

Translation Strategy and Accuracy in Balinese Terms

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Abstract

This research attempts to find out the strategy used by the translator in translating Balinese terms also to explain the accuracy of the translated terms. The data used in this research were in the form of phrases in the book entitled *Tigang Satua Bali* by Sutjaja (2007). The data collection was done through reading and note taking techniques. The data then were analyzed using theory of translation strategy and accuracy. The result showed that the strategy used within the translation of Balinese terms into target languages (Indonesian and English) are translation by paraphrase, related word, loan phrase, and cultural substitution. Then the accuracy levels of the translation strategy are in three criteria, namely correct, misguided, and unclear.

Keywords: Balinese terms; translation strategy; accuracy; componential analysis

1. Introduction

Translation plays an important role in transferring the data among languages. According to Newmark (1988), translation refers to the procedure of rendering the which means of a text into another language within the way that the translator intended the text. It means that translation as the replacement of textual in one language with the aid of equal textual material in another language. Larson (1998) also stated that translator starts with the source language text, with an attempt at reading this precise textual content into semantic construction. The translator ought to rebuild the semantic production concerned into right varieties of the target language (TL), seeking to provide an equivalent target language textual content. There are some difficulties with the aid of translator while translating. One of them is translating a phrase that is certain by using way of life, wherein the translator needs to discover a direct lexical equal for an aspect or event that unknown in target language. The word is known as cultural terms.

As stated with Newmark (1988), the extra specific a language becomes for natural phenomena, which include flora and fauna, the language will

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become embedded in cultural functions and consequently creates translation problems. He categorized cultural terms into five, namely ecology, artefacts, social culture, organizational customs, and gestures and habits. Cultural terms in translation can be discovered in numerous literatures, for example in the book entitled *Tigang Satua Bali* and its translation into Indonesian 'Tigang Satua Bali' and English 'Three Balinese Folklores'. A few cultural terms are located in this book like *bebotoh*, *nyakan*, *kening*, *talin tampar*. The translator faces issue, so as to select up the closest term providing the that means of SL into TL. To avoid the difficulties even as translating cultural terms, the translator has to know the strategy to translate the language.

According to Venuti (1995), translation strategy includes foreignization and domestication. Foreignization is a supply-way of life-orientated translation which strives to maintain the overseas taste as an awful lot as possible, meanwhile domestication refers to the target language orientated translation in which uncommon expressions to the goal tradition are some acquainted ones. Translation strategies additionally consult with translation by using an extra popular phrase, translation with a more neutral word, translation by way of cultural substitution, translation the usage of mortgage word, translation by paraphrase using associated phrase, translation through paraphrase the usage of unrelated word, and translation by omission (Baker, 1997). Translation is taken into consideration by 3 factors. One of them is accuracy (Larson, 1984).

Translation accuracy is as the exactitude or the precision of the transferred (Krings, 1986). Accuracy is a term utilized in evaluating the translation to refer the source language and target language textual content equal or not. The concept of accuracy leads to an equality content material or messages among texts (Nababan, 2010). Accuracy may be representation and reflection of faithfulness in translation, or it shows how plenty the translator can be successful in the source language message into target textual content (Newmark, 1996). In other words, the accuracy is one of the most crucial factors of the translation because of accuracy concerning the issues of not unusual content or textual content messages between source and target texts (Rahmini, 2004). The accuracy of the translated words can be measured via componential analysis (Molina and Albir, 2002).

Componential analysis refers back to the description of the meaning of words via structured sets of semantic features which are given as "gift (+)", "absent (-)", or "detached with regards to function (\pm)". It is far a manner of formalizing and stating exactly the members amongst words. It involves studying the feel of the phrase into its additives (Lyons, 1981). It is also a system of breaking down the experience of the word into its semantic functions (Leech, 1981). Componential analysis is about the evaluation into which means

components through several semantic theories to research the meaning of a lexical item (Malini et al, 2016). By using applying componential analysis, it is able to be evaluated explicitly the semantic features each SL and TL (Grasili, 2015).

Based on the description of the background above, this research aims to investigate the strategies in translating Balinese terms and to explain their accuracy through componential analysis of the translated Balinese terms. From componential analysis, it can be recognized whether or not using the strategies in translating Balinese terms is accurate and equal or no longer. This research has by no means been conducted before because a few previous research simplest centered on analyzing translation strategies and accuracy one at a time. The data source used in preceding research are also limited on movie script and novel. This is greater complete in which analyzed the strategies of translating Balinese cultural terms and defined their accuracy with the aid of looking at componential meaning analysis. The data source comes from the book entitled *Tigang Satua Bali* which includes three Balinese folklores that truly are colored with precise Balinese cultural terms. The book which consists of stories in Balinese language as the form of preserving local culture and culture-based education Bali that deserves to be developed (Suwardani, 2015). Balinese story book is Balinese local wisdom that sourced and extracted from very rich Hindu philosophy for good culture and character development (Rasna et al, 2016). The researcher hopes that this research can amplify the treasures of linguistic studies in the discipline of translation at the folklore and can be functioned as the language documentation.

2. Literature Review

In case of translation strategy, Nugroho (2017) determined the strategies used by the translator in translating Balinese cultural phrases into English in the book entitled *Betara Berutuk Dari Trunyan* and its English version *Betara Berutuk Sacred Pantomime from Trunyan* are transference, loan phrase, paraphrasing with related phrase, paraphrasing with unrelated phrase, cultural substitution, and translation by general word.

Ramli (2014) found that there are only four strategies used by the translator to translate similes in the *Hunger Games* novel, namely literal translation, reduction of the simile, retention of the same vehicle plus explicitation of similarity features, and omission of the simile.

The strategies discovered in English phrases of Twitter and its translation are literal, calque, loan, paraphrase, naturalization, and unit shift (Amanda, 2017).

Sutopo, et al (2018) stated that there are six strategies in translating taboo words in Sylvia Day's *Bared to You*, such as omission, euphemism, taboo for taboo, substitution, borrowing, and translation by more general word.

Adji, et al (2020) found that the five strategies in translating Toer's *Bumi Manusia* namely translation by illustration, translation by cultural substitution, translation by using less expressive word, translation by omission, and translation by using a more general word.

Rajeg, et al (2020) explored the strategies used in bilingual anthology entitled *Karma* are borrowing, calque, literal translation, modulation, and equivalence. It can be seen that the previous research only focuses to discuss about translation strategy in novel. This is as consideration for the research to conduct new research regarding translation. The research emphasizes how the translation strategy give impact the accuracy of the translated Balinese terms in the storybook entitled "*Tigang Satua Bali*".

3. Research Method and Theory

3.1 Research Method

A descriptive qualitative method become used to analyze the data. Firstly, Balinese terms in the form of phrase have been recognized in the source textual content based on Newmark's (1988) cultural categories, that are ecology, artefacts, social culture, organizational customs, and gestures and habits. Then, the translations of the Balinese terms in the target language textual content were analyzed to decide the strategies used. This changed into executed primarily based on Baker (2005), that are translation by means of the use of loan phrases, translation via paraphrasing, and translation by using cultural substitution, and translation by more general phrases.

The translated Balinese terms into Indonesian and English versions and their accuracy level were analyzed by using componential meaning analysis. From the componential analysis, it is known whether or not Balinese terms are accurate, inaccurate, and unclear translation. These criteria are based totally on the translation accuracy proposed by Larson (1984). Presentation of the results of analysis in this research can be divided into two, specifically formal method (the signs of plus and minus (+/-)) and informal method (words or descriptions).

3.2 Theory

3.2.1 Kinds of Translation Strategies

According to Baker (2005), there are seven strategies in translation, such as translation through more general word, translation by more neutral word, translation through cultural substitution, translation by loan word, translation by related word, translation by unrelated phrase, and translation through omission.

1. Translation by more general word
This is used as the target language does not have the identical equivalence of the source language.
2. Translation by more neutral word
The idea of lifestyle from source language does now not have the precise equivalence in target language.
3. Translation by cultural substitution
The time period is replaced with some other term in the goal language that gives the equal effect with the phrase.
4. Translation using loan word
In this strategy, the cultural terms are not translated or the translation nonetheless makes use of the source language's time period.
5. Translation by paraphrase using a related word
The term is paraphrased in the target language in the different form.
6. Translation by paraphrase using unrelated word
The term is paraphrased however without the usage of its related word.
7. Translation by omission
This may be applied when the phrase translated does now not change the message transferred.

3.2.2 Accuracy in Translation

Larson (1984) divided three criteria of accuracy in translation, namely accurate, inaccurate, and unclear. Accurate is while the message of the source text is totally diverting into the target textual content, no distorting, and no reorder in the translation. The translator must find the way how the message of the source text is brought as it should be into the target text. No addition, no omission, and the meanings are true. Inaccurate is the message of the source language textual content delivered imprecisely. It is found a few distortions and also differences while translating the textual content.

3.2.3 Cultural Terms

Newmark (1988) discovered cultural terms. This concept well-known shows that in a textual content all elements of lifestyle are expressed in cultural phrases. It may be interpreted in the selection of methods in keeping with their function within the text and translation. The components of cultural terms are divided into five, specifically ecology, material culture, social culture, social organization, and gesture and habit.

1. Ecology
It is far a geographical characteristic that can be generally prominent from different cultural terms.

2. Material culture

It is the tradition-specific element composed of clothes, foods, housing, transportation, and other equipment.

3. Social culture

Paintings and amusement inclusive of the names of song, video games, or even dance this is regular in positive area.

4. Social organization

Political, administrative, social sports, and non-secular phrases. The linguistic manifestation of this idea cannot be translated right into a language where the target market is strange with it.

5. Gesture and habit

Activities or movement accomplished from generation to technology.

3.2.4 Componential Analysis

The dimensions of meanings are given (+) (-) labelling in order that marked functions carry (+) and unmarked capabilities bring (-). Those functions are known as also semantic additives and they consult with the theoretical constructs which signify the vocabulary of a language (Lehrer, 1974). Componential analysis in translation is the primary assessment of a source language text with target language text which has a similar meaning, but not an obvious one-to-one equal, by demonstrating first their common after which their differing feel components (Newmark, 1988). Componential analysis is primarily based on the presumption that the meaning of a word is composed of semantic additives. So the essential capabilities that shape the which means are basic units on semantic degree. Via componential analysis, it is feasible to nation the smallest indivisible devices of lexis or minimum element.

4. Results and Discussion

4.1 Balinese terms and their translation in the book "Tigang Satua Bali"

As mentioned above, the book *Tigang Satua Bali* has translated version in two different languages, namely Indonesian and English. The translated version of this book is very valuable not simplest as a transmitter of information to the readers, however additionally as a disseminator of the specific and one of kind Balinese way of life as pondered in various Balinese phrases. Balinese terms and their translation into Indonesian and English can be seen below.

Table 1. Balinese terms and their translation into Indonesian and English

No	Source Language (Balinese)	Target Language 1 (Indonesian)	Target Language 2 (English)
1	Ada tuturan satua bebotoh kembar, madan I Pudak. (p. 2)	Konon ada cerita tentang penjudi ayam , namanya I Pudak.	There was a story about cockfight gambler whose name was I Pudak.
2	Wayan, mani ake lakar luas joh, ne nyai kene beling gede. (p. 5)	Wayan, besok aku akan berpergian jauh, kamu ini sedang hamil tua.	Wayan, tomorrow, I will travel far, and you have mature pregnancy.
3	Ajahina lantas ia teken dadongne magarapan mabenang – benang . (p. 19)	Diajarilah dia oleh neneknya bekerja yang berkaitan dengan benang .	She was taught by her grandmother to work with threads .
4	Nunun dogen gagaene I Tuung Kuning teken nyakan kapah – kapah. (p. 10).	Menenun saja kerja I Tuung Kuning dan kadangkala ia menanak .	Her main job was just weaving, although she sometimes did cooking job.
5	Tiang nu ngembus talin tampar . (p. 32).	Saya sedang melepaskan tali tampar .	I am still untying the string of the tampar .
6	Kacaritanan nepukin lantas meru , di jabane ada kone punyan baingin gede. (p. 48).	Dikisahkan lantas mereka melihat bangunan meru , di halaman luarnya tumbuh pohon beringin.	It is told that they saw a meru shrine and outside it grew a big banyan.
7	Amiug lantas ortane kanti nekede di puri . (p. 70).	Tersebar lantas beritanya hingga ke istana .	The news flared reaching the palace .
8	Kapireng lantas teken Ida Anake Agung (p. 70).	Diketahui cerita ini oleh Raja .	This was heard by the King .
9	Ratu Raden Mantri, titiang kaulan cokor I Dewa saking gunung (p. 95)	Paduka Raden Mantri, hamba adalah rakyat paduka dari gunung.	Raden Mantri, I am your highness subject from the village .
10	Ngerereh manuk dewata, wenten sasangin titiang ring alase. (p. 126)	Mencari burung kedewatan, ada kaul hamba di dalam hutan.	To find out the bird of paradise, I made a promise in the jungle.

From Table1, it could be found many Balinese terms with various cultural classes. As stated by using Newmark (1988), cultural classes refer to ecology, material culture, social culture, social organization, gesture and habit. Within the Balinese terms of this book, it is only found four cultural categories, specifically material culture, social organization, gesture and habit.

Table 2. Balinese terms and cultural categories

Material Culture	Social Organization	Gesture and Habit
Talin tampar Puri Meru Sasangin	Ake Ida Anake Agung I Dewa	Bebotoh Mebenang – benang Nyakan

4.2 Translation Strategies in Translating Balinese Terms into Indonesian and English

4.2.1 Translation by paraphrase using a related word

Translation by paraphrase using related words is a process of translation by using different form to make it easier to understand. Since the word comes from Balinese culture, the word is unfamiliar to the readers. The description helped the readers to have imagined in their mind about the word and the most important is they get the meaning. From the data in the table 1, there were two Balinese terms translated using translation by paraphrase with a related word.

- SL : Ada tuturan satua **bebotoh** kembar, madan I Pudak. (p. 2)
- TL 1 : Konon ada cerita tentang **penjudi ayam**, namanya I Pudak.
- TL 2 : There was a story about **cockfight gambler** whose name was I Pudak.

Generally, *bebotoh* refers to a term for those people who do gambling. There is not the slightest positive impression of this term (Winata, 2007). Society give bad label to people who are called *bebotoh*. Based on data above, the term *bebotoh* in the source language is translated into *penjudi ayam* in the target language. The results of this translation indicate that the translator has used a paraphrasing translation strategy with related word. The translator transferred the meaning of the source language word into the target language word through restatement with the word related to the concept or meaning that underlies in the term *bebotoh*. The translator reiterated that *bebotoh* is a gambler, but he added one related word, namely the word ‘ayam’ (cock).

As mentioned above, the term *bebotoh* means someone who gambles. However, specifically in the traditional Balinese social environment, the term

bebotoh is part of Balinese cultural tradition where adult Balinese men habitually gamble using cocks. On the cocks' leg, a very sharp special knife (called *taji*) is fitted. After being fitted with *taji*, the cocks are ready to be pitted together. The translation from SL *bebotoh* into TL 'penjudi ayam' indicates that there is new distribution of information can be obtained by means of the word 'ayam' related to the concept of the Balinese term *bebotoh*. In other words, the paraphrasing strategy with one related word can help the target language readers (Indonesian people) to catch up the meaning or message contained in the Balinese term *bebotoh*.

Compared to the translation of the term *bebotoh* into 'cockfight gambler' in the target language. This translation also uses paraphrasing strategy with related word. The translator kept transling the term *bebotoh* into someone who do gambling activity (a gambler), however, he also added one related word by selection of applied words namely 'cockfight'. In this respect, 'cockfight' is someone who pits chicken especially an adult male chicken (cock). This translation does not only preserve the essential meaning of the Balinese term *bebotoh*, but also it is clearer and/or more precise in the TL.

4.2.2 Translation by a more general word

This is one of the most common strategies to deal with non-equivalence at word stage. Non-equivalence at phrase that the target language has no direct equivalent for a phrase which happens inside the source language text. From the information in the table 1, there had been two Balinese terms translated into Indonesian and English the usage of translation by using a greater widespread word.

- SL : Wayan, mani **ake** lakar luas joh, ne nyai kene beling gede. (p. 5)
 TL 1 : Wayan, besok **aku** akan berpergian jauh, kamu ini sedang hamil tua.
 TL 2 : Wayan, tomorrow, **I** will travel far, and you have mature pregnancy.

With regard to language, Bali has language level which is known as *Unda Usuk Basa Bali*. This regulates how Balinese people should talk to other people with different statuses, for example to dignified people (teachers, religious leaders), talking to people who are not known, or talking to parents and friends. *Unda Usuk Basa Bali* is very diverse from the most polite to the rude language. Balinese term 'ake' means first person pronoun. This is usually sometimes referred to as rude Balinese so it is not highly recommended to use it. However, in some areas or context, the use of this term is a symbol of intimacy and solidarity.

The term *ake* in SL is translated into 'aku' in TL. As mentioned above, the term *ake* is first pronoun with impolite sense of language but sometimes used for the intimacy or solidarity. Meanwhile, the term 'aku' in the target language refers to first pronoun. It can be seen that the translator used translation strategy by more general word.

The use of translation strategy by a more general word also happened in the translation of the Balinese term *ake* into the term 'I' in the target language. *Ake* is more specific word. It refers to first pronoun with impolite sense of language but sometimes used for the intimacy or solidarity. While, the term 'I' refers to the subject of a verb when the speaker is referring to himself/herself. It acts as first-person pronoun as well. However, the sense of language of the terms 'aku' and 'I' in the target language are not rude. It means that the translator transferred SL into TL by rendering more specific word into more general word. This is applied for the sake of the readability and familiarity in the target language readers.

4.2.3 Translation using loan word

This refers to a word or word taken from every other language but translated (both in component or in complete). Primarily based on table 1, it is able to be observed three Balinese terms have been translated the usage of loan phrase.

- SL : Tiang nu ngembus **talin tampar**. (p. 32).
 TL 1 : Saya sedang melepaskan **tali tampar**.
 TL 2 : I am still untying **the string of the tampar**.

The term *talin tampar* in the source language refers to a type of rope made of synthetic or artificial fiber material. It is very commonly used flag rope or flag strap on pole that is usually seen in schools. It is also used for the needs of livestock tying tools or as a rope for clothesline.

The term *talin tampar* was translated into 'tali tampar' in the target language (Indonesian). It can be seen that the translator used the strategy of translation using loan word partially. It was only half meaning of the SL term *talin tampar* translated into target language.

In the second target language, the term *talin tampar* was translated into 'the string of the tampar'. The result of this translation indicates that the translator also applied the strategy of translation using loan word partially. The translator only transferred one part of the SL term into target language. This is usually the case when there is no equivalent term in the target language.

4.2.4 Translation by cultural substitution

This strategy involves replacing a culture-specific item or expression with a TL item considering its impact on the target reader. This strategy makes the translated text more natural, more understandable, and more familiar to the target reader. From the table 1, there was only one Balinese term transferred in the target language using cultural substitution.

- SL : Amiug lantas ortane kanti noked di **puri**. (p. 70).
 TL 1 : Tersebar lantas beritanya hingga ke **istana**.
 TL 2 : The news flared reaching the **palace**.

Balinese term *puri* in the source language means the home of a knight family in Bali. *Puri* is led by a descendant of the king, who is generally chosen by the kinship institution of *puri*. The leader of *puri* is usually referred to as *penglingsir* or *pemucuk*. The descendants of these kings can be identified by the titles in their names, for example: Ida I Dewa Agung, I Gusti Ngurah Agung, Cokorda, Anak Agung Ngurah, Ratu Agung. The term *puri* is part of Balinese culture in the form of material culture. The design of *puri* consist of stones arranged and carved to form a senior based religion. There are also Balinese statues and ornaments as symbols of the beliefs of the majority of Balinese people. Thus, *puri* is the term that has very specific concepts or the meanings for Balinese culture.

Based on the data above, the term *puri* was translated into 'istana' and 'palace' in the target languages. This translation shows that the translator used the translation strategy of cultural substitution. In this case, the concept of the term *puri* is unknown in the target language. Thus, the translator replaced the the SL term *puri* with the terms that are better suited to the culture of the target language. *Puri* was translated into 'istana' and 'palace'. *Puri* is as the home of the ksatriya family in Bali. While 'istana' and 'palace' refer to the official home of a king and his family. It can be seen the Balinese culture in the term *puri* which is very unique and traditional replaced with the terms 'istana' and 'palace' which are more familiar and comprehensive for the target language readers.

4.3 Accuracy in Translation of Balinese Terms into Indonesian and English

4.3.1 Accurate

The SL term is conveyed as a great deal as possible inside the target language. There is no meaning distortion. Based totally on the desk 1, it is able to be discovered three translations of Balinese terms into TL which had been correct.

- SL : Ada tuturan satua **bebotoh** kembar, madan I Pudak. (p. 2)
- TL 1 : Konon ada cerita tentang **penjudi ayam**, namanya I Pudak.
- TL 2 : There was a story about **cockfight gambler** whose name was I Pudak.

The translation of SL term *bebotoh* into ‘penjudi ayam’ and ‘cockfight gambler’ is accurate. The meaning or message of the SL term *bebotoh* is appropriately translated in the target language. The target language readers can still understand the SL term *bebotoh*. The accurateness of the translation of SL term *bebotoh* into ‘penjudi ayam’ and ‘cockfight gambler’ can be clearly seen through the componential analysis below.

Table 5. Semantic features of SL term *bebotoh*

No	Semantic Features	SL	TL 1	TL 2
1	Bad Habit	+	+	+
2	Adult men	+	+	+
3	Cock	+	+	+
4	Sharp knife (<i>taji</i>)	+	+/-	+/-
5	Pit	+	+	+

From table of componential analysis above, it can be known that Balinese term *bebotoh* is almost the same with the terms ‘penjudi ayam’ and ‘cockfight gambler’. This term means adult men who do bad habit, namely pit the cock. However, the differences of the SL and TL terms refer to the use of component sharp knife (*taji*). In SL term *bebotoh*, adult men pit the cock wherein the cock’s leg is equipped with a sharp knife before the cock is pitted. The sharp knife is known as *taji*. *Taji* has 2 sides of the blade, with a length like an adult’s index finger mounted on one part of the cock’s leg. This sharp knife is tied in the cock’s leg using red thread. Meanwhile, in the TL terms ‘penjudi ayam’ and ‘cockfight gambler’ do not necessarily use the sharp knife (*taji*). The similarities of the semantic features in the translation of the SL term *bebotoh* into TL terms ‘penjudi ayam’ and ‘cockfight gambler’ are more than the differences. Thus, the message or meaning of the SL term *bebotoh* in the TL terms ‘penjudi ayam’ and ‘cockfight’ is still correct and understandable for the target language readers.

4.3.2 Inaccurate

This happens whilst there are a few which means distortion whether addition of unrelated words, omission of the related words or even some cultural factors of the supply language.

- SL : Wayan, mani **ake** lakar luas joh, ne nyai kene beling gede. (p. 5)
- TL 1 : Wayan, besok **aku** akan berpergian jauh, kamu ini sedang hamil tua.
- TL 2 : Wayan, tomorrow, **I** will travel far, and you have mature pregnancy.

The table above shows that Balinese term *ake* was translated into ‘aku’ and ‘I’ in the target languages. This translation is inaccurate criteria since the translator applied the strategy of translation using more general words. There some SL aspects vanish in the target languages. The inaccuracy of the translation from SL *ake* into TL ‘aku’ and ‘I’ can be known in the componential analysis below.

Table 6. Semantic features of SL term *ake*

No	Semantic Features	SL	TL	TL
1	First person pronoun	+	+	+
2	Rude	+	-	-
3	Impolite	+	-	-
4	Solidarity	+	+	+
5	Informal situation	+	+	+/-

The SL term *ake* refers to first person pronoun with the sense of language, namely rude and impolite. Regarding Balinese culture, the term *ake* is part of the rudest Balinese language, but it still can be used to talk with close friends for showing the solidarity. In other words, the term *ake* is usually used in the informal situation. Thus, all semantic features above are present in the SL term *ake*.

Compared to the TL terms ‘aku’ and ‘I’. The term ‘aku’ refers to first person pronoun. It is usually used in the informal situation, for instance, when talking with friends or even family. Nevertheless, the sense of language of the term *aku* is netral (not rude and still polite). Regarding the term ‘I’, it also refers to first person pronoun with netral sense of language. However, the term ‘I’ can be used whether in the formal or informal. This term also can be used to show the solidarity. Considering the table of componential analysis above, the semantic features ‘rude and impolite’ are absent in the TL ‘aku’ and ‘I’. Then, the semantic feature ‘informal situation’ is present in TL term ‘aku’, but it can be absent or present in TL term ‘I’. The translation from SL term *ake* into TL terms ‘aku’ and ‘I’ are inaccurate since there is omission of Balinese cultural aspect and also addition of general features.

4.3.3 Unclear

This refers back to the that means or message of SL term isn't always communicative in the target language. The target language readers are tough to capture up the meaning or message of SL term in TL.

SL : Tiang nu ngembus **talin tampar**. (p. 32).

TL 1 : Saya sedang melepaskan **tali tampar**.

TL 2 : I am still untying **the string of the tampar**.

Balinese term *talin tampar* was translated into 'tali tampar' and 'the string of the tampar' in the target languages. This translation is unclear due to translation using loan words. The SL term is fully or partly transferred in the target language. Even the local color of the SL term is preserved in the target language, but this also can lead to the misunderstanding of the SL message in the target language. In the quality of translation, this translation is unclear criteria. This can be seen clearly in the componential analysis as follow.

Table 7. Semantic features of SL term *talin tampar*

No	Semantic Features	SL	TL	TL
1	Syntactic material	+	+	+
2	Flag rope	+	+	+
3	Livestock tying tools	+	+	+
4	Clothesline	+	+	+

The SL terms *talin tampar* in SL is partly transferred in the target languages. The translator only translated the term *talin* in the target languages, thus, it becomes 'tali tampar' in TL 1 and 'the string of the tampar' in TL 2. All semantic features are present in the target languages since the SL term is preserved in the target languages. Even all semantic features are present, but from the quality of translation, it keeps in the unclear criteria. The concept of the SL term *talin tampar* is not familiar in the target language readers. They cannot catch up what actually means by the SL term *talin tampar*.

5. Conclusion and Suggestion

To finish, two essential findings observed from this research. The primary is that the techniques used to translate Balinese phrases in the book entitled "Tigang Satua Bali" into target languages (Indonesian and English) are translation by paraphrase using a related word, translation by a more general word, translation using loan word, and translation by cultural substitution. The

accuracy levels of this translation process are in three criteria, namely accurate, inaccurate, and unclear. From the componential analysis, it cannot always be said that the more the sign (+) in the TL terms, the more accurate the translation. As an instance, within the case of translation the usage of absolutely loan phrases, the which means components of the SL terms are the equal with the TL phrases, but the accuracy is doubtful criteria. Some that means components in the SL terms can be absent inside the TL due to linguistic and cultural factors. From the linguistic issue, the SL terms won't be lexicalized within the goal language, or even it is hard to discover the closest equal due to the lifestyles of cultural terms.

This observe became restricted to the analysis of the interpretation of Balinese terms into the target languages (Indonesian and English) with the aid of thinking about the interpretation approach and the accuracy with componential evaluation. It is counseled that in the future, other researchers can conduct a examine that is going past which include examining the interpretation method and the best of translation (acceptability, readability, and accuracy) in different records assets like quick tale, film script, comedian, or many greater.

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