

TWO BASIC PRINCIPLES AND ITS TRANSLATION FOUND IN “I NYOMAN JATER” STORY

Dewa Made Agustawan¹, I Gede Angga Supriana², I Putu Eka Suardana³

Fakultas Seni Pertunjukan, Institut Seni Indonesia Denpasar¹ Fakultas Pendidikan dan Ilmu
Pengetahuan Sosial, IKIP Saraswati² Fakultas Ilmu Sosial dan Humaniora, Universitas Bali

Dwipa³

dewamadeagustawan.98@gmail.com; anggadesu.205@gmail.com; siputuekasuardana@gmail.com

ABSTRACT

This research focuses on the basic principle and their translation into Indonesian found in “I Nyoman Jater Story”. The aim of this research is to describe which orientation is more emphasized by the translator to translate Balinese language text into English language. Descriptive qualitative method was used in this research in order to explore the data of Balinese folklore entitled I Nyoman Jater. In analyzing the data, this research used the theory of translation that proposed by Newmark (1988) in order to know what types of emphasis implemented in this translation. The result of this research showed that most of the data of the translator emphasized target language in this translation. Those are 11 data as adaptation, 4 data as literal, and 3 data as communicative. So, in this translation the principle that emphasized here is target language.

Keywords: source language, target language, translation, and folklore.

DUA PRINSIP DASAR DAN TERJEMAHANNYA DALAM CERITA ‘I NYOMAN JATER’

ABSTRAK

Penelitian ini berfokus pada prinsip dasar dan penerjemahannya ke dalam bahasa Indonesia yang ditemukan dalam cerita “I Nyoman Jater”. Tujuan dari penelitian ini adalah untuk mendeskripsikan orientasi mana yang lebih ditekankan oleh penerjemah untuk menerjemahkan teks bahasa Bali ke bahasa Inggris. Metode deskriptif kualitatif digunakan dalam penelitian ini untuk mengeksplorasi data cerita rakyat Bali yang berjudul I Nyoman Jater. Dalam menganalisis data, teori yang digunakan dalam penelitian ini adalah teori dari Newmark (1988) untuk mengetahui jenis penekanan apa yang diterapkan dalam terjemahan ini. Hasil penelitian ini menunjukkan bahwa sebagian besar data penerjemah menekankan bahasa target dalam penerjemahan. Yaitu 11 data sebagai terjemahan adaptasi, 4 data sebagai terjemahan literal, dan 3 data sebagai terjemahan komunikatif. Jadi, dalam terjemahan ini prinsip yang ditekankan di sini adalah bahasa target.

Kata Kunci: Bahasa sumber, Bahasa target, terjemahan, cerita rakyat.

INTRODUCTION

There are more than seven thousand different languages in this world. This is a very big difference number of language. But, how people can communicate to others if they have so many different languages? One

of possible reason is translation. This is one of solution that language users have done to bridging differentiation of language. But, this is still debated by so many experts. The controversy of this issue is still going on and keeps growing among them with no clear cut.

There are some experts that believe that translation is possible. This block strongly agrees that even languages are different, there is universal concept that created by the language users, so it makes translation is possible. This concept is supported by Michelle Fram Cohen. She proposed the Objectivist theory that answers statement from the first block. Even languages are different; everything in this world has a same concept in every language that makes translation is possible there.

If translation is possible in the diversity, it means cultural terms are no longer problem in translating. This paper is mainly analyzed about how the translator transfers the meaning from one language to another language especially about cultural terms from ideology of translation point of view. Ideology of translation is the important part of translation, whether the translation are clear and acceptable for the target reader. Nida (2004:154) states there are three factor that makes translation is different from the other product because of the process of translation itself. The naturalness of the message which is not directly correlate with the linguistic form and type of reader. A certain culture is only understood by the reader of that culture itself. Third, the purpose of translation cannot be separated by translation ideology.

“I Nyoman Jater” story is one folklore in Bali. This story tells about a couple of husband and wife. This story used Balinese language as the source language (SL) and Indonesia language as the target language (TL). In this story, there are so many unknown concept. But event the concept is unknown the translation is still possible to do. Here the unknown concepts come from the cultural terms. Here, the translator tried to transfer the meaning from SL into TL as equal as possible. That is possible to do because the translator follows the rules of translation from the technique, method, and the ideology. So, in this paper the

researcher would like to know what are the two basic principles used in this translation, whether that is source language oriented, or target language oriented.

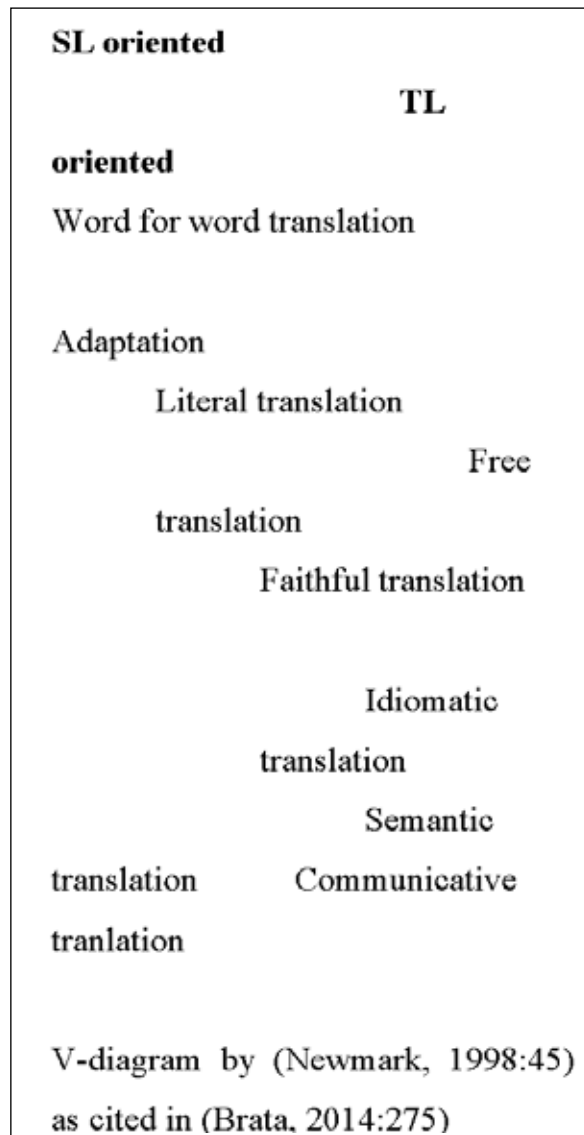
METHOD

“I Nyoman Jater” story is one folklore from Bali. This story tells about a couple of husband and wife. This story used Balinese language as the source language (SL) and Indonesia language as the target language (TL). Husband in this story is a farmer and the wife is a house wife, This wife is so arrogant, she always said that she can do everything well. But in fact she is not good as what she said. Here, there are so many cultural terms such as verbal and noun. This story was taken as a data source because this story has so many Balinese cultural terms “*ngayah*”. This is one of example cultural terms that were found on this story. This lexical is not a matter of working based on purpose. But, in Balinese tradition, this is more than that. *Ngayah* here means a sincerely feeling to come into a certain place in order to donate energy, thought, material, or non material. This is one of cultural terms in Balinese tradition that has no equivalence in Indonesia language. So, this is interesting topic to be analyzed. In addition this book was translated by I Made Sutjaja and published by Lotus Widya Suari in 2005.

This story book has several stories from local and international story such as (“I Nyoman Jater”, Anak Sugih teken Tiwas, Rare Angon, I Siap Badeng, Momotaro a story from Sakura country and etc. This book contains of 218 pages with total story are 16 stories plus one chapter about Balinese Orthography and Grammar. Among those stories, “I Nyoman Jater” story was chosen by the researcher because this story is very rich of cultural terms.

Different text needs different way to threat. Here, Technique of translation is really affect the translation method. Why? It happens

because technique will influence the way we process the translation, whether the translation is oriented into SL or TL. According to Newmark (1998:45) explains the eight translating method in a diagram which called V-diagram as adapted below:



The diagram above explains that translation method and ideology are same. There are two poles here, the left pole gives emphasis on SL and the right pole give emphasis on TL. The method will be seen when the translator applied the technique. If the translator frequently used method such as Word for word translation, Literal translation, Faithful translation, and Semantic translation those must be SL orientation emphasized. In contrast, if the translator frequently used method such as Adaptation, Free translation, Idiomatic translation, Communicative translation can be conclude that the translator used TL orientation emphasized.

In this research, the analysis focused on culture terms only, because most of cultural terms is unknown in TL. The cultural terms are divided into five categories. Newmark (1988:95) states that there are five categories of cultural items, they are: Ecology, Material culture, Social culture, Organizations, customs, activities, procedures, and concepts, Gestures and habits. Descriptive qualitative analysis method was used in this research in order to analyze the data. This method was used to make the data explained as clear as possible. There are several steps that have done by the researcher such as reading the book, listing the verb, compiling the data, analyzing the data, displaying the data, and describing the data. Here, the data will be displayed on a table which consists of SL and TL column. After that, below that table there was mapping and followed by explication.

RESULT AND DISSCUSION

No	Source Language	Target Language	Types of Cultural Terms	Method
1.	Ngalebengang	Menyiapkan makanan	Material	Adaptation
2.	Nampedang	Mengurusi	Activity	Adaptation
3.	Nyaring	Menangkap	Activity	Literal
4.	Ngosongang	Mengangkat	Activity	Literal

5.	Nungguang	Menyiapkan	Activity	Adaptation
6.	Andangangae	Dimiringkan	Activity	Adaptation
7.	Makrubung	Berselimut	Activity	Adaptation
8.	Jukutne	Sayur	Material	Communicative
9.	Jembung	Mangkok besar	Material	Adaptation
10.	Ngesop	Memakan	Activity	Adaptation
11.	Ngemadakang	Berharap	Activity	Communicative
12.	Ninjak saput	Menggeser selimut	Activity	Adaptation
13.	Solone	Terkuras	Activity	Communicative
14.	Pelas	Pelas	Material	Literal
15.	Sok gede	Bakul besar	Material	Adaptation
16.	Jro Kelian	Ketua kelompok	Material	Adaptation
17.	Ngaseksek	Terkapar	Activity	Adaptation
18.	Bano	Bano	Material	Literal

Table 3.1 Cultural terms in “I Nyoman Jater” story.

The table above explains that there are 18 cultural terms that categorized into material and activity. There are 6 words categorized as material and 12 words are categorized as activity.

Data 1 Emphasis on source language

1.	Nah jani tawang suba, pidan lamun buin maan bano , nah bakat suba baan metuutin (p:105)	Sekarang aku sudah tahu, nanti bila kembali dapat ikan bano , aku bisa menirunya
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Bano is a kind of fish likely a tuna. it is translated literary from SL into TL by borrowing technique. The purpose of doing this strategy is to preserve the form and meaning to introduce this word to TL.

Data 2 Literary

2.	Lantas metakon I Nyoman Jater “Njo, engken pelase? ”	I Nyoman Jater lalu bertanya, “nbagaimana pelase? ”
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Pelas is a part of religious material called “soda” for Balinese people. This is made from a wrapped banana leaf that consists of slice of chili leaf, Balinese sugar, rasp coconut, steam it and ready used for pray. In this case, this word is translated literary because there is no equivalence in target language, keep the form, meaning, and also introduce Balinese culture into TL.

Data 3 Emphasize on Target language

3.	Bes padetan jangan jukut buin abedik (p:106)	Terlalu padat, isi sayur sedikit
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Jukut is a vegetable that has been cooked based on the Balinese online dictionary, while *sayur* in Indonesia language is vegetable that has not been cooked. So, this is one of culture terms that have no exact equivalent from Balinese into Indonesia. This word is translated by communicative translation. The effect that was produced by this method can make the reader understand what is meant in

source language, effective, and readable.

Data 4 Communicative method

4.	I Blonjo ngemadakang I Nyoman Jater apang enggal luas ka uma (p:107)	I Blonno berharap agar I Nyoman Janter cepat ke sawah.
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Ngemadakang is a wise word that someone makes to wish a bad things happen in Balinese culture. While *berharap* is similar in TL. But the sense is different. Usually, *berharap* is used to asked blessing or o good thing. This phenomenon sometimes makes the translator confused, so as solution the translator used communicative method to transfer the meaning of *ngemadakang*. Even there is lose information, but at least the meaning is understood and acceptable in TL.

Data 5 Adaptation method

5.	I Blonjo lantas ngencolang bangun ninjak saput	I Blonjo segera bangun menggeser selimut
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Ninjak is a verb in balinese language that indicate movement of someone kicks something hardly by foot palm, while *menggeser* is different movement. That is moving an object that commonly by using a hand. *Ninjak* is translated by adaptation method. Here, there is lose of information, but the translator try to adapt *ninjak* culture into TL culture so the reader in TL can understand.

CONCLUSION

Based on the findings and the explanations in the analysis stated previously, the conclusions can be concluded as follows: there are two basic principles that were applied by the translator. The first is source language emphasis and the second one is target language emphasis. Based on the

analysis above, most of the data show that the translator emphasized target language in this translation. It can be seen from the table and some explanation above. The findings are 11 data as adaptation, 4 data as literal, and 3 data as communicative. So, in this translation the principle that emphasized here is target language.

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