Translating Malay Incantation Texts of Sea Offerings into English: An Analysis of Translation Techniques and Translation Accuracy

Dewi Kesuma Nasution
Doctoral Student in Translation Studies, University of Sumatera Utara, **Indonesia**
Prof. Tengku Silvana Sinar
Prof. Syahron Lubis
Dr. Nurlela
Department of English Letters, Faculty of Culture Studies
University of Sumatera Utara, **Indonesia**

ABSTRACT

This study aimed at investigating the techniques employed in translating sea incantation texts from Malay into English as well as describing the translation quality in view of its accuracy. To this end, four Malay incantation texts were gathered from informants in one village, Deli Serdang Regency, North Sumatera Province. Five translators from different ethnics were involved in this research to translate the four sea incantation texts. In order to measure the quality of their translation, five native English speakers took part in assessing the accuracy level of each translated text. The accuracy of translation is classified into three, namely: very accurate translation, accurate translation and inaccurate translation. Two findings were revealed in this study: 1). that the most dominant technique applied by the translators is literal technique 2) the accuracy of translation is affected by translator's cultural background. It was discovered that translators with Malay descendant understood the source text easily, and to some extent translated the target text accurately. As for other translators whose culture is not Malay, failed to translate the text accurately and the translators have no sufficient cultural knowledge of the source text. Thus, the translated versions are not readable and accepted.

1. Introduction

Indonesians hold multiple beliefs in their cultures, but little has been done to disseminate the cultural beliefs internationally. This is somehow related to tourism promotion in which cultural richness is supposed to be globally acknowledged. In other words, in an attempt to attract tourists into a destination that is rarely exposed, introducing cultural values into another language such as English is of paramount importance for the Local Government to do. From more than 1.340 different ethnic groups exist in Indonesia (Na'im & Syaputra, 2010), Malay is one of the ethnic groups that has interesting culture identity to be explored as it enjoys preserved cultural heritage from time to time. One of the rich cultures Malay people hold belief in is magic spells or mantera or in this study we call it as incantation texts. Incantation text is one of the cultural heritage that needs to be translated into another language in order to present the message internationally. It is believed that by saying out loud incantation texts into a land or a sea, good luck will preserve within a community.

Etymologically speaking, magical texts are written documents which show or refer to knowledge of ancient practices of magic (Geller, 2004). Similar notion is also expressed by Meyer and Smith (1999) where texts which are using magic might also be described as "texts of ritual power". The texts that are rich in their messages pose difficulty for translators. This is due to the influence of a foreign culture that affects the translators in many ways. The cultural implications for translation may take several forms ranging from lexical content and syntax to ideologies and ways of life in a given culture. The translator also has to decide on the importance given to certain cultural aspects and to what extent it is necessary or desirable to translate.

Based on the above phenomenon, the research question is formulated as "What techniques do translators employ when translating Malay sea incantation text into English and what is the level of the translation accuracy?"

Translating magical spell or incantation texts into another language is under-researched in the translation studies and similarly little discussion has been made to talk about Malay into English translation of cultural texts. Thus, this research is an attempt to fill a part of this gap. The findings of this study will be helpful for novice as well as pledging translators in choosing which technique is appropriate so that the quality of the target text meets the minimum standard of target language readers.

2. Literature Review
2.1 Translation Technique

The terms translation technique and translation strategies have always been considered equal. Translation techniques are recognized as being universal, and independent of the languages involved in the translation process. "A 'strategy' is a generalization about typical courses-of-action exhibited by professional translators" (Neubert and Shreve, 1992, p.52); they are the standard tools of the trade, the procedures offering a solution to the various types of problems encountered in the translation task.

According to Newmark (1988, p. 81) translation procedures or translation techniques are used for sentences and the smaller units of language, while the translation method is related to the whole texts. Molina and Albir (2002, p. 509) define translation techniques as procedures to analyse and classify how translation equivalence works. They also argue that (2002, p. 499) state that translation techniques are used to describe how the result of translation functions related to the corresponding units in the source text. In this case, Molina and Albir use the translation technique as a tool to analyze the result of the translation.

Molina and Albir (2002, pp. 509-5011) proposed 18 translation techniques, but in this study only several are employed by the translators, namely:

a. Adaptation is a technique in which a ST cultural element is replaced with one from the target culture, e.g., to change baseball, for fútbol in a translation into Spanish.

b. Amplification is a technique where details that are not formulated in the ST are introduced such as information, explicative paraphrasing. Example for this type of technique is the word "Ramadan" is translated by adding some explanation such as: the Muslim month of fasting to the noun. Footnotes for example are a type of amplification. Amplification is in opposition to reduction.

c. Borrowing is a technique where a word or expression is taken straight from another language. This technique can be pure (without any change), e.g., to use the English word lobby in a *Spanish text, or it can be naturalized (to fit the spelling rules in the TL), e.g., gol, fútbol, líder, mitin.*

d. Calque is a literal translation of a foreign word or phrase which can be lexical or structural, e.g., the English translation Normal School for the *French École normale.*

e. Description is a technique where a term or expression is replaced with a description of its form or/and function, e.g., to translate the Italian panettone as traditional Italian cake eaten on New Year's Eve.

f. Discursive creation is a technique where a temporary equivalence that is totally unpredictable out of context is established, e.g., *the Spanish translation of the film Rumble fish as La ley de la calle. This coincides with Delisle's proposal.*

g. Established equivalent is a technique where a term or expression recognized is used (by dictionaries or language in use) as an equivalent in the TL, e.g., to translate the English expression. *They are as like as two peas as Se parecen como dos gotas de agua in Spanish. This corresponds to Vinay and Darbelnet's equivalence and literal translation.*

h. Literal translation is a technique where a word or an expression is translated word for word, e.g., *They are as like as two peas as Se parecen como dos guisante, or, She is reading as Ella está leyendo. In contrast to the Vinay and Darbelnet definition, it does not mean translating one word for another. The translation of the English word ink as encre in French is not a literal translation but an established equivalent.

i. Modulation is a technique where the point of view, focus or cognitive

category in relation to the ST is changed; it can be lexical or structural, e.g., to translate as you are going to have a child, instead of, you are going to be a father.

j. Particularization is the opposite of generalization where a more precise or concrete term is used, e.g., to translate window in English as guichet in French.

k. Reduction is a technique where a ST information item is suppressed in the TT, e.g., the month of fasting instead of Ramadan. It is in opposition to amplification.

2.2 Translation and Culture

Translation and culture are so interrelated that translators can no longer ignore cultural elements in a text (Durdureanu, 2011, p. 1). Duranti (1997, p. 24) puts forth culture as "something learned, transmitted, passed down from one generation to the next, through human actions, often in the form of face-to-face interaction, and, of course, through linguistic communication". It is therefore clear that culture has always been associated with language. It goes without saying that cultural concept such as poetry, poem, magical spells or incantation texts in a certain country of region are delivered in a local language. It is noteworthy that in order to preserve the culture globally, translation plays an indispensable role. However, not all culture specific concept is translatable. Therefore, in coping with such problems, some translation scholars offer the method to do it properly.

Nida (1985, p. 121) argues that one of the most important approaches to translation is the socio-semiotic or cultural approach. This means that translation is not restricted to the meanings of sounds, words, grammar and rhetoric but it goes beyond mere correspondences to cultural presuppositions and value systems which create a different world picture specific to every culture. This means that translation involves putting the cultural values of the source text into the target text so that the culture is maintained and transferred faithfully. However, translating cultural texts has always been a problem to many.

Graedler (2000, p. 3) proposes that translating culture-specific concepts can be done in several procedures, including: making up a new word, explaining the meaning of the SL expression in lieu of translating it, preserving the SL term intact and opting for a word in the TL which seems similar to or has the same "relevance" as the SL term. This means that

any cultural equivalent can be translated into the target language in case the translator has the knowledge of the source language culture.

Broeck (1981 as cited in Miremadi, 2003, p. 170) states that for a translator to be able to find appropriate equivalents in the target language, he/she must have enjoy the following things: 1. a clear-cut definition to distinguish which is ordinary expressions and which is metaphors, 2. approaches to how a metaphor can be translated and the zigzagging maneuvers to curve around irregularities and discrepancies, 3. an awareness of different types of contexts, in which the use of metaphors is needed to flavor the writing and also the limitations of their use, 4. a correct realization of constraints, which emanate from the nature of translation and are imposed on the rendering of translation. In the meantime, Durdureanu (2011) discovered that from a great amount of translation strategies and methods offered by scholars, the translation of culture is possible to a certain degree of acceptability.

Glodjovic, A. (2010) emphasize that the cultural implications for translation may take several forms ranging from lexical content and syntax to ideologies and ways of life in a given culture (p. 141). Language and culture may thus be seen as being closely related and both aspects must be considered for translation. When considering the translation of cultural words and notions, Newmark proposes two opposing methods: transference and componential analysis (Newmark, 1988, p. 96). The importance of the translation process in communication leads Newmark to propose componential analysis which he describes as being "the most accurate translation procedure, which excludes the culture and highlights the message" (p. 96).

However, in this study, Newmark's proposed translation taxonomy is not applied, rather, we try to adopt Molina and Albir's proposed translation techniques because it is more diverse and representative.

2.3 Accuracy in Translation

The quality of translation is affected by a number of factors, some of which, as Phillips (1960, p. 290) says, may be beyond the researcher's control. In those cases where the researcher and the translator are the same person the quality of translation is influenced by such factors as: the autobiography of the researcher-translator; the researcher's knowledge of the language and the culture of the people under study

(Vulliamy, 1990, p. 166); and the researcher's fluency in the target language. But if the researcher and the translator are different persons, the quality of translation is influenced mainly by three factors: the competence, the autobiography and what Temple (1997, p. 610) calls 'the material circumstances' of the translator that is the position the translator holds in relation to the researcher.

Accuracy as one of the means to do the Translation Quality Assessment (TQA) is an important element in measuring whether the target text has met the target readers' expectancy in terms of text comprehensibility. In order to do that, accuracy test is of paramount importance to be conducted. Larson (1984, p. 490) states the main objectives of accuracy test are as follows; a) to check the equivalence of information in a text, b) to find another problems by comparing ST and TT, after he/she is sure about the existence of the information need. It means that this test intends to ensure that the meaning and dynamic of Source Text are conveyed effectively in the Target Text.

2.4 Previous Studies

Since the present paper discusses things related to translation techniques and translation quality, then in this sub-section, we try to explore several researches that touch on similar issues. Huang (2011) conducted a study entitled stylistic approaches to literary translation: with particular reference to English-Chinese and Chinese-English translation. His study argues that literary texts – as distinct from non-literary texts – have a real but hard to-define "added value", carried by the particular way in which they exploit lexis, grammar, and pragmatics. This means that literary texts are especial in nature and contains particular values which not everyone can understand. Huang goes on to say that a good literary translation must reproduce something of the source text's style; otherwise the distinguishing literariness in the original will not be conveyed in the target text. Stylistic and corpus methods can help identify important stylistic features in the original, and can help us to evaluate whether equivalent features are or are not present in one or several translations of that original.

Quite recently, Daghoughi & Hashemian (2016) did a research on analysis of culture-specific items and translation strategies applied in translating Jalal Al-Ahmad's by the Pen. Their study

discovered that from among Newmark's (1988) list of strategies, functional equivalent was the most frequently used strategy in translating the CSIs in By the Pen by Ghanoonparvar (1988), and modulation and paraphrase were the least frequently used strategies. Considering functional equivalent as the most frequently used strategy, other strategies used were synonymy, componential analysis, couplets, notes, through-translation, transference, naturalization, cultural equivalent, descriptive equivalent, shifts, compensation, recognized translation. Finally, modulation and paraphrase together occupied the same point at the end. On the basis of the results, from among Newmark's (1988) strategies, functional equivalent can be considered as the most effective strategy in translating literary folklore texts with a great number of CSIs because it makes such texts comprehensible for the readers of the TT by using English nonculture-specific generally used words and phrases.

Outratová (2013) conducted a study on translating Culture Specific Concepts into English (from Czech promotional and information texts). Her study revealed that the strategies of generalisation and the use of a loan word are the most frequently used. The second most often used strategy is cultural substitution; functional equivalent and particularization were both used only once. On the other hand, the strategy of generalisation is not always accurate, as can be seen in the case of polednice. Its generalisation could be misleading for target readers because its connotations and meaning are partially different. Furthermore, it can be seen that often not only one strategy but a combination of two is applied. In most cases, adding guidance is combined with another translation strategy. Therefore, the word is translated in one particular way and at the same time guidance is added in order to provide a background or explanation of the concept. Particularization and generalisation also often occur together in the case of partially equivalent meanings which do not overlap. So the meaning of one can be in some ways more general, and in other ways more particular than that of the second one and vice versa.

Of these three relevant researches, we can conclude that in order to successfully translate a cultural text, one has to consider the aspects of stylistic features, maintaining the original messages

of the source text by either borrowing it, or doing a componential analysis, and the translator's knowledge of the source text culture and community.

3. Methodology

This research is qualitative in nature and content analysis was employed to analyse the data and to gain the results and findings of research.

3.1 Data Source and Data

The data were gathered from locals through recording and subsequently compiled into text. The text consists of clauses and phrases. The first magical text is comprised of 27 texts, the second magical text is comprised 26 texts, the third magical text is comprised of 13 text and the fourth magical text is comprised of 16 texts. These texts have not been written in books and thus recording it is the only way to gather the data.

3.2 Participants

Five participants comprising of a translator professional, a Native English speaker, and three Indonesian native speakers were voluntarily involved as translators in this study. Four of them teach at the faculty of Education and Teacher's Training, Muhammadiyah University, Medan, Indonesia and respectively have different experiences in translation. Two of the participants are Malay, one of them is Mandailing (North Sumatera Race), and another one is of a Javanese descendant.

3.3 Raters

In order to measure the quality of incantation text translation, five native speakers of English were involved in this research. They range from 23 to 50 years old. Two of them are language assessment consultants, other two are students, and another one is a lecturer. They were asked to assess the translation results based on Nababan's proposed translation quality below:

3.4 Data Collection Method

The source texts of Malay sea incantation texts were gathered from the first source, that it the local elderly who knows and has practiced the incantation spell for many years. The recording was then noted down in a paper, thus leading to four different types of sea incantation texts. These source texts were then translated by four English Department faculty members at Muhammadiyah University of North Sumatera.

3.5 Data Analysis

Upon collecting the data, the parallel corpus of Malay and English sea incantation texts were then analyzed in search for their translation techniques and generating their translation quality by referring to the rater's assessment.

3.6 Accuracy Analysis Method

The accuracy questionnaire was distributed to the rater for the purpose of assessing whether the meaning of source text (ST) is similar with the target text (TT). By comparing ST and TT, the rater measuring translation accuracy investigates various types of errors in the translated material. It involves analyzing errors of meaning, errors of form, and errors of compliance.

In addition to that, the rater should observe any addition or omission of the message contained in ST. In order to rate the accuracy aspect, the Accurate criteria (score = 3) is given to data pair that consist of word, technical term, phrase, clause or sentence of source text that accurately transferred into the target text without distortion of meaning. Less Accurate criteria (score = 2) is given to data pair where most of its content, such as words technical term, phrase, clause or sentence is transferred accurately into the target text, but still needs the improvement. However, the distortion of meaning still found in the target text that disrupts the integrity of the message. Finally the inaccurate criteria (score = 1) is given to data pair where the source text inaccurately transferred into the target text. It includes the deletion and elimination of important information of source text.

4. Findings and Discussions

4.1 Frequency of Translation Techniques

Of the eighteen translation techniques as put forward by Molina and Albir (2002), only eleven translation techniques found to be employed by the translators. In general, table 2 below shows the frequency of translation techniques based on Molina and Albir proposed techniques employed by the participants in this study.

Table 1: Identification of Translation Techniques Applied by Translators

	Teknik Peminjaman	Frequency				
		P'1	P'2	P'3	P'4	P'5
1	Borrowing	15	17	4	5	4
2	Adaptation	6	6	11	5	10
3	Literal	17	21	22	46	16
4	Established Equivalent	24	13	18	8	10
5	Calque	3	1	6	-	-
6	Discursive Creation	9	8	-	2	13
7	Reduction	5	4	11	-	-
8	Particularisation	-	1	-	-	3
9	Amplification	11	9	5	5	10
10	Description	1	-	2	1	-
11	Modulation	1	1	1	1	-

The table above shows that the first translator applied eleven translation techniques i.e., from the most dominant to the least one: established equivalent technique, literal technique, pure borrowing technique, amplification technique, discursive creation technique, adaptation technique, reduction technique, descriptive technique and modulation technique. Descriptive technique has the same frequency as modulation technique.

Meanwhile, the second translator applied literal technique as the dominant translation technique, followed by pure borrowing technique, then common equivalence technique, amplification technique, discursive creation technique, adaptation technique, reduction technique, particularization technique and modulation technique as well as modulation technique.

The third translator, predominantly used literal technique, then followed by established equivalent technique, then adaptation technique which has the same frequency as reduction technique, calque technique of 6 times, amplification technique of 5 times, pure borrowing technique of 4 times, and modulation technique of 1 time.

The fourth translator, predominantly applied the literal technique with the frequency of use of as much as 46 times. Established equivalent technique was applied by the fourth translator as much as 8 times, borrowing technique of 5 times, adaptation technique of 5 times, discursive creation technique of 2 times. Meanwhile, the amplification technique was applied 5 times. The descriptive technique and modulation techniques are each applied with a frequency of 1 time.

The fifth translator dominantly used literal technique as much as 16 times. Discursive creations technique was applied 13 times. While equivalent technique has the same frequency as adaptation technique and amplification technique was applied 10 times. Pure borrowing technique was applied 4 times. Whereas, particularization technique was applied 3 times.

It can, to the best of our knowledge, be concluded that the high frequency of the use of literal technique and equivalent technique as well as borrowing technique (pure borrowing technique, natural borrowing technique) in this study is mainly caused by two main factors. Firstly, Malay as the source language and English as the target language have different syntax especially on the phrase level. At the phrase level, English has the rule of Modifier and Modified, whereas Malay is much more similar to the Indonesian language which is based on the ground of Modified and Modifier (DM) law. Therefore, the changes in wording must be done or adjusted in accordance with the wording in the target language through the application of calque or equivalence techniques. Otherwise, the translation will violate the rules of grammar in the target language. Such a translation will generally cause distortion of meaning and brings difficulty to the readers in understanding the translation. Secondly, the translated text is a special text, in this study is the incantation text, in which there are cultural terms and phrases that originate from old Malay language.

With regard to the difference of Malay and English, Young (2001) highlighted the differences lie in the number, gender, personal pronouns, it and there, articles/determiners, verbs, time, tense and aspect, to be, modal auxiliaries verb, question forms and question tags, range and choice of vocabulary, culture and languages and etc. Awal et al, (2008) argue that due to its different grammatical structure with Malay language, second language learners encounter problems in learning English. Malay language does not have morphological markers for adverbs, plurality, and superlative form for adjectives and others (Awal et al., 2008). Furthermore, they also discovered that the different structure in syntax also served to be a problem.

4.2 Examples of Identified Translation Technique and its Quality

Since the number of the data are numerous and given the space of the paper is limited, in this section, only several examples per translation technique are elaborated. Shown below is the translation techniques applied by translators and the results of their quality as assessed by the raters.

Table 2: Identification of Translation Techniques and its Accuracy Level

Technique	Text No.	Source Text	Target Text	Quality
Borrowing	1	Bomah yang usul	The original bomah	Innacurate
	2	Assalamualaikum	Assalamualaikum	Accurate
	3	Wahai nenek, nenek air jembalang air	Oh grandmother, nenek air jembalang air	Innacurate
	4	Jangan petik kelobu	Do not pick up kelobu	Innacurate
Adaptation	1	Sampai pusat Tasek Peuh Jenggi	Till the center of the ocean full of water evil	Less accurate
	2	Nenek yang alus bahasa alus	Unseen grandma with cultured language	Less accurate
	3	Aku lepas sekali dengan periuk belanga	I release once with earthenware	Less Accurate
	4	Jangan petik kelobu	Don't take the soul	Less accurate
Literal	1	Galah jambu air	Punting pole of rose apple	Accurate
	2	Banyak bertanda ada	Many means there's something	Accurate
	3	Sedikit tanda terkenang	Little means remembered	Accurate
	4	Jangan diulangi lagi	Please do not repeat it	Accurate
Established Equivalence	1	Ampun beribu ampun	Pardon me thousand times	Accurate
	2	Aku lepas sekali dengan lekar, sudip, sendok	I release once with rattan stand, spatula, spoon	Accurate
	3	Mohon beta minta ampun minta maaf	Please, forgive me, forgive me	Accurate
	4	Ampun beribu ampun Datuk Mat Kuis	Thousand mercy Datuk Mat Kuis	Less Accurate
Calque	1	Inilah persembahan anak cucu	This is grandchildren' offering	Accurate
	2	Maaf beribu maaf	Thousand sorry	Less Accurate
	3	Yang maha kuasa tanggung jawab	Who is great of resposibility	Less Accurate
	4	Datuk Mat Kuis	Grandpa Mat Kuis	Accurate
Discursive Creation	1	Anak cucu yang kasar bahasa kasar	Children and grandchildren who speak rudely	Less Accurate
	2	Banyak bertanda ada	We know that you exist	Less Accurate
	3	Sedikit tanda terkenang	Although you do not show your appearance	Inaccurate
	4	Berkat Laa ilaha illallah Muhammadar Rasulullah	God bless us laa ilaha illallah Muhammadar Rasulullah	Less Accurate
Particularization	1	Sikit tanda terkenang	With a little sign of you	Less Accurate
	2	Banyak bertanda ada	Many things have marked	Inaccurate
	4	Jangan petik kelobu	Don't be sad	Inaccurate
Reduction	1	Yang duduk diatas di tepi air	Who sitting the sea side	Less accurate
	2	Dengan sa tiga lima tujuh	With a count of three five seven	Less Accurate
	3	Terimalah persembahan anak cucu	Please, accept this offering	Accurate
Modulation	1	Beraklah ia batang yang besar	He preches on the big log	Innacurate
	2	Beraklah ia batang yang besar	Who defecates in a big log	Accurate

From the above table we can see that literal translation seems to be the most appropriate technique in rendering incantation text due to its accuracy level.

Meanwhile, borrowing technique can be seen from example text 1 above, where the source text "Bomah yang usul" is translated as "The original bomah". The word "bomah" here is a a Malay shaman and traditional medicine practitioner. The term is used mainly in Malaysia and parts of Indonesia ("Bomoh," n.d.). Therefore the borrowing technique applied categorizes it an inaccurate translation. Literally speaking, "bomah" is a "a healer, herbalist, geomancer, and sorceror" in English. However, another word that is borrowed, as for example on text 2 above, "Assalamu'alaikum" is considered accurate by the rater since it is a globally known word, and leaving it untranslated makes it categorized as accurate. Another inaccurate translation can be seen from example text no 3 above, where the translator did not render the phrase "nenek jembalang air" into accepted English version. This is due to the translator's lack of source text knowledge on its culture.

Adaptation technique can be seen from example text 1 above, where the phrase "Tasek Peuh Jenggi" is translated as "ocean full of water evil". Tasek peuh jenggi means "the middle of the sea", and therefore, the addition of water evil is not necessary in this case. Thus, the target text in this particular example is less accurate as assessed by the rater. This difficulty is caused by the translator's incompetent skill and lack of the source text knowledge. Another example of adaptation technique is the translation of the phrase "Jangan petik kelobu". The translator translated it as "don't take the soul". This translation sounds unnatural and cannot be understood by native speakers of English.

Literal translation can be seen from example text above where the source text "Galah jambu air" is translated as "punting pole or rose apple". The word "Galah" or spear in English has the synonym of punting pole and the word "jambu air" has the literal meaning of "rose apple" in English. Another example can be seen from the source text "Banyak bertanda ada" which is translated as "Many means there's something". This translation is somehow accurate since literally, the meaning of the source text is as it is.

While the equivalent technique can be seen from the phrase "Ampun beribu ampun" which is translated as "Pardon me thousand times". Another example can be seen from source words "lekar, sudip, sendok" which is translated "rattan stand, spatula, spoon" in English. These target words have literally the same equivalent in Indonesian. Therefore, these two examples belong to the category of accurate translation. However, "Ampun beribu ampun Datuk Mat Kuis" is translated as

"Thousand mercy Datuk Mat Kuis". Grammatical mistake in this translated text causes it to be categorized as less accurate. It should be "mercy many thousands of mercies" or "a thousand mercies". The form of plural or singular in English affects the readability of the text for some native speakers.

As for calque technique, the example can be seen on the source text "Yang maha kuasa tanggung jawab" which is translated as "Who is *great of responsibility*". The source phrase "yang maha kuasa" has the meaning of "The Almighty". Hence, this translation is considered less accurate.

Discursive Creation can be seen on the example text number 1 where the source text "Anak cucu yang kasar bahasa kasar" is translated as "Children and grandchildren who speak rudely". Anak cucu here means "offspring". The literal translation of "anak cucu" as "children and grandchildren" makes the translation does not sound natural. Another example can be seen from example text "Sedikit tanda terkenang" which was translated as "Altough you do not show your appearance". This translated text has longer words than that of source text. It is the characteristics of discursive creation where

As for particularization, we can see from the example above, the source phrase "Sikit tanda terkenang" is translated as "With a little sign of you". Here, the translator tried to use a more specific term as opposed to general term where the word "terkenang" is translated as "a little sign". However, this translation is considered less accurate. Most of particularization technique applied was not translated appropriately and thus considered inaccurate by the raters, as seen on example text "banyak bertanda ada" which is translated as "many things have marked" and "Jangan petik kelabu" which is translated as "don't be sad".

The words in several source texts are also omitted in the target texts. These translated texts were then considered less accurate since the original meaning in the source text is dismissed in the target text such as examples of "Dengan sa tiga lima tujuh" which was translated as "With a count of three five seven". Another word omitted was the word "anak cucu" in the source text. The original text "terimalah persembahan anak cucu" was translated as "Please, accept this offering". The translator did not translate the phrase "anak

cucu". However, the quality of this translation is considered accurate since the "bomoh" is directly giving away the offerings to the sea. "anak cucu" here refers to the local community that are reading aloud the incantation text before the sea.

The application of modulation technique can be seen on the example text above where the source text "Beraklah ia batang yang besar" was translated as "He preches on the big log" in English. In its original version, the verb comes before the subject of the sentence. While in the target text, the structure is shifted into a common sentence structure where the subject comes the first and then followed by a verb afterwards. This change in structure is one of the characteristics of modulation technique.

Based on the above-elaborated findings, some inaccurate translations were caused by several factors, such as little knowledge about the source text culture. Additionally, some translators were not native speakers of Malay, and thus making it hard for them to efficiently render the texts into good English. Katan (2004) emphasized that the crucial accomplishments of a proficient translator include knowledge about society, as well as communication, technical and social skills. Knowledge about society means familiarity with the history, folklore, traditions and customs of the particular society while social skills include mainly knowledge of social relations in the society (p. 17).

5. Conclusions

Based on the findings, some conclusions can be drawn: first, the application of certain Molina and Albir's translation techniques as used in this study does not help the accuracy for cultural terms translation especially incantation texts. However, on the contrary, this study supports Newmark's (1988) notion that to translate cultural terms one can use componential analysis where an SL word is compared with a TL word which has a similar meaning but is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components." (p. 114). Second, it is concluded that inaccuracy in translation is caused by several factors, firstly: the accuracy of translation is affected by translator's cultural background. It was discovered that translators with Malay descendance understood the source text easily, and to some extent translated the target text accurately. As for other

translators whose culture is not Malay, failed to translate the text accurately and the translators have no sufficient cultural knowledge of the source text. Thus, the translated versions are not readable and accepted. It is important to point out that the results showed that the translators have no information retrieval skills during the process of translation, thus producing poor translation results. Information retrieval skill in translation is a requirement for translators in order to solve translation problems.

References

Braçaj, M. (2015). Procedures of Translating Culture-Specific Concepts. *Mediterranean Journal of Social Sciences*. *6*. (1). http://doi:10.5901/mjss.2015.v6n1s1p476

Daghoughi, S. & Hashemian, H. (2016). Analysis of Culture-Specific Items and Translation Strategies Applied in Translating Jalal Al-Ahmad's by the Pen. English Language Teaching.9(4).

Delisle, J. (1993). *La traduction raisonnée. Manuel d'initiation à la traduction professionnelle de l'anglais vers le français.* 3 edition. Ottawa: Presses de l'Université d'Ottawa.

Duranti, A. (1997). *Linguistic anthropology*. Cambridge: University Press.

Durdureanu, I. I. (2011). Translation of Cultural Terms: Possible or Impossible?. *JoLIE. 4.* Retrieved from http://www.uab.ro/jolie/2011/4_durdureanu_irina.pdf

Graedler, A.L. (2000). Cultural shock. Retrieved from http://www.hf.uio.no/iba/nettkurs/translation/grammar/top7culture.html

Geller, M. J. (2004). Akkadian Healing Therapies in the Babylonian Talmud. *Max Planck Institute for the History of Science*.

Guerra. A. F. (2012). Translating culture: problems, strategies and practical realities. *Journal of Literature, Culture and Literary Translation. Art and Subversion. 1* - Year 3 (12). http://doi: 10.15291/sic/1.3.lt.1

Hariyanto, S. (2009). The Implication of Culture on Translation Theory and Practice. *Translation Directory*. Retrieved from http://www.translationdirectory.com/article634.htm

House, J. (2015). *Translation Quality Assessment*. Routledge.

Huang, X. (2011). *Stylistic Approaches to Literary Translation: With Particular Reference To English-Chinese and Chinese-English Translation*. (Master's Thesis, School of English, Drama and American and Canadian Studies. The University of Birmingham). Retrieved from http://etheses.bham.ac.uk/2949/

Jalaluddin, N. H, Awal, N. M., Bakar, K. A. (2008). The Mastery of English Language among Lower Secondary School Students in Malaysia: A Linguistic Analysis. *European Journal of Social Sciences, 7* (2). 106-119.

Katan, D. (2004). *Translating Cultures*. Manchester: St. Jerome Publishing.

Kate James. (2002). Cultural Implications for Translation. *Translationjournal*. *6* (4). Retrieved from http://translationjournal.net/journal/22delight.htm

Kuoni. (1999). *Far East, A world of difference*. Kuoni Travel & JPM Publications

Meyer, M. W. (ed.), & Smith, R. (ed.). (1999). *Ancient Christian Magic: Coptic Texts of Ritual Power*. Princeton University Press (reprint). In Mythos: the Princeton/Bollingen Series in World Mythology Series.

Magical Texts. (n.d.). In Wikipedia. Retrieved May 5th, 2017, from https://en.wikipedia.org/wiki/Magical_texts

Miremad,i A. (2003). *Theories of Translation and Interpretation* (3rd ed.). Tehran: Samt.

Molina, L., & Albir, A.H. (2002). Translation Techniques Revisited: A Dynamic and Functionalist Approach. *Meta.* 498–512.

Na'im, A. & Syaputra, H. (2010). *Kewarganegaraan Suku Bangsa, Agama, dan Bahasa Sehari-hari Penduduk Indonesia*, Hasil Sensus Penduduk Badan Pusat Statistik. Jakarta-Indonesia

Neubert A, & Shreve G.M. (1992). *Translation as Text*. Kent/London: The Kent State University Press.

Newmark, P. (1988). *A textbook of translation*. Hertfordshire: Prentice Hall.

Nida, E. (1985). *Translating means Translating meaning: A Sociosemiotic Approach to Translation*. Leiden: E. J. Brill.

Outratová, M. (2013). *Translating Culture Specific Concepts into English (from Czech promotional and information texts)*. (Master's Thesis). Univerzity Palackého

Phillips, H. P. (1960). Problems of translation and meaning in field work. In R. N. Adams and J. J. Preiss (eds). *Human Organisation Research: Field Relations and Techniques*. Homewood, ILL: Dorsey Press Inc.

Siregar, R. (2016). Translation Quality Assessment of "the 8th Habit: from Effectiveness to Greatness by Stephen R. Covey" into Indonesian. *International Journal of Language and Literature*. 4(1), 228-239

Temple, B. (1997). Watch your tongue: issues in translation and cross-cultural research. *Sociology, Sage Journals. 31*(3). 607-618.

Vulliamy, G. (1990). Research Outcomes: PostScript. In G. Vulliamy, K. Lewin and D. Stephens, *Doing Educational Research in Developing Countries*. London: The Falmer Press

Young, J.Y. (2001). Malay/Indonesian Speaker. In Swan, M & Smith, B. (Eds.) *Learner English second edition a teacher's guide to interference and other problems.* 279-295. Cambridge University Press.