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Impact of Translation Techniques and Ideology Quality Text Translation in *Mantra Jamuan Laut*

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Abstract

Mantra Jamuan Laut is spells or words used by a sea-handler in the process of Ritual Ceremony among Malay society in Kabupaten Serdang Bedagai, North Sumatra - Indonesia. This study deals with translation technique, ideologies and quality of the translated text of sea repast incantation from Malay language into English. There was 82 clauses of translated text as the data. The source of data is the utterances of a sea-handler and FGD. Descriptive qualitative was applied by using Molina and Albir's theory to find out the translation techniques meanwhile the theory of Nababan & Machali used to figure out the quality of the translation. Considering the fact that the data which consists of four incantations are translated by five translators, then the results of their translation vary. From the analysis, it was found that there were 11 techniques of 18 applied with literal as the most dominant technique. Thereby the translators embraced foreignization ideology that mainly focuses on the source text. The utilization of foreignization ideology and the use of source language-oriented translation techniques showed that intercultural and thematic knowledge of the translators are insufficient. Since the frequency of literal technique was less than 25%, the quality of translated-text was regarded as 'fair'.

Keywords

translation techniques;
 ideology; quality; cultural
 text



I. Introduction

Along with the rapid development of the era in the era of globalization which includes changes in economic, social and cultural aspects, the Malay people of Serdang Bedagai - North Sumatra Province still show their identity, social life, environment, and cultural preservation. The implementation of the Sea Banquet ceremony held every 4 years by the community is one form of cultural preservation and is categorized as a form of local wisdom of the Malay culture of the Serdang Bedagai community which must be maintained and integrated into its own regional culture and national culture. This is in line with the results of the 2003 UNESCO convention on the Conservation of the Intangible Cultural Heritage (The 2003 UNESCO Convention on the Safeguarding of Intangible Cultural Heritage).

Mantra is interpreted as poetry-based wording (such as poetry and rhythm) which is considered to contain magical powers, usually spoken by a shaman or handler to fight other magical powers (Big Indonesian Dictionary, 2007). Mantra is a genre of oral literature that is popular in Malay society, as well as poetry and poetry. Mantra is placed by the community of its followers as a means that is considered capable of overcoming limitations and also as a means of meeting the various needs of its people. Mantra is used by Malay people because the pattern of life of Malay people is generally sourced from sea products, and the social structure is relatively loose, in the bond of Malay customs and communication media in Malay. (Melayuonline.com/ind/culture/dig/2679/jamuan sea-ceremony-repel-bala-adat-Malay-serdang-sumatera-north).

Translating cultural texts creates difficulties for translators. This is in line with the opinion of Newmark (1988: 95) which says that because of the cultural implications for translation related to lexical and syntactic content to ideology to match what the translator wants to achieve to the needs of the target reader. The technique used by the translator is largely determined by the nature of the text to be translated. The problem here is one of ideological representation by the translator of the source text. Translators bring their own assumptions, worldviews and ideas into the translation of a text. The ideological needs of the target culture refer to their need to understand the values of the source text. Texts that are adapted to the target culture's ideology are more likely to be understood and translators must consider this aspect when carrying out translations that are oriented towards the target audience. According to Yulianita (2017) in her research, she explained the research that has been done related to the difficulties experienced by translators in translating cultural terms, including Khoirunnisa (2015), Nurhidayah (2015), Simanihuruk (2013), and Simarmata (2015). Various types of translation techniques are used to overcome the above, such as the use of Newmark translation techniques. In this study using translation techniques Molina & Albir (2002) who have developed 18 translation techniques as a way to overcome difficulties in translating cultural texts or other texts. On the other hand there are previous studies related to the impact of translation techniques and ideology on the quality of translation results as in the following studies, including Aresta (2018), Kuncara (2015), Muchtar, M & Kembaren, FRW (2018), Nababan, et al (2016), Shafouripour, S & Eslamiah, R (2018), Silalahi (2009), Sipayung, RW et al (2016), Syihabuddin (2016), and Wuryanto (2014). Some of the researchers above used cultural texts such as Muchtar, M & Kembaren, F.R.W who examined the quality of the translation of the Nganting Manuk text which was translated from Karo into English, and Sipayung who examined the quality of the Makhioi text translation translated from Simalungun into Indonesian. While other researchers use other texts as objects of research such as, Kuncara uses cultural terms in Hirata's novels, Nababan uses BBC on-line news texts, Shafouripour and Syihabuddin uses religious texts, Silalahi uses medical texts, and Wuryanto uses legal texts and scientific texts in the field of law.

Based on Larson (1991) translation is an activity related to the hypothesis that is possible to understand the message of a text from its forms and reproduces that message with the natural way of expressing the same meaning in the target language. Based on explanation above, the translator somehow may put an end the true message of the source language to get a reasonable sense of the target language. (Siregar, 2020)

In this study the researchers used the text of the *Mantra Jamuan Laut* spoken by a handler at the Sea Banquet Ritual Ceremony of the Malay Community in Serdang Bedagai Regency, North Sumatra Province. The text of the *Mantra Jamuan Laut* is used as an object of study since it belongs to the old text; which explains aspects of traditions, norms and customs. The Malay *Mantra Jamuan Laut* is a form of local wisdom of the culture of the people so it is important to translate it into English in order to elevate local culture to the outside world so that it can be introduced globally.

The formulation of the problem is packaged in this study, namely 1) What translation techniques are used in translating the text of the *Mantra Jamuan Laut*? 2) What translation ideology is dominant used by translators in translating *Mantra Jamuan Laut*? 3) What is the impact of translation techniques and ideology on the quality of the translation of the *Mantra Jamuan Laut* text? The three problem statements form the direction of the research objective, which is to identify the translation techniques used, describe the ideology of the most dominant translators and assess the quality of the translation results.

II. Research Method

Descriptive qualitative was used as a design in this study. The source of the research came from the speech of the *Mantra Jamuan Laut* uttered by a sea handler in the ritual ceremony of the *Mantra Jamuan Laut* of the Malay community in Serdang Bedagai, North Sumatra. There are 82 clauses as research data which are the result of the translation of Malay sea spell text texts into English which have been translated by five translators. Next the researchers identified the translation techniques used by the five translators by using the Molina & Albir translation technique (2002; 509-511) which had developed as many as 18 translation techniques as follows:

- a. Adaptation Techniques, which are techniques used to replace cultural elements that exist in the source language (bsu) with cultural elements similar to the target language (bsa), such as the word baseball (English) which is translated into fútbol in Spanish.
- b. Amplification Technique, which is a technique used to describe details not formulated in bsu. The information in the paraphrasing explains what is made in the footnotes such as the translation of the word ر مض ن (Arabic) paraphrased into The MuBsuim month of fasting in English.
- c. Borrowing Technique, which is a technique used to translate words or expressions by directly using words or expressions in BSU or BSA. This borrowing technique is pure like the word lobby (English) which is translated purely into a lobby in Spanish. In addition to pure lending techniques, there is also naturalization lending techniques, such as the word meeting (English) which is naturally translated into mitin in Spanish.
- d. Kalke technique, which is a technique used to translate words / phrases literally lexical or structural, as in the Ecole normale phrase (French) which is translated into Normal School in English.
- e. Compensation techniques, which are techniques used to convey messages in other parts of the translated text because the stylistic influence on bsu cannot be applied to 11a, as in the sentence I was seeking thee, Flathead (English) which is translated as En vérité, c'est bien toi que je cherche, O Tete-Plate in French.
- f. Description technique, which is a technique used to replace a term or expression with a description of its form and function, as in the term Panettone in Italian which is translated descriptively into The traditional Italian cake eaten on New Year's Eve in English.
- g. Discursive Creation Techniques, namely techniques that use equivalents that are out of context and which are completely unexpected and their meanings are not related to bsu, as in the translation of the phrase Rumble fish (English) which is translated into Laley de la calle in Spanish.
- h. Common Equivalent Technique, which is a technique used to translate familiar terms or expressions and for terms or expressions that are already known in everyday use, such as the expression they are as like two peas (English) which is translated as Separecen Como dos gotas de agua in Spanish.
- i. Generalization technique, which is a technique that uses the more general terms in BSA for specific BSU, because BSA does not have a specific equivalent, such as the terms Guichet, fenêtre, devanture in French, which are translated into windows in English.
- j. Linguistic Amplification Technique, which is a technique used to add linguistic elements so that the translation becomes longer. This technique is commonly used in

- dubbing, such as the phrase No Way (English) which is translated as De ninguna de las maneras in Spanish.
- k. Linguistic Compression Techniques, namely techniques used to synthesize linguistic elements in the target language. This technique is often used in the translation of film subtitles, as in the phrase Yes, so what? (in English) which translates to Y? in Spanish.
 - m. Literal technique, which is a technique used to divert a word or phrase verbatim, and usually does not relate to context, as in the sentence she is reading literally translates to Ella está leyendo in Spanish.
 - n. Modulation technique, which is a technique that is used by involving a shift in meaning due to changes in perspective and perspective that are lexical or structural, such as in the sentence He cuts his finger which translates to his finger cut in Indonesian.
 - o. Particularization techniques, namely techniques used by translators using terms that are more concrete, precise or specific, from superordinate to subordinate. This technique is the opposite of the generalization technique, as in the word window (English) which is translated as Guichet, fenêtre, devanture in French.
 - p. Reduction technique, which is a technique used by partially removing an expression / phrase because it is considered not to cause distortion of meaning, as in the phrase The Muhsuim month of fasting (English) which is translated into رمضان in Arabic.
 - q. Substitution technique, which is a technique, used by changing linguistic and paralinguistic elements, as in Arabic culture when the movements of the body to place both hands on the chest are translated into English with the expression thank you.
 - r. Transposition technique, which is a technique used to change the grammatical categories of verbs into adjectives, from verbs to nouns or vice versa, as in the sentence He will soon be back which is translated into No tardará en venir in Spanish.
 - s. Variation Techniques, namely techniques used to replace linguistic or paralinguistic elements (intonation, gestures) that affect aspects of linguistic diversity such as style changes, social dialects and geographical dialects; also changes the dialect indicator for characters when translating for theater, changes in tone when adapting novels for children and others, such as translating the sentence What is the name? (English) to what is the meaning of a name in Indonesian.

Based on the identification of the translation techniques used by the translator, the researcher then explained the ideological position of the translator during the translation process based on Venuti's theory (1995), while to assess the quality of the translation of the sea banquet text, the data were analyzed by five English-speaking rater. They were asked to rate the text of the mantra translation using the assessment rubric based on the theory of Nababan, et al (2012), namely the assessment of accuracy, assessment of acceptance and assessment of readability with a rating scale of 1 to 3 as in the following table:

Table 1. Accuracy Assessment Instrument

Translation Category	Score	Qualitative Parameters
Accurate	3	The meaning of words, technical terms, clauses, sentences or source language texts are accurately transferred into the target language; there is no meaning distortion at all

Inaccurate	2	Most of the meanings of words, technical terms, clauses, sentences or source language texts have been accurately transferred to the target language; but there are still distortions of meaning or meanings that have been omitted which disturb the integrity of the message.
Not accurate	1	The meaning of words, technical terms, clauses, sentences or text of the source language is inaccurately transferred to the target language or is omitted.

Table 2. Acceptance Assessment Instrument

Translation Category	Score	Qualitative Parameters
Accepted	3	Translation feels natural; the technical terms used are commonly used and are familiar to the reader: words, phrases, clauses, and sentences used are in accordance with Indonesian rules
Not Accepting	2	In general, translations are natural; however there is a slight problem with the use of technical terms or a slight grammatical error occurs
Unaccepting	1	The translation is unnatural or feels like a translated work, the technical terms used are not commonly used and are not familiar to the reader: words, phrases, clauses, and sentences that are used are not in accordance with Indonesian rules

Table 3. Readability Assessment Instrument

Translation Category	Score	Qualitative Parameters
High Readability	3	Words, phrases, clauses and sentences of translation can be easily understood by the reader
Moderate Readability	2	In general, the translation can be understood by the reader; but there are certain parts which must be read more than once to understand the translation
Low Readability	1	Translation is difficult for readers to understand

Based on the table above, it can be seen that the level of accuracy refers to the extent to which the translation has the same ideas for aBsuinya and has no meaning distortion. Terminology, translation errors, omissions, additions are some of the problems associated with the accuracy of the translation (Nababan, 2004). Some distortions of meaning indicate that the text is considered inaccurate, while some are omitted or even deleted and are considered inaccurate. At the acceptability level, an acceptable translation is when the reader feels like reading the source language text written in the target language (William, 2004). Relevance and naturalness are problems associated with accepting translations. Strange words or sentences that sound unfamiliar will be considered as a lacking or unacceptable translation. Whereas the readability level refers to the level of text that is easily understood. Readability can be measured by how far the reader can understand the sentence at the surface level. The need for repetition in reading indicates that the text is deemed lacking or illegible.

The form of diction and sentence is a problem related to the readability of the translation (Nababan, 1999: 64).

The results of the whole translation are assessed using the parameters of the translation rating category based on the theory of Rochayah Machali (2000; p.119-120) as follows:

Table 4. Translation Result Rating Categories

Category	Score	Indicator
Translate Almost perfect	86-90 (A)	Fair delivery; almost doesn't feel like a translation; no spelling mistakes, no grammatical errors / deviations, no use of the term.
Translate Very good	76-85 (B)	There is no distortion of meaning; there is no rigid literal translation; there are no errors in the use of the term, there are one or two grammatical / spelling errors (for Arabic there should be no spelling mistakes).
Good translation	61-75 (C)	There is no distortion of meaning; there is a literal translation that is rigid, but relatively no more than 15% of the entire contents of the text so that it feels too like a translation; Grammatical errors and idioms are no more than 15% of the total text. There are one or two grammatical / spelling errors (for Arabic there must be no spelling mistakes).
Enough Translation	46-60 (D)	Feels as a translation; there are some literal translations which are rigid but relatively no more than 25%. There are some idioms and grammar errors but relatively no more than 25% of the entire text. There are one or two uses of terms that are not standard / uncommon and / or unclear.
Bad Translation	20-45 (E)	It's felt as a translation; too many rigid literal translations (relatively more than 25% of the entire text). Distortion of meaning and error of the use of the term more than 25% of the entire text.

III. Discussion

3.1 Translation Techniques in Translating *Mantra Jamuan Laut* Text

The data, amounting to 82 clauses contained in the translation text of the *Mantra Jamuan Laut*, have been translated using the Molina & Albir (2012) translation technique. There are 11 translation techniques used by the five translators in translating *Mantra Jamuan Laut* Malay language spell text into English. The frequency of use of these translation techniques can be seen in table 5 below:

Table 5. Frequency of Translation Techniques Used by 5 Translators

No	Translation Technique	Frequency					Total
		P1	P2	P3	P4	P5	
1	Adaptation	6	5	11	10	5	37

2	Amplification	11	9	5	1	10	36
3	Borrowing	14	17	4	5	4	44
4	Kalke	3	1	6	-	-	10
5	Description	1	-	2	1	-	4
6	Discursive Creation	9	8	-	2	13	32
7	Common Equivalence	14	13	18	8	10	63
8	Literal	17	21	22	46	16	122
9	Particularization	-	1	-	-	3	4
10	Modulation	1	1	1	1	-	4
11	Reduction	5	4	11	-	-	20

From the above table it appears that the first translator used 10 translation techniques by applying the literal technique as the most dominant translation technique used 17 times. The second translator also uses 10 translation techniques by applying the literal technique as the most dominant translation technique used 21 times. While the third translator used 9 translation techniques which also applied the literal technique as the most dominant translation technique used 22 times. The fourth translator uses 8 translation techniques by applying the literal technique as the most dominant translation technique used 46 times and the fifth translator uses 7 translation techniques by applying the literal technique as the most dominant translation technique used 16 times.

From the frequency of the number of uses of the translation techniques above it can be seen that the fourth most dominant translator applies literal translation techniques 46 times. Overall it can be concluded that the most dominant translation technique used by the five translators is a literal translation technique 122 times. The use of literal techniques predominately shows that words, phrases, clauses are translated literally which are centered on form and structure without any addition or subtraction in the target language as a result of translation.

3.2 Transformation Ideology In Text-Translation In The Sea District Mantra

During translation, the linguistic structure and hence ideology, can be changed, manipulated or lost due to the lack of translator's knowledge on how to transfer ideologies in the target language adequately from the language of the source text. During the translation process, the ideological position of the translator determines precisely whose ideological use. Venuti (1995) defines two types of ideology of translation, namely foreignization and domestication. Foreignization refers to the opposite translation strategy where foreign elements of the source culture are incorporated into the target language. Foreign translations are dominated by the linguistic, ethnic and ideological features of the source language, resistance to the translator's fluency norms. While the translation of domestication is characterized by the dominance of the linguistic, ethical and ideological features of the target culture, as well as by the smoothness of the text of natural syntax, obscurity, modernity of presentation and linguistic consistency. In connection with the use of literal translation techniques which are dominantly used by all translators, it can be seen that the ideology of translators is categorized as foreign. This ideology rests on the opinion that 'correct, acceptable, and good' translations are translations that are in accordance with the tastes and expectations of the target audience who want the presence of source language culture and

think that the culture of the source language benefits the community (Hoed, 2006: 87). The purpose of translators of this effort is to provide readers with additional knowledge about foreign cultures and phenomena. On the one hand, translators are forced to maintain the culture of the source text and on the other hand they are not permitted to preserve linguistic discourse. As a result, readers do not feel comfortable reading awkward and very long sentences. The translated text can present the cultural nuances of the source language and this makes the reader aware of cross-cultural understanding.

3.3 Impact of Translation Techniques and Ideology on the Quality of Translated Texts

Based on eleven translations, the most dominant type of translation technique is Literal. This has the highest frequency used for 122 times and alienation is categorized as the ideology of translators. Through these findings, the quality of translations must be assessed for accuracy, acceptability, and legibility. Below is a description of the quality of translations:

a. Accuracy

In the aspect of accuracy, it covers the following three criteria:

1). Accurate

The level is accurate; the assessors (rater) assess the quality of the translation by giving a score of 3, as in the translation:

Bsu: *Aku tahu asalmu*
Bsa: I know your origin

Data is translated using the 'adaptation' translation technique, and is considered accurate data. The rater gave a score of 3 because the results of the translation did not have distortion of meaning and in accordance with the meaning that existed in the source language.

2). Inaccurate

At a less accurate level, the brothers assess the quality of the translation by giving a score of 2, as in the translation:

Bsu: *Ampun beribu ampun, Datuk Mat Kuis.*
Bsa: Thousand mercy, Datuk Mat Kuis

Data is translated using conventional equivalence translation techniques, and is considered as inaccurate data. The rater gave a score of 2 because the data had a grammatical error. Text translated 'thousands of mercy' should be translated as 'mercy many thousands of mercies or 'a thousand mercies'. The singular and plural forms in English affect the level of readability for the speakers of the target language.

3). Not accurate

At an inaccurate level, the rater assesses the quality of the translation by giving a score of 1, as in the translation:

Bsu: *Aku nak buat kenduri khidmat*
Bsa: I'm establishing the respecting ritual meal

Example data is translated using the 'literal' translation technique; the word 'respecting' which functions as an adjective to explain the phrase 'ritual meal', should

be formed as 'respected'. The rater stated that the translator did not translate the phrase 'kenduri solemnly' into accurate English.

b. Acceptance

In the aspect of acceptance, there are three criteria as follows:

1). Accepting

At an acceptable level, the rater assesses the quality of the translation by giving a score of 3, as shown in the following example translations:

Bsu: *Terimalah persembahan ini*
Bsa: Please, accept this attribute

Although the sample data was translated using the 'literal' translation technique, the rater stated that the translation sounded natural. Does not feel like a translation. They assume that the translation is accepted by the reader.

2). Not Accepting

At a less favorable level, rater assesses the quality of the translation by giving a score of 2, as shown in the translation:

Bsu: *Sedikit tanda terkenang*
Bsa: Although you do not show appearance

The sample data is translated using the 'amplification' translation technique, and is considered as unacceptable data. The translation 'Although you do not show appearance' lacks meaning in the source language.

3). Unaccepted

At an unacceptable level, rater assesses the quality of the translation by giving a score of 1 as in the translation:

Bsu: *Wahai nenek air jembalang air*
Bsa: Oh grandmother air jembalang air

The sample data is translated using the 'borrowing' translation technique, and is considered as unacceptable data. The rater gave a score of 1 because the translator did not translate the phrase 'water gnome water' into an acceptable English version.

c. Legibility

In the aspect of legibility, it covers three criteria, as follows:

1). High Readability

At a high level of readability, the rater assesses the quality of the translation by giving a score of 3, for example:

Bsu: *Lara Badi bala mustaka*
Bsa: A sick and disastrous influence

Example data is translated using discursive creation translation techniques. The rater stated that the translation can be read and clear to be understood and arranged properly. Translation can be read well by the reader.

2). Moderate Readability

At a moderate level of readability, the rater assesses the quality of the translation by giving a score of 2, as shown in the following translation:

Bsu: *Nenek yang alus bahasa alus*

Bsa: The invisible grandmother speak soft

Although the sample data was translated using the 'literal' translation technique, the rater stated that the translation was rather ambiguous. Rater 1, 2 and 4 state that the first word 'alus' is translated not identical to the second 'alus' and has a different meaning from the source language. Meanwhile rater 3 and rater 5 assume that the translation is not ambiguous.

3). Low Readability

At the low readability level, the rater assesses the quality of the translation by giving a score of 1, for example:

Bsu: *Beraklah ia batang yang besar*

Bsa: He perches on the big log

Example data is translated using modulation translation techniques. In this translation, the meaning of the source text is not visible. Translators miss the meaning of the source language. This affects the readability of the reader in understanding the text.

From the results of data analysis above of the three problem formulations in this study, the findings were in the form of 1) there are 11 translation techniques used by five translators in translating the text of the Sea Banquet from Malay into English, with the application of literal / literary techniques that dominate; 2) in relation to the most dominant literal translation technique applied by translators, it can be identified that translators use the ideology of foreignization (alienation) which maintains the authenticity of the terms in the source language in order to maintain the integrity of the real meaning, but feels foreign to the reader; 3) the impact of applying the dominant literal / literal translation technique is used 122 times in translating sea banquet texts, but the frequency counts less than 25% of its use of the entire contents of the text, then the quality rating of sea ban mantra text translation is classified as 'sufficient'.

IV. Conclusion

7 Translation and culture are interrelated so that translators can no longer ignore the cultural elements in a text (Durdureanu, 2011: p.1). It is impossible for translators to avoid it because a language and culture have a close relationship with each other. Techniques used by translators to overcome cultural barriers are determined by the ideology that translators have. Literal is dominantly used by translators aimed at understanding the culture of the source language. As a result, the target language reader feels uncomfortable finding some strange terms and even sounds unnatural. Because the frequency of applying the literal translation technique as the most dominant technique used is less than 25%, the quality of the translated text from the mantra text is considered as 'sufficient' (Machali, R. 2000: p. 199-120).

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