a narcissist and egotist attitude that does not question it. This passive reception without subversion is referred to as nihilism. Nihilism impacts on the identity process because it is the “destruction of values” or “the dismissals of the Concern for Being” (p. 223). While through revolt, subversive poetic or intertextuality the subject can “find and make meaning” (Hansen & Tuvel, 2017, p. 5) and ipso facto attains “social belonging and the capacity to represent”, through nihilism (“new maladies of the soul”), questioning in one’s identity is suspended “in favor of so-called new values” (p.18). Nihilism and revolt will be examined in the present paper by considering the Indonesian intercultural manipulations through the translation strategies and their relation to poles of conservation and substitution.

In his view on conceptual metaphors in American Studies, Kövecses (2005) asserts that cognitive science is a good way to unify “the disparate approaches and methodologies in American studies” (p. 167). He posits that the reconciliation of approaches and methodologies in American studies is only possible when the focus is on “the human mind that creates and understands American culture” (p. 168). By apprehending American studies from the cognitive perspective, it is possible to grasp the content of the American mind, the ways Americans create and make sense of their experience, and the methods that can be used to disclose the substance and structures in American sociocultural

experiences. Studying the language to understand the American culture can pin down the reflections of the mind and yield the same results as analyzing “movies, cartoons, works of art, and various social practices” (p. 169). This means that when American studies are apprehended from the cognitive science perspective, the language becomes “a fairly reliable instrument in identifying general conceptual patterns and the general conceptual patterns” pertaining to the American mind (p. 190). Hence the notion of conceptual metaphor becomes crucial in the study of American culture.

With regard to the translation of conceptual metaphors, in his article “Applying Conceptual Metaphor Theory in Cross-linguistic and Translation Research” (2015), Goran Schmidt presents a six-procedure analytical methodological model. He reconciles Gideon Toury’s metaphor translation taxonomy (1995) and Kövecses’s typology of conceptual metaphor translation (2003) and came up with a six-procedure classification (p. 257). The six procedures can be divided into two categories: retention of the conceptual metaphor in the target language (CM →CM) and substituting the original metaphor for its equivalent in the translating culture (CM →CM1). The first category is twofold. On the one hand, “a metaphorical expression is translated by a metaphorical expression of the same conceptual metaphor with the same mapping and the same meaning” (m →m). On the other hand, “a metaphorical expression is translated by a metaphorical expression of the same conceptual metaphor with a different mapping and a similar meaning” (m →m’). Under the second category are classified five procedures. Firstly, a metaphorical expression can be translated

using “a metaphorical expression of a different conceptual metaphor with a different mapping and a similar meaning” ($m \rightarrow m1$). Secondly, a metaphorical expression can be translated using “a non-metaphorical expression with a similar meaning, ” using paraphrase technique ($m \rightarrow \text{non-m}$). Thirdly, translators can translate a metaphorical expression by using “a zero-element”, that is, by using deletion, omission, or zero-translation technique ($m \rightarrow \varnothing$). Fourthly, a non-metaphorical expression can be translated using “a metaphorical expression with a similar meaning” ($\text{non-m} \rightarrow m$). Finally, a zero-element can be translated using “a metaphorical expression” in the target language culture ($\varnothing \rightarrow m$).

In the analysis, the symbols $m+$ and $m-$ are used to be consistent to the revolt-nihilism scale. This is because in the table representing Schmidt’s typology, the cases of implicitation and explicitation in the $CM \rightarrow CM$ are vaguely included in the formula $m \rightarrow m$, standing for the same metaphorical expression in the same metaphorical concepts with similar mappings and meanings. In this paper, cases of similar meanings of metaphorical expressions and mappings of the same conceptual metaphors are categorized under $m \rightarrow m$ to represent nihilism in manipulating American capitalist thought through Indonesian and translation. Nevertheless, cases of implicitation ($m \rightarrow m-$) and explicitation ($m \rightarrow m+$) within $CM \rightarrow CM$ have been classified under the revolt culture. This is because they deviate from the Kristeva’s consideration that nihilist ideas refrain from interrogation to consider everything sacred (Lotrings, 2002, p. 112). Likewise, all the cases representing $m \rightarrow m'$ have been sided with $CM \rightarrow CM1$ tokens to characterize revolt.

Concerning the construction of human experience through religious texts, Waldo Emerson admits that “the experience of material reality” is connected with the “spiritual and moral language” through “metaphor and analogy” (Marsoobian & Ryder, 2014, p. 348). This assertion means that metaphors draw from what the mind experiences in the natural world to construct the spiritual and ethical world. Regarding American studies, Zoltán Kövecses contends that metaphorical expressions pervade American culture and constitute a good tool to understand its aspects (p. 170). For him one of the main conceptual metaphors underlying American thought is THE LIFE IS A JOURNEY. In relation to this general conceptual metaphor, American capitalist thought and its concept of social mobility, from rags to riches, or self-made man in the SDA religious texts can be stated as: PROGRESS OR SELF IMPROVEMENT IS A JOURNEY FROM HARD WORK TO THE DEITY (OBJECT OF SABBATH). In the hymn object of this study, the American capitalist thought is constructed through the metaphor of the Sabbath. The Sabbath is metaphorically structured to analogize American capitalist thought. This means that SABBATH is the conceptual source domain whereas PROGRESS (SELF-IMPROVEMENT, WEALTH) operates as the target domain. The language of Sabbath is used to talk about progress. In other words, the American reality of progress or capitalistic individualism are constructed through the language and theology of Sabbath. Thus, the hymn makes us see Sabbath as our progress or way to get wealthy. The metaphorical linguistic expressions in the hymn are structured to support this generic-level concept and

specific-level concepts that are based on the core elements of Protestant work ethic including hard work, progress, self-reliance, divine favor or blessing, good morals, and thrift.

Lots of studies have been conducted on the transnational circulation of American culture and ideological narratives through global evangelical Protestantism. Recent works on transnational evangelical Protestant movements and their imbue with American cultural ideals include Womack (2015), Hernawan (2016), Edwards (2019), Kirkland (2019), Sawin (2019), Vladimir et Al. (2020), and Mora-Ciangherotti (2022). Besides, research has been conducted on the identity construction through the global translation Protestant hymns and gospel songs. Researchers have pointed out to which extent the local identity is made to interact with the global or sending culture (implicitly American or Western) through the translation of hymns or songs. These include Perigo (2021), Ezuoke and Ijioma (2021), Monteiro (2022), Connor and Menger (2021), Arrington (2021), Ka Lun Chan (2021), Stallsmith (2021), Ka Lun Chan (2022), Steuernagel (2021), Stephens (2022), and Wai-on and Raymond Ng (2020). Despite the variety in issues, approaches, and theories in this existing literature, to the best of my knowledge, no poststructuralist study of hymnal translation has been carried out to use Kristeva's notions of revolt and nihilism

in the investigation of the translational construction of American capitalist identity with a focus SDA hymnal and Crosby's "Don't Forget Sabbath" in Indonesia. This paper's purpose is to investigate to what extent is American capitalist identity revolted or annihilated through its translational construction in the Indonesian language culture; and to examine why is the construction of American capitalist identity revolted or annihilated through Indonesian translation.

METHODOLOGY

The primary data were obtained from the SDA hymnal, more precisely from Crosby's song lyric "Don't Forget the Sabbath" and its Indonesian translation. The hymn was purposively selected to fit in the issue of American capitalist thought and metaphorical representation. For the English ST, the *Seventh-Day Adventist Church Hymnal* (1985) was used. Regarding the TT, *Lagu Sion* (2013) was used. The study focused only on the written song lyric rather than the musical composition and tune. The ST was written by an American poet Fanny Crosby (1820-1915) and was published in 1908. The secondary data of the research include books and articles pertaining to American culture, Seventh-Day Adventism (SDA), and CM translation.

The analytical procedures agree with the interdisciplinary method of American studies.

Based on the interdisciplinary practice discussed in *American Studies: A User’s Guide* (2017, p.6) by Philip J. Deloria and Alexander I. Olson, the research procedures can be listed as follows.

1. Closely reading the ST to correlate identified metaphorical expressions with the American narrative identity with regard to capitalism.
2. Identify the metaphorical expressions in the TT and compare them to the ST metaphorical expressions to establish the translatorial procedures.
3. Account for revolt against or annihilation of American capitalist identity based on the translation shifts.

Compare the ST and TT to make generalizations on the degree of revolt and nihilism and the rationale of American capitalist identity construction through the other.

DISCUSSION

This section is concerned with the results and discussion regarding revolt and nihilism in the translational construction of American capitalist identity through the Indonesian rendition of the religious lyric “Don’t Forget the Sabbath”. The section considers revolt and nihilism by scrutinizing how metaphorical expressions and their underlying conceptual metaphors in the lyrics are manipulated through translation. Then, based on the translatorial procedures, a comparative analysis is made to make generalizations about the concept of American national capitalist narrative identity and its construction through the other.

In the tables below (table 1), the source text is compared with the Indonesian translated text in order to identify the conceptual metaphor translation procedures used by the translators and ipso facto account them for Kristeva’s notions of nihilism and revolt.

Table 1. Primary Data Source

Hymnal	Title of the hymn	Number	Topic	Publication
<i>Seventh-day Adventist Hymnal</i>				
English	Don’t Forget the Sabbath	250	The Sabbath	Washington: Review and Herald Publishing Association, 1985
<i>Lagu Sion Lengkap</i>				
Indonesian	<i>Ingat Hari Sabat</i>	347	The Sabbath	Bandung: Indonesia Publishing House, 2013

* While printed books present the hymns with musical notations, song lyrics were obtained from <https://hymnary.org/hymnal/SDAH1985> and <https://alkitab.app/LS>

Table 2. The Metaphor Translation Procedures

No	Concepts in US Capitalist Culture	ST Metaphorical Expressions	TT Metaphorical Expressions	Back Translation (BT)	Procedure
1	Hard work and divine favor	Don't forget the Sabbath	<i>Ingat hari Sabat</i>	Remember Sabbath day	m → m'
2	Hard work	The Lord our God hath blest	<i>disucikan-Nya Allah</i>	That God has sanctified	m → m1
3		Of all the week the brightest	<i>hari yang terindah</i>	The most precious day	m → m1
4		Of all the week the best	—		m → φ
5		It brings repose from labor	—		m → φ
6		Divine favor	It tells of joy divine	<i>Yang b'rikan perdamaian serta sukacita</i>	That brings peace and happiness
7		Its beams of light	<i>Sinar kemuliaan</i>	Beams of light	m → m-
8		Descending with heavenly beauty shine	<i>turun dari surge</i>	descending from heaven	m → m-
9		Hard work and good morals	Welcome blessed Sabbath day	<i>S'lamat datang Sabat suci</i>	Welcome holy Sabbath
10		Keep the Sabbath holy	<i>Sucikanlah Sabat</i>	Celebrate the holiness of Sabbath	m → m
11		And worship Him today	<i>dan sembahlah Tuhan</i>	and worship God	m → m
12		Who said to His disciples	—		m → φ
13		Progress	I am the living way	<i>Yang jadi Jurus'lamat bagi manusia</i>	Who became the savior of humanity
14	Hard work and good morals	And if we meekly follow Our Savior here below	<i>Dan kalau kita ikut Yesus s'panjang jalan</i>	And if we follow Jesus all the way long	m → m1
15	Progress	He'll give us of the fountain	<i>Kita k'lak akan turut minum air hidup-Nya</i>	We will later partake of His living water	m → m
16		Whose streams eternal flow	—		m → φ
17	Hard work and divine favor	day of sacred pleasure	<i>Hari kesukaan perbaktian</i>	Favorite day to pay homage to God	m → m1
18	Hard work, thrift, divine favor	It's golden hours	<i>suci Jamnya</i>	Its sacred hours	m → m-
19		we'll spend In thankful hymns to Jesus	<i>kita gunakan bersyukur dan puji</i>	We use them for thanksgiving and praise	m → m-
20	Self-reliance	The children's dearest friend	—		m → φ
21		O gentle, loving savior	<i>Oh Jurus'lamat Yesus indahlah kasih-Mu</i>	O Jesus Savior how precious is your love	m → m1
22	Progress	How precious is thy promise To dwell in every heart!	<i>Marilah dan tinggallah di dalam hatiku</i>	Come and dwell in my heart	m → m1

Table (2) calculates the identified translation procedures and their occurrence. Procedures are regrouped under two categories: revolt

and nihilism. It is in a bid to implement Kristeva’s theory of intertextuality and its notions of revolt and nihilism.

Table 3. CM Translation Procedures in the Revolt-Nihilism Scale Poles

Revolt (Subversion of CM)			Nihilism (conservation of CM)		
Strategy	Occurrence	%	Strategy	Occurrence	%
m →m-	4	18.18	m →m	3	13.63
m →m+	0	0			
m →m´	2	9.09			
m →m l	8	36.36			
m →non-m	0	0			
m →φ	5	22.72			
	0	0			
non-m →m					
φ → m	0	0			
Total	19	86.35	Total	3	13.63

Revolt (Subversion of CM)			Nihilism (conservation of CM)		
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m →non-m	0	0			
m →φ	5	22.72			
non-m →m	0	0			

$\varphi \rightarrow m$	0	0			
Total	19	86.35	Total	3	13.63

Revolt (Subversion of CM)			Nihilism (conservation of CM)		
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$m \rightarrow non-m$	0	0			
$m \rightarrow \varphi$	5	22.72			
$non-m \rightarrow m$	0	0			
$\varphi \rightarrow m$	0	0			
Total	19	86.35	Total	3	13.63

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$m \rightarrow \varphi$	5	22.72			
$non-m \rightarrow m$	0	0			
$\varphi \rightarrow m$	0	0			
Total	19	86.35	Total	3	13.63

Revolt in Indonesian Translational Construction of American Capitalist Identity

The above table (2) demonstrates that in the Indonesian construction of American capitalist identity, revolt (86.35%) dominates nihilism (13.63%). One of the most dominant procedure in revolt against foreign identity is deletion (22.27%). The metaphorical linguistic expressions “Of all the week the best”. This expression implies that in the conceptualizing mind of American capitalistic individualist life, the working days in the week whereby people engage in works to make wealth are at part of the weekly success journey that culminates in Sabbath day. Concerning the metaphorical expression “It brings repose from labor”, it is inferred that the restoration of life from hard work is Sabbath day. The expression “Who

said to His disciples” is also entrenched in the American capitalistic life experience. It ensures that the instructor of good success morals and pure doctrine is a deity or object of Sabbath. As for the metaphorical expression “Whose streams eternal flow”, American individualist life is projected into the structure of Sabbath to suggest that the one who possesses all that humans desire in plenty is the object of Sabbath. Finally, in “The children’s dearest friend”, in relation to the American capitalist mind, the collaborator of righteous people and hard workers in their way to wealth is conceptually mapped to the object of Sabbath. All these metaphorical expressions are deleted in the Indonesian hymn “Ingat Hari Sabat”.

Although omission in the Indonesian text may have been done for prosaic reasons to

avoid redundancy that is occasioned by poetic repetition and personification, it undermines the American capitalist thought in which the hymn is deeply ingrained. The target text loses the American liberal tone (children’s dearest friend) that accompanies industry adventure and wealth making. In fact, the enlightenment philosophy and romantic belief greatly influenced the American national culture to such an extent that “by 1830 educational theory and practice began to show the influence of Rousseau, Pestalozzi, and Froebel” (McLoughlin, 1980, p. 117). As a result, the “romantic poetry and Transcendentalist prose emphasized a pantheistic “correspondence” between God, nature, and man”. This transcendental belief in American thought “shift in child-rearing attitudes”. It followed that authors in new gospel hymns viewed God not as an angry father but as “a gentle shepherd and guide, protecting and guarding these “buds” from the hard blasts of the cruel world”. This transcendental view impacted the American Protestant ethic, as evidenced in these metaphorical expressions.

Moreover, the scholastic import of the hymn (Christ-disciples) that connects it to the American jeremiad tradition is resisted in Indonesian translation. Likewise, the deity or object of Sabbath (“Whose streams eternal flow”) as the eternal supplier of blessings and source of wealth is omitted. Therefore, in the Indonesian text, the American capitalist conceptual representation of the week, a seven-day period including a six-day time to make industry and one-day to legitimate works to God and couple work with prayer for the divine favor, is creatively distorted.

The high rate in the rubric $m \rightarrow m$ 1 (36.36%), that is, a case where “a metaphorical expression is translated by a metaphorical expression of a different conceptual metaphor with a different mapping and a similar meaning”, pinpoints difference in the representation of capitalist identity between Indonesians and Americans. Firstly, the conceptual mapping that generates “It tells of joy divine” is peace and happiness \rightarrow Sabbath. The translation “Yang b’rikan perdamaian serta sukacita” deviates from the underlying specific conceptual metaphorical statement THE CONDUIT OF DIVINE FAVOR FROM HEAVEN TO EARTH IS SABBATH. Even though the personification of Sabbath is conserved, the correspondence of metaphorical expression or mapping is dismantled. The American capitalist thought links Sabbath pleasures with deity (divine happiness). But the Indonesian translation constructs the religious language of capitalism without deity. So the conceptual mapping in the Indonesian translation is perdamaian dan sukacita (peace and happiness) \rightarrow hari sabat (Sabbath day). In the light of the general conceptual metaphor upon which the American national culture anchors, that is THE LIFE IS A JOURNEY, there is a dislocation of the structure of the ethic underpinning the American narrative of capitalism in the Indonesian translation. Initially, the structure involves the individual American (traveler-poor in rags), society or community (co-travellers), virtues (journey means), deity (guider), and wealth (destination). Deleting the variable deity repels the structure of the Puritan work ethic

in which the source text is inscribed. Actually, in its Americanness, the source text combines the “biblical law”, “moral law” and “the work ethic”, but the Indonesian translation stresses the biblical law and its relevance to Sabbatism only (McLoughlin, p. 103).

Secondly, the change of “I am the living way” to “Yang jadi Jurus’lamat bagi manusia is a subversion of the source text conceptual metaphor THE PROGRESS TO WEALTH IS THE OBJECT OF SABBATH. The metaphor is a biblical allusion to the fourteenth chapter of the gospel of John, where Jesus mentions the other home or land for His followers (14:2) and preaches a word of faith and prosperity message by assuring His disciples that if they abide in Him they will get whatever they ask for (14:13-14). By implication, in “I am the living way”, the genuine way (progress) to wealth is the deity or object of Sabbath (living way → deity of Sabbath). However, the Indonesian text uses a different mapping to capture the same meaning: the Savior of humanity is a deity (salvation, keselamatan → deity of Sabbath, Jurus’lamat). The Indonesian translation uses an evangelical tone that undermines the capitalist dimension of American identity. This translatorial strategy, however, falls into the other myth of American national culture. The text echoes the myth of manifest destiny by emphasizing salvation and evangelization. The American religious culture that is disseminated through SDA has to reach many Indonesian souls as possible. But this new religious culture thwarted the American capitalist mythic dimension. Nevertheless, in relating the translation to manifest destiny, the Indonesian receiving culture is placed at the bottom and peripheral position of the

hegemonic ideological narrative of the United States and its global Protestant movement. It is integrated into the other that has to be evangelized and consequently embrace the American values or civilized before the millennium. In relation to SDA, Gallagher and Ashcraft (2006) contend that “while a degree of cultural adaptation occurred, the American church remained the norm for worship practices, evangelistic methods, and behavioral mores, in addition to doctrine” (p. 53). In other words, despite the translation and localization of American Protestantism into local cultures and languages in other countries, mainly African, Asian, and Latin Americans, the mother churches in the United States always occupy the central pole of power relations.

Thirdly, in “And if we meekly follow Our Savior here below”, the hymn writer conceptually maps the American moral law, which, according to McLoughlin (1980), is based on the Ten Commandments and the Sermon on the Mount to the Sabbatical culture (p. 103). In the sermon, meekness is a prerequisite for the individual to succeed in one’s business. The conceptual mapping followed in the source text can be represented as a precondition to success in the way to wealth → mild individual obedience to the object of Sabbath on earth. The Indonesian translation “Dan kalau kita ikut Yesus s’panjang jalan” attempts to conserve the meaning of the source text without retaining the American metaphorical concept and expressions. This Indonesian rendition deviates from the underlying conceptual metaphor WORKING HARD AND PRACTICING GOOD MORALS ON EARTH ARE CONTAINED IN THE STRUCTURE OF SABBATH. The target

text results in the deletion of the materialization of American exceptionalism and the capitalistic individualism linked with it. The source text situates the fulfillment of the precondition to social mobility on the American physical territory (“here below”). In addition, transcendentalism is invoked to represent self-reliance in the capitalist identity. In the TT the romantic innocence image is suggested for the travelers to succeed in the journey to wealth. But the Indonesian translation (*s’panjang jalan*) considers the Christian journey in general without insinuating its terrestrial character that draws from the Calvinist virtues of “thrift, industry, frugality, scrupulous financial honesty, a horror of debt, and the integrity of credit” that dictate the American capitalistic individualism (McLoughlin, p. 27). Consequently, in the Indonesian song, the journey to wealth takes conversion's spiritual and missionary meaning by stressing celestial welfare rather than highlighting the terrestrial parameter of the American capitalist narrative binomial.

Fourthly, the mapping in “How precious is thy promise To dwell in every heart!” follows the conceptual pattern: the ascertained heart (the needs) of the congregant → the potential abode of the deity. But its Indonesian rendition “*Marilah dan tinggallah di dalam hatiku*” is based on the conceptualization: the potential abode of the congregant → the heart of a deity. The Indonesian translation does not manifest the concept underlying the source metaphor, that is, **PROGRESS IS CONDUCTED TO EVERYONE BY THE OBJECT OF SABBATH**. In the ST, it is suggested that the object of Sabbath or provider of wealth is assuredly believed to journey from its

celestial realm to the business site of the congregant. But in the target hymn, the congregant must journey to the supplier of wealth, that is the deity. This implies that from the Indonesian perspective, believers are called to ascend spiritually to the celestial destination or abode of the deity.

Fifthly, in “*Hari kesukaan perbaktian*” (favorite day to pay homage to God or day for great respect and honor to God), the metaphor “Day of sacred pleasure” is resisted. “*Hari kesukaan perbaktian*” does not manifest the source underlying metaphorical concept **INVESTING BUSINESS TIME IN WORSHIPING THE DEITY IS SABBATH**. The mapping in “*Hari kesukaan perbaktian*”, favorite time to worship → Sabbath day, supports the concept **WORSHIP IS THE STRUCTURE OF SABBATH**. The American metaphor “day of sacred pleasure” is based on the mental projection: sacred pleasure → Sabbath day. This means that in the source culture, the material daily pleasures associated with the American capitalist culture are projected into the spiritual pleasure ambiance that the seventh day of the week and the Sabbatical worship and holiday provide. This shows that the hymn is rooted in the American Eden myth (Collins, 2007, p. 205). Crosby conceives Sabbath as a container. But, in the Indonesian translating culture, homage, respect and honor to a deity are projected into the Sabbatical worship and church service. Therefore, Sabbath in Indonesia is conceptualized as a structure.

Sixthly, in the translation of “The Lord our God hath blest” to “*disucikan-Nya Allah*”, there is a difference in mapping between Indonesian and American language

cultures. The ST is based on the conceptual mapping: relief from hard work and to endow workers with divine favor and protection → Sabbath day. This mapping differs from the target mapping: legitimization of works or binding works by divine commandment → Sabbath day. This difference is partly due to the use of the passive verb form *disucikan* (sanctified, consecrated), which opposes the meaning conveyed by “has blessed”. While the American lyric emphasizes the relief and divine favor, the Indonesian expression connotes to divine authority and commands. By underlining the authoritative import of Sabbath, the Indonesian translation deviates from the capitalist fashion of the source text whereby the meek congregant freely joins the sabbatical celebration to partake in the divine favor and protection so that he or she thrives on hard work. Thus, the Indonesian translation deviates from the American conceptual metaphor LIFE RESTORATION AFTER A SIX-DAY HARD WORK IS IN SABBATH RITE. The same consideration goes for the translation of “Of all the week the brightest” into “hari yang terindah”. In fact, in the American mind Sabbath is conceptualized as a conduit or container, whereas for the Indonesian Sabbath is mentally represented as a structure.

Finally, the metaphorical expressions “O gentle, loving savior” are based on the concept of SELF-RELIANCE BEING IN INTIMATE RELATIONSHIP TO THE OBJECT OF SABBATH. The Indonesian translation “Oh Jurus’lamat Yesus indahlah kasih-Mu” deviates from this pattern by the fact that it relies on the theological love of Christ, that is, the Love of Christ for humanity, love of Christians for Christ and love of Christians for others (John 13:34-45

NKJV). This dogmatism is based on the mapping: love → object of Sabbath. The American thought on the contrary relies on the mapping: intervention and delight in human affairs → object of Sabbath. The idea of meekness is fundamental in the hymn. It is based on the Sermon of the Mount or beatitudes. This is a moral teaching of Jesus-Christ (Matthew 5:3-11). This sermon mentions that the meek will inherit the earth (5:5). This idea is embraced by American work ethic to underline the significance of virtue in business success and social mobility. So, in connecting loving Jesus with meekness, the writer ensures his intervention in human affairs and his delight in it.

The other cases of revolt in the Indonesian translation of “Don’t Forget the Sabbath” are $m \rightarrow m$ [$m \rightarrow m-$ (13.63%) and $m \rightarrow m+(0\%)$] procedures (13.63%). Firstly, the translation of “(its beams of light) Descending with heavenly beauty shine” into “(Sinar kemulian) turun dari surga” is a case of implicitation technique. Both the English and Indonesian expressions support the specific metaphorical concept THE CONDUIT OF DIVINE FAVOR FROM HEAVEN TO EARTH IS SABBATH. The Indonesian text stresses the source of light and its spatial orientation and uses a general expression without qualifying the spatial orientation of the deity. It prefers an orientational conceptual metaphor (UP-DOWN) to an ontological-orientational metaphor (quality-direction) by deleting the modifiers beauty and shine that describe the beams. This technique ensures the persistence of the parent (UP)-child (DOWN) hierarchy in the Indonesian cultural system. The deletion of the possessive adjective in

“its beam of light” (Sinar kemuliaan) in the previous metaphor affects the translation of the following metaphor. Therefore, the personification of Sabbath that makes the metaphor ontological is omitted. But the American text uses a romantic tone that requires a combination of spatial orientation and ontological system in the metaphor. The Indonesian manipulation at this point subverts the transcendental tone upon which the American capitalist identity is anchored. Consequently, the Indonesian translation lacks a liberal character. When the song was produced in the 19th century, Americans, contrary to other countries have subjugated the paternalist conception of early Puritans and European world. The second Great Awakening has revived a transcendental spirit that diluted gerontocracy (UP) by emphasizing collaboration between children and parents. McLoughlin (1980) posits that “the generations that came of age after 1800 felt less awe and fear of their parents, more love and respect” (p. 115). The hymn here displays the conceptualization of self-reliance. Individuals like the nation itself are independent from the Old World, free, and capable of social mobility.

Secondly, “It’s golden hours” is interpreted to “suci Jamnya”. In relation to the specific underlying conceptual metaphor, INVESTING BUSINESS TIME IN WORSHIPING THE DEITY IS SABBATH, the Indonesian translation has deleted the modifier golden, which confers to the Noun phrase (NP) golden hours significance in the Protestant work ethic. “golden hours” means the crucial day when business is very productive. This meaning connects the metaphor to American capitalism. In ST it is suggested that the business time on the seventh- day of the week should be invested

in Sabbath celebration. This ensures the signification of both hard work and frugality virtues in the song. Congregants must interrupt their works on Saturday to commodify time with the expectation of achieving a profit. But the import of these virtues in the TT is deleted and replaced by consecration (suci). It is a day whose hours are consecrated to worship. The TIME IS MONEY generic concept is absent in the Indonesian language culture. There is, however, a pastoral tone in the Indonesian text. Thus the mapping in the translation (day’s hours → Sabbatical holy worship) deviates from the American mapping (day’s business hours → Sabbatical holy worship). McLoughlin asserts that in eighteenth century America, “ministers urged upon their congregations the norms of diligence, frugality, honesty, and persistence” (p. 53). It proves the conceptual projection of capitalist individualism into religious language in ST.

Thirdly, the translation of “we’ll spend In thankful hymns to Jesus” to “kita gunakan bersyukur dan puji”, deletes the specific items ‘hymns’ and ‘Jesus’. In addition, the verb ‘spend’ in the capitalist metaphorical expression ‘spend time’ is deleted and replaced by a general verb ‘use’ (gunakan). There is therefore implicitation in the Indonesian conceptual mapping. Contrary to the source mapping: expressing gratitude to and relief in Jesus →Sabbath celebration, the implicitation technique used in the Indonesian translation produces: thanksgiving and praise →Sabbath celebration. Although the TT attempts to conserve the meaning of the source culture metaphor GRATITUDE TO DIVINE

FAVOR IS CONTAINED IN SABBATHAL CELEBRATION, the implicitation technique that is used occasions resistance to the capitalist identity. In fact, the metaphor “spending time” entrenches the celebration of Sabbath in the capitalist morality where time is money and is valued as a commodity. “Thankful hymns to Jesus” represents the transcendental mind of the congregants. In contrast to the Indonesian expression “bersyukur dan puji” which silences the emotional relationship between the hymn singer and the Sabbath deity, the American expression represents thanksgiving for past blessings and actual relief from daily hardship associated with industry labor. Jesus is here made to condescend to the condition of a simple fellow who alleviates the American entrepreneur from past and present hard work distress in order to enable him or her make better advancement in the journey to wealth. Contrary to the American congregants who are investing time through Sabbath celebration, Indonesian congregants leave their business and mundane affairs behind the church door to simply become catechumens who adore and praise the deity of Sabbath.

Last, both “Its beams of light” and “Sinar kemulian” are relevant to the conceptual metaphor THE FAVOR DEITY IS THE ORIGIN OF SABBATH. But the use of the possessive adjective its in the NP “Its beams of light” points out the personification of Sabbath. Sabbath is individualized to have many attributes among others ‘light’. But in the Indonesian translation Sabbath is conceptualized through metonymy. It is represented by its part “sinar kemulian”. In using a part to stand for the whole, the Indonesian translation generalize Sabbath to a divine product. It is nothing rather than a

light descending from a deity. This conception minimizes the capitalist import of the ST. It is silenced using implicitation technique. For the American mind a divine light is one of the characteristics of Sabbath.

The use of the technique $m \rightarrow m'$, that is, “a metaphorical expression is translated by a metaphorical expression of the same conceptual metaphor with a different mapping and a similar meaning” accounts for 9.09% of the revolt rate. In the first instance, both “Welcome blessed Sabbath day” and “S’lamat datang Sabat suci” agree with the conceptual metaphor ABSTINENCE FROM WORK AND PRACTICE OF GOOD MORALS ARE THE PLEASURE THAT SABBATH GENERATES. But in “S’lamat datang Sabat suci” it is the structure of Sabbath day that is welcome or pleasingly needed and desired. The word day is deleted to emphasize the structural whatness or quiddity of Sabbath day. However, in “Welcome blessed Sabbath day”, the word “day” is used to highlight Sabbath as the conduit or generator of pleasure and relief and to actualize it in the week time. So in Indonesia the structure of the Sabbath event is welcome because it is pleasingly needed and desired. In the Indonesian mapping, gladly receiving \rightarrow holy Sabbath, a metonymic metaphor is used to substitute an event for its essential structure. But the capitalist trope of the American song consists in the materialization of the holy Sabbath. It is the needed and desired pleasing rest day. The conceptual mapping is: gladly receiving the content \rightarrow holy Sabbath. The personification through which it is realized at the sentential level makes the Sabbath celebration consistent to the American

individualism and work ethic. The seventh-day work rest is pleasingly needed and desired by the congregant who responds by pausing from enterprising and spending some golden hours in order to get their business legitimate by the deity.

Another case in $m \rightarrow m'$ translation procedure is the change of “Don’t forget the Sabbath” into “Ingat hari Sabat”. In the Indonesian translation “Ingat hari Sabat” the word hari (day) is added to the verb phrase (VP) Ingat Sabat (remember or don’t forget). In addition, the interrogative-imperative form changes to an affirmative statement. This is generated by the difference in mapping between the two language cultures. In the Indonesian conceptualization the mapping is: keep in mind [in your life] \rightarrow Sabbath day (resting from work to worship a deity). On the contrary, the American metaphor is based on the mapping: commandment observance [in your business] \rightarrow Sabbath (resting from work to worship a deity). Even though the Indonesian mapping is relevant to the underlying conceptual metaphor REST AND DIVINE FAVOR ARE CONTAINED IN SABBATH CELEBRATION, it alters the capitalist thought underpinning the metaphorization. The SDA church converts in the source text are brought back to the memorial of the biblical Sabbath and its observance on the seventh-day of the week. This subversion is inherent to the subjectivity of translation agency. According to Kristeva, “the person in revolt seeks the contradictions, fractures, ruptures, rejections, and negations that are inherent to subjectivity” (2017, p. 26). This means conflictual identity between “us” (Indonesians) and “them” (Americans). Although the word *ingat* may have been

chosen for impersonalization purpose, it cannot reproduce the capitalist cognitive sense that is imparted in the source text.

Nihilism in Indonesian Translational Construction of American Capitalist Identity

In her argument on cultural globalization, Kristeva posits that nihilism is “a dogmatism that stops the process of revolt”. This dogmatism consists in establishing “a value for an object that goes against previous values” and representing the “new product as something absolute that will solve all problems” (Lotringer, 2002:104). In connection with the research at hand, nihilism in the Indonesian translation of “Don’t Forget the Sabbath” is represented by translation technique $m \rightarrow m$. This means the translation procedure whereby an American metaphorical expression is translated into an Indonesian metaphorical expression of the same conceptual metaphor with similar mapping and meaning (without implicitation or explicitation). This implies repetition or conservation of the source text metaphor. Cases of $m \rightarrow m$ translation procedures account for 13.63%, that is, 3 cases out of 22.

Firstly, the metaphorical expression “Keep the Sabbath holy” has the same meaning as “Sucikanlah Sabat”. Both ST and TT metaphors are based on the same conceptual mapping, that is, observing sanctity in the prescribed manner \rightarrow Sabbath. Moreover, they both relate to the metaphorical concept ABSTINENCE FROM WORK AND PRACTICE OF GOOD MORALS ARE THE STRUCTURE OF SABBATH. This does not, however, mean that American capitalist identity is conserved.

The expression “Keep the Sabbath holy” is conserved because it relates to the image of Sabbath in its conceptual structural system rather than in the cognitive sense of conduit of some tangible things or pecuniary affairs. In other words, it is a retention of the source metaphorical expression that is related to the spiritual wealth.

Secondly, “And worship Him today” and “dan sembahlah Tuhan” agree with the source text conceptual metaphor **ABSTINENCE FROM WORK AND PRACTICE OF GOOD MORALS ARE THE STRUCTURE OF SABBATH**. This means that the Indonesian translation is a nihilism. In Kristevan sense, “dan sembahlah Tuhan” is a productive repetition of “And worship Him today”. The mapping that is associated with the source metaphorical expression, showing reverence and adoration for a deity → Sabbath day, is reconstructed in the target conceptualization. In relation to American capitalism, the repose from labor and the practice of good morals are projected into the structure of Sabbath day. Since Indonesian translation mentally builds Sabbath metaphors in terms of the Structure concept, all metaphorical expressions based on the structure or organization concepts are reproduced. The “the stability of new values” or “suspension of thought” in Kristevan sense shows that the theological and structural conception of Sabbath does not conflict with the local sociocultural ideologies and codes (Margaroni, p. 308).

Thirdly, the metaphorical expressions “He’ll give us of the fountain” and “Kita k’lak akan turut minum air hidup-Nya” insinuates that the deity or object of Sabbath contains spiritual wealth in addition to material wealth. In other words, wealth

journey ends in the deity as it provides its perfect form. In both expressions, conceptualization follows the same mapping. The focus here is the celestial wealth rather than worldly wealth. The source domain Sabbath (deity or object of Sabbath) is connected to the target domain wealth (living water). The nihilism consists in the fact that the TT does not deviate from the projection of the destination of wealth (both material and spiritual) into the deity (fountain of living water). In the Indonesian thought, the object of Sabbath day does not conflict with the self. It is only the content, conduit, and generation concepts of Sabbath upon which American individualism is projected that challenge the translating self or poetic language. Regarding Seventh-Day Adventism, the TT is an orthodoxy of the pessimistic premillennial orientation to American national culture. According to Gallagher, V. E. and Ashcraft, W. (2006), Seventh-Day Adventism ideology oscillates between a pessimistic premillennial orientation and the traditional American postmillennialism (p.277). The metaphorical expression “He’ll give us of the fountain” and its nihilist Indonesian rendition “Kita k’lak akan turut minum air hidup-Nya” allies with the pessimistic tendency.

CONCLUSION

Based on the translation of “Don’t Forget the Sabbath” into “Ingat Hari Sabat”, the translational construction of American narrative of capitalism through Indonesian language culture is characterized by more revolt (86.35%) than nihilism (13.63%). Revolt is dominated by the subversion and omission of conceptual metaphors pertaining to American traditional Protestant work ethic. To a lesser extent, revolt to this American

postmillennial optimism is also shown by the use of implicitation technique in the Indonesian translation. The resistance is explained by the fact that the American capitalist life experience that is mainly projected into the concept of Sabbath as a conduit or generator of both material and immaterial wealth is tampered in the TT. Additionally, the conduit conceptual metaphor that is conceptualized in the ST through mappings involving transcendental and self-reliance images is construed into TT mapping of the Sabbatical culture through evangelical and missionary conceptual associations that stress conversion, salvation, terrestrial reward, or spiritual fruits of Sabbath observance. In resisting to American capitalist identity, the Indonesian translation boosts another American national myth. The annihilation of the postmillennial optimism and the work ethic linked with it aggrandizes the American manifest destiny mythic narrative. All souls in the corners of the world must be won in order to fully partake of the heavenly fountain that is contained in the object of Sabbath. This is very significant for SDA church that has chosen this hymn to be part of its hymnal. Although Indonesians have incarnated the SDA message into the local culture and language, they are still connected to the American transnational protestant evangelical movement and the hegemonic discourses associated with it.

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