

TRANSLATION ANALYSIS OF LITURGICAL SPECIALIZED VOCABULARY IN YESUS ANAK MANUSIA

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ABSTRACT

This article discusses the translation of liturgical specialized vocabulary (LSV) found in *Yesus Anak Manusia* novel. This article aims to identify the translation techniques used by the translator in translating LSV. The data were collected by using content analysis and focus group discussion. Afterward, the data were analyzed using Spradley’s analysis model. The result of this analysis shows that there are 13 techniques used by the translator in translating LSV in *Jesus Son of Man* novel as the source text of *Yesus Anak Manusia* novel. 11 translation techniques affect the translation to be an accurate translation, 3 translation techniques generate less accurate translation and 2 translation techniques generate inaccurate translation. 10 translation techniques generate acceptable translation, 6 translation techniques generate less acceptable translation, and a translation technique generates unacceptable translation.

Keywords: liturgical specialized vocabulary, translation technique, accuracy, acceptability

ABSTRAK

Artikel ini membahas tentang terjemahan kosakata khusus liturgis (LSV) yang ditemukan dalam novel *Yesus Anak Manusia*. Artikel ini bertujuan untuk mengidentifikasi teknik penerjemahan yang digunakan oleh penerjemah dalam menerjemahkan LSV. Teknik pengumpulan data menggunakan analisis konten dan FGD (*Focus Group Discussion*). Setelah itu, data dianalisis menggunakan model analisis Spradley. Hasil analisis menunjukkan bahwa ada 13 teknik yang digunakan oleh penerjemah dalam menerjemahkan LSV dalam novel *Jesus Son of Man* sebagai sumber data teks novel *Yesus Anak Manusia*. Sebelas teknik terjemahan tersebut mempengaruhi terjemahan yang akurat, tiga teknik terjemahan lain menghasilkan terjemahan yang kurang akurat dan dua teknik terjemahan menghasilkan terjemahan yang tidak akurat. Sepuluh teknik terjemahan menghasilkan terjemahan yang dapat berterima, enam teknik terjemahan menghasilkan terjemahan yang kurang berterima, dan teknik terjemahan menghasilkan terjemahan yang tidak berterima.

Kata Kunci: kosakata khusus liturgi, teknik penerjemahan, keakuratan, berterima

INTRODUCTION

The sensitive query used in a text may frustrate the readers. The religious issue has been one of the delicate issues. The religious problem is deemed the critical one since it is sacred (Khammyseh, 2015). In addition to the issue of sacredness, the scientific question often concerns the ideology which sticks to a community. According to Herrag (2012), "religious issues reflect ideology as a set of beliefs and norms that govern its society and mind, and then belong to them." This implies that somehow the religious issue embedded in a text comprises not only the message but also the ideology of society to whom it belongs.

Concerning translation, the religious issue is a challenge that a translator should be dealing with. The wrong interpretation will lead a translator to generate the wrong translation then it will lead the readers into the misunderstanding of the ideology that the author wants to deliver to the readers.

In addition to maintaining the ideology, hence the author's missionary purpose should be ensured by religious text translators. As Elewa (2014) states "as a powerful instrument for missionary purposes, it should be as reliable and accurate as possible and be consistent to sound convictions. To do this, the translators must understand the original source text (ST) and transfer it faithfully, accurately, and integrally into the receptor language (RL), without adding or omitting a single part of the original content," it means that a translator should consider the aspect of accuracy and acceptability as the most important things in translating religious text. Therefore, if those aspects are not fulfilled, the translation is considerably misleading and the author's purpose will be lost.

To avoid that misinterpretation and mistranslation, first of all, the translator must acknowledge the language in a specific register and this case; it is the language of religion particularly in the register of liturgy. Crystal (1964) states "...the language of liturgy is a set of distinctive verbal forms used in official public worship on behalf of a religion (i.e., a register). This may be either a completely different language from the normally used by the speech-community (e.g., Latin), or it may be a relatively abnormal kind of the same language, as with the vernacular." It implies that the liturgical language is the language that is frequently found in the community of religion and the translator should be aware of it and does not take it for granted just as a common register.

According to Crystal (1964), three characteristics differentiate liturgical language and the language from another register. Those different characteristics are archaisms, formulaic units, and specialized vocabulary. Archaism is a specific morphological and syntactical structure which is rarely found in another style or register. Formulaic unit is the unchangeable structure. The last one is the specialized vocabularies (LSV), which are the words referring to religious things that are rarely found outside the context of liturgy.

About the novel, the novel comprises many advanced liturgical words throughout, since the story of the novel is inspired by the New Testament, and even some parts are identical with the New Testament. The translator should therefore make additional attempts to find the equivalence of advanced liturgical words, since it is rarely found outside the context of religion.

Several issues need to be addressed from those issues concerning LSV translation through this study: 1. Which method did the translator use to translate Advanced Liturgical Vocabulary?; 2. What is the impact on the level of accuracy and acceptability of the translation method employed by the translator? Some academics have indeed examined the LSV translation in response to those questions, and one of them is Elewa's (2012). However, Elewa (2012) offers Newmark's (1988) methods of translating religious terms since he considers them to be cultural-specific items.

A study on Quran translation conducted by Behzadi and Suzani (2016) incorporates Newmark's protocol (1988) to study the translation of the Quran into English by Arthur J. Arberry, N.J. Dawood and Tahereh Saffarzadeh. The other work is by Dweik and Thalji (2016). We use Newmark's procedures (1988) and Baker's techniques (1992) to examine and explain the strategies used by novice translator whilst translating proverb from English into Arabic.

Another study is Floor's (2007) study. He indicates four types of Bible translation in his paper. They are close resemblant translation /literal translation, open resemblant translation /adjusted literal/ idiomatic literal translation, close interpretative translation/idiomatic or functional equivalent translation, and open interpretative translation/ free translation.

Finally, AlGhamdi conducts a study (2016). This studies religious items translation in *The Sealed Nectar* novel using Vinay and Darbelnet's translation strategies (1958/1995) to analyze the translation strategy used by the translator to translate religious items in *The Sealed Nectar* novel.

This study uses Molina & Albir's translation technique theory (2002) comprising 18 translation techniques to analyze the data since the examples of

data found cannot be analyzed by using translation procedures or strategies mentioned above.

One more thing that differentiates this study and the previous studies is the translation quality. The previous studies do not propose a translation quality assessment to assess the translation. This study proposes Nababan, et al’s model (2012) as the model to assess the translation quality of the LSV translation.

Therefore, two purposes need to be achieved in this study. The first purpose is to find out the translation techniques used by the translator in translating LSV using Molina & Albir’s translation technique classification (2002). The second purpose is to analyze the impact of those translation techniques on the level of accuracy and the level of acceptability based on Nababan et al’s model (2012).

THEORY AND METHOD

This study is considered a qualitative study. It is because the data of this study are the liturgical specialized vocabulary which means the data of this study are in the form of words. Brikci (2007) states that “qualitative study is characterized by its aims, which relate to understanding some aspects of social life, and its method which (in general) generates words, rather than numbers, as data for analysis.” This study is also considered as a descriptive study. The study describes the translation techniques used by the translator and the impact of the translation techniques on translation quality. Burns and Grove (2003) propose in the following statement, “descriptive study is designed to provide a picture of a situation as it naturally happens.” Furthermore, this study is considered an embedded-single case study. This study analyzes the translation techniques employed to translate the liturgical specialized vocabulary in *Yesus Anak Manusia*, and the effect of translation techniques on the translation quality in terms of accuracy and acceptability. Yin (1994) in Kocdar et al (2017) states that, “in embedded-single case design, there is more than one sub-unit analysis.”

In broad terms, this study includes two types of data: primary and secondary data. In turn, the primary data is linguistic data and data on translation. The linguistic data are in the form of the liturgical specialized vocabulary and the translation data refer to data related to translation techniques and translation quality in terms of accuracy and acceptability. The data were collected by using 2 methods, content analysis, and focus group

discussion. Then, the data were analyzed by using Spradley’s data analysis model (1980).

FINDINGS

Based on the analysis of the Liturgical Specialized Vocabulary translation found in *Yesus Anak Manusia* novel, the frequency used by the translator and the impact on the translation quality in terms of accuracy and acceptability can be described in the following table:

Table 1
Frequency of translation technique employed to translate LSV and translation quality of the translation in terms of accuracy and acceptability

Technique	Acr	LAc	IA	Acp	LAc	UA
Established	204	-	-	204	-	-
Equivalent						
Discursive	-	2	8	-	10	-
Creation						
Literal		7	3		10	
Amplification	7	-	-	7	-	-
Variation	6	-	-	4	2	-
Generalization	5	-	-	5	-	-
Modulation	4	-	-	4	-	-
Particularization	4	-	-	4	-	-
Reduction	3	1	-	2	2	-
Pure Borrowing	3	-	-	-	2	1
Naturalized	3	-	-	1	2	-
Borrowing						
Description	1	-	-	1	-	-
Transposition	1	-	-	1	-	-

Description: Acr: Accuracy, LAc: Less Accurate, IA: Inaccurate, Acp: Acceptability, LAc: Less Acceptable, UA: Unacceptable

DISCUSSION

And by far the most used technique of translation is the established equivalent technique of translation. The sum of the translator's tested equivalent technique is 204. The LSV is one example of using this translation technique “yoke” into “*kuk*.” The term “yoke” is mentioned in Matthew 11: 29. In that verse Jesus spoke to his disciples about his commandment that states “Take my yoke upon you, and learn from me, for I am gentle and lowly in heart; and you will find rest for your souls.” In *Alkitab Indonesia Terjemahan Baru*, the equivalent for “yoke” is “*kuk*,” which means the translator used established equivalent technique to translate that term. That LSV is considered

to be an accurate translation since the meaning of the term is fully transferred in the source text. It is also considered to be an acceptable translation because the translation has an official established equivalent on *Alkitab Indonesia Terjemahan Baru* as a Christian Holy Book. Therefore, the acceptability of LSV translation is assured if the translator uses the equivalent of the term existing on the Holy Book. Therefore, the established equivalent is considered to have a positive impact on the level of accuracy and acceptability of LSV translation and suggested to be used in LSV translation.

The second most used translation technique is the discursive creation translation technique with a frequency of 10. The example of the use of this technique is the translation of LSV “the scribes” into “*para pujangga*.” According to Merriam-Webster Dictionary, the definition of “scribes” is “a member of the learned class in ancient Israel through New Testament times studying the Scriptures and serving as a copyist, editors, teachers, and jurists.” Whereas, the term “*para pujangga*” means “*pengarang hasil-hasil sastra, baik puisi maupun prosa*” (Kamus Besar Bahasa Indonesia) which is equivalent to the term “poet” instead. The term “the scribes” in the World English Bible is equal to the term “*ahli-ahli Taurat*” in *Alkitab Indonesia Terjemahan Baru*. Thus, it can be said that the translation technique used by the translator discursive creation translation technique. The meaning of that term is considered to be lost in target language, subsequently, the term is assumed to be an inaccurate translation. Furthermore, the translation is also considered as a less acceptable translation since the translator chose incorrect equivalent for that term. Thus, discursive creation generates a negative impact on the translation accuracy and acceptability.

Next, the translation technique with a similar frequency with the discursive creation translation technique is called a literal translation technique. The example of the use of this translation technique is on the translation of LSV “the Word” into “*Kata*.” The equivalent for “word” in *Bahasa Indonesia* is “*kata*” in a free context. However, in this passage, that kind of term should be understood in the context of liturgy. The term “the Word” is similar to the one in John 1: 1 which states “In the beginning was the Word, and the word was with God, and the Word was God.” The Indonesian version of that verse, it is stated “*Pada mulanya adalah Firman; Firman itu bersama-sama dengan Allah dan Firman itu adalah Allah.*” Therefore, the term “the Word” is translated using literal translation technique and the proper equivalent the term “the Word” is “*Firman*.” The meaning of the term is not fully transferred in the source text and there is meaning distortion and that means the translation is less accurate. Besides, the term is an incorrect diction chosen by the translator since

translation does not match on liturgical context. Therefore, the literal translation generates a negative impact to make an LSV translation less accurate and less acceptable.

The next translation technique is the amplification translation technique with a frequency of 7. The example of the use of this technique is on the translation of LSV “the Sabbath” into “*aturan-aturan hari Sabat*.” In Bible, “the Sabbath” is mentioned in Mark 2: 27. In *Alkitab Indonesia Terjemahan Baru*, the equivalent of “the Sabbath,” as it is mentioned on Markus 2: 27, is “*Hari Sabat*” which means the phrase “*aturan-aturan*” was added into the translation to increase the accuracy of the translation as if it was only “*Sabat*” it will confuse the reader of what part of Sabbath broken by the subject. It implies that the translator adds some detail information to the translation which is categorized as amplification translation technique. The meaning of the term is maintained since the additional information is still related to the term in the target text; thus, the translation is considered to be an accurate translation. The translation is commonly used in the target language, especially in the liturgical context. Therefore, the amplification technique can imply a positive impact for a translation to be accurate and acceptable if only the additional information is related to the term.

The following translation technique is variation with frequency of 6 times used by the translator. The example of the use of this technique is the translation of the LSV “my throne” into “*singgasana-Ku*.” The translation “my” into “*-Ku*” implies that the translator wants to show that “my” in that context referring to Jesus. The change is done to differentiate it with the other possessive pronoun since Jesus is the focus of this novel. Since there is a change of linguistic element, it can be considered that the translator used variation translation technique in translating that term. Besides, another LSV that is employed by variation translation technique is the LSV “the wedding-songs of Solomon the King” which is translated into “*lagu-lagu perkawinan Raja Sulaiman*.” The translation of “Solomon the King” into “*Raja Sulaiman*” is influenced by dialectical change and considered to belong to the variation translation technique. Both terms are considered to be accurate translations since the meaning of those terms is well-maintained in the target text. However, they are slightly different in terms of acceptability. The first term is considered to be acceptable since it is commonly used in the liturgical context of the target text. Otherwise, the second term is considered to be less acceptable since the translation is assumed to be an incorrect diction. Hence, the variation

translation technique will have a positive impact on the translation quality if the variation used by the translator is appropriate in liturgical language.

After the variation translation technique, there is the generalization translation technique which is used 5 times for LSV translation in *Yesus Anak Manusia*. The example of the use of this technique is on the translation of LSV “Son of God” into “*Anak Tuhan*.” The first noun, “Son,” was translated into “*Anak*” in the target text. In the target language, “son” has a one-to-one correspondence with “*putra*” while “*anak*” is the superordinate of the term “*putra*.” Thus, it can be considered that the translator used the generalization translation technique to translate “Son.” The meaning of the terms is considerably maintained in the target text. It implies that it is an accurate translation. Besides, the translation is quite acceptable since it is commonly used in liturgy. Thus, the generalization translation technique has a positive impact on the translation quality.

Following the generalization translation technique, there is a modulation translation technique which is used 4 times. The example of the use of the modulation translation technique is on the translation of LSV “the young Nazarene” into “*pemuda dari Nazaret*.” The translation of “the young Nazarene” in the target text has undertaken the change of focus in target text. If the term is elaborated, it will be “young” and “Nazarene.” “young” is an adjective while “Nazarene” is a noun. In the target language “young” is one-to-one correspondence with “*muda*” and “Nazarene” has the equivalent of “*orang Nazaret*.” If it is translated word for word, the translation will be “*orang Nazaret yang muda*.” Instead, it is translated into “*pemuda dari Nazaret*,” which means the head of the phrase is moved from “*orang Nazaret*” to “*pemuda*.” It means there is a shift of focus as Molina & Albir (2002) name it as modulation translation technique. The meaning of that translation is maintained in target text which means it has a high level of accuracy. Furthermore, its acceptability is also granted since the term is commonly used in the target language. Therefore, the modulation translation technique has a positive impact on the translation quality of the LSV translation.

Then, there is the particularization translation technique after the modulation translation technique with a frequency of 3 times. The example of particularization translation technique is on the translation of LSV “His speech” into “*khotbah-Nya*.” The noun “speech” in “His speech” is translated into “*khotbah*” in the target language, whereas it has a general equivalent in target language which is “*pidato*.” Since the target language has a more precise term for the liturgical context, which is “*khotbah*,” the translator used the more

precise one rather than the general one that means the translator used particularization technique to translate the term “speech.” The meaning of the term is transferred well in target language which means it has a good accuracy level. The term is also commonly used in the target language, especially in liturgical context which means it has a good level of acceptability. Therefore, the particularization translation technique has a positive impact on the translation quality in LSV translation.

The next translation technique is the one with the same frequency with the particularization translation technique which is called reduction. The example of the reduction technique is on the translation of LSV “Jesus my Lord and my Master” into “*Yesus Tuhan dan Guruku.*” The meaning of that term is maintained in target text and the term is frequently used in liturgy. Whereas, another datum shows different impact. The translation of LSV “the Master” into “Guru” implies that “the” should be understood as an emphasis on the word “Master.” Since its emphasis is omitted in the target text, the meaning of the LSV is considerably distorted from its original meaning, but it is still considered as acceptable translation since the translation is commonly used in target text. Thus, reduction translation technique arguably has a positive or negative impact on the accuracy and acceptability since it depends on the information omitted by the translator.

Afterward, there is the pure borrowing translation technique that is used 3 times in LSV of *Jesus Son of Man* translation. The example of the use of pure borrowing technique is on the translation of LSV “Jerusalem” into “*Jerusalem.*” The translator translated the term “Jerusalem” into “Jerusalem” which means the translator did not make any change over the term that can be considered that the translator used pure borrowing translation technique to translate the term. The meaning of that term is maintained in the target text which implies that it has a good level of accuracy. However, in terms of acceptability, there is incorrect diction used by the translator which implies that the translation is less acceptable in the target language. Therefore, the pure borrowing translation technique has a positive impact on the accuracy level, but it has a negative impact on the acceptability level.

The next translation technique is the naturalized borrowing translation technique which has a frequency of 3 times. The example of the use of this translation technique is on the translation of LSV “Jericho” into “*Jeriko.*” The translator maintained the syllable “Je” from the source text but changes the syllable “-cho” into “-ko” to maintain the term’s source text pronunciation in the target language. Then, it can be considered that the term “Jericho” was

translated using a naturalized borrowing technique. The meaning of the term is still maintained which means the translation has a good level of accuracy. Otherwise, the term is rarely used in the target language which means the translation is not quite acceptable in the target language. It implies that the term has a positive impact on the accuracy level but also has a negative impact on the acceptability level at the same time.

The next translation technique with one of the fewest which is only used once in LSV translation of *Jesus Son of Man* novel is description translation technique. The example of the use of this translation technique is on the translation of LSV “the Passover” into “*Hari Pembebasan Yahudi*.” According to Merriam-Webster Dictionary, “Passover is a Jewish holiday in March or April that celebrates the freeing of the Jews from slavery in Egypt.” The translation of the term “the Passover” in the target text is “*Hari Pembebasan Yahudi*.” In English “*Hari Pembebasan Yahudi*” is equivalent to “Jews Freedom Day” which means, in translating the term “the Passover,” the translator replaced the term with the description of the term. Thus, the translation technique used by the translator can be considered as the description translation technique. The meaning of the translation is maintained in the target text which means the accuracy level of the translation is quite high. Besides, the term is already commonly used in the target language which means the translation is quite acceptable. Therefore, it implies that the use of modulation translation techniques has a positive effect in terms of the accuracy and acceptability of a translation.

Eventually, the last translation technique used in LSV translation of *Jesus Son of Man* novel is transposition translation technique which is used only once in that translation. The example of the use of this translation technique is on the translation of LSV “the wearer of the shrouds” into “*yang mengenakan kain kafan*.” The term “the wearer of the shrouds” is a noun phrase consisting of two nouns. The first noun is “the wearer.” “The wearer” is translated into “*yang mengenakan*” in the target text. Whereas, “the wearer” is considered as a noun, while “*yang mengenakan*” is considered as which + verb that means there is grammatical category change on the translation. According to Molina & Albir (2002), the translation technique used to translate “the wearer” is transposition. The meaning of the term is maintained in the target language which means it has a good accuracy level. Moreover, the term is often used in the liturgical language which implies that the translation has high-quality acceptability as well. Hence, it implies that the use of transposition translation technique in LSV

translation has a positive impact either in terms of accuracy or in terms of acceptability.

Conclusion & Suggestion

After collecting and analyzing the data related to Liturgical Specialized Vocabulary (LSV) found in a novel entitled *Jesus Son of Man*, this study concludes that the translator used 13 of 18 translation techniques proposed by Molina & Albir (2002) to translate the LSV in a novel entitled *Jesus Son of Man*. Those techniques are established equivalent (147), discursive creation (10), literal translation (10), variation (8), amplification (6), generalization (5), modulation (4), particularization (4), reduction (4), pure borrowing (4), naturalized borrowing (3), description (1) and transposition (1).

Furthermore, 11 translation techniques used by the translator affect a translation to be an accurate translation since the meaning from the source text is maintained in the target text. They are established equivalent, amplification, variation, generalization, modulation, particularization, pure borrowing, reduction, naturalized borrowing, description, and transposition. Meanwhile, 3 translation techniques generate a translation to be less accurate. They are literal, discursive creation and reduction because the meaning of the LSV is distorted and is not entirely transferred. Eventually, there are 2 translation techniques namely discursive creation and literal that affect a translation to be inaccurate translation since the meaning of the LSV is considerably lost in the target text. In terms of acceptability, there is 11 translation technique considered affecting the LSVs translation to be an acceptable translation. Those techniques are established equivalent, amplification, generalization, variation, modulation, particularization, discursive creation, reduction, description, literal, and transposition. Meanwhile, 4 translation techniques affect the translation to be identified as less acceptable translation namely literal, discursive creation, variation, and reduction. Hence, there is only one translation technique that affects an LSV to be an unacceptable translation which is pure borrowing.

Moreover, this study recommends the other studies to conduct a study in the same fields and focus on the other characteristics of liturgical language namely archaism and formulaic units. Besides, this study also recommends, getting high quality of the translation in terms of accuracy and acceptability, a translator is suggested to use established equivalent translation technique since there is an official translation of the Bible in *Bahasa Indonesia, Alkitab Indonesia Terjemahan Baru*, that has provided an appropriate equivalent.

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