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Translation based on cultural aspect: a study regarding how translating text different traditional in two countries

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ARTICLE INFO	ABSTRACT

The gap between language and culture in turn leaves a problem of untranslatability. There will be linguistic and cultural aspects that are not distracted by BT. In order to intelligently translate cultural nuances, translators must have knowledge of BS and BT culture. For example, states that proverbs in Malay language poetry may portray universal thinking. However, these proverbs are often packaged in a unique metaphorical depiction of language in Malay. Translated text that does not meet the explicit aspect can be ascertained that it is difficult to understand or cannot be understood at all. The aspect of intelligence relates to how easy/difficult it is for readers to understand the information contained in target language. In other words, the sharpness aspect correlates with the readability of a translated text.

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1 INTRODUCTION

It is emphasized the importance of cultural aspects in translation. Presenting equivalence in translation is not easy, because equivalence does not only relate to aspects of language but also to aspects of culture. Transferring the source text message which is relatively equivalent in the translated text requires special care. In addition to the mastery of the language/culture of the source language (BS) and target language (BT), the quality of a translated text is also related to reliable transferability [1][2]. The latter, among others, relates to mastery of translation theories. Translating means (1) examining BS from the aspects of lexicons, grammatical structures, communication situations, and cultural contexts; (2) analyzing the BS to get the meaning desired by the writer; (3) reproduce these meanings using lexicons, grammatical structures, and appropriate cultural contexts in BT. In practice, it can be ensured that translation always involves language and cultural aspects. The involvement of language and culture requires that translation is not only a transfer of form and meaning, but also a transfer of cultural aspects. A meaning in a cultural context is very intricately woven in the texture of language. Translators must have accuracy in dealing with and dealing with two different cultures. It is imperative for translators to be able to capture cultural aspects contained in BS while transcribing them in BT which are acceptable according to target readers [3].

The translation of the Ministry of Religion (al-Qur'an and its translation) uses literal techniques of more than 60.0% in handling iltifat verses. This literal tendency is inseparable from the translation of the Ministry of Religion's forenization ideology which underlies the translation of illicit verses. There are fundamental differences with regard to the translation of religious discourse between Christians and Muslims. The first is more BT oriented, while the second is more BS oriented. On the one hand Christians view that the translation of the Bible has the same sanctity as the Bible in the original language, and on the other hand Muslims view the translation of the Koran as completely incompatible with the Koran in the original language [4][5]. The translation of the Koran is only seen as an attempt to explain the Koran, especially to readers who do not understand Arabic.

The expressions related to fantasies, feelings, and humor contained in the Harry Potter books are not always translated into BT, some are not translated at all. 93.3% of readers who translate the Ministry of Religion do not require complex processing efforts to understand the meaning of translating verses that contain taboo expressions about listening. The difficulty of finding the equivalent meaning of Chinese verbs in Malay. A verb in Chinese which means expressing words

turns out to have various equivalences in Malay, namely speaking, saying, saying, or mentioning. Therefore, a rationalist approach to meaning is difficult to become a foothold in translation [6]. The problem is translation errors are commonly caused by translators' improper decisions to reproduce cultural concepts that are specific in BT.

Translated text that does not meet the explicit aspect can be ascertained that it is difficult to understand or cannot be understood at all. The aspect of intelligence relates to how easy / difficult it is for readers to understand the information contained in BT. In other words, the sharpness aspect correlates with the readability of a translated text. Translated texts that have a high degree of explicity are certainly easy to understand. On the other hand, translated texts that have a low degree of specificity are certainly difficult to understand. There are two terms related to the readability of a text, namely exasperation and fatigue. Punctuality is related to language readability which is determined by word choice, sentence construction, paragraph arrangement, and other grammatical elements. Meanwhile, the second, clarity, relates to the readability of the letters, which includes upper / lowercase letters, line density, stroke width, layout, typography, and other elements of layout.

Interpretation of translation is influenced, among other things, by the length of the sentence construction. Usually, the length of sentences in a translated text is influenced by the length of the sentences contained in the source text. Ideally, sentence construction in a translated text is simple in terms of word choice, sentence structure, and especially sentence length. Long rumpil sentences tend to interfere with the accuracy of the translation. The average length of a sentence consisting of 17 words can present a discourse with standard intensity. In addition, the (non) undergraduate translation may also be caused by inactivity factors, both at the lexical, grammatical, and stylistic levels. The degree of accuracy of translation intersects with linguistic aspects such as the use of syntactic categories (verbs, nouns, adjectives, pronouns, numeral); placement of syntactic functions (subject, predicate, object, description, complement); as well as the selection of diction, prepositions, copula, collocation, punctuation, and the like [7].

From this explanation, it appears that the accuracy of translation is related to the elements present in a translated text which includes the use of diction, sentence construction, and so on. The use of diction that comes from foreign words or areas that are less popular will clearly affect the accuracy of the translation. The terms effective and efficient which come from a foreign language, for example, are more popular than the words which come from regional languages. The use of effective and efficient diction is of course more expansive than

the less popular diction. Long sentence construction, as mentioned, can also interfere with the accuracy of the translation [8]. The sharpness of a discourse, including translation, depends on "how easily written materials can be read and understood". The accuracy of translation can be examined by measuring the average length of sentences, the incongruity of sentence structures, and the number of new vocabulary words used. To measure the degree of spiciness, translators can ask for responses from a number of respondents who do not master BS to take the comprehension test of a translated text. The comprehension test aims to determine the reader's understanding of a translated text. The translation comprehension test should be designed to explore the extent to which a translated text communicates information desired by the author of the source text. The comprehension test is intended to reveal the extent to which the reader can retell the information contained in a translated text. In this case the reader is asked to answer a number of questions related to the translated text. The results of the comprehension test can be used to rotate the translated text so that it becomes spicier [9].

The aspect of intelligence is also related to target audience segmentation. Usually, the translators consider the target readers in determining diction, sentence construction, and so on. As an example of a translation intended for the youth audience segment, of course, it must prioritize diction which is familiar with their world, using short sentences, and presenting uncomplicated sentence construction. In practice, it may be that the translator has to simplify a clumpy sentence into two or three sentences which are more concise in BT. This method will be easier and more effective if it is supported by a clear layout, including the selection of paper sizes, width of spacing, spacing, typography of letters, and the like.

Constative speech is speech that describes or reports an event or situation in the world. In this case, constative speech has the possibility of being said to be true or false (see Cummings, 2005). The sun rises from the east, including it presents the possibility of being right or wrong. It is called true, if the utterance proposition is in accordance with the reality that exists outside the language; called wrong, if the proposition of the speech does not correspond to the reality that exists outside the language.

It is a speech that does not contain the possibility of being right or wrong. The term kalam insya'iy is relatively commensurate with the performative utterances also coined by John Langsaw Austin. Unlike the constative speech, performative speech does not describe and does not report an event or situation in the world, and therefore does not have the possibility of being right or wrong. Imperative speech, "Enter!" is a kalam insya'iy because it does not present the possibility of right or wrong. In other words, the sentence has no possibility of verifying its correctness. We can not say, the sentence Enter! According to or not in accordance with realities outside the language. What is, the incoming action has not been realized when the speech is spoken, because if the incoming action has been realized, surely the speaker will not say, "Enter!" The same applies, among other things, to the interrogative sentence, "Has the so-called entered?" This sentence also does not contain the possibility of true or false. In this case the speaker intends to find out whether the so-called has entered or not. If the speaker knows that the so-and-so has entered, surely he will not ask, "Has the so-called entered?"

Furthermore, the kalam insya'iy is further divided into two categories, namely insya'iy thalabiy and insya'iy ghair thalabiy. First, insya'iy thalabiy is a speech used to ask for something that according to the speaker's belief has not been realized at the time the demand was put forward. Insya'iy thalabiy, which in fact is the main study in Ma'ani science, includes five forms of speech, namely al-amr (imperative), al-nahy (prohibitative), al-istifham (interrogative), al-tamanniy (optative), and al-nida '(vocative). Second, insya'iy ghair thalabiy is a speech that does not require any action that has not been realized when the speech is spoken. Insya'iy ghair thalabiy includes speech forms of al-madhu wa al-dzamm (praise and reproach), al-'uqud (akad), al-qasam (oath), at-ta'ajjub (admiration), al-raja. '(hope), and so on.

From the above explanation it is that al-amr (imperative) in BA is included in the insha'iy thalabiy speech. In general, al-amr contains a thalab (demand) so that the speech partner does something the speaker wants. In BI (Indonesian) there are several terms commonly used to refer to al-amr. The term imperative. The term imperative, apart from referring to an imperative sentence, is also used to refer to the verb form used in an imperative sentence [10].

The formal imperative can be distinguished based on the verbs present in a sentence, namely the passive imperative and the active imperative. A passive diathesis imperative is used to express a relatively low degree of instruction. Active imperatives, whether active non-transitive or transitive, can be formed from declarative speech in the following ways. First, clearing the subject in the form of a second persona. Second, to maintain the verb form used in declarative speech. And third, inserting particles to smooth the speech [11].

The lingual imperative can vary, not only using the four variations, but may be in the form of declarative or interrogative sentences. In fact, imperative utterances that use the interrogative form sometimes deliver a firmer and stronger

meaning because they present certain implicatures that cannot be presented in the usual imperative form.

Imperative as a speech that contains demands so that speech partners realize an action as an embodiment of speaker superiority. In connection with this, the speaker may actually be in - to borrow the term - a continuum of higher power or simply feel that he is higher than the speech partner. In this case, the power continuum envisages (not) equality of social relations between speakers and speech partners [12].

In usage, the meaning of a speech does not always depend on the sentence construction. Imperative speech also does not always present an imperative meaning in the form of orders or orders, but sometimes it is intended to present certain pragmatic meanings. The meaning of this imperative pragmatics is determined by the context (siyaqu al-kalam) and the context (qarainu al-ahwal) that underlie it. The presence of context and context in a speech event is very important because it is related to the understanding of the speech partner of the purpose of a speech as intended by the speaker. Context terms as "the surroundings, in the widest sense, that enable the participants in the communication process to interact, and that make the linguistic expressions of their interaction intelligible." In relation to this, that the meaning of an imperative speech in BA may shift from its original meaning if there is a certain indication, either in the form of context or the context behind the speech. The term contextual commonly refers to elements that are intralinguistic, while the term context commonly refers to factors that are extralinguistic or outside of language. The latter includes speech participants (speakers and their partners), speech situations, speech intentions, speech environments, and so on [13].

The existence of certain contexts and contexts can shift the meaning of an imperative utterance from ashliyyah (basic meaning) to dalalah tabi ›iyyah (secondary meaning) desired by the speech. In this regard, the terms imperative formal form and imperative pragmatic form. The formal imperative form is used to describe the realization of the imperative intent according to its structural characteristics. However, the presence of certain contexts can cause imperative speech to have various pragmatic meanings. Therefore, the imperative formal form can be different from the pragmatic form. Likewise, the imperative speech in BA sometimes has a tabi'iyyah dalalah that is different from its ashliyyah dalalah. On the one hand, ashliyyah can be understood from the construction of sentences that form a speech. On the other hand dalalah tabi'iyyah or pragmatic meaning can be understood from the context or context behind it. The presence of dalalah tabi'iyyah in an imperative speech can be understood from al-lafzh (word), al-isyarah (sign), al-kitabah (message), al-'uqad (flow), and al-hal (context) [14].

In BA the imperative formal form is sometimes not used to express the meaning of thalab (demand) because of the existence of the context or context behind it, but is used to present various pragmatic meanings such as at-tahdid (threatening), al-ihtiqar (underestimate), and so on.

Slightly different from al-Hasyimi which only mentions 18 pragmatic meanings, that in BA imperative speech has 20 pragmatic meanings according to the context or context behind it [15]. The addition put forward by as-Suyuthi is the pragmatic meaning of al-indzar (giving warning) as contained in surah al-Mursalat: 46, and the pragmatic meaning of al-ihtiqar (underestimating) as contained in surah Yunus: 80. In determining the number of pragmatic meanings Imperative verses, this research refers to the opinion of as-Suyuthi who says that the imperative verses of the Koran have 20 pragmatic meanings.

2 MATERIALS AND METHODS

Basically, this research is a research on translation which is descriptive and oriented towards translation as a cognitive product. The research design used a qualitative-evaluative approach with an embedded case study research design. The research sample was selected purposively according to the research objectives and was determined based on certain criteria. With regard to this, the research sample is in the form of 20 imperative verses with cultural nuances, each of which has a specific pragmatic meaning [16].

The study focuses on the translation of the imperative verses contained in the translation of the Ministry of Religion (Al-Qur'an and its translation). There are two categories of data used in this study. First, data in the form of words, phrases and clauses contained in the 20 imperative verses of the Koran and their translations. This data analysis is intended to reveal the application of translation techniques and procedures used in dealing with imperative verses with cultural nuances. Second, data in the form of respondents' perceptions regarding the accuracy of the translation of imperative verses, which were compiled using a questionnaire on the degree of accuracy of translation. In this case sharpness relates to comprehension of the translation language which is determined by the flow of thought, paragraph arrangement, sentence construction, punctuation, collocation, diction, and other grammatical elements. Smoothness of translation was also measured using a gap test which included the criteria for independent (correct ≥50%), instructional (correct between 30% -49%), or frustrated (correct <30%).

3 RESULTS AND DISCUSSIONS

Translation can be viewed as a transfer of information contained in BS into BT. The transfer of information to BT requires the fulfillment of the aspect of precision. In translation, presenting accuracy is as important as presenting accuracy. It is not impossible that a translated text has met the accuracy aspect, but it does not provide sufficient sharpness for the reader. Inaccuracy causes BS information not to be conveyed completely because the translated text is difficult or cannot be understood. The astute aspect relates to the readability and comprehensiveness of the information contained in a translated text [17].

The degree of sharpness relates to how easily the reader understands the information contained in a translated text. A translated text is said to be easy to understand by the reader when it has a high degree of readability. So, the strictness aspect relates to the readability of the translation language which includes the elements that are present in it such as the flow of thought, sentence construction, and other grammatical elements. Respondents' responses are very useful in determining the degree of explicity in translating imperative verses. In their capacity as native speakers of BI, the respondents expressed their responses to the translation of the imperative verses contained in the translation of the Ministry of Religion by giving assessments of being smart, not clever, or not clever. First, a translation of an imperative verse is seen as smart when the line of thought, sentence construction, and the grammatical elements present in the translation can be easily understood. Second, a translation of an imperative verse is seen as insufficient when in general the translation can be understood, but there are still lines of thought, sentence construction, or other grammatical elements that cannot be understood. Third, a translation of an imperative verse is seen as impeccable when the line of thought, sentence construction, and grammatical elements in the translation are difficult to understand [18][19].

The findings of this study indicate that in general the translation of cultural nuanced imperative verses in the translation of the Ministry of Religion has a high degree of specificity. This is shown by the average translation of imperative verses which reached 84.8%. This means that the translation of the imperative verses in the translation of the Ministry of Religion can be understood by readers easily [20].

In addition to asking for responses from respondents, in this study the degree of accuracy in translating imperative verses was also examined using the gaps test. The use of the gap test is intended to reveal whether the accuracy of the translation of cultural nuanced imperative verses is at the level of independent, instructional, and frustrating. The independent level indicates that the reader can understand the translation of imperative verses independently; the instructional level shows that the reader can understand the translation of imperative verses with the help of others; and the level of frustration indicates that the reader has difficulty understanding the translation of cultural nuanced imperative verses.

Overall, the translation of the imperative verses in the translation of the Ministry of Religion which became the research sample contained 2,660 words. In this study, the implementation of the gutter test involved 40 respondents. After studying the translation of the imperative verses, the respondents were asked to complete the parts of the translation text that were left empty systematically. The results of the overlapping test show that 78.9% of respondents can complete the empty parts of the translation correctly. This percentage shows that the translation of cultural nuanced imperative verses in the translation of the Ministry of Religion is at an independent level, because the number of correct answers is more than half. This level of independence means that readers can understand the translation of imperative verses with cultural nuances in the translation of the Ministry of Religion independently without the need for help from others.

The accuracy of translating cultural-nuanced imperative verses cannot be separated from the application of translation techniques and procedures used in handling translation micro-units. For example, when handling the pronoun ـه in the phrase ةَ contained in surah Yusuf: 12, the translation of the Ministry yrtsiniM eht fo noitalsnart eht ,12 :fusuY harus ni deniatnoc of Religion applies a literal technique, the phrase is translated to buy it. The application of this literal technique actually injures the subtlety of the translation of the imperative verse. The reader of the translation may be looking for an antecedent to which the pronoun is referred to in the translation, because this anaphorical pronoun refers to Yusuf contained in the previous verse. Another example relates to the handling of the phrase contained in surah al-Mu'minun: 108. In this case the translation of the Ministry of Religion handles the phrase also by applying literal techniques. As a result, this fragment of the verse is translated to abide in it despicably. The existence of the phrase in it is seen as injuring the accuracy of the translation of the imperative verse, because the anaphoric pronoun also does not refer to the linguistic element that is clear in the translation of the verse.

Apart from applying literal techniques, efforts to maintain BS elements in BT were also carried out by translating the Ministry of Religion by applying calculus techniques. The kalke technique which is commonly applied at the phrase level is actually not that different from the literal technique in terms of its loyalty to BS. For example, in the translation of the Ministry of Religion, the adjective phrase contained in surah al-Fatihah: 6 is handled using kalke technique, the phrase is

translated into a straight path. The accuracy of the translation of this phrase is actually relatively unacceptable if it is handled by applying a single procedure, namely only applying the kalke technique. The accuracy of the translation of this phrase is achieved through the application of a couplet procedure that combines the kalke technique with the amplification technique. The application of the amplification technique comes in the form of giving footnotes that further shreds the meaning of the straight path, namely the right way of life, which can make happiness in this world and the hereafter. Thanks to the existence of the footnotes, the translation of this verse has a high degree of specificity. This reveals that understanding of the translated text can be done, among other things, by providing explanations for specific expressions.

The application of translation techniques has implications for the degree of thoroughness of the translation. The research findings show that transposition is one of the translation techniques that can relatively increase the degree of fidelity of translation. Transposition techniques are commonly used to change grammatical categories, for example adverbs into verbs. Changes in grammatical categories were made because of differences in BS and BT, especially those from different language families, at the grammatical level. The difference between BS and BT necessitates adjustments in translation, both at the level, structure and category levels. For example, the pragmatic meaning of al-ibahah (to allow) can be more represented in the translation of the verse fragments: contained in surah al-Baqarah: 168 by applying the transposition technique. The verb which literally means eat, with the transposition technique it can be translated into you can eat. Although the application of this technique causes a category shift from imperative verbs to ordinary active verbs, the meaning of al-ibahah in translation feels more present. That way, the translation of this verse will be even more clear when it is translated as, O people, you can eat some food that is halal and good again.

4   CONCLUSION

Translating the Ministry of Religion deals with imperative verses with cultural nuances by using the source language approach strategy. The use of this strategy makes the BS nuances present in the translation. However, the accuracy of the translation of the imperative verses in the translation of the Ministry of Religion was present partly thanks to a single procedure that implements the transposition technique. In addition, the application of a couplet procedure that combines the kalke technique with the amplification technique is also seen as presenting a high degree of precision. With the kalke technique, a phrase contained in an imperative verse is

translated literally by borrowing the form of expression used by BS. By applying the amplification technique, this literal translation is then broken down further in a comment, whether in the form of an explanation in brackets, taklikat, caption, hashiah, footnote, or endnote. In general, the translation of cultural-nuanced imperative verses in the translation of the Ministry of Religion has an acceptable degree of specificity. This is also reinforced by the results of the overlapping test which states that the accuracy of the translation of cultural nuanced imperative verses in the translation of the Ministry of Religion is at an independent level.

Theoretically, presenting translation clarity does not always have to be by applying BT-oriented translation techniques, such as modulation, linguistic amplification, and the like, but it can also be done by applying a couplet procedure that combines literal techniques with one of the BT-oriented translation techniques. This method is considered not only to present the accuracy of the translation, but also the accuracy of the translation. In practice, measuring the accuracy of a translation by asking for BT readers' responses is seen as more effective than, for example, using only the gaps test or the fog index.

Conflict of Interest Statement

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

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