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Study of Translation Quality and Techniques used in Translating Mandailing Folklore *Anak Na Dangol Ni Andung* into English

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ABSTRACT

Translation is essentially a process of transfer of ideas from the source language (SL) into its equivalences in the target language (TL). In the process of translation, a good translator should understand the relevant techniques to translate a text especially a text which has many cultural terms and connotations. In this respect, the aims of this study were to find out translation techniques applied by the translator while translating *Mandailing Folklore Anak Na Dangol Ni Andung into English* and to elaborate on the quality of the translation. To this end, a descriptive approach to assess qualitative data from relevant documents was employed. The findings of the study revealed that the translator used different techniques for translating cultural terms such as- literal translation (34.8%), pure borrowing (23.9%), addition (15.2%), transposition (10.9%), description (6.5%), deletion (4.3%), amplification and reduction, both of them formed (2.2%) of the data. On the quality of the translation aspect, the results of this study indicate that 50% of the translation was assessed as accurate whereas 50% of the translation was found to be as less accurate. In terms of acceptability, 77.3% of the translation was acceptable whereas 22.7% was termed as less acceptable. On the aspect of readability, 86.4% was rated with high readability and 13.6% with medium readability. Thus, the study has certain implications for translators while translating cultural aspects in the text using appropriate techniques to maintain good quality of the translation.

Keywords: *Translation Technique, Mandailing Folklore, Accuracy, Acceptability, Readability*

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1. Introduction

Hundreds of ethnic communities make Indonesia a multicultural and multilingual country. Indonesia is famous for its distinctive richness and cultural diversity that hardly any other nations possess. However, these distinctive cultural, diverse and beautiful aspects of Indonesian communities are not yet discovered by the larger world due to different reasons including linguistic barriers. However, as the winds of globalization blow around, they make countries dependent on one another and necessitate the need for global communication to under each other. In this need of global communication, the role of translation takes central stage as not all people know and speak each other's languages thereby depending on the translation.

As the world becomes global village due to globalisation, people are moving from one place to another with curiosity to know and understand each other's cultures and customs. Number of tourists is going up every day with different tourist companies popping up and even governments trying to attract people from different countries to visit their country in order to exhibit the local cultures, historical and natural places to the wider world as well as to earn revenue through these tourists' visits. Indonesia is also such culturally rich country with infinite places and communities of vast tourist attractions. It attracts tourist from all over the world to explore its beauties and charms spread over different regions and communities in the country. One of such culturally distinct and rich place in Indonesia is *Mandailing* which needs special

introduction to the world audience as it has not yet been known to the world audience. This is the place which still adheres to its customs in different traditional events and has not been yet exposed to global cultural colonization. The *Mandailingnese*, people of the region, has a tradition to narrate their culture and morals in the form of folklores to transfer their culture from one generation to another and inculcate good manners and habits in younger ones. However, due to the globalisation, the habit of folklore narration is coming under threat and it is not practiced the way it used to be.

With the languages encroaching each other's spaces, *Mandailing* folklores are also being translated into different languages now to help the world explore and understand their linguistic, sociocultural and other aspects. It should be noted here that *Mandailing* folklores are very easy in nature which narrate a story or event in detail in chronological order. One of such *Mandailing* folklore selected for research investigation in this paper is *Anak Na Dangol Ni Andung*. It narrates the fighting of a poor son, Pardamean, who has been left by his beloved father and mother. His parents passed away when he was still young. After the demise of his mother, he stays in his grandfather's house as a tradition in *Mandailing*. Two years later his grandfather passes away making him stay with his grandmother, uncles and his aunts. Here, he suffers the cruelty in the hands of his uncle which takes him to his parents' grave to weep and seek solace to his bereaved heart. At the grave of his mother, he remembers three things taught to him by her- 1. In the joys and sorrows faced in this world, God must not be forgotten, 2. In everything, we must establish the truth as truth is the most powerful weapon and 3. When you find a lifetime friend or partner, see the goodness of her heart not just the beautiful face as not every beautiful face will be with beautiful and good heart. These advices become force to seek relief and live for him. However, while translating this folklore into different languages, such culturally very essential aspects have not been paid adequate attention by the translators. This affects the quality of their translated work and justifies the need to using standard techniques of translation. Therefore, this paper attempts to study the quality of translation of this cultural text and the techniques of translation employed in the translation by the translators.

2. Review of the Related Literature

2.1 Mandailing Language

Language is a reflection and identity of a culture. *Mandailing* language is the identity of the *Mandailingnese* which is maintained and developed as bearer of culture and social governance. *Mandailing* is development of the Proto-Malayo-Polynesian and is classified into sub Malayo Polynesian (Western Malayo-Polynesian). Based on the use of situation, Nasution (2005:14) has classified ML into the following varieties-

1. *Hata Somal*: namely Mandailings variety of language used by people Mandailing in daily conversations at this time. For example: *mangan jolo au* (first I meal).
2. *Hata Andung*- is a kind of literary language, which was used in the old days by the people during different ceremonies. It was also used by a girl while facing her parents at the time of beginning of her new family life. For example: *Mangido doa salamat-salamat berkeluarga* (prayer for asking, prayer for the survival of the family).
3. *Hata Teas Dohot Jampolak*- it's a variety of language used in vulgarities. For example: *Sip babamu!* (Shut your mouth!).
4. *Hata Sibaso*- a variety of language used exclusively by prominent *Sibaso* in a state of spell.
5. *Hata parkapur*- It's a variety of language- *sirkomlokasi*- specifically used when the person is in the jungle.

2.2 Notion of Translation

Translation is a way of communicating meaning from one language into another (Yarahmadzahi & Moghadam (2017). According to Al-Nakhalah (2013) translation is also the gateway for understanding others and their civilizations. Newmark (1988:6) defined translation as an instrument of education as well as of truth precisely because it has to reach readers whose cultural and educational level is different from, and often 'lower' or earlier, than, that of the readers of the original. According to Basnet (1980:2) translation is the rendering of a source language (SL) text into target language (TL) so as to ensure that (1) the surface meaning of two will be approximately similar and (2) the structures of the SL will be preserved as closely as possible but not so closely that the TL structure will be seriously distorted. However, Steiner (1994:103) believes that translation can be seen as (co) generation of texts under specific constraints into change of language and (context of) culture. Owen (1998:5) defined translation as the transfer of meaning of a text (which may be a word



or a book) from one language to another for a new readership.

2.3 Translation Techniques for Cultural Texts

In order to overcome obstacles posed by the cultural gap between SL and TL, Newmark (1988) suggested the use of seven of the following techniques to translate cultural content and terminology. These include- 1) naturalization (literal), 2) 'couplet' or 'triplets' and 'quadruplet', 3) neutralization or generalizations, 4) descriptive translation, 5) an explanation with annotations, 6) cultural equalization and 7) compensation. These techniques are briefly described below-

2.3.1 Naturalization (literal):

This includes mechanical naturalization by absorbing 'cultural words' of SL while doing adaptation of sound or spelling. This is done when the word does not find its equivalent in TL but the message or author's intended meaning in SL needs to be maintained. For example, the term "Mapia" in Russian and "Pikir" in Arabic remain a "Mapia" and "Pikir" in Indonesian.

2.3.2 'Couplet' or 'triplet' and 'quadruplet'

This is done by combining several different techniques at once: 'couplet' combines two techniques (e.g, naturalized with descriptive translation); 'Triplet', three techniques; and 'quadruplet', four techniques to translate a term that is problematic.

2.3.3. Neutralization or Generalization

This technique is done by replacing the word in SL with TL word with a broader meaning. In other words, the neutralization is the paraphrase technique at the word level. For example, the word "shot" in the phrase "when shot, my grandfather was apparently taking a nap" can be paraphrased into "killed" in Indonesian.

2.3.4 Descriptive and Functional Translation

This technique is used to describe cultural aspects with how we describe the size, color, and composition (descriptive) or the beneficial aspects of the cultural elements (functional). For example, the term "salak" in Indonesian language can be translated into English as "a name of fruit with skins like a snake, it usually tastes sweet and sour"

2.3.5 Explanation with Annotations

Explanation with annotation technique is done by giving an additional explanation about the specific cultural aspects for a terminology of footnote.

2.3.6 Cultural Equalization

Cultural equalization technique is done by translating a 'cultural word' into appropriate term in the TL. For example, the term "*selamatan*" in Javanese and Batak community in the sentence when a woman or wife is pregnant. As tradition needs, *selamatan* can be translated into 'traditional fest' in English.

2.3.7 Compensation

It occurs when loss of meaning in one part of a sentence is compensated in another part.

According to Molina and Albir (2002: 509) translation techniques are procedures for analyzing and classifying how the correspondence of translation takes place and can be applied to various lingual units. Translation techniques include techniques such as literal translation, pure borrowing, addition, transposition, description, deletion, amplification and reduction. These are also employed while analysing cultural terms in the texts like the one selected in this paper.

2.4 Folklore

The primary purpose of folklore is to describe an experience, event, or sequence of events in the form of a story. Folklore is used to tell a story, to explain a process, or to explain cause and effect. Folklore can also be called as narration where it is telling of stories weather real or imagined. Narration has two writing form, these are autobiographical writing and short story writing. Autobiographical writing is stories the learners tell about themselves or our experiences. Richard (1985:420) refers to it as sequence of event to arrange as to take the reader a beginning to an end.

3. Methodology

This study used descriptive qualitative approach. Descriptive qualitative is a research used to describe a natural phenomenon. This research is based on the work of translation. Translation unit is examined at the level of the sentence. The translation unit is set so that the study can be done in detail. It can be used as the basis to establish the conclusions of the study.

Descriptive-qualitative research uses a qualitative data in the form of a sentence. The use of qualitative descriptive method aims to create a description, picture, or painting in systematic, factual and accurate information on the facts, nature and the relationship between the phenomena investigated qualitatively.

3.1 Data Sources

The data source can be obtained from the data subject. The researcher uses an

observation and studies document while collecting data. To this end, a book titled *Anak Na Dangol Ni Andung* by D. Ritonga Glr. Baginda Guru (1986) was selected. It consisted of 115 pages and is divided into four sub titles. The total amount of 22 cultural terms was selected as a scope of the research.

3.2 Data Analysis

After collecting the data, the data was analyzed descriptively by using technique used by Miles, Huberman and Saldana (2014) which consisted of three steps: 1) data condensation, 2) data display and 3) conclusion drawing and verification. These three steps of data analysis technique are illustrated in the following figure:

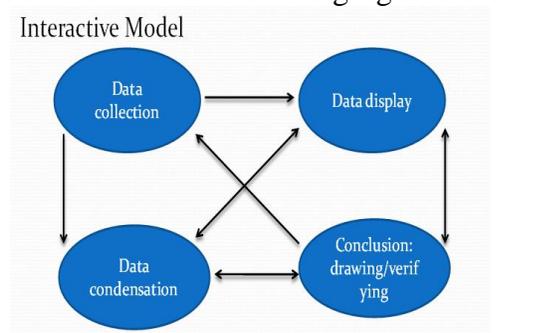


Figure: 1 Miles, Huberman and Saldana's (2014) steps of data analysis

Following these steps, researchers collected data from the book in the form of words, phrases and sentences and presented in tabular format. The aim was to collect data related to the translation procedures and techniques used in the translation of the source text *Mandailing* folklore text while translating into English as the target text. Then the technique to determine the quality of translation proposed by Nababan (2012) was used to know the degree of accuracy, acceptance and the degree of readability with a scale of 1-3.

4. Findings and Discussion

After the data analysis, various techniques were noted in the translation of the selected cultural text. These included-

4.1 Translating Using a Single Technique

Single technique refers to the application of one technique only while translating from *Mandailing* language into English language. The study identified two single techniques used by the translator: 1) Literal Translation Technique and 2) Reduction. It is shown in the following table.

Table 1: Single Translating Technique

Technique	Variant of Single Technique	Number	Percentage
Single	Literal	1	50%
	Translation Reduction	1	50%
Total		2	100%

The Literal Translation Technique was noted in the following example-

ST: *Marosros ate – ate mangidasa, madabu sada madabu dua ilu sipareon ni saguman koum sisolkot na marroan.*

TT: It's feeling broken heart to see her. The tears are running from eye one by one...

The Reduction Technique was noted in the following example-

ST: *Nigopas pahompuna na sada simanjujung, anak na dangol niandung, na magoan di ama dohot ina.*

TT: They touch their grandchild's head. The child who is sad weeping, as his parents have passed away.

4.2 Couplet Translation Technique

Couplet translation is a combination of two translation techniques applied in determining the equivalent in the target language. Blending the two technique in question is a blend of 1) description + literal translation, 2) addition + pure borrowing, 3) literal translation + transposition, 4) literal translation + pure borrowing, 5) addition + literal translation, 6) literal translation + deletion, and 7) pure borrowing + literal translation. This is shown in the following table-

Table 2: Couplet Translating Technique

Technique	Variant of Couplet Technique	Number	Percentage
Couplet	Description + Literal Translation	1	10%
	Addition + Pure Borrowing	1	10%
	Literal Translation + Transposition	1	10%
	Literal Translation + Pure Borrowing	4	40%
	Addition + Literal Translation	1	10%
	Literal translation + Deletion	1	10%
	Pure Borrowing + Literal Translation	1	10%
	Total		10

Literal Translation + Transposition technique was used in the following example-

ST: *Dung lalu hami antong tu bagas ni babere on, torkis do hami ida pahompu dohot borunami.*

TT: After we arrived at son-in-law's house, we see our grandchild and our daughter in good health.

Literal Translation + Pure Borrowing technique was used in the following example-

ST: *Antong jadi boti ma da mangalusi hobar ni halak umak, nantua, nanguda, naboru, asa nantulang sudena.*



TT: So, I think till here all of my respond for my mother’s words, *nantua, nanguda, namboru and all of nantulang*.

The above data was translated using the literal translation + pure borrowing (couplet technique). The first clause translated word for word and words *nantua, nanguda, namboru and all of nantulang* into the same forms of the target of the text purely.

4.3 Triplet Translation Technique

Triplet translation is a combination of three translation technique applied in determining the equivalent in the target language. Blending the three techniques in question are blend of 1) Addition + Pure Borrowing + Literal Translation, 2) Transposition + Description + Literal Translation, 3) Literal Translation + Pure Borrowing + Deletion, 4) Literal Translation + Amplification + Pure Borrowing, 5) Transposition + Addition + Literal Translation, 6) Literal Translation + Pure Borrowing + Modulation, 7) Pure Borrowing + addition + Transposition, 8) Literal Translation + Pure Borrowing + Transposition, and 9) Literal Translation + Addition + Pure Borrowing. This is shown in the following table-

Table 3: Triplet Translating Technique

Technique	Variant of Triplet Technique	Number	Percentage
Triplet	Addition + Pure Borrowing + Literal Translation	1	11,1%
	Transposition + Description + Literal Translation	1	11,1%
	Literal Translation + Pure Borrowing + Deletion	1	11,1%
	Literal Translation + Amplification + Pure Borrowing	1	11,1%
	Transposition + Addition + Literal Translation	1	11,1%
	Literal Translation + Pure Borrowing + Modulation	1	11,1%
	Pure Borrowing + addition + Transposition	1	11,1%
	Literal Translation + Pure Borrowing + Transposition	1	11,1%
	Literal Translation + Addition + Pure Borrowing	1	11,1%
Total		9	100%

Addition + Pure Borrowing + Literal Translation was used in the following example-

ST: *Mulak jolo ale dongan parkobaran tu si Uncok, anak panjolongan anak hasian ni damang – dainang, anak boha baju dohot anak lomo – lomo.*

TT: Let’s try to repeat for talking to *Uncok*, the first son or the beloved son of his parents, the biggest son, and the beloved son.

Transposition + Addition + Literal Translation was used in the following example-

ST: *Naposo – poso pe antong adong do ro manyapai, apalagi nadung jungada marripe Sudena i cobaan ma disia.*

TT: There are also any young people, to come to ask her, and also the man who had ever married. It’s all a trial for her.

4.4 Quartet Translation Technique

Quartet translation is a combination of four translation techniques applied in determining the equivalent in the target language. Blending the technique in question is blend of 1) Addition + Literal Translation + Description + Pure Borrowing. It is shown in the following table-

Table 4: Quartet Translating Technique

Technique	Variant of Quartet Technique	Number	Percentage
Quartet	Addition + Literal Translation + Description + Pure Borrowing	1	100%
Total		1	100%

The Addition + Literal Translation + Description + Pure Borrowing technique was used in the following example-

ST: *Dibaen simatobang ni si Mukhlis haduana madung parjolo mulak tu tangan ni Tuhan, asa ia pe anak sangkibung do, amantuania noma dohot uдания manjagit haroro ni mora i.*

TT: As both of Mukhlis’s parents have died and back to God, he is Only a child of his parents, his *amantua* (father’s brother) and his uncle to receive *mora*’s arrival.

The summary of the findings is presented in the following table-

Table 5: Summary of Translating Techniques along with the percentage

No	Translating Technique	Number	Percentage %
1	Single Technique	2	9.1%
2	Couplet technique	10	45.5%
3	Triplet Technique	9	40.9%
4	Quartet Technique	1	4.5%
Total		22	100%

From the results mentioned above, it can be understood that the technique used by the translator to translate the text of *Anak Na Dangol Ni Andung* in Mandailing language consisted of 4 translation technique that is 1) single technique, 2)couplet technique, 3) triplet technique and 3) quartet technique. The results show that a double technique

was used more compared to other techniques. This comparison is shown in the following table.

Table 6: Comparison of Single and Double Techniques

No	Translating Technique	Number	Percentage %
1	Single Technique	2	9.1%
2	Double Technique	20	90.9%
Total		22	100%

4.5 Quality of the Translation

The findings about the quality of the translation in the translated text of *Anak Na Dangol Ni Andung* in Mandailing language is summarized in table 7 below.

Table 7: Quality of the Translation

No	Aspects of Quality	Number	Percentage %
1	Accuracy	11	23.4%
2	Acceptability	17	36.2%
3	Readability	19	40.4%
Total		47	100%

Example of accurate Translation-

ST: *Dung lalu hami antong tu bagas ni babere on, torkis do hami ida pahompu dohot borunami.*

TT: After we arrived at son-in-law's house, we saw our grandchild and our daughter in good health.

Example of less accurate translation-

ST: *Marosros ate-ate mangidasa, madabu sada madabu dua ilu sipareon ni saguman koum sisolkot na marroan.*

TT: it's feeling broken heart to see her. Tears are running of her one by one and all of families that come.

Example of acceptability of Translation-

ST: *Antong jadi boti ma da mangalusi hobar ni halak umak, nantua, nanguda, naboru, asa nantulang sudena.*

TT: So, I still think here of my mother's words for response, *nantua, nanguda, naboru* and all of *nantulang*.

Example of less acceptable translation-

ST: *Mangalus si Horas, sinuan tunas ni inana na dung malando maginjang dohot magodang.*

TT: Horas replied, the son of his mother who has been growing well.

Example of high readability of translation-

ST: *Narohangku umak ni si Pardamean ma manjagitna, boti halahi doda na paboto – boto simomosan.*

TT: I think that's good if Pardamean's mother to get it, beside that she is only one who knows the stash.

Example of medium readability of translation-

ST: *Laing pahae – pahulu ma da si Mukhlis marpio tu hombar bagas dohot hatobangon, apalagi raja ni huta, anso marnayang ni langka nian ro tu bagas ni halahi i dung abis sumbayang zuhur.*

TT: Mukhlis walked around to call his neighbors, the old men and the king of village, in order to facilitate their steps to come to their house after Zuhur's pray.

Based on the percentage of recapitulation in translation technique, single technique consisted (9.1%), couplet (45.5%), triplet (40.9%) and quartet (4.5%). It is clearly that translator translating the folklore used couplet and triplet technique more than single and quartet technique. Translation techniques applied in translating cultural terms consisted of 8 variants of translation techniques- literal translation (34.8%), pure borrowing (23.9%), addition (15.2%), transposition (10.9%), description (6.5%), deletion (4.3%), amplification and reduction both of them consisted (2.2%).

It is to be noted here that while translating cultural terms from Mandailing folklore *Anak Na Dangol Ni Andung* into English, couplet technique was used more. Literal translation was also used more by the translator because many people generally use literal meaning in telling something in folklore than they use non literal meaning. Translating a text by using literal translation technique may show that the meaning is accurate but less acceptable based on the cultural of target text or vice versa. Pure borrowing technique was also used by the translator because there were no any equivalent words found in the target text at all.

5. Conclusion

To sum up, translator used different techniques to translate the cultural text such as- using single (9.1%), couplet (45.5%), triplet (40.9%) and quartet (4.5%). Translation techniques applied in translating cultural terms consisted of 8 variants of translation techniques- literal translation (34.8%), pure borrowing (23.9%), addition (15.2%), transposition (10.9%), description (6.5%), deletion (4.3%), amplification and reduction (2.2%). It was also found that while translating the text of *Anak Na Dangol Ni Andung* into English, 50% of translation was accurate and 50% translation was less accurate. Meanwhile, 77.3% was acceptable and 22.7% less acceptable. From the aspect of its readability, 86.4% had high readability and 13.6% had medium readability.



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