TECHNIQUES IN TRANSLATING INDONESIAN FABELS INTO ENGLISH

Usep Muttaqin[1], Nadia Gitya Yulianita[2], Uki Hares Yulianti[3]

[123]Jenderal Soedirman University

e-mail: usep.muttaqin@unsoed.ac.id, nadiagityay@unsoed.ac.id, ukihares@unsoed.ac.id

Abstract

This paper aims to describe translation techniques used in translating Indonesian fables into English. The data is taken from bilingual fable books from five different publishers. The research uses purposive sampling technique and also comparative method to analyze the data. The finding shows that there are nine translation techniques used by translators namely equivalence, literal translation, discursive creation, borrowing, variation, transposition, modulation, reduction, and deletion. Equivalence is the most frequently used technique followed by literal translation. Using equivalence technique indicates that the translator tried to produce the translation as natural as possible. However, the use of literal technique produced the unnatural translation, since the translator just translated the word without paying attention to its context. Thus, the use of these translation techniques may affect the quality of the translation. For further study, researcher may pay attention on the accuracy of the translation and readability of the translated text.

Keywords: translation technique, fables, direct speech

INTRODUCTION

The fact that people in the world have different cultures and languages encourages people to know and understand each other. One of the efforts to know and understand each other is realized through translation activities. Translation is an activity to transfer meaning from one text to another (Newmark, 1988). Translation is also considered as an instrument of introducing culture from one community to another.

Cultural differences between the source language (SL) and the target language (TL) sometimes cause translation problems. A translator often finds it challenging to find equivalence between SL and TL. This equivalence of meaning is one of the most important things in translation; even Catford (1965) says that this equivalent meaning is a key term or keyword in translation.

In the search for this equivalent meaning, a good translator must have a deep understanding of SL and TL. Even Crystal (2003) emphasizes that a translator should be able to master not only SL and TL but also all the knowledge contained in SL and TL, which includes social, cultural, emotional connotations to produce the high-quality translation that can be understood by readers of TL. Donatus (2017) added that mastering the source and target languages' structure and culture can help the translator understand the meaning in the text accurately and allows him to transfer the same meaning into the target language.

Talking about equivalence, the significant difference between SL and TL sometimes creates difficulties for translators. The language differences between Indonesian and English, for example, make it difficult for translators of children's fables to find the equivalence of Indonesian terms that are not found in English. One example is in translating the word *Siong* which is actually an acronym for *siang matanya sipit, kalau malam matanya plolong* that means

"his eyes are slanted during the day and big at night", as shown in data 1:

Data 1
SL : "**Hehehe si mata SIONG**! Kalau siang matanya sipit, kalau malam matanya plolong! hahahaha."
TL : "**Hehehe, SIONG eyes**! In the afternoon, his eyes are narrow, if the night is plolong! Hahahaha."

Data 1 shows that the word *Siong* in SL is not translated into English, since it is an acronym and TL does not have an equivalent word for it. The translator seems to use borrowing technique in translating the word. The same case happens to the word *heheheh* in SL which is not translated into TL. The borrowing technique is also used in translating this word.

Based on the case example above, research on translating fables into English is very interesting to conduct. Inaccuracies in the translation will result in messages from the source language (SL) not being conveyed in the target language (TL). Even the message conveyed is different from the message from the source language. Analyzing the techniques used in translation is also important to see how the translators try to bring equivalent in their translation result. According to Molina and Albir (2002), translation techniques are procedures for analyzing and classifying the equivalence of translation results. They further added that these procedures have five basic characteristics: 1) affect the translation results, 2) can be classified by comparing them with the original text, 3) affect the micro-units of the text, 4) discursive and contextual, 5) functional. Moreover, Molina and Albir (2002) identify 18 translation techniques which translator can use, namely adaptation, amplification, borrowing, calque, compensation, description, discursive creation, equivalence, generalization, linguistic amplification, linguistic compression, literal translation, modulation, particularization, reduction, substitution, variation, and transposition.

Many researchers have conducted researches about translation techniques, but most of them focus on word level analysis and do not focus on analyzing fables translation into English (Dewi et al., 2018; Mardiana, 2015; Muttaqin, 2016; Pelawi, 2014; Rahma et al., 2018; Suherman, 2016). This study will use bilingual (Indonesian-English) fables books published by several publishers that the authors randomly select. In this study, the elements analyzed are at the sentence level, specifically the direct speech. Direct speech is a sentence or utterance directly spoken by the characters in the story and usually occurs between quotation marks.

METHOD

This study aims to identify, analyze, and describe translation techniques used in translating direct speech in children's fairy tales into English and its translation accuracy. This research is qualitative descriptive research that relies on humans (researchers) as data collectors (Sutton & Austin, 2015). Sources of data used in this research are bilingual (Indonesian-English) children's fable books from several publishers, including Daffa Media, Lingkar Media, Cahaya Agency, Bintang Indonesia, and HNH publishers. The research strategy used is an embedded case study since the design and the focus of this study had been determined before the research was conducted (Sutopo, 2006). This research focuses on direct sentences uttered by characters or characters in children's fairy tales. Researchers collected the data in the form of direct sentences, then described, analyzed, and classified them based on the translation techniques used.

In this study, researchers used a purposive sampling technique that led to the cases examined in this study, namely the types of translation technique. The data collection technique used was the note-taking method. In analyzing the data, a comparative method was used to compare the source language and the target language and then classify them based on the translation technique proposed by Molina and Alber (2002).

FINDINGS AND DISCUSSION

The researcher found nine translation techniques used in translating fables into

English. These techniques are summarized in the following table:

Table 1. Translation techniques in translating Indonesian fables into English

No	Translation Techniques	Frequency
1	Equivalence	71
2	Literal Translation	65
3	Discursive Creation	10
4	Borrowing	7
5	Variation	4
6	Transposition	3
7	Modulation	3
8	Reduction	2
9	Deletion	1

Furthermore, the researchers will explain the nine techniques one by one from the most frequently used technique.

a. Equivalence

This equivalence technique uses a term or phrase that is already familiar based on a dictionary or colloquial usage in the target language. This technique is the most widely used in translating fables into English, as many as 71 times. Here are some data showing the use of this technique.

Data 2
SL : "**Hai kancil apa kabarmu?**" kata harimau.
TL : "**Hi kancil how are you?**" said the tiger.

The translation of the phrase *apa kabarmu?* into *How are you?* is categorized as equivalence technique in TL because this expression is an expression commonly used in TL in the context of polite greeting. The use of this technique causes almost no significant change for the stylistic forms used in both SL and TL.

Data 3
SL : "**Tokek berbunyi empat kali. Itu artinya kita akan mendapat keberuntungan**".
TL : "**Gecko's sounded four times. That means, we will get luck**".

The translation of sentences in data 3 is also categorized as equivalence. The sentences are translated using commonly used expression in TL. It is simple and easy to read as the text is intended for kids.

Data 4
SL : "**Jerapah, Kamu kenapa?**" tanya Kelinci.
TL : "**Giraffe, what is the matter?**" asked Rabbit.

The sentence, *kamu kenapa?* is translated into *what is the matter?* as its equivalence in TL. The translator may translate the sentence into other expression such as *what is wrong with you?*, but the translator choose this equivalence. This phrase is commonly used in TL.

b. Literal Translation

Literal translation is a translation technique by which the translator translates expressions word-for-word from SL into TL. This technique is used 65 times. Here are some examples of its use:

Data 5
SL : "**Sungai jangan kau bawa ibuku**".
TL : "**The river do not you take my mother**".

The data context is that a young frog is sad when he sees his mother's grave carried away by a river current. Then he said "*Sungai jangan kau bawa ibuku*".

From the data above, it can be seen that the words in SL are translated literally into TL. The phrase '*jangan kau bawa*' is translated literally as 'do not you take'. The meaning of the word *take* in TL is too general. It could be translated into more specific word such *wash away* which is considered to be more appropriate based on the context.

Data 6
SL : "**Kancil bagaimana kalau sebelum kamu aku makan kita mengadakan permainan dulu**" ucap harimau.
TL : "**Kancil how if before you I eat we hold the game first**" said tiger.

Data 6 also shows literal translation of SL words into TL. This can be seen from the exact word arrangement between SL and TL. The phrase *sebelum kamu aku makan* is translated as *before you I eat*. It is considered too literal. Furthermore, the sentence is also not grammatical since the object *you* precedes its

subject. It can lead to confusion of the reader and make the sentence ambiguous.

Data 7
SL : Semut begitu tertarik dengan kepompong itu, sehingga ia memberanikan diri mendekatinya, "**Aduh kasihan nasibmu tidak bisa kemana-mana, hanya tergantung tak berdaya**" kata semut.
TL : Ants so attracted to the cocoon, so he ventured up to him, "**Oh pity your fate can not go anywhere, just hanging helpless**," said ant.

Data 7 also shows the use of literal technique. The use of literal translation makes the sentence in TL has ambiguous meaning. The focus of the clause *just hanging helpless* becomes unclear whether it is the cocoon or the fate that is hanging.

c. Discursive Creation
Discursive creation is a translation technique that is done by displaying temporary equivalents that are unexpected or out of context. This technique is used ten times.

Data 8
SL : **aku sudah menunggumu dari tadi**" teriak kancil
TL : "**I've been waiting for you from yesterday**" shouted deer

The phrase *dari tadi* in data 8 is translated as *from yesterday* in TL. This is certainly out of context, but the author intends to emphasize the length of time the mouse deer waits for the person he is talking to, in this case, the wolf. The way the translator uses this temporary equivalence leads the researcher to conclude that the data is categorized as discursive creations. This temporary equivalence indicates that the translation is acceptable in this case.

Data 9
SL : "**Kancil kamu pasti tidak akan menang melawanku**, tidak ada hewan manapun yang bisa mengalahkan kecepatan lariku" kata harimau

TL : **Your mouse deer certainly will not win against me**; no animal can beat my speed," said the tiger

Data 9 also shows the use of this discursive creation technique. Different from data 8, the use of discursive creation technique in this data makes the TL sentence ambiguous and out of context. The sentence *kancil kamu pasti tidak akan menang melawanku* is translated as *your mouse deer will not win against me*. The phrase *your mouse deer* is the evidence of discursive creation technique, but its meaning is out of context and not accurate.

d. Borrowing
This technique is a translation technique by which the translator borrows words or expressions from other languages. This technique is used seven times.

Data 10
SL : "**Heii kau rupanya si mata SIONG!**" ejek si bebek
TL : "**Heii you're apparently the eyes of SIONG!**" taunted the duck

Data 10 shows that the word *SIONG* in SL is not translated into TL. The translator borrows the word since TL does not have equivalent word or expression for it. The word *Heii* is also translated using this borrowing technique. The use of borrowing results in the foreign term which needs more explanation. However, the translator did not provide that. Thus, this translation can confuse the readers.

e. Variation
This translation technique is carried out by changing the linguistic or paralinguistic elements that affect linguistic variations. This technique is used four times.

Data 11
SL : "**Aduh…sakit sekali, apa ini…**!" Ucap anak ikan kesakitan.
TL : "**Ahhhh…it hurt, what is this…**!" Said the fish kid in pain.

In data 11, *Aduh…* from SL is translated as *Ahhhh* in TL. In this case, the use of word ahhhh is the evidence of variation that the translator

uses to create the similar meaning to the expression on the SL. The word *aduh* in SL carries the meaning that the speaker is in pain. The translator tries to recreate that in TL with this variation technique.

Data 12
SL : "**Kelinci, Aku sangat berterima kasih kepadamu**, kamu sudah berhasil menyembuhkan putriku dengan buah anggur kuning yang kau bawa. Sekali lagi, Terima kasih banyak." Kata raja hutan.
TL : "**Rabbit, I am very thankful to you**, you have succeeded curing daughter with yellow grapes that you brought. Once again thank you very much" Said the King the forest.

Another example is in data 12. The translator uses variation technique to translate *berterima kasih* from SL into TL. The word *thankful* is the variation that the translator used. In fact, the most common translation is *thank you,* since *thankful* in modern English usually expresses relieved, not to thank someone.

f. Transposition

Transposition is a translation technique where the translator changes the grammatical categories in TL. This technique is used three times.

Data 13
SL : "**Ah…Ibu pasti hanya ingin menakut-nakutiku saja.**"
TL : " **Ah..Surely Mom just want to scare me**."

From the data 10, it can be seen that the word *pasti* in SL is categorized as an adjective, which is translated as *surely* in TL where the word class is an adverb. It is clear that there is a shift or change in the grammatical category from an adjective to an adverb. Therefore, it is categorized as transposition technique.

Data 14
SL : "**nanti aku bawa lagi kemari**"
TL : "**I'll bring it back here again**"

The word *nanti* in SL with the grammatical category of a noun is translated into *will* in TL which has a grammatical category as a modal verb. This indicates the use of the transposition technique. However, this change in grammatical category does not affect the meaning of the sentence.

g. Modulation

Modulation technique is carried out by changing the different views, focus, and cognitive categories from SL into TL. This technique is used three times. An example of its use can be seen in data 15 below:

Data 15
SL : "**kau akan menari sebelum aku mati**"
TL : "**I will dance before I die**"

The change in point of view that occurs in data 15 is a change in the perspective of the second person *kau* in SL to the point of view of the first person *I* in TL. Another example can be seen in data 16.

Data 16
SL : "Benar baginda raja, ada Singa lain selain dirimu, **akan aku tunjukkan dimana tempatnya**" jawab kancil.
TL : "It is true king, there is a lion other than yourself, **I will show you where it is**" replied kancil

Data 16 shows the change of focus from talking about place in SL sentence *akan aku tunjukkan dimana tempatnya* to talking about *a lion* in *I will show you where it is*. Therefore, it is categorized as modulation technique.

h. Reduction

Reduction technique is carried out by reducing detailed information from SL into TL. This technique is used twice as in the data below.

Data 17
SL : "**Aduh…sakit sekali**"
TL : "Ahhhh…it hurt"

Data 17 shows the use of reduction techniques, where the translator reduces detailed information. The word *sekali* in SL is not included in the TL translation. A similar example occurs in data 18 below, where detailed information is reduced in the TL translation. The word "very" in SL is not

translated in any way to the translation result of TL. Therefore the meaning of TL is not accurate and equivalent with the SL.

Data 18
SL : "**kakiku sangat pincang**"
TL : "**my legs limp**"

i. Deletion
This translation technique is done by removing information from SL into TL. This technique is used once.

Data 19
SL : "**Aku sedang ngidam hati kera**"
TL : "**I'm craving apes**"

Data 19 shows the deletion of word *hati* from SL into TL. The translator does not translate the word *hati* into TL. This deletion does not make the meaning of sentence in TL any better, it even makes it have different meaning from that of SL.

The analysis above shows that in translating Indonesian fables into English, the translator uses nine different techniques of translation. The most frequent technique used is equivalent technique with 71 times occurrences or 42,8 percent of all the data. This means that the translators try to bring equivalence to his translation. Although this equivalence technique is the dominant one in this case of the translation, the literal technique is the second frequently used. It occurs 65 times or 39,2 percent of all the data. This means that the translation is less accurate to a certain point. The percentage of all the technique used can be seen in table 2.

Table 2. Percentage of translation techniques used in translating Indonesian fables into English

No	Translation Techniques	Percentage
1	Equivalence	42,8 %
2	Literal Translation	39,2 %
3	Discursive Creation	6 %
4	Borrowing	4,2 %
5	Variation	2,4 %
6	Transposition	1,8 %
7	Modulation	1,8 %
8	Reduction	1,2 %
9	Deletion	0,6 %

CONCLUSION

The translation of Indonesian fables into English in this study shows that they use several translation techniques, namely equivalence, literal translation, discursive creation, borrowing, variation, transposition, modulation, reduction, and deletion. Equivalence is the highest occurrence techniques used in this case. It means the translators try to bring equivalence into his translated text.

However, the literal translation technique is the second highest occurrence in this study. It indicates that the translation is less accurate.

ACKNOWLEDGEMENTS

REFERENCES

Catford, J. C. (1965). *A Linguistic Theory of Translation*. Oxford University Press.

Crystal, D. (2003). *The Cambridge Encyclopedia of Language*. Camdridge University Press.

Dewi, N. P. E. S., Anggraeny, R., & Indra Pradhana, N. (2018). Teknik dan Metode Penerjemahan Istilah Artistik Dalam manga Nodame Cantabile Volume 1- 25 Karya Tomoko Ninomiya. *Humanis*, *22*, 894. https://doi.org/10.24843/jh.2018.v22.i04.p09

Donatus, D. (2017). Category Shifts in Translation: a Case Study on the Translation of English Complex Noun Phrases Into Indonesian. *Lingua Scientia*, *25*(1), 11. https://doi.org/10.23887/ls.v25i1.18818

Mardiana, W. (2015). Teknik Transposisi Dan Modulasi: Kesepadanan Dan Pergeseran Dalam Penerjemahan Cerpen Berjudul "My Beloved Edith." *Parole: Journal of Linguistics and Education*, *4*(2 Oct), 120–130. https://doi.org/10.14710/parole.v4i2Oct.7

889

Molina, L., & Albir, A. H. (2002). Translation techniques revisited: A dynamic and functionalist approach. *Meta*, *47*(4), 498–512. https://doi.org/10.7202/008033ar

Muttaqin, U. (2016). *Penerjemahan Taqwa dan Derivasinya ke dalam Bahasa Inggris oleh Marmaduke Pickthall dalam The Meaning of The Glorious Koran*. Gadjah Mada University.

Newmark, P. (1988). *A Textbook of Translation*. Prentice Hall. https://doi.org/10.1017/CBO9781107415324.004

Pelawi, B. Y. (2014). *Penerapan Teknik, Metode, Dan Ideologi Penerjemahan Serta Dampaknya Terhadap Hasil Terjemahan teks The Gospel According to Matthew Dalam Teks Bahasa Indonesia*. Gadjah Mada University.

Rahma, A., Kristina, D., & Marmanto, S. (2018). Analisis Teknik Penerjemahan Adaptasi Dan Variasi Pada Subtitle Film Batman

Versi Bahasa Jawa Mataraman. *PRASASTI: Journal of Linguistics*, *3*(1), 13. https://doi.org/10.20961/prasasti.v3i1.19664

Suherman, W. (2016). Teknik dan metode penerjemahan nonoshiri Kotoba (kata umpatan pada Manga Beelzebub karya Ryuhei Tamura [Techniques and procedures used in translating Nonoshiri Kotoba (a cursing word) in Manga Beelzebub written by Ryuhei Tamura]. *Humanis*, *14*(2), 93–100.

Sutopo, H. (2006). *Metode penelitian kualitatif*. UNS Pers.

Sutton, J., & Austin, Z. (2015). Qualitative Research: Data Collection, Analysis, and Management. *The Canadian Journal of Hospital Pharmacy*, *68*(3), 226–231. https://doi.org/10.4212/cjhp.v68i3.1456