

Translation Strategies Used in Indonesian Translation of Acehese Poem “*Munajat Perempuan Sufi Aceh Pocut Di Beutong*”

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The practice of translation is important because it becomes as medium of intercultural communication in various scientific fields. This study examines the results of the translation of a script in *Jawi* titled “*Munajat Perempuan Sufi Pocut di Beutong*” (*MPB*), in the form of Acehese poem as source language (SL) into Indonesian as target language (TL). The structure and cultural differences between SL and TL caused some shift in meaning of *MPB* translation result. The shift in meaning occurred in the translation is caused by certain strategies applied by the translator in translating *MPB*. This study aims to analyze the propensity of translation strategies applied to the script and the reasons why translator chose to applied those certain strategies. The theory used to answer the problem in this study is translation strategy by Nida & Taber (1969), namely the Formal and Dynamic strategies; translation strategy by Newmark (1988), namely the Semantic and Communicative strategies, and the context of situation theory by Firth & Malinowski (2000). The method used in this study is the method of documentation (library research), using descriptive and qualitative approaches. The result of the study show that: the translation strategies that tend to be used by translator are the Formal and Semantic strategies, because the translation in TL maintains the structure of SL which is poetic in the form of poem,

but the meaning is still equivalence based on the context of the situation as understood in TL. Yet, some lines of poem with cultural words which used both strategies could not refer the same meaning in SL, so different strategies are used, namely Dynamic and Communicative strategies, in order to provide a better understanding to the reader.

Key words: *Translation Strategies, Indonesian, Acehnese Poem, MPB.*

1. Introduction

Language cannot be separated from cultural diversity (multiculturalism) and the language itself (multilingualism). In terms of culture, language is included as one of cultural aspects. Culture can be defined as a process of giving and receiving. The process occurs and develops through various media, one of them is translation. Translation could help two different languages and cultures to mutually understand the meaning of each word, speech and cultural diversity contained in those languages. But there are frequently some problems in finding or deciding words in TL which have the same meaning (equivalent) as SL; the appropriate words related to culture. Machali (2000) said, it can never be found the same 'strength' of one language as another language.

Language is a cultural product (Koentjaningrat, 1992), and translation of a text is actually the activity of translating culture. In transferring messages from SL to TL, there is also a cultural transfer that makes the reader of the TL understand or not about the message delivered (Newmark, 1988). But every language has its own system and structure (*sui generis*), translators cannot impose the system and structure of SL into TL. In order to divert messages, it is not possible for translators to translate word for word, but in general move all messages and the meanings naturally into TL.

The success of a translation greatly depends on the purpose of the translation itself, the results reflect the needs of the people who use the translation. According to Catford (1965), translation is done with the aim that the readers of TL must understand and get the same impression or understanding as the SL readers get. Because translators are mediators who communicate the ideas and messages of writers written in SL to the reader through the text of TL; the translators must provide as appropriately as possible word in the translation of a text (foreign language) so that the reader can understand the text (in his own language).

A concept or theory about translation can be easily understood and mastered, in contrary translators sometimes have difficulty in applying the theory when the translation process is taking place. According to Newmark (1988), sometimes a concept can easily be described in a



description or theory. However, it is very likely that these concepts are difficult to distinguish or even clearly recognize when it is at the level of practice.

Difficulties of translation are found at the stage of message transfer, form transfer (structure, expression, and choice of words). For example, in the case of translating literary text, even though the text form can be ignored for the importance of diverting messages, translators need to try hard to interpret the phrases or words chosen in SL, because it contained of certain messages the author wants to deliver. Therefore, in translating literary texts, translators often experience tension because they face the problem of untranslatability words. However, the translator must respect the author by choosing words, phrases, even SL author's style. Of course, all must be done within the limits of the reasonableness of TL. Translators must not contravene copyrights law and remain aware that they are doing translation, not writing their own article.

Problems in translation include issues of linguistics, literature, poetry, and socio-cultural problems. These problems can occur in the translation of poem, prose and poetry. Translators must be very careful in translating a literary text, because every structure or word and sound in each line has an important role that makes the poem expressive and has a beauty value. Sometimes, when the two languages are so different that translators are faced the untranslatability words, the translator's competencies are needed. They must have specific language skills of TL the ability to decide, skills in finding the right words, creativity of a translator so that the target text can be accepted. Furthermore, the translator must also recognize whether a group of words is a phrase, clause, expression, or proverb. The translator must also be able to grasp the conceptual meaning of a term in SL, if he cannot analogize the message or term correctly, it would cause a misunderstanding.

A translator might have to use a cultural approach in translating source text into target text, to avoid a misunderstanding or discrepancy in understanding the message of translation results. According to Setia (2007), one of the requirements in translating SL is, the target text must be acceptable to TL users - can be understood, aesthetically pleasant, and able to relate to current trends, especially in religious thought, social pressures, and language changes. Actually, there is no translation that can meet all the factors (needs) mentioned above, and most in one particular factor is controversial. But the translation done by translators, can be assessed through the results of how the translation accepted and understood by readers.

This study intends to examine the translation of an Acehese literary text titled 'Munajat Perempuan Sufi Aceh Putroe in Beutong' (*MPB*). *MPB* is a manuscript written in Jawi, in the form of Acehese poem explaining religious aspects called Nazam. Transliteration and translation of *MPB* is intended to facilitate other people who use TL, to read, to know and to understand the contents of script. So, it is expected that result of the translation has given the

same meaning as in SL. Researcher considered that the translation of *MPB* is on the level of under translation, because the impression of the translation is still the result of 'translation'. There are some problems found in the translation of TL; the text form changed and the meaning differences (inequivalent) of what intended in SL. Some examples show the change of form and infringe the meaning in SL:

Line	SL	TL
101	<i>Nur ngon Syuhud, Allah hu</i>	<i>Nur dan Syuhud, Allah hu</i>
102	<i>wujud ileumee</i>	wujud ilmu
103	<i>Nyan pi teungku, Allah hu</i>	<i>Harus kita tahu, Allah hu</i>
104	<i>beutroh juga</i>	Sampai <i>kesana</i>
201	<i>bak-bak saboh, Allah hu</i>	Pada tiap-tiap, Allah hu
202	<i>sifeuet Tuhan</i>	Sifat <i>Tuhanku</i>
203	<i>Na disinan, Allah hu</i>	<i>Seratus kurang satu, Allah hu</i>
204	<i>Nam Kureung sa</i>	<i>terdapat nama</i>

Based on the translation above, the translator should have reasons for giving a different translation for each phrase, so that the translation results are not as they should be. This is possible because the translator used a different translation strategy in each stanza of the poem. The belief about right and wrong in translation is based on the theory of strategies or methods used by translators. However, there are 2 basic different types of translations (suryawinata, 2003): the translations oriented to the author and translations oriented to the readers. Both may produce good translations and can be easily understood.

The reason to translate a text differently might be based on the strategies used in the translation, also related with context of situation occurred in text. So, it is important to investigate the translation strategies used in *MBP* translation to find out how the *MPB* translation is. The theory of translation strategies used in this study are Formal and Dynamic translation strategies by Nida (1969) and Semantic and Communicative translation strategies by Newmark (1988), and theory of context and situation by Firth and Malinowski (2000).

2. Literature Review

2.1 Literary Text of *MPB*

Manuscript is inheritance of the ancient people in the form of handwritten which contains various information; history, law, customs, government, philosophy, economic systems, medicine, literature, science of *falaq* (astronomy), natural science etcetera. Aceh's ancient manuscripts as ancestral documents, also hold various information. But compared to other texts in other regions, the Acehnese manuscripts have special features and characteristics, one

of them is the manuscript of 'Nazam Aceh' (religious Acehnese poem) created by a *sufi* (Practitioners of Sufism-Islamic mysticism) woman from Aceh, called *Pocut di Beutong*. During her life she praised Allah, then wrote the prayer and praise also her desires to love and glorify her God-Allah into a poem which become a precious manuscript.

Nazam of Pocut di Beutong is also an important part of Acehnese literature, such as the Hikayat Prang Sabi, Hikayat Prang Kompeni, Hikayat Malem Diwa, which has a high value and 'islamic soul' in the literature aspects. The script is also comparable to the popular Acehnese literature which is arranged according to its rules as poem. Through the script written by *Pocut di Beutong* it is also clearly reflected a religious and intellectual characteristics of *Sufi* poet.

This manuscript has been rewritten as its original form in Jawi, and transliterated into Latin, so that it is easier for all people. However, the use of Acehnese language and the contents of this manuscript which refer to Sufism, poem of salik in the practice of suluk, made the text difficult to understand directly by the common reader. The original manuscript has been rewritten and transliterated by Mohammad Kalam Daud and translated by Nurul Husna. The scripts was published into a book by yayasan Al-Mukarramah Banda Aceh in 2012 with the title "Munajat Perempuan Sufi Aceh Pocut di Beutong". In the case of making people understand of one text meaning, the translation takes an important role. And doing research to analyze the result of the script translation, would make a meaningful and useful contribution in order to give better understanding of the text contents.

2.2 Formal and Dynamic Translation by Nida

Nida revealed about the importance of meaning in language; that is, meaning is the only thing that must be maintained and must not change from the source language. Eugene A. Nida and Charles R. Taber, in *The Theory and Practice of Translation* (1969), give the following definition of translation:

“Translation consists of reproducing in the receptor language the closest natural equivalent to the message of the (original) language, first in terms of meaning and secondly in terms of style. By natural, we mean that the equivalent meaning forms should not be 'foreign' either in form or meaning.”

Nida (1964) underlined that a good translation is "Translation that fulfills the same purpose as in the source language text". Translating is changing the form SL into TL without changing the meaning. And it means that before translating, a translator must know the target audience of the translation results. A good translation is a translation that gives satisfaction to the reader, which can be read with the same interests and enjoyment as found in its original form. Ideally, a translation should give the same feel as reading the original text which makes the reader not realize that he is reading a translation.



Nida emphasized the concept of equality as one of the keys to translation studies. Nida calls the translation must be equivalent, natural and the closest meaning to SL. Thus, there are three types of nature in this concept: (1) equality, based on the messages in SL, (2) Natural, based on the structure and meaning in TL, and (3) closest, which binds SL and TL based on the highest level of closeness. Furthermore, Nida argues that there are two types of equality which are strategies in translation, namely: formal translation (form) and dynamic translation. Formal translation focuses on the message itself, both in form and content. While dynamic translation is based on the principle of equality of meaning (Hatim and Masson, 1990).

Formal translation consists of equality according to words or phrases in TL that can represent SL. However, the meaning of words or phrases in SL cannot always be represented in TL precisely. In addition, the use of formal translation can affect the understanding of the audience because the translated text will not be easily understood by the reader (Fawcet, 1997). Usually in a formal translation, there are differences in the grammatical patterns and styles of SL and TL, and hence the message delivered could change the real meaning intended by the author. Therefore, an advanced strategy is needed by using dynamic translation that seeks to translate the meaning of the original text, so that the words in target text will have the same impact on the reader as felt when reading source text.

It should be noted that when the principle of dynamic translation is applied, the form of the original text often changes. However, as long as these changes still follow the rules, which are in accordance with the form of TL, and in accordance with the context of the meaning referred to SL, and also have conformity in the form of the target text, so that messages in the SL can be received (Nida and Taber, 1969). Based on this perspective, it can be concluded that Nida is a supporter of dynamic translation strategy, because it is considered as a more effective translation process.

2.3 Semantic and Communicative Translation by Newmark

Newmark emphasized more on the translation that is adapted to the aspects of cultural background, namely the translation procedure which is used to translate cultural vocabularies into TL in a way that approaches the appropriate meaning in SL (Newmark, 1988).

In his book "A Textbook of Translation" Newmark (1988), mentioned that the translation term is rendering the meaning of a text into another language in the way that the author intended the text. The translation here is intended to be in accordance with or in line with the original text without changing any meaning. The translation procedure must also pay attention to the context of the sentence, namely the placement of information so the readers could understand the meaning or information clearly. In addition, if the translation does not find the expected equivalent, then another step could be the choice is giving translation notes.



According to Newmark (1981) semantic translation attempts to render, as closely as the semantic and syntactic structures of the TL allow, the exact contextual meaning of the original (SL). However, Semantic translation has a SL bias; it is because of the literal and loyalty the source text of the author that sometimes could not achieve the readers' comprehension.

Communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original text. Communicative translation is a communicative process that involves social context factors. This translation emphasizes the acceptability of target text among TL readers. Source text is only considered as a source of messages that needs to be processed according to the feeling and needs of target text readers. However, both of these translation theories have the same function and purpose of forwarding the message (meaning) from SL to TL so that the reader can understand the text well. The distinction is only the approach used in giving understanding to the reader of the result of translation.

Semantic translation is committed to the forms, adjustments, patterns found in source text, whereas communicative translation can be inferred, the main principle of this translation is the reader's understanding. If the efforts made by communicative translation help improve readers' comprehension, aspects of form, adjustments and patterns in source text can be ignored.

2.4 Context of Situation by Firth and Malinowski

Some of Malinowski's assumptions about language is language would be difficult to understand without the knowledge about what is happening, so a contextual situation concept is needed. The problem lies in the cultural context of a region uniquely and differently. The activities that people carry out may differ in one place or another, but the general principle is that all languages must be understood in the context of the situation. This statement shows that efforts to understand a language, not only depend on linguistic knowledge, but also require additional knowledge, including cultural knowledge.

Firth developed Malinowski's thought, that context of situation theory emphasizes that the description of a language does not occur perfectly except by referring to the situation context of a particular language event. Both Firth and Malinowski agreed, to convey a meaning, the purpose of messages, it is necessary to look at the context and description of the cultural context and practical aspects of everyday life. Thus the meaning of a word from a speech is closely related to a problem that is meant by that speech. In this case the translator must consider the effect of the word on the whole sentence and the whole text and ensure that the misinterpretation of meaning does not occur. This theory will see and consider carefully the impact of contextual meaning on the translation (Lubis, 2008).



The meaning of a word is always influenced by the situation or context that surrounds it because basically a word never stands alone, but will be bound by other words in a construction of a phrase or clause. That results in the lexical meaning of a word often different from its contextual meaning. According to Soemarsono (2004), each word from a language has as much meaning as the situation or context in which the word is used together with other words in the sentence.

3. Methodology

This study is a linguistic research focused on the analysis of translation strategies of *MPB* poem result translation in Indonesian. The method used is a qualitative method with a qualitative descriptive approach. It is because descriptive data used in this study obtained from data in the form of writings, clauses, phrases and words through documents from sources or information studied and based on theories and reliable references (library research).

The data source in this study is an Acehese script and its translation, *Munajat Putroe di Beutong (MPB)*. The total data are 2,628 lines of phrases and clauses consisting of 144 pages divided into four chapters including the appendix of *Seulawet Seuretoh* in Arabic writing. The data used in this study are words, phrases and or clauses found in the text of *MPB*.

Data was analysed using 3 steps according to Miles, Huberman and Saldana (2014) theories: 1). Data condensation, 2). Data display, and 3). Conclusion drawing and verification. Data condensation refers to the process of selecting, focusing, simplifying, abstracting, and transforming. After collecting and getting condensation data process, it is found 361 data to analyzed to be displayed and concluded.

4. Result and Discussion

MPB translation is defined using four types of translation strategies, based on Nida & Taber's (1969) and Newmark's (1988), Formal-Dynamic strategies and Semantic-Communicative strategies. From all the data analyzed using the four strategies applied to *MPB* translation, it always adapts the same patterns, adjustments and shapes as those found in SL, so this is important to analyze the translation based on stanza of the poem.

All 361 data was analyzed and it has gotten 85 data using Formal translation strategy; the translation patterns were very similar to SL, which is word to word translation. Then there are 195 data using Dynamic translation strategy. There is a slight shift in the customized translation results because it tried to get the meaning based on appropriate language in TL. 50

data using Semantic translation strategy, which is contextualized by adjusting the syntactic structure of SL into TL. And finally, there are only 31 data using Communicative strategies, this translation emphasizes the understanding of the meaning accepted in TL, which can be a customized cultural shift as intended in SL.

These are some of result translations shown that the translator tried to follow the form and rhyme or author's style of SL:

Data	SL	TL	Strategy
(3)	<i>Arasy Kursi, Allah hu</i>	<i>Arasy Kursi, Allah hu</i>	
(4)	<i>Lawh ngon Qalam</i> <i>Uroe malam, Allah hu</i> <i>Sanjong sabda</i>	<i>Lawh dan Qalam</i> Siang malam, <i>Allah hu</i> Tuhan dipuja	Semantic
	<i>Alam Malakut, Allah hu</i> <i>Alam Jabarut</i> <i>Alam Lahut, Allah hu</i>	Alam <i>Malakut</i> , <i>Allah hu</i> Alam <i>Jabarut</i> Alam <i>Lahut</i> , <i>Allah hu</i>	Semantic
(8)	<i>Saboh teuntee</i>	<i>Tuhan hingga</i>	Dynamic
	<i>Miseue Neupeujeut, Allah hu</i> <i>Malaikat</i>	Misal dicipta, <i>Allah hu</i> Malaikat	
(13)	<i>Haloh sangat, Allah hu</i> <i>H'ana gasa</i>	<i>Lembut sangat, Allah hu</i> Tidak kasar	Formal
	<i>Sigala sifeuet, Allah hu</i>	Segala sifat, <i>Allah hu</i>	
(18 a)	<i>Poku Tuhan</i>	<i>Bagi Ilahi</i>	Semantic
(18 b)	<i>Poku Tuhan, Allah hu</i> <i>Semahanya</i>	<i>Tuhanku Rabbi, Allah hu</i> Lengkap semua	Dynamic
	<i>Buleuen uroe, Allah hu</i> <i>Pubuet suroh</i>	Juga bulan, <i>Allah hu</i> Dan matahari	
(22)	<i>Han'a teudoh, Allah hu</i> <i>Sanjong sabda</i>	<i>Tidak henti-henti, Allah hu</i> Mengikuti sabda	Communicative
(39)	<i>Sibileueng2 syaik, Allah hu</i> <i>Donya akhirat</i> <i>Sibileueng rakyat, Allah hu</i> <i>Di blang mahsyar</i>	<i>Sebanyak2 syay', Allah hu</i> Dunia akhirat Sebanyak rakyat, <i>Allah hu</i> Di padang mahsyar	Formal
	<i>Sibileueng on kayee, Allah hu</i> <i>Ranteng ngon cabeueng</i>	Sebanyak daun, <i>Allah hu</i> Ranting dan cabang	
(49)	<i>Sibileueng naleueng, Allah hu</i>	Sebanyak <i>bilangan</i> , <i>Allah hu</i>	Communicative
(50)	<i>Nyang lam donya</i>	<i>Rumput di bumi</i>	



The translation strategies used the most for *MPB* are formal and semantic strategies. The reason that the translator applied these strategies is to defend the structures of the poem which with certain rhyme. Even though Dynamic and Communicative strategies applied in few lines of *MPB*, those to fit the meaning and rhyme of the poem to be the same. This is because the translator wanted the translation sounds as the same beautiful as SL. While using formal strategy, sometimes the translation in TL does not equivalent the meaning in SL but generally, the meaning could be understood by looking at the whole context in stanza.

5. Conclusion

Generally, this translation is author oriented which defend the form and rhyme of poem in SL. However, the choice of translation strategy is based on the meaning of the context contained in every stanza of the poem, not just in one line of verse. The translator adjusted the translation based on the form of the poem, but he still tried to pay attention on the meaning that can be understood by the reader in TL.



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