TRANSLATION METHOD USED IN INDONESIAN FOLKLORE “BATU MENANGIS” TRANSLATED INTO ENGLISH

AN ARTICLE

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ABSTRACT


The aim of this study was to find out the type of translation method and to find out the most dominant type of translation method used in bilingual Indonesian folklore book “Batu Menangis” from West Kalimantan. There were 100 sentences from the book as the subject of this research. Qualitative and quantitative method used to analyze the data. The result showed that free translation method was the most dominant type in “Batu Menangis” Indonesian folklore, with percentage 63% from the total number 63 sentences using this method, and the second was communicative translation method with total 12 sentences (12%), the third was semantic translation method with total number were 7 sentences (7%), and the fourth was the idiomatic translation with 6 sentences (6%), the fifth was literal translation with 5 sentences (5%), and the sixth place was faithful translation with 5 sentences (5%), the seventh was adaptation translation method that found in only 2 sentences (2%), and the last was word-for-word translation method with 0%, because it is not used in any sentence from the data.

Keywords: Translation Method, Indonesian Folklore

*Graduated Status
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INTRODUCTION

Background of the study

Language plays a great part in our life (Bloomfield, 2005:3). It has been very important for our life in the world because the language is used as a means of communication. Without a language people will find difficulties to communicate and express their ideas, thought and wishes (Yudha, 2013:3). It is because language is used as a tool of communication to connect one to another in order to share their feeling, desire, emotion, ideas, and etc. In other words, language is a means of interaction.

English is one of the international languages, many countries used it as second language, and mastering English is one of the ways to have a successful communication with all the people in the world. Many English texts have been translated into Indonesian and vice versa. From the differences described earlier, it requires the process of translation.

Translation is a general term that refers to the removal of reflections and ideas from the source language (SL) and the target language (TL), which translation is the process of transferring message or meaning from one language (source language) to others (target language). According to Bell (2005:13) Translation is the replacement of a representation of a text in a second language.

There are many translation jobs that can be chosen by a translator according to their own interest. One kind of translation that can be found is literary works. Literary works have many types, and folklore is one of them. Folklore is included into literary works, so literary translation is focused on this study. By translating a source work, for instance folklore, many people can read the folklore in his first language so they can understand the content of the folklore or literary works.

In process of translation, the translator has to deal with two different languages expressed in the forms of words, phrases, clauses or sentences. The translator must concern himself with finding the target language translation
equivalents. That is cause some difficulties in every stage of translation, which can be classified into: (1) difficulties in the analysis and understanding of the source language, (2) difficulties in the process of transferring and in finding target language equivalents, and (3) difficulties in restructuring the transferred material to get the best result of translation explained by Soemarno (cited in Shifa, 2013:3).

Dealing with these difficulties, to make a good translation, a translator sometimes has to make several adaptations or adjustments. The changes of reduction, addition and modification from the intrinsic element of the folklore is often unavoidable in translating Indonesian Folklore. As a folklore, source language into target language dubbed, not all the words can be changed by the translator. To discover what changes are made from Indonesian Folklore, we can do a comparison (analysis) from the Indonesian version and English version.

Moreover, in translating process, translating the literary works and non-literary works, it will be different. Non literary works described the fact of reality, modified by human intelligence, the translator cannot take literary language at its “face” singular denotative value and has to bear second often multiple connotative meaning in mind. While the literary works concern with the world of the imagination and centered in human being, sometimes reflect in their physical characteristics and their natural and climatic background.

In this study, the researcher interested to analyze about translation methods used in Indonesian Folklore “Batu Menangis” from West Kalimantan, yet it is a famous and iconic folklore from the biggest island in Indonesia that gives moral value about to treat our mother good because God will punished the kids if mother get hurts. The translation method choosed as the study, it is because translation method related with the translation result in diction of translator used in translating the folklore and to get deeper understanding about translation and cultural literary works.

According to Newmark (1988:45) there are eight kinds of translation methods which is the translator used in translating the foreign language, they are: word-for-word translation, literal translation, faithful translation, semantic
translation, adaptation translation, free translation, idiomatic translation, and the last is communicative translation. And this translation method would be analyzed in the data.

**For example:**

Semantic Translation:

SL : *Untuk menghindari orang melihat.*

TL : To avoid people taking glance.

The examples are the preliminary data of analyzing the translation method by using Newmark’s theory (1988).

**REVIEW OF LITERATURE**

Language is one of the most important aspects of human life, because it is a tool of communication among people to contribute their ideas (Rosyid, 2011:1). Supported by Yudha (2013:1) “Every human being has a language. It is used to convey messages to other people. Without a language people will find difficulties to communicate and express their ideas, thought and wishes. In other words, the language is a means of interaction in our social life”.

The Translation has so many definitions. There are so many experts that define the meaning of translation. Some of the definition that is proposed by them may be similar or different. Newmark (1988:5) define translation as rendering the meaning of a text into another language in the way that the author intends the text. Translation is to transfer as many Source Languages to the Target Language. It means that the most important thing the translator must pay attention to is the message delivery, whether it is equal or not.

Translation method is a method widely used in translating the foreign languages or Source Language (SL) into the Target Language (TL). Newmark (1988:46) explains eight methods of translation in two perspectives. The first perspective emphasis is on Source Language (SL) and the other on the target language (TL). Source language emphasis means that when the translator translate
the text she or he follow what is common in the source language, such as the structure, the lexis, and the culture of the source language, whereas target language emphasis means the translator follows the target language such as the structure, the lexis, and the culture to make the readers comprehend the translation text more. Each perspective consists of four translation methods. The first perspective provides:

a. Word for word translation is a translation method in which the translator translates the text word by word and keeps the structure of the target text similar.

b. Literal translation, In literal translation the translator change the SL structure into the TL structure but the words are translated literally but not the structure like the word-for-word translation.

c. Faithful translation, the translator transferring the meaning of the source language attempts to convey the writer’s intention. And the translations keep the grammar of the SL and the lexis that deviate the TL norms.

d. Semantic translation is almost the same as the faithful translation. The differences from this method are that semantic translation is more accurate, more flexible, and has aesthetic value than faithful translation.

While the second perspective provides:

e. Adaptation translation, this is the freest form of translation. The source language culture converted to target language culture and text is rewritten.

f. Free translation, reproduces the matter without the manner, or the content without the form of the original.

g. Idiomatic translation, in this translation, the translator using the colloquialism and equivalent in the TL that may have different meaning in the SL, therefore it can give the wrong meaning of the source text.
h. Communicative translation attempts to readers the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensively to the readership

**RESEARCH METHODOLOGY**

*Methodology*

This research was conducted by using the qualitative quantitative method. Creswell (1994:18) defined mix research method as the research procedure that employs strategies of inquiry that involve collecting data either simultaneously or sequentially the best understand research problem.

It was focused on the number of translation method that is used from Indonesian Folklore translated into English “Batu Menangis”. Furthermore, the analysis is qualitatively explained in the detail phenomenon based on Translation Method theory by Peter Newmark, and find out the number of the translation method in term used and consist in the subject quantitatively.

**DATA AND DATA ANALYSIS**

The data of this research was the narrative and dialogue of the Indonesian Folklore book “Batu Menangis” Translated into English, which was chosen as the representative for the good moral value from West Kalimantan Folklores. There are total 100 sentences, and the data have been classified into the types of translation method based on Newmark’s theory. From this 100 sentences there were 74 utterances that translated by using the method by Newmark. It was found that there were seven from eight types of translation method used by the translator in translating “Batu Menangis” Folklore into English, they were: 1)Literal 2)Faithful 3)Semantic 4)Adaptation 5)Free 6)Idiomatic 7)and Communicative Translation.
1. Types of Translation Method used in Indonesian Folklore “Batu Menangis”

Table 4.1 Total Translation Method used in “Batu Menangis”

<table>
<thead>
<tr>
<th>Translation Methods</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Wfw</td>
<td>0</td>
</tr>
<tr>
<td>2. Lite</td>
<td>5</td>
</tr>
<tr>
<td>3. Faith</td>
<td>5</td>
</tr>
<tr>
<td>4. Sem</td>
<td>7</td>
</tr>
<tr>
<td>5. Adapt</td>
<td>2</td>
</tr>
<tr>
<td>6. Free</td>
<td>37</td>
</tr>
<tr>
<td>7. Idiom</td>
<td>6</td>
</tr>
<tr>
<td>8. Comm</td>
<td>12</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>74</strong></td>
</tr>
</tbody>
</table>

a. Literal Translation

<table>
<thead>
<tr>
<th>SL:</th>
<th>TL:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maunya diperlakukan seperti ratu.</td>
<td>She expects to be treated much like a queen.</td>
</tr>
</tbody>
</table>

The sentence in the Target Language is translated using literal translation method. The word to be in here which is means menjadi and much in here which is means banyak are not available in the Source Language, but the translator add to be in that sentence because in TL structure if to be doesn’t add into that sentence it would be weird like, she expect treated, so the translator add to be and change the SL structure into the TL structure like, she expected to be treated. And the translator also add the word much to the sentence because it would be sounds better if seperti ratu in SL is translated into much like queen.
which is means *agak seperti ratu* than translated without much only like, *like queen* in the TL so it means the translator converted the SL structure into the TL structure which is include as the characteristic of Literal Translation Method.

<table>
<thead>
<tr>
<th>SL: Untuk meringankan pekerjaannya di sawah</th>
<th>Page 18</th>
</tr>
</thead>
<tbody>
<tr>
<td>TL: To lessen her burden in the paddy field</td>
<td></td>
</tr>
</tbody>
</table>

The sentence in the source language is translated using faithful translation method because the translator translated the sentence *untuk meringankan pekerjaannya di sawah* in the source language as same as its literal meaning in the target language. In the literal meaning the sentences *untuk meringankan pekerjaannya di sawah* means *to lessen her burden in the paddy field* in English. And the translator keeps being faithful by using sentences *to lessen her burden in the paddy field* in the target language. She did not change the meaning in the target language, improve anything in target languages, didn’t use any idiom and didn’t add or less some word into that translation. So it would make the translation included into faithful translation method.

c. Semantic Translation

<table>
<thead>
<tr>
<th>SL: Hatinya terasa amat pilu</th>
<th>Page 34</th>
</tr>
</thead>
<tbody>
<tr>
<td>TL: Her feelings of melancholy turn truly bitter</td>
<td></td>
</tr>
</tbody>
</table>

The sentence in the Target Language is translated using semantic translation method, because the translator translated the sentences in SL into TL with flexibility by using the creative exception of the translator because in this sentences the translator adding the aesthetic values such as, the words *hatinya* in SL is translated into *her feelings of melancholy* in TL, meanwhile the literal meaning of *hatinya* is *her heart* but the translator translated this words use her
creativity with add the aesthetic value to the target language so the translation of that sentences have more beautiful sound with her feelings of melancholy than just translated with her heart. So it would make the translation included into semantic translation method

d. Adaptation Translation

<table>
<thead>
<tr>
<th>SL: Si gadis asyik berbaring di dipan</th>
<th>TL: The girl engrossed on sofa hassle-free</th>
</tr>
</thead>
<tbody>
<tr>
<td>Page 12</td>
<td></td>
</tr>
</tbody>
</table>

The sentence in the source language is translated using adaptation translation method because the translator translated the phrase dipan in source language is translated by converted the source language culture into the target language culture and text is rewritten into the sofa hassle-free, because in English the word dipan is unknown as a sofa and there is no words to describe dipan, so the translator explain the word dipan into sofa hassle-free which is mean a sofa that is free from hassle, same as the definition of dipan as a traditional sofa made by wood that if people feel free from hassle while they are sits in. So because of that reason it would make this translations included into adaptation translation method.

e. Free Translation

<table>
<thead>
<tr>
<th>SL: Si gadis merasa malu dilihat orang</th>
<th>TL: The girl embarassed by her lineage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Page 26</td>
<td></td>
</tr>
</tbody>
</table>

The sentence in the source language is translated using free translation method, because in the translation of the sentence above the translator add the other meaning in the target language from the source language. The phrase si gadis merasa malu dilihat orang if translated literally means the girl embarrassed because she is seen by people, but the translator used the other
The word to translate *dilihat orang* that is ought to translated into *seen by people*, into *by her lineage* which is means *dengan keturunannya*, so it is totally different the meaning from the phrase in the source language and the meaning in the target language. Because of that reason it would make this translations included into adaptation translation method.

f. **Idiomatic Translation**

<table>
<thead>
<tr>
<th>SL:</th>
<th>Ibu tua bekerja membanting tulang</th>
</tr>
</thead>
<tbody>
<tr>
<td>TL:</td>
<td>Old mother she work hard like a horse</td>
</tr>
</tbody>
</table>

The idiomatic translation method is used in the sentence of the source language, because the translator translated the phrase *bekerja membanting tulang* into *she work hard like a horse* in the target language, the local idioms from Indonesian such as *membanting tulang* in source language is doesn’t exist and will have different meaning and moreover the meaning will be disappear if the translator keep translate the idioms literally into *slam the bone*, so to keep the meaning of idiom in source language suitable to meaning in target language so the translator use idiomatic translations method with reproduce the message of the original but tend to distort nuance of meaning by preferring colloquialism and idioms where these do not exist in original. So it would make the translation included into idiomatic translation method.

g. **Communicative Translation**

<table>
<thead>
<tr>
<th>SL:</th>
<th>Sambil terus memperbaiki riasan wajahnya</th>
</tr>
</thead>
<tbody>
<tr>
<td>TL:</td>
<td>Fixing her make-up with repetitive duty</td>
</tr>
</tbody>
</table>

The translation method used in the sentence is also the communicative translation, the translator translated the sentence *sambil terus memperbaiki riasan wajahnya* from the source language with communicative way that the translator deliver the meaning and message sentence from the source language.
with still provide the original meaning that from both content and language are readily comprehensively into sentence fixing her make-up with repetitive duty which is not the meaning from the source language such as, while keep fixing her make-up if it is translated literally. So because of that reason it would make this translations included into communicatively translation method.

2. The most dominant type of translation method used in Indonesian Folklore “Batu Menangis”

Table 4.2 The percentage of Translation Method used in “Batu Menangis”

<table>
<thead>
<tr>
<th>Translation Methods</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Wfw</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>2. Lite</td>
<td>5</td>
<td>5%</td>
</tr>
<tr>
<td>3. Faith</td>
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<tr>
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<td>7</td>
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</tr>
<tr>
<td>8. Comm</td>
<td>12</td>
<td>12%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>74</td>
<td><strong>74%</strong></td>
</tr>
</tbody>
</table>

From the calculation it can be seen that the most dominant type of Translation Method used by the translator in Indonesian Folklore “Batu Menangis” is the Free Translation with 37% which is found in 37 sentences from the total 74 sentences that used Newmark’s translation method, followed by Communicative Translation 12%, Semantic Translation 7%, Idiomatic Translation 6%, and in the fifth and sixth is Literal and Faithful Translation with percentage both of them 5%, followed by Adaptation Translation with 2% and the last is Word-for-word Translation with 0%, because none of the sentence were translated by translator with that method.
CONCLUSION AND SUGGESTION

Conclusions

After analyzed the translation method in Indonesian Folklore “Batu Menangis translated into English, the conclusions as follow:

1. The type of the translation method used in Indonesian folklore “Batu Menangis” are Free translation with percentage with 37 sentences (37%), and the second is communicative translation method with total 12 sentences (12%), and the third is semantic translation method with total number are 7 sentences (7%), the fourth is the idiomatic translation with 6 sentences (6%), the fifth is literal translation with 5 sentences (5%), the sixth is faithful translation with 5 sentences (5%), the seventh is adaptation translation method found in only 2 sentences (2%), and the last is word-for-word translation method with 0% because it not used in any sentence from the data.

2. The Free Translation Method is the most dominant types of translation methods with 37 sentences from total 100 sentences data, the free translation method indicate the translator want to paraphrase the source language in target language with purpose the reader of Indonesian folklore get understanding and deeper sense to the story of Indonesian Folklore.

Suggestion

Based on the conclusion, the suggestions are as follow:

1. It is suggested to the students of English Department to understand how to analyze Translation Method in other folklore from the other city in Indonesia, or in other kinds of literary works such as poetry, drama script, novel, fable, legend, or etc.

2. It is suggested that the teacher can use Indonesian folklore as one of the object used in analyzing or in teaching the translation method because it is a valuable source of teaching material.
3. It is advised for other researchers who are concerned to this study to be more carefully in analyzing the method to avoid the fault in analyze and classification the translation method by Peter Newmark’s theory that may used by translator.

REFERENCES


