

The Impact of the Translation Techniques and Ideologies on the Quality of the Translated Text of *Mantra Jamuan Laut* from Malay Language into English

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ABSTRACT

Mantra Jamuan Laut is spells or words used by a sea-handler in the process of Ritual Ceremony/*Upacara Jamuan Laut* among Malay society in *Kabupaten Serdang Bedagai*, North Sumatra-Indonesia. This study deals with translation technique, ideologies and quality of the translated text of sea repast incantation/*mantra jamuan laut* from Malay language into English. Descriptive qualitative is applied The data used in this research are word, phrase, clause, and sentence of translated text of *Mantra Jamuan Laut* in English. The source of data is document and key informants. Considering the fact that the data which consists of four incantations are translated by five participants, then the results of their translation vary. From the analysis, it was found that the first translator only applied eleven translation techniques, namely, from the most dominant to the least used: established equivalence technique, literal technique, pure borrowing technique, amplification technique, discursive creation technique, adaptation technique, reduction technique, and description techniques has the same frequency as modulation technique. Meanwhile, the second translator applied literal technique most dominantly. The third translator predominantly used literal technique, fourth translator, predominantly applied literal technique with the frequency of 46 times. The fifth translator predominantly applied literal technique for 16 times. Generally speaking, all of the translators predominantly used literal technique; thereby the translators embraced foreignization ideology that mainly focuses on the source text. The utilization of foreignization ideology and the use of source language-oriented translation techniques showed that intercultural and thematic knowledge of the translators are insufficient.

Keywords: translation techniques, quality, ideology, *mantra jamuan laut*

INTRODUCTION

Translating is decoding a written piece of discourse from the source language according to our private language but considering the private language of the original writer and the original context as much as possible, and then coding that piece again according to our corrected-to-an-extreme vision of the target language and context (Pinheiro, 2014). Nida and Taber (1982) describe translation as a communication process. The translator stands between two languages namely the translator becomes the recipient of the source language and then becomes the sender in the target language. The translation process itself is not an easy thing, because a translator must be able to convey the overall meaning to the reader who has a different culture so that it can be said that a

translator has a very important role in interlinguas communication. Translation is not only a process that involves two different languages, but also between two different cultures. Therefore according to Larson (1984) translation from one language to another cannot be done without knowledge of the culture and structure of the language.

Understanding a text actually cannot be separated from its existence in certain socio-cultural and temporal environments because the text was created in an environment of discourse practices in every socio-cultural life of every human being (Fairclough, 1995). Old texts explain aspects of tradition, norms and customs, such as incantation text. The incantation text is interpreted as poetry-based wording (such as rhymes and rhythms) that are considered to contain magical powers, usually spoken by a shaman or handler to counter other magical powers (Kamus Besar Bahasa Indonesia, 2007). The spell is placed by the community of its followers as a means that is considered capable of overcoming limitations and as a means of meeting the various needs of its people. Incantation is widely used by the Malay community because the life of Malay is oriented to the sea, and its social structure is relatively loose, in a bond of Malay customs and communication media in Malay. (melayuonline.com/ind/culture/dig/2679/jamuan-laut-upacara-tolak-bala-adat-melayu-serdang-sumatera-utara)

The majority of the East Sumatran Malay people are focusing their lives on the abundance of fish and the fishermen believe that the entire ocean is controlled by the power of spirits, namely jinn and evil spirits. For this reason, the community needs to hold a sea banquet in the hope that the sea rulers will not be angry with them and they will be able to obtain abundant fish from God's blessing.

Incantation text is one of the cultural heritages that need to be translated in order to present the message internationally. According to Meyer and Smith (1999) where text which is using magic might also be described as 'texts of ritual power'. This might raise difficulty for translator to translate the text into foreign language. The cultural implications for translation may take several forms ranging from lexical content and syntax to ideologies. the object of translation is to implement the translation technique that fits both with what the translator aims to achieve by translating the work and with the needs of the target audience. The technique that a translator uses to translate a text is also determined largely by the nature of the text to be translated. The issue here is one of representation of ideology by the translator of the source text. The translator as a text reader brings their own assumptions, worldview and ideas to the translation of a text. The ideological needs of the target culture refer to the necessity for them to understand the source text values. Texts adapted to the ideology of the target culture are more likely to be understood and the translator should consider this aspect when conducting a target audience-oriented translation. This phenomenon made the researcher was interested to do research on translation techniques, ideologies and their impact on the quality of the translated text of sea repast incantation from Malay language into English.

Translation techniques are specific translator approaches that apply to the translation of individual expressions in source text, such as words, grammar constructions, idioms and others. Unlike the method or ideology of translation which is a global approach applied to the text as a whole, translation techniques are used for sentences and smaller units of language in a text (Newmark, 1988). Translation techniques are applied to carry out the methods given in the formulation of equivalence for the purpose of transferring the elements of meaning from the source text to the target text.

According to Molina dan Albir (2002), translation techniques are the results obtained and can be used to classify different types of translation solutions. They provide definitions of translation techniques which are procedures for analyzing and grouping how the translation equivalent works; the translation technique itself has 5 basic characteristics, namely: (1) affect the

results of the translation, (2) classified by comparison with the original text, (3) affect on the micro units of the text, (4) are by nature discursive and contextual, and (5) are functional.

The study is analyzed by using the theory of Molina and Albir (2002). Molina and Albir (2002, pp. 509-511) proposed 18 translation techniques, namely: Adaptation, Amplification, Borrowing, Calque, Compensation, Description, Discursive Creation, Established Equivalent, Generalization, Linguistic Amplification, Linguistic Compression, Literal Translation, Modulation, Particularization, Reduction, Substitution, Transposition, and Variation.

During translation, linguistic structure, and therefore ideology, may be changed, manipulated or lost due to the translator's lack of knowledge in how to adequately transfer the ideology in the target language from the source text language. Furthermore, during translation, the translator's ideological positioning determines exactly whose ideological interests are served during the translation process. Venuti (1995) defines two types of translation ideology, namely foreignization and domestication. Foreignization refers to an opposite strategy of translation. Venuti (1995: 11) defines this concept as a translation practice where elements foreign to the target culture are given a special stress. A foreignising translation is dominated by linguistic, ethnic and ideological features from the source culture, resistance to the norms of fluency and by the unmaskedness of the translator. While domesticating translation is characterized by the dominance of linguistic, ethnic and ideological features of the target culture, as well as by the fluency of the text-naturalness of syntax, unambiguity, modernity of the presentation and linguistic consistency. A typical feature of a domesticating translation is transparency – a tendency to avoid non-idiomatic expressions, archaisms, jargon and repetition. In other words, the translator imitates text features of the target culture.

A 'high quality of translation' indicates a translation product that meets certain standards and criteria (Akhiroh, 2013). There are three criteria used for translation quality assessment, namely accuracy, acceptability and readability (Nababan, 2003). Accuracy refers to the extent to which a translation has the same idea toward its original and has no distortion. Terminology, mistranslation, omission, addition are some issues related to the accuracy of translation (Nababan 2004:4). Some meaning distortion indicates that the text considered as less accurate, while some are omitted or deleted considered as inaccurate. According to Williams (2004) acceptability is the quality of translation which is related to the applicable norms of target language. A translation is acceptable when readers feel like reading an original text which is written in target language. Relevancy and naturalness are some issues related to the acceptability of translation (Roturier, 2006 & Nababan, 2010). Weird words and sentence sounded foreign would be considered as less or unacceptable translation. Readability refers to the easy degree of a text to be understood (Sakri in Nababan, 1999: 62). Readability assumed to measure how far the readers are able to understand the sentences in the surface level. The need of repetition in reading indicates that the text considered as less or unreadable. Diction and sentence forms are some issues related to the readability of translation (Nababan, 1999: 64).

METHOD

Descriptive qualitative is embedded in this study. The source of this study is the text of sea-repast incantation that is uttered by a sea-handler in the ritual ceremony of *Jamuan Laut* of Malay society in *Serdang Bedagai* – North Sumatra. There were 82 clauses regarded as the data. The data were gathered through recording and subsequently compiled into text. The text consists of phrases and clauses that was translated by four native Indonesian translators and one native English translator who had a graduate level competence in English. In other to measure the quality of the incantation text translation, the data were analyzed by five native speakers of English who were obtained as raters. They were asked to assess the translated-text of incantation with a rubric of

assessment based on the theory of Nababan et al (2012). They assessed the quality of the translated-text on the scale of 1 to 3.

RESULT AND DISCUSSION

There are 82 clauses as data found in translated text. There are 11 of Molina & Albir's translation techniques used by five translators. Table 1 below showed the frequency of translation technique employed by the translators.

Table 1. Translation Techniques employed by Translators

No	Translation Techniques	Frequency					Total
		T1	T2	T3	T4	T5	
1	Adaptation	6	5	11	10	5	37
2	Amplification	11	9	5	1	10	36
3	Borrowing	14	17	4	5	4	44
4	Calque	3	1	6	-	-	10
5	Description	1	-	2	1	-	4
6	Discursive Creation	9	8	-	2	13	32
7	Established Equivalent	14	13	18	8	10	63
8	Literal	17	21	22	46	16	122
9	Particularization	-	1	-	-	3	4
10	Modulation	1	1	1	1	-	4
11	Reduction	5	4	11	-	-	20

From the table above shown that the first translator used 10 translation techniques with literal as the most dominant techniques applied for 17 times. The second translator also used 10 translation techniques with literal as the most dominant technique applied for 21 times. Meanwhile the third translator used 9 translation techniques with literal as the most dominant technique applied for 22 times. The fourth translator used 8 translation techniques with literal as the most dominant applied for 46 times and the fifth translator used 7 translation techniques with again literal as the most dominant technique applied for 16 times.

From the eleven translation techniques above, it can be concluded that literal was the most translation techniques used by the translators for 122 times. Through this technique, words and expressions were translated literally and focused on the form and structure without any addition or reduction into the target language.

Translation Ideology used in Translating the Translated-Text

As literal used dominantly by all the translators, it could be seen that the ideology of the translators was categorized as foreignization. This ideology takes its stand on the opinion that the 'true, acceptable, and good' translation is the translation which is suitable with the taste and hope of the target reader who wants the presence of the culture of the source language and thinks that the culture of the source language gives advantages to the society (Hoed, 2006:87). The translators' aim of the effort is to give additional knowledge of foreign culture and phenomenon to the reader. In one hand, the translators forced to maintain the culture of the source text and on the other hand they are not allowed to preserve linguistic discourse. Consequently, the readers will not feel comfortable reading an awkward and very long sentence. The translated text can present the cultural nuance of the source language and this makes the reader becomes aware of the cross cultural understanding.

The Impact of Translation Technique and Ideology on the Quality of Translated-Text

Based on the eleven translations, the most dominant type of translated technique is Literal. It has the highest frequency used for 122 times and foreignization categorized as the translators' ideology. Through these findings, translation quality had to be assessed toward its accuracy, acceptability and

readability. Below is the description of translation quality:

a. Accuracy

In accuracy aspect, it covers three criteria as follows:

1) Accurate

In the level of accurate, raters assess the translation quality by giving score 3, for example:

SL: *Aku tahu asalmu*

TL: I know your origin

The exemplified data is translated by using ‘adaptation’ translation technique, and considered as accurate data. All raters give score 3 because the translated-text has no distortion meaning.

2) Less Accurate

In the level of less accurate, raters assess the translation quality by giving score 2, for example:

SL: *Ampun beribu ampun, Datuk Mat Kuis*

TL: Thousand mercy, Datuk Mat Kuis

The exemplified data is translated by using ‘established equivalent’ translation technique, and considered as less accurate data. All raters give score 2 because the data has grammatical mistakes. Translated-text ‘thousand mercy’ should be of ‘a thousand mercy’.

3) Inaccurate

In the level of less accurate, raters assess the translation quality by giving score 1, for example:

SL: *Aku nak buat kenduri khidmat*

TL: I’m establishing the respecting ritual meal

The exemplified data is translated by using ‘literal’ translation technique; the word ‘respecting’ which has a function as an adjective to explain the phrase ‘ritual meal’. It should be form as ‘respected’. The raters state that the translators do not translate the word ‘respecting’ into accurate English version.

b. Acceptability

In acceptability aspect, it covers three criteria as follows:

1) Acceptable

In the level of acceptable, raters assess the translation quality by giving score 3, for example:

SL: *Terimalah persembahan ini*

TL: Please, accept this offering

Although the exemplified data is translated by using ‘literal’ translation technique, all raters state that the translation sounds natural. It does not feel like translation. They assume that the translation is accepted by readers.

2) Less Acceptable

In the level of less acceptable, raters assess the translation quality by giving score 2, for example:

SL: *Sedikit tanda terkenang*

TL: Although you do not show appearance

The exemplified data is translated by using ‘amplification’ translation technique, and considered as less acceptable data. The translation of ‘although you do not show appearance’ has less meaning with the source language.

3) Unacceptable

In the level of unacceptable, raters assess the translation quality by giving score 1, for

example:

SL: *Wahai nenek air jembalang air*

TL: Oh grandmother *air jembalang air*

The exemplified data is translated by using ‘borrowing’ translation technique, and considered as unacceptable data. All raters give score 1 because the translators did not render the phrase ‘air jembalang air’ into acceptable English version.

c. Readability

In readability aspect, it covers three criteria, as follows:

1) Readable

In the level of readable, raters assess the translation quality by giving score 3, for example:

SL: *Lara Badi bala mustaka*

TL: A sick and disastrous influence

The exemplified data is translated by using ‘discursive creation’ translation technique. All raters state that the translation can be read and clear to be understood and arranged well. The translation is readable well by the readers.

2) Less Readable

In the level of less readable, raters assess the translation quality by giving score 2, for example:

SL: *Nenek yang alus bahasa alus*

TL: The invisible grandmother speaks soft

Although the exemplified data is translated by using ‘literal’ translation technique, the raters state that the translation is rather ambiguous. Rater 1, 2 and 4 state that the first word ‘*alus*’ is translated not identical with the second ‘*alus*’ and has a different meaning of the source language. Meanwhile rater 3 and rater 5 assume that the translation is not ambiguous.

3) Unreadable

In the level of unreadable, raters assess the translation quality by giving score 1, for example:

SL: *Beraklah ia batang yang besar*

TL: He perches on the big log

The exemplified data is translated by using ‘modulation’ translation technique. In this translation, the meaning of the source text does not occurred. The translators missed the meaning of the source language. It affects the readers’ readability in understanding the text.

CONCLUSION

Translation and culture are so interrelated that translators can no longer ignore cultural elements in a text (Durdureanu, 2011: p.1). It is impossible for the translator to avoid them because a language and culture have a close relation to each other. The technique used by the translator to overcome cultural obstacles is determined by the ideology the translator has. Literal is dominantly used by the translators aim to perceive the culture of the source language. Consequently the reader of the target language feels uncomfortable finding some strange terms and even sounds unnatural. Since the frequency of applying literal as a dominant technique less than 25%, the quality of translated text of incantation text is regarded as ‘fair’ (Machali, R. 2000: p. 199-120)

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