

TRANSLATION ANALYSIS OF BALINESE TERMS EXPRESSING SOCIAL CULTURAL ASPECTS

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ABSTRAK

Ada beberapa faktor yang membuat suatu penerjemahan tidak mudah dilakukan terutama untuk istilah yang mengandung aspek budaya. Hal ini dikarenakan adanya perbedaan antara budaya bahasa sumber dengan budaya di dalam bahasa target. Penelitian ini bertujuan untuk menjelaskan prosedur penerjemahan apa saja yang diterapkan dan faktor-faktor yang mempengaruhi penerjemahan istilah budaya dalam bahasa Bali yang terkait dengan sosial organisasi baik itu yang mengenai istilah religi, organisasi, seni, ataupun sapaan yang diterjemahkan ke dalam bahasa Inggris. Hasil dari penelitian ini cukup variatif di mana ditemukan beberapa prosedur yang digunakan oleh penerjemah untuk menerjemahkan aspek sosial organisasi, begitupula dengan faktor-faktor penerjemahan yang mempengaruhi penerjemah di dalam menerjemahkan istilah sosial organisasi. Prosedur penerjemahan yang diterapkan oleh penerjemah adalah pinjaman, penerjemahan harfiah, modulasi, kesetaraan dan adaptasi. Kemudian, faktor-faktor yang menentukan prosedur yang diterapkan untuk menerjemahkan adalah faktorlinguistik, budaya, dan preferensi penerjemah.

Kata kunci: *prosedur penerjemahan, aspek sosial organisasi, faktor penerjemahan.*

ABSTRACT

There are several factors that make a translation is not easy to do especially in translating the terms that contain aspects of culture as it is known that there are cultural differences between the source language and the target language culture. This study aims to describe the translation procedure and the factors that affect the translation of Balinese cultural terms expressing social organization aspects including the religion, organization, art, and addressing terms which are translated into English.

The result is there are some procedures applied by the translator to translate the Balinese cultural terms contain cultural organization aspects; borrowing, literal translation, modulation, equivalence and adaptation. Then, the factors that determine the translator applied those procedures in translating Balinese cultural terms expressing social organization aspects are the linguistic, culture, and translator's preferences factors.

Keywords: *translation procedures, social organization aspect, translation factors*

INTRODUCTION

The diversity of languages definitely brings their cultural terms in each particular language itself. Putra Yadnya (2004) elaborated about the equivalence in translation in his dissertation entitled *Pemadanan Makna Berkonteks Budaya: Sebuah Kajian Terjemahan Indonesia-Inggris*. Putra Yadnya searched the cultural context in accordance to the meaning determining concept. Therefore, the strategy requires the translation to translate the word that contains elements of culture. It is very interesting to analyze the meaning transfer of words or phrases especially those which are loaned from Balinese into Bahasa and then translated into English as found in the cartoon collection, *The Dog of Bali Sompret Celoteh Anjing Bali*.

The Dog of Bali Sompret Celoteh Anjing Bali is a book of cartoon collection (2008) which consists of cartoons and presents its dialogues. This study is dealing with a piece of the text in the cartoons' dialogues *The Dog of Bali Sompret Celoteh Anjing Bali* and its translation. The text in the dialogues is about social communication of Balinese in Bahasa which is frequently using Balinese terms/expression. This study will discuss about translation procedures and factors that determine the procedures applied in the translation of Balinese Cultural Terms that express Social Organization Cultural Aspect in the translation of *Celoteh Anjing Bali Sompret* into *The Dog of Bali Sompret*.

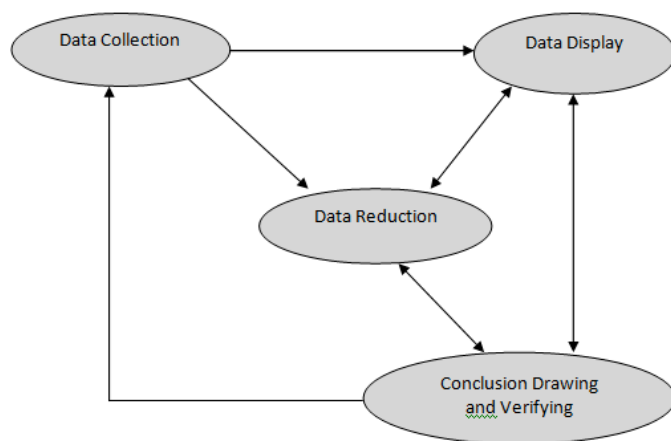
The objectives of this study is to clarify what the translation procedures are applied in the translation of Balinese cultural terms into English. It is also to determine the factors that influence the procedures applied.

METHODOLOGY RESEARCH

The data source was taken from the book of cartoon collection of *Celoteh Anjing Bali Sompret* written by I Wayan Sadha, and its translation entitled *The Dog of Bali Sompret* written by Vaughan L. Hatch. It was published by Pustaka Larasan 2008 which is distributed by PT Buku Kita Jakarta. This

book is very interesting since there are many words or phrases related to Balinese Cultural terms. The data was analyzed descriptively. The data will be analyzed using Vinay and Dalbarnets's theory related to translation procedure. The Componential Analysis (CA) is applied to compare the semantic components of source language and target language.

The data collection and data analysis usually run together as it is stated by Mahsun (2005:246) that is analyzing the data; it has a circle between data collection, data analysis and interpretation. Thus, data analysis in qualitative research is a process of categorization and description. Data reduction is necessary for the description and interpretation of the phenomenon under study as it is shown in bellow figure:



(Model of Data Analysis from Mahsun, 2005:246)

DISCUSSION

This chapter is concerned with the analysis of the translation of cultural terms found in the cartoons' collection "*CelotehAnjing BaliSompret*" and its translation "*The Dog of BaliSompret*". Basically, the data presented both in the source language and the target language. The lexical items to be analyzed are limited to the level of words and phrases.

Balinese Cultural Terms Related to Social Organization Cultural Aspect that Related to Religious, Political Administrative, Address Terms, and Art

Terms Related to Religious

<i>Mesangih</i>	<i>Mesangih</i> is one of the ceremonies that a Balinese must undergo when they come of age.
<i>UpacaraNgaben</i>	The most striking ritual in Balinese society that we can see now is <i>Ngaben</i> , weather it is followed by a cremation of real body or corpse or not.
<i>Sad Ripu</i>	<i>Sad Ripu</i> is the six evils which is known as bad human characters. Those are desire (<i>kama</i>), greed (<i>lobha</i>), anger (<i>krodha</i>), intoxication or being under the influence of strong emotion (<i>mada</i>), confusion (<i>moha</i>), and jealousy (<i>matsarya</i>).
<i>Moksa</i>	In belief of Hindu, <i>Moksha</i> is a term that refers to liberation from the cycle of death and rebirth.

Terms Related to Address Terms

<i>Dewa Brahma</i>	<i>Dewa Brahma</i> is one of the three major gods of Hindu, his role was as creator.
<i>Jero Mangku</i>	<i>JeroMangku</i> is address term used for lay priests who serve a variety of functions who is known as <i>Pemangku</i> .
<i>Ratu Peranda</i>	<i>Pedanda</i> , also referred to as <i>Peranda</i> , are high-priests and are addressed 'RatuPeranda or RatuPedanda' by others.

Terms Related to Administrative and Art

<i>Pesangkepan</i>	In Bali, <i>Pesangkepan</i> or <i>Sangkep</i> is doing deliberation, discussion to solve problems.
<i>Banjar</i>	<i>Banjar</i> is a grouping of anything between fifty and two hundred individual compounds.
<i>Kesepekang</i>	<i>Kesepekang</i> is customary low which is exist in Bali where it will be accepted by villager who has committed violations of the traditional village rules where the condition of these violations is not tolerated anymore.
<i>Genjek</i>	A traditional singing circle originally from Karangasem. It is kind of traditional choir if it is compared with current vocal group performance.

Analysis of *Mesangih-Toothfilling Ceremony*

SL :Upacara ada tmesangihsebagaisimbul memotong *sad ripu* di dalam diri anak Bali yang menginjak dewasa.

TL :A toothfilling ceremony symbolizes the eradication of the six evils in Balinese who have reached adulthood.

The following componential analysis would give readers the idea of meaning transference in this translation.

Features	SL Mesangih	TL Toothfilling ceremony
Procession of filling tooth	[+]	[+]
Done after the people are mature	[+]	[+]
Religious ceremony	[+]	[+]
Performed with procession	[+]	[+]
Completed with offerings	[+]	[+]
To minimize the six human evils	[+]	[+]

Mesangih or *mepandesis* one of the ceremonies that a Balinese must undergo when they come of age. The indication is, for the girls already get menstruation and for boys already have adam's apple in his neck and the changing of his voice from having higher tone into lower tone. This ceremony is part of religious ceremony. In the target culture, the term *mesangih* is unfamiliar. There is no tradition to file the tooth of mature people on their religious. But for those who believe in Hindu, wherever they are, they will do *mesangih* since they belief if someone do not do this ceremony when they die this person soul will never in peace. The translation of *mesangih* into *toothfilling ceremony* when it is viewed from the theory proposed by Vinay and Darbelnet(2000) adopts the translation procedure of adaptation.

Analysis of *Sad Ripu-Six Evils*

SL : Upacara adat *mesangih* sebagai simbol memotong *sad ripu* di dalam diri anak Bali yang menginjak dewasa.

TL : A toothfilling ceremony symbolizes the eradication of the six evils in Balinese who have reached adulthood.

The Balinese term *Sad Ripu* which is translated into *Six Evils* can be formulated by using the componential analysis to find out the further analysis based on the research method. Below is componential analysis of words *Sad Ripu* which is translated into *Six Evils*.

Features	SL Sad ripu	TL Six evils
Part of religious	[+]	[+]
Consist of six bad human characters	[+]	[+]
Related to Mesangih ceremony	[+]	[+]

As what it is stated in the previous analysis about *Mesangih* which is translated into *toothfilling ceremony* which this ceremony has a purpose to control or minimize the six human evils: desire (*kama*), greed (*lobha*), anger (*krodha*), intoxication or being under the influence of strong emotion (*mada*), confusion (*moha*), and jealousy (*matsarya*). Overall, they are equivalent translation process, since the meaning transferred properly from the source language into the target language. In case of the structure of both languages, both are noun phrases. The process of translation *Sad Ripu* into *Six Evils* is one of the examples of the application of translation equivalence procedure.

Analysis of *Moksa-Moksa*

SL :Kisahilmumoksadariseorangpemangku.

TL : A laypriest's story about moksa.

Based on cartoon's dialogue above, the cultural term that is going to analyze is *moksa* and its translation *moksa*. Below is the componential analysis of both the source and target language after being compared based on their features.

Features	SL Moksa	TL Moksa
Soul has fused with god	[+]	[+]
Hindus belief	[+]	[+]
No reincarnation	[+]	[+]

According to Hindu belief, *moksa* is the end of the death and rebirth cycle where the soul has fused with the god (Ida Sang Hyang Widhi) or in other words, if people have reached *moksa* he will be free from worldly ties, free from the law of karma and free from re-becoming or reincarnation and will reach truth, consciousness, and bliss. The Hindus in achieving *moksa* requires a long process during his

life and possibly after reincarnated several times. Based on the translation process conducted by the translator, it is borrowing translation procedure, which is basically intended to avoid readers' misinterpretation to the foreign term when a source language does not have the equivalence in the target language.

Analysis of *Leak-Witch*

SL : *Jangan ngawur! Lantaranaku sudah tua, lantas kamu tuduh aku menjalankan ilmu leak.*

TL : Don't talk crap! Just because I'm old you think I'm a witch.

From the translation of the Balinese term *leak*, both languages are translated from a single noun word into a single noun as well. However, we have to be concerned first with the analysis of the features in the componential analysis as it is served as the following table.

Features	SL Leak	TL Witch
human who is practicing black magic	[+]	[+]
Horrible	[+]	[+]
have power to change themselves into something	[+]	[+]
wearing a pointed hat and flaying on a broomstick	[-]	[+]
cannibalistic behavior	[+]	[-]

Balinese people believe that *leak* is a human who is practicing black magic, and have cannibalistic behavior. Moreover, the translation procedure applied is modulation because of the point of view is used as the main consideration in this translation.

Analysis of *Nang Kocong-Kocong*

SL : *Benar sekali, Nang Kocong*

TL : You know Kocong, you're right. Page 28

As we can see from the part of the conversation, the English word *Nang Kocong* translated into *Kocong* in the target language. As the previous analysis, the translation of the source language

Nang Kocong into the target language *Kocong* was analyzed using componential analysis. Below is the componential analysis of these languages.

Features	SL Nang Kocong	TL Kocong
Female	[-]	[+/-]
Male	[+]	[+/-]
Adult	[+]	[+/-]
Married	[+]	[+/-]
Address terms for commoners to the lower castes	[+]	[+/-]

There are four kinds of caste systems in Balinese society. Here are the ranks of castes from higher to the lower one: *Brahmana*, *Ksatria*, *Wesya*, and *Sudra*. The first three castes are grouped into what is commonly called with the term *Tri Wangsa*. The honorific is usually used to address the stranger, older person, or a person who has higher rank in the *wangsa* system (Puspani: 2003). The term *nanang* in the data source above is used to address the old married male commoners by combining the term *nanang* or *nang* with his first child's name. This translation process cannot be categorized as equivalence, since the translator is not concerned about the source language. It seems that *nangkocong* which is translated into *Kocong* applied modulation translation procedure, since it is a new technical term in the target language. Moreover, the suggested additional word (*father*) is recommended to be applied in this translation procedure to avoid readers' misinterpretation to the foreign term because of the unavailability of the equivalent word in the target language.

Analysis of Ratu Peranda-High Priest

SL :Ratu peranda sudah bersiap-siap memuja, kamu sedang cari apa?

TL :The high priest is ready to start the ceremony, what are you trying to catch?

As the fundamental theories, the first step to do is comparing both source and target language in a componential analysis. The componential analysis below would give the comparison as well as the aspect of the features of both source and target language.

Features	SL RatuPeranda	TL High priest
Have a right and ability to perform and officiate a religious ceremony	[+]	[+]
Brahmana caste	[+]	[-]
Their life is strictly regimented and full of prohibitions	[+]	[+]

Pedanda or *Peranda*, the *brahmana* high priest of Bali, is a special man who has a right and ability to perform and officiate a religious ceremony, serves as a bridge between God and mortal. In the source language, to become a *pedanda* one has to be born in a *Brahmana* family, the office of *pedanda* is usually passed down from father to son of his choice; there is an intensive training from a qualified teacher known as *nabe* and a spiritual preparation required for the position.. According to the translation procedure applied, this translation process is adopted adaptation procedure. Moreover, the suggested additional word (*Brahmana*)is recommended to be applied in this translation procedure to avoid readers' misinterpretation to the foreign term.

Analysis of *Kesepekan-Hate*

SL :Aduh saya tidak berani kawin, juga tidak berani mati, karena kesepekan banjar.

TL :There's no way I'm getting married or even dying, the community hates me.

As seen in the part of conversation, the Balinese term *kesepekan*are translated into *hate* in the target language (Indonesian). As the underlying theories, the first step to do is comparing both source and target language in a componential analysis. The following componential analysis would give the comparison as well as the detail of the features of both source and target language.

Features	SL Kesepekan	TL Hate
Customary law	[+]	[-]
antipathy to a person	[+]	[+]
Dismissed from society group	[+]	[+/-]
Excommunicate to a person	[+]	[+/-]

Hornby (2007:546) defines hate as to dislike somebody intensely. In the target language, there are several traditional sanctions customary law known in Bali, such *DendaArta* (pay the sanction by the amount of money), *DendaSangaskara* (perform certain ceremonies) and *Kesepekan* (dismissed and marginalized as citizens *Pakraman*). In Bali there are many customary laws, although not all villages in Bali has a certain rules like *kesepekan* but in some villages this rule is still exist. This penalty will be accepted by villager who has committed violations of the traditional village rules where the condition of these violations is not tolerated anymore. In a village that treats *kasepekancustomary law*, the villagers are forbidden to speak to the person being punished of *kasepekancustomary law*. Modulation is applied in this translation process, concerning the point of view of the translator about the meaning transference.

Analysis of *Pesangkepan-Meeting*

SL : Kalau ada persoalan biar diselesaikan lewat pesangkepan.

TL : When we had a problem, we could resolve it within the meeting.

The following table would show the componential analysis of both *Pesangkepan* and *meeting* which would provide readers the comparison of the feature.

Features	SL Pesangkepan	TL Meeting
Doing gathered that has a specific purpose	[+]	[+]
Held by agreement of the villagers	[+]	[-]
Marked by particular sound of Kulkul	[+]	[-]
Discussing about customs and villagers	[+]	[-]
held in the Bale Banjar or in the temple area	[+]	[-]
often in an informal setting	[+]	[-]

In Bali, *Pesangkepan* or *Sangkep* is doing gathering of the villagers and it is such doing deliberation, discussion to solve problems. *Sangkep* usually held on a particular day. *Sangkep* usually

have to get a deal from the village with reference *awig-awigor* rules in every village in Bali. Based on the componential analysis and its explanation above, most of them obvious show that both *Sangkep* and *Meeting* have different features. The translation procedure applied by the translator is literal translation.

The Factors Determine the Translation Procedures Applied in Translating Balinese Cultural Terms

Translation is a complex process, involving linguistic, cultural and personal factors. Related to the procedures of translation applied by the translator in translating Balinese cultural terms into English, there are some factors underline the translation procedures which are applied: those are Linguistic factor, Cultural factor and Translator's preference.

Linguistic Factor

Linguistic factors bring to bear a direct and crucial influence upon the process of translating. During the process of translation, the translator in reality decode the source language and tries to find the equivalent meaning of those words or phrases and produce it in the target language. It can safely be assumed that inter-lingual differences constitute a main source of translation difficulties. Actually linguistic equivalent is accomplished if the target language bears the equal intended meaning, idea or message that the source language carries.

Cultural Factor

Translating works to bridge the cultural gap between two worlds and make communication possible between different linguistic communities. Translating, which involves two languages, is necessarily influenced by two cultures, the source culture and the target culture. Since that process involves two different cultures thus it will establish the difficulties in translating the text. Translator translates from one language into another to make inter-lingual communication possible. The idea of linguistic transfer is implicit in the very name of the phenomenon and a definition of the translating process usually makes some reference to language or languages.

Translator's Preference

The translator is usually faced by the intersection between two different language systems and different cultures in doing translating. To overcome these two factors, the global choice in making decision which is done by the translator's preference very determining the quality of translation product (Brata, 2004:490). This case also happened in translation of Balinese Cultural terms into English. In terms of SL interpretation, a translator must be sufficiently competent to understand the various conceptual and meanings of the original. Accurate translation demands perfect interpretation that is based on the translator's knowledge of the SL and understanding of SL culture.

Finally, experience also plays an important role in translating. Only experienced translators can skillfully and organically bring their competence and knowledge into play in SL interpretation and TL representation. Experience can overcome many difficulties, which is why "translation experience" is often one of the requirements listed in translation job postings.

CONCLUSION

Based on the result of data analyzing in the previous page regarding the translation of Balinese Cultural Terms which express social cultural aspects into the target language (English) ; Translation procedures are applied in the translation analysis of Balinese terms expressing social cultural aspects are borrowing, literal translation, modulation, equivalence and adaptation. Regarding the factors that determine the procedures applied to translate Balinese cultural terms expressing social cultural aspects those are Cultural factor, Linguistics factor, and translator's preferences. The dissimilar in linguistic has created changes in the grammatical categories. Cultural misunderstanding may replace an SL item with a TL item which the translator considers equivalent where actually denotes quite different cultural values. The translator's misinterpretation may distort the original writer's intention and culturally mislead TL readers. And if the translator does not have enough knowledge of the ideas in the text to be

translated, the work cannot be expected to be satisfactory. The three factors mentioned above can seriously interfere with the translator's judgment and selection, and finally happen in one form or another in the final translation.

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