**REGULAR ISSUE ARTICLE**

# Transfer of English emotive words into Indonesian on kṛṣṇa text

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| ARTICLE INFO | ABSTRACT |
|---|---|
| | This study aims to identify procedures and methods of translation. This study also explains the translation ideology that is applied to the transfer of English emotive words into Indonesian found in the Kṛṣṇa text. The last analysis is emotive words mapping in the Target Language. Observation methods are applied in collecting data through carefully reading the studied text and looking at sentences containing the emotive words. Data collection in this study uses qualitative techniques. The results of the analysis have been identified. There are three translation procedures applied in this study. The direct translation applied is borrowing; indirect translation applied includes transposition and modulation. The translation method applied has a tendency to choose communicative method. The communicative method is more oriented to the target language culture by applying domestication ideology. This research proves that translation and semantics are very related and mutually supportive in analyzing emotional words, especially the MSA analysis that is able to describe significant contributions about understanding in the lexicon studied. Therefore, in this case, it is not just to look for equivalence, but also how to convey the cognition scenario and its effects in the translation results; and all that can be done with MSA theory. |

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# 1 INTRODUCTION

Emotion is a complex statement of humans involve feelings, environment, desires, psychological changes, and self-control [36][46][47][48][49][50][51][52]. The emotion is fundamentally interests, joy, wonder, sadness, anger, disgust, contempt, fear, shame, and sin [37][38][39][40][41][42][43][44][45] Whatever is stated by humans must be based on certain emotions. The research, therefore, regards the transfer of emotive word is very important and how important the research on, it can be seen from a philosophical, theoretical, pragmatic, empirical and phenomenal point of view [7][18].

Rationally philosophical, the core of this research is motivated by the epistemological aspect of transferring the meaning from *Source Language (SL)* into *Target Language (TL)*. The meaning and message to be conveyed can be through language or with a sign system. Transferring the meaning from SL into TL is the main principle of translation. Transferring involves the form, function, and meaning through the semantic structure. The transferred meaning must be maintained, then, the form may be changed. Translating defines studying lexicons, grammatical structures, communication situations, and textual cultural contexts on SL [5][6]. In order to observe the SL text with its equivalent on TL. The core of translation is how to re-express the SL meaning into the TL using a lexicon and grammatical structure that fits the cultural context.

Rationally theoretical, a text consist of the messages is conveyed by the author. The message is certainly not released from the cultural religion elements. The religion reflections will form a character that is illustrated in the text. The terms included values, norms, ethics, and behavior. These four terms are something that underlies the translation [8]. To convey the message from SL into the TL, a good concept understanding is needed, therefore, the SL message has been conveyed well to the reader or listener. This requires a study to find out the results of a translation [16][20].

The principles of *Natural Semantic Metalanguage (NSM)* are recognized as a relatively semantic study approach modern and able to provide sufficiently meaning analysis results. This is due to the explanatory technique, the meaning analysis results toward text have approached the semantic postulate. It is stated one form for one meaning and one meaning for one form. One lexicon is able to represent one meaning or one meaning expressed one lexicon. In term of this, to avoid the meaning that is circling to one lexicon [23].

Rationally pragmatic, the practical term in the current study is to consider an emotional concept. Emotions cannot be separated from culture. It is referring to a phenomenon that occurs in social life culture. For example, the TL culture is very expressive compared to the SL culture. Related to these two different cultures, it is also a reason why research on the emotive word concept is very important to study. In order to find out what happened to the translation product.

Regarding the emotive concept cannot be separated from the feeling concept. Feelings are something that is dominant in life or only the heart agreement as an emotional determinant [1]. Some linguist didn't say *feelings* but *emotions*. The question is, which one is used? The words *feelings* biologically is acceptable and will be accepted the term of *emotion*. It is very closely related to language and culture. However, the emotive word is used. It looks more objective. The interpretation is only the real object acceptable to be studied in research.

Rationally empirical, this research is also motivated based on the researchers who examined the emotive word in the translation referring to the NSM approach contribution concepts. The discussed negative emotion was found, that direct and oblique techniques were evenly applied to negative emotions translation [24].

Regarding the previous research, the studies examine English emotive words into Indonesian toward cultural religious contexts are still very rarely studied. Therefore, this research has quite good urgency and significance.

Rationally phenomenal, *Kṛṣṇa* text translation is very interesting to study due to the book content has a high philosophy of life, full of norms, character, and can be used as a guide in our life. On the one hand, there are also many emotive words both positive emotions and negative emotions. On the other hand, it also appears linguistic phenomena, for example, emotional phenomena from various emotions in language and cultural life. Having seen the model emotive words transfer on *Kṛṣṇa* text varies, it is also important for the researcher to examine the ideology adopted by the translator [12][13]. The phenomena exist such as emotive words transfer; positive to positive, positive to negative, negative to negative, negative to positive, or neutral. Regarding the emotive word transfer phenomenon, it is also able to change a person's character due to they read the text. Therefore, it is very necessary and important for the researcher to be able to understand more deeply on studying English emotive words transfer into Indonesian on *Kṛṣṇa* translation text based on two existing concepts, *i.e.,* the concept of translation and NSM approach.

Based on the above background, the logical flow researcher, and research procedures from the eyes viewing of translation,

there are three main problems were answered in this study. (1) How the procedure and method of translation applied in the transfer of English emotive words into Indonesian on *Kṛṣṇa* text? (2) How the translation ideology applied in the transfer of English emotive words into Indonesian on *Kṛṣṇa* text?, and (3) How the emotive word mapping on *Kṛṣṇa* translation text?

## 2  THEORY

There are several theories applied related to the problems in this study. The semantic theory proposed is used to answer questions about emotive words mapping [3]. Translation theory is used to explain the translation procedure, and translation theory proposed is applied to describe the translation method [27][14][15]. Translation theory proposed is used to find out the translation ideology applied in the translation [4][19][21].

## 3  METHOD

The qualitative descriptive is applied in this research. This research is called qualitative descriptive because the data is described qualitatively. The study is translation research that views translation in three ways, namely translation as a process, product, and function. One of them was chosen in this study, having seen the translation as a translation product or translation work [11][17].

This study was designed as a translation unit or the smallest unit of translation. The problems and research focus have been determined before the researcher explores it based on phenomena in the text [26]. The research data is text. The text consists of SL and TL, therefore, it is categorized as parallel corpus. The parallel corpus is excavated is the emotive word, it is a translation form in *the smallest unit of translation* at the level of the word consisted of the English version, and word or phrase on Indonesian version. The emotive words studied is included the concepts of positive emotions and negative emotions. The data sourced is corpus *Kṛṣṇa: The Supreme Personality of Godhead in English Version*, the first edition published by The Bhaktivedanta Book Trust in 1970 in two volumes. Indonesian version in 1996, title *Kṛṣṇa: Personalitas Tuhan Yang Maha Esa* is directly published by The Bhaktivedanta Book Trust International in six volumes.

## 4  RESULTS

The results of the study regarded the identification of translation procedures applied to the transfer of English emotive words into Indonesian is transposition. The transposition is an oblique translation that has been oriented on TL or the cultural readers. The orientation also determines the translation method applied by the translator in carrying out their duty to make a translation work.

The results of the study related to the translation method applied is communicative. This method is very dominant because it is considered to be able to translate SL text into TL well in accordance with the culture on the cultural readers.

*The first finding* is structural and metalinguistic parallelism occurred between languages. It is possible to overcome the gap between SL and TL on transposing the SL message and borrowing some lexis into TL. In this case, when translators see a gap on TL, they can apply *parallel categories* or *parallel concepts* to convey the SL meaning. It can be done a direct translation procedure.

Structural and metalinguistic differences between languages and the effects of certain styles cannot be achieved without disturbing lexis or the syntactic order on TL. In this case, more complex methods must be used to convey the SL meaning. It may although at first glance seem quite modern, or even unusual, oblique translation procedure allows the translator to do strict control over the competence of adopting on TL culture. The translation on *Kṛṣṇa* text has a tendency to apply the communicative method.

The positive emotion nuance is very deep on Kṛṣṇa text because not all emotive words on the cognitive scenario is on SL. Some emotive words do not appear included *terror, apprehension, furious, annoyed, despicable, embarrassment,* and *remorse*. This shows that the cultural system is owned on SL and TL on a high level, prioritizes positive emotions rather than negative emotions.

The study involved seven translation procedures were applied in identifying English emotive words on Kṛṣṇa text into Indonesian. The seven translation procedures included (1) borrowing, (2) calque, (3) literal, (4) transposition, (5) modulation, (6) equivalence, and (7) adaptation. There are only four procedures applied, namely (1) borrowing, (2) literal, (3) transposition, and (4) modulation. The translation procedure oriented determines the translation method applied by the translator.

Regarding the above description, it can be concluded, that four translation procedures applied in the transfer of English emotive words into Indonesian, there are translation procedures *i.e.,* borrowing and literal on SL oriented, two translation procedures on TL oriented. Table 1. shows translation procedures percentage applied based on their orientation.

Table 1
Translation procedure orientation on *Kṛṣṇa* text

| Orientation | Translation procedure | Total (N=132) | Percentage |
|---|---|---|---|
| SL | Borrowing | 2 | 1,52 % |
| | Literal | 12 | 9,09 % |
| TL | Transposition | 110 | 83,33% |
| | Modulation | 8 | 6,06 % |

Table 1. shows that four translation procedures applied. 89.39 % is TL oriented. Based on this percentage, it can be concluded that the transfer of English emotive words into Indonesian tends to apply the communicative translation method. The method attempts to divert the contextual meaning of SL text into TL text language. The translation is therefore acceptable and easily understood by the reader. It is applied, thus, there is no difficulties and obscurity on translation. It is very concerned about the message problem to be conveyed by the author of the original language on *Kṛṣṇa* text.

In order to make it easier to describe on translation ideology applied in the transfer of emotive words, the procedure and method of translation in this dissertation are summarized in a diagram. Diagram 1. is the orientation of procedure, method, and ideology for translating English emotive words into Indonesian on *Kṛṣṇa* text.

Figure 1. shows the translation procedure applied is 10.61% or there are 14 of 132 examined data samples on this study. Loan translation procedures apply literal translation methods that have alignments with the BS. Literal translation method determines the translation ideology applied by the translator in completing their task to produce a translation work [25]. The ideology adopted by the translator is foreignization. In this case, Kṛṣṇa text translation is on the Indonesian version.
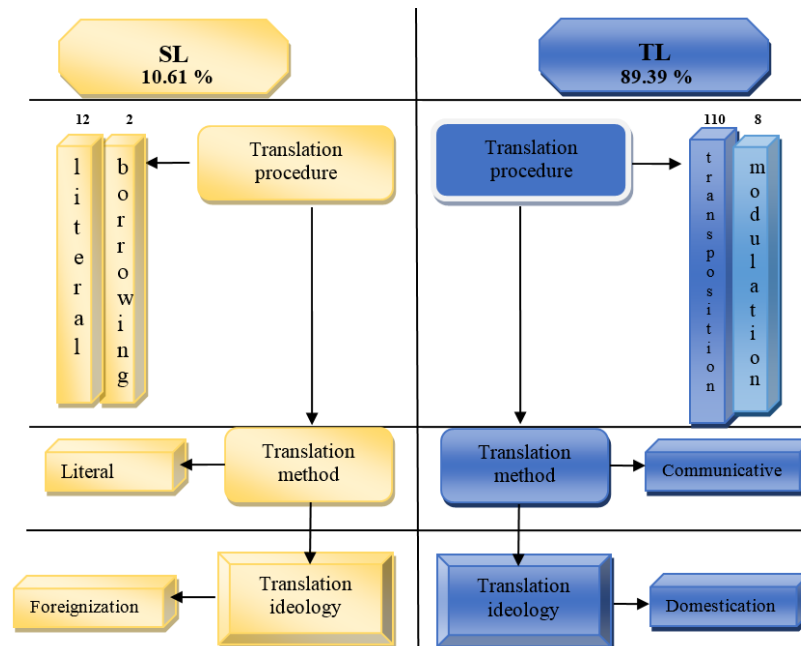


Figure 1. The Orientation of Procedure, Method and Ideology of Translation toward English Emotive Words into Indonesian on Kṛṣṇa Text

The translation ideology is something important to present a cultural nuance on *Kṛṣṇa* text translation. It also becomes the most fundamental on translation, not only on the translation text but also on what is contained on *Kṛṣṇa* text translation. Some distortion, in this case, are the SL translated texts can be translated into TL. It means that a text on SL can be translated into TL based on the traditional approach. Based on the two differences focus on, a significant issue is a principal translator used on text translating process.

Translation ideology of domestication is applied in the present study based on Figure 1. The ideology is applied, therefore, the messages and doctrine of *Kṛṣṇa* as the supreme personality of Godhead can be easily understood by the reader. The translator, of course, expects the reader to feel closer and comprehensible familiar on *Kṛṣṇa* text read.

The translation ideology is the translator's perspective for determining orientation. The orientation cannot be separated from the translator cultural adopted. Whether the culture

system is translator adhered to SL or TL oriented. Based on the above example, the TL cultural system is the translator applied. The modulation is applied as a translation procedure. It allows the translator to determine their point of view in producing a translation product whose message is easily understood by the readers.

Having seen Figure 1. on the one hand, there are two SL oriented translation procedures. It is an application of the literal translation method. The method of literal translation is based on foreignization ideology. On the other hand, there are two translation procedures are TL oriented. It is the realization of the application of communicative translation method. It is based on domestication ideology. Thus, it can be explained that there are two applied translation ideologies, *i.e.,* foreignization and domestication. Regarding diagram above can be concluded that the tendency for the domestication ideology is applied by the translator.

Culture is the most fundamental thing in translation. Due to the cultural approach is chosen determining the thinking flow and the translator's point of view. The culture concept must be understood before starting on the translation process. There are two perspectives on culture, the concept of domestication and foreignization [27][28][29][30][31][32][33][34]. They are related to the culture of SL and TL.

It is observed the translation works at two countries; America and France tend to apply domestication as a result of language and cultural differences [27]. Domestication has been practiced since Roman era. The translation was used as a means of colonialism using Roman cultural concepts to conceptualize Latin culture. The implications of language and culture differences are required the translators to make their choice between domestication and foreignization. Domestication is the translator's point of view adhering to a certain belief system. The translator is oriented to TL cultural system, it is, of course, all of the expressions, semiotics can be expressed on TL culture. Foreignization is the translator's point of view on SL oriented, there is an introduction of SL culture to the target reader.

## 5  FINDINGS

The first concept is the translator taken under the SL author, therefore, the translator becomes invisible [27]. The translation text tends to present cultural nuances on the target reader. The conception adheres on TL cultural system. The culture choice has made easier for readers to understand the contents of the translated text. The emotive text nuance is presented on TL, in accordance with their culture. Domestication and foreignization is a cultural concept choice, it will be applied the translators to produce a translation work.

Translation ideology is applied, the translator cannot be separated from a cultural system. It is on SL text and also the cultural system is on the target reader. Based on *Kṛṣṇa* text translation phenomena, there are several factors underlie the application of translation ideology. It is formulated with *3C* model, namely *content*, *context*, and *communication*.

*The second finding*, positive and negative emotions are two emotions that always coincide. Unlike the concept of *Rwa Bhinneda*, it is understood by the reader's culture on *Kṛṣṇa* text translation. The results of the study prove that one technique can be applied to determine the procedure, method, and translation ideology is a *comparative technique*. This technique is able to explain both phenomena exist on left or right polar. Comparative technique is one methodology can be applied to identify procedure, method, and translation ideology.

*The third finding*, is emotions have a very close relationship with feelings. Something that is not good will be good, if the basic evaluation applied is wise thinking. Likewise, something good will become less good, if the basic evaluation applied is not wise thinking. Therefore, the most basic thing about emotion is evaluation. The emotion phenomena on *Kṛṣṇa* text reader can be explained in the following Figure 2.

Figure 2. is a general description towards the reconstruction of cultural script theory on *Kṛṣṇa* text. This is designed to be identified phenomenon of English emotive words on *Kṛṣṇa* text into Indonesian. More detailed explanations can be presented below.

Emotion is a very complex thing in human life. The emotive word on Indonesian culture is categorized as a bad thing for someone. The emotional expression seems temporary. The result of this study proves that emotion can be universally classified into two polar. The concept is in accordance with the research that has been completed on micro, macro, and super macro level. They have included procedure, method, and translation ideology. Emotions can be divided into two; positive emotion and negative emotion. The context often allows two emotions to very quickly change. This is due to emotions are mind and heart expressions based on feelings, it is not absolutely logical prioritizing.
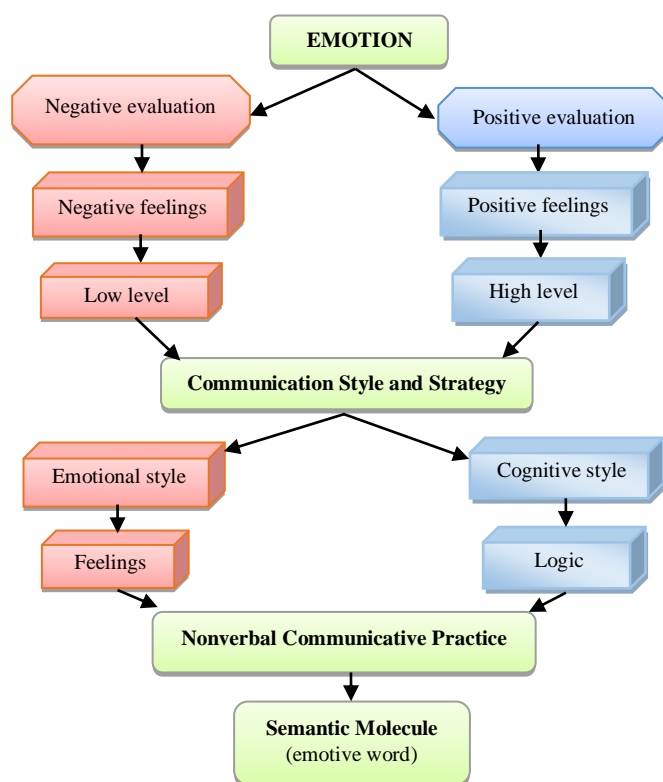
Figure 2. Reconstruction of Cultural Script Theory on *Kṛṣṇa* Text

## 6   CONCLUSION

The following points can be concluded: (1) The most relevant translation procedure is applied in the transfer of emotive words on *Kṛṣṇa* text is transposition and modulation. The procedure has TL oriented. This orientation also determines the translation method applied by the translator. The translation method tends to be applied is the communicative method. It is applied to create translation work in order to be easily understood by the target reader. The target reader in this study is people who have knowledge of Indonesian.

(2) The relevance of procedure and method translation is applied to determine the translator ideology in completing their task making a translation work. Procedure and method of translation is oriented to TL is directly proportional to the ideology applied. The ideology is applied in translating on *Kṛṣṇa* text is domestication. It tends to try displaying the reader's culture as a whole. The communicative method can be formulated transferring meaning or message process, for the emotive words consist of meaning, from SL to TL involves the meaning process.

(3) Emotion concept universally can be distinguished into two polar; left and right poles. On the one hand, emotion is a positive nuance. On the other hand, the emotion is negative nuance. It shows a partial and overall evaluation [22]. The results of an evaluation are a positive or negative thing. It can be explained that negative feelings are not good and positive feelings are good. An evaluation is a person's style and strategy communication whether the person used their emotional first or their preferred cognition. Therefore, it becomes a practical nonverbal on social communication. Positive emotion thus is able to create *content*, *context*, and *communication*. They are beneficial to our self and others.

The current research proves that translation and semantic is related to mutually supportive in analyzing emotive words. Especially, NSM analysis contributes significantly to studied lexicon understanding. Therefore, it is in this case not only to find equivalence, but also how to convey a cognitive scenario, and its effect on translation results; and NSM theory is able to be conducted all.

Two concepts are combined in the study of emotive word translation on the level of macro and micro linguistics. They can be supported by each other. The micro level translation

(words), it has been studied and identified the transposition procedures using translation theory proposed [27]. The macro level translation (whole text), using the translation theory proposed [14][15]. The super macro level translation (ideology), using the translation theory proposed [4][9].

The further research will be interesting if the corpus on *Kṛṣṇa* text translation data is tried to find out what happened to idiomatic and metaphor on translated SL into TL. This will be interesting to study more deeply applying cultural script theory initiated [10]. The English *Kṛṣṇa* version on corpus text data found, there are hundreds of expressions of idiomatic and metaphor.

The research is related to mapping or emotive word on *Kṛṣṇa* text translation has been conducted. It has even been able to reconstruct cultural script theory on TL. The interesting study is carried out further, for example, knowing theological aspects and re-expressing the meaning or message on *Kṛṣṇa* text translation applying the philosophical theory.

**Conflict of Interest Statement**

The authors declare no conflicts of interest related to the material presented in this article.

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