

## TRANSLATION TECHNIQUES OF *ANAK NA DANGOL NI ANDUNG*: MANDAILING FOLKLORE INTO ENGLISH

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### Abstract

This study is about how to formulate the translation technique applied by the translator in translating *Mandailing Folklore Anak Na Dangol Ni Andung* into English, to identify the translation technique used in translating *Anak Na Dangol Ni Andung* into English, and to know the quality of translation in translating *Anak Na Dangol Ni Andung* into English. The purpose of this study were to (1) formulate the translation technique that was applied by the translator in translating *Mandailing Folklore Anak Na Dangol Ni Andung* into English, (2) identify the translation technique that was used in translating *Anak Na Dangol Ni Andung* into English, and (3) know how the quality of translation in translating *Anak Na Dangol Ni Andung* into English. The research findings are as follows. First, this study found that in translating the text *Anak Na Dangol Ni Andung* into English discovered the existence of two techniques, namely single translation technique 9,1% and dual translation technique 90,9%. Second, the results showed that from 22 data consists of 50% data is an accurate translation and 50% less accurate translation. Meanwhile, 77.3% were acceptable and 22.7% less acceptable. From the aspect of its readability, 86.4% had high readability and 13.6% had medium readability. From the results of this research of 22 data sources analyzed, it was identified that the quality of the translation is accurate, acceptable and has a high degree of readability.

**Keywords:** translation technique, mandailing folklore, accuracy, acceptability, readability

### Introduction

Indonesia is inhabited by hundreds of ethnics make the country a multicultural and multilingual country. Indonesia is famous for its distinctive richness and cultural diversity that no other nations have. Unfortunately, the distinctive cultural, diverse and beautiful is not yet widely known in the outside world because of language barriers.

Culture is an asset of state owned by a particular area that must be developed and preserved in order not to become extinct later. It is a tool or power that has movement capable of generating a high motivation to develop and promote a region or a nation. It is very sad where a distinct culture, diverse and wonderful that more and more lost and not widely known outside the community at large and the world because of constraints of language which cannot be understood each other. It is time to be introduced to the richness of Indonesian culture nations into other nations through the scientific work bridged through translation that Indonesia is more widely known by the outside of the country that has a number of cultural wealth of diverse kinds. At the end of the culture can interest the attention of the nation because of there is a sense of deep curiosity so that it can attract tourists to local or overseas to visit places that exist in Indonesia, especially in a particular area which is still maintained its authenticity.

*Mandailing* a region that includes still adhere to customs that can be proved by a number of traditional events are still held in the community, coupled with people who are still using local languages in their daily life. However, behind a strong culture that is still carried out in the area where there are some habits of people *mandailingnese* hardly the habit is not carried on again. One of them is the habit of the parents tell a folk tale (*Mandailing* folklore) that ever happened, especially in the area. This habit gradually erased by the time of the world along with the development of increasingly sophisticated technology that is present in the area. In fact, it's actually the habit of telling done by his parents about a story in which there are moral teachings were quite highly could spur and stimulate the mind of the children in order to become a good and successful in their future. Besides, this habit also has a function to maintain harmonious relationship between a father/mother to the children so that the relationship of the family can be well preserved even if the later is married. It could be due to the loss of the habit of the parents tell the children a narrative text or a story tale at home or at bedtime exactly. One of the triggers causing moral damage and the close relationship between parents and children happen at the present time.

The source language of this research is *Mandailing* language (ML) in the form of *Mandailing* folklore. We need to know that folklore is an essay that tell a story or explain in detail an event or events in chronological order. The title of the *Mandailing* folklore is *Anak Na Dangol Ni Andung*. This folklore is talking about fighting of a poor son who has been left by his beloved father and mother. His name is Pardamean. His parents passed away when he was still young. His father passed away when he was three years old and his mother passed away when he was seven years old. After his mother passed away he stayed in his grand father's house based on the decision of deal tradition in *Mandailing*. Two years later his grand father also passed away and he stayed with his grand mother, his uncles and also with his aunts. An uncle was very cruel to him his name was Tumbur. Pardamean was often beaten and scolded. If his heart was very sad he went to his parents' grave and wept there for many hours. The suffering that he experienced came repeatedly, but he always remembered his mother's message that there were three things to remember.

1. In the joys and sorrows faced in this world, God must not be forgotten.

2. In all things we must establish the truth because truth is the most powerful weapon.
3. If you will find a life friend, first of all must be assessed the goodness of his heart, do not be good her beautiful face apparently because good her beautiful face anymore not necessarily have a good heart.

These three things are always remembered by Pardamean and serve as the handle of his life.

A good translator should understand a relevant technique to translate a translated text especially a text which have many cultural terms. It is because of different texts, of course having different techniques to translate the texts. By knowing a good technique in translating the translated texts will be more easily to find out a relevant meaning of the texts. For example, in the following paragraph and a verse:

**SL:** *Santabi sampulu, sampulu noli marsantabi di tua sahala ni anak ni raja dohot anak ni namora. Sutan na pasutan-sutan, baginda na padugam-dugam, tongku najuga-jage, maradu koum sisolkot sasudena.*

**TL:** Firstly, I do apologize to the king's son and namora's son, Sutan na pasutan-sutan, baginda na padugam-dugam, tongku najuga-jage, next to all the close family and relatives.

There are many cultural terms in the above paragraph which can not be translated into English as the target language: *namora, Sutan na pasutan-sutan, baginda na padugam-dugam, tongku najuga-jage*. They have a specific meaning and specific titles in Mandailing cultural itself which can not be found in English cultural itself. Therefore, all of cultural terms should be translated based on SL terms or the technique of naturalization and then they should be explained detailly based on the source of language. By using technique of translation is hopefully its meaning can be understood by the readers in the target of language.

**SL:** *Marburangir hita jolo  
Anso binoto dai ni soda  
Mangkobari hita jolo  
Anso binoto pangalahona*

**TL:** Let's eat betel first  
To know the taste of limes  
Let's talk first  
To know what this occasion means

The above verse is attracted to begin the tradition for making deliberations to get a deal. There are no translation problems appeared in the SL and TL anymore. However, we should pay attention the word *marburangir* and *mangkobari*, they have any equivalences in translation but they have different in meaning. It is because of *marburangir* and *mangkobari* are cultural terms which have a specific meaning in Mandailingnese, *marburangir* is done by mandailingnese to do the activity of specific tradition in mandailing while *mangkobari* should be followed by *Dalihan Natolu* who

have full of responsibility to do the tradition in the socitey: *mora*, *anak boru* and *kahanggi*. Therefore, the cultural terms *marburangir* and *mangkobari* should be described by using one of translation techniques to make the readers geetting them.

## **Literature Review**

There are many variables that should be explained in literature review, they are explanation about Mandailing language, theories of translation, defenition of translation, folklore, and translation technique.

### **Mandailing Language**

Language is a reflection of the most solid and identity of a culture. *Mandailing* language is the identity of the *Mandailingnese* maintained and developed as bearers of culture and social governance *Mandailing*. Originally Mandailing is the development of the Proto-Malayo-Polynesian, Mandailing classified into sub Malayo Polynesian (Western Malayo-Polynesian) by Robert Blust.

### **Theories of Translation**

According to Newmark, translation theory is concerned mainly with determining appropriate translation methods for the widest possible range of texts or text-categories. It also provides a frame work of principles, restricted rules and hints for translating texts and criticizing translations, a background for problem solving (Newmark, P, 1988: 19). A rigorous theory of translation would also include something like a practical evaluation procedure with specific criteria (Graham, 1981: 23-26).

### **Definition of Translation**

Translation is an instrument of education as well as of truth precisely because it has to reach readers whose cultural and educational level is different from, and often 'lower' or earlier, than, that of the readers of the original - one has in mind computer technology for Xhosas (Newmark, 1988: 6).

Different writers define 'translation' in different ways: a)Translation is the rendering of a source language (SL) text into the target langauge (TL) so as to ensure that (1) the surface meaning of two will be approximately similar and (2) the structures of the SL will be preserved as closely as possible but not so closely that the TL structure will be seriously distorted (Basnett, 1980: 2). b)Translation consists in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning, and secondly in terms of style (Nida, 1969: 12). c)Translation can be seen as (co) generation of texts under specific constraints that is relative stability of some situational factors and , therefore, register and classically, change of langauge and (context of) culture (Steiner, 1994: 103). d)Translation is the transfer of meaning of a text (which may be a word or a book) from one language to another for a new readership (Owen, 1998: 5).

### **Translation Technique of Cultural Text**

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

### **Folklore**

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

### **Research Method**

This research used descriptive qualitative approach. Descriptive qualitative is a research used to describe a natural phenomenon or man's engineering. This research investigates forms, activities, characteristics, changes, relationship, similarities and differences with another phenomenon (Sukmadinata, 2009: 72).

This research uses the descriptive – qualitative approach because it is a verbal text which is translated into written form. Qualitative research produces descriptive data in the form of words written about people or behaviors that can be observed. Qualitative data is data in the form of words, not in the form of numbers.

### **Data Sources**

The data source can be obtained from the data subject. The researcher uses an observation and study document in collecting data. Sources of data in qualitative research can be a human being, event or activity, place or location, objects, various photographs, and recordings, as well as documents and archives (Sihalahi, 2009).

The title of book as a document of research is *Anak Na Dangol Ni Andung* written by D. Ritonga Glr. Baginda Guru in 1986 which consist of 115 pages and divided into four sub titles. Sub one: *Si Pardamean* consist of 27 verses, Sub two: *Matalpok di Harapotan* consist of 21 verses, Sub three: *Mamolus Parkancitan Pardangolan* consist of 21 verses, and Sub four: *Di Balik ni Parkancitan Pardangolan* consist of 95 verses. The amount of cultural terms as a scope of the research is consist of 22 cultural terms.

### **Technique of Data Analysis**

After collecting the data, the data was analyzed descriptively by using technique used by Miles, Huberman dan Saldana (2014) which consist of three steps: (1) *data condensation*, (2) *data display*, and (3) *conclusion drawing and verification*. The three

steps of data analysis technique based on Miles, Huberman and Saldana's theory (2014) illustrated as follow:

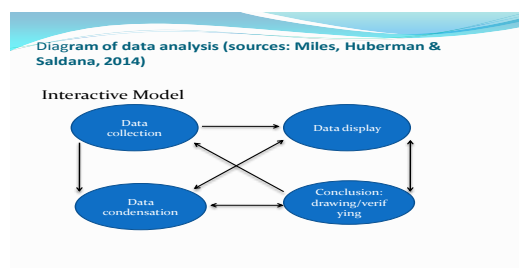


Figure 1. Data Analysis Method

## Discussion

In this study, it is found that the translator is not only using a single translation technique, it has been found that the data is decoded by using a combination of translation technique, namely the translation technique that uses three translation techniques. They are called triplet, two translation techniques are called couplet and four translation techniques are called quartet technique.

All data analyzed are totally 22 data. From all the data, the researcher can identify that there are 2 data using a single technique, 10 data using triplet technique, 9 data using couplet technique and 1 data using the technique of quartet.

### Translating Using a Single Technique

Single technique refers to the application of the technique alone in translating this research data from Mandailing language into English language. In this study, it is identified 2 single technique used by the translator.

Table 1. Single Translating Technique

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

Data 015/C2-P51/CT

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

**TT:** It's feeling broken heart to see her, it's running the tears of her eye one by one and all of families that come.

The above data translated using literal translation technique (a single technique) where the translator translates the source of text (ST) into the target of text (TT) literally or word by word.

### Couplet Translation Technique

Couplet translation that is a combination of two translation technique applied in determining the equivalent in the target language. It can be divided into 7 varian of couplet technique.

Table 2. Couplet Translating Technique

Technique	Varian of Couplet Technique	Number	%
Couplet	Description + Literal Translation	1	10%
	Addition + Pure Borrowing	1	10%
	Literal Translation + Transposition	1	10%
	Literal Translation + Pure Borrowing	4	40%
	Addition + Literal Translation	1	10%
	Literal translation + Deletion	1	10%
	Pure Borrowing + Literal Translation	1	10%
Total		10	100%

Data 010/C1-P26/CT

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

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

The above data is translated using the literal translation + pure borrowing (couplet technique). The data translated word for word literally into the target of text and the words *nantua, nanguda, namboru* and *nantulang* borrowed by the target of text purely.

### Triplet Translation Technique

Triplet translation that is a combination of three translation technique applied in determining the equivalent in the target language. Blend the three techniques in question is a blend of 9 varian of triplet translation technique.

Table 3. Triplet Translating Technique

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

Data 014/C2-P48/CT

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

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

The above data is translated using the technique of transposition where there is a change of structure words, and also added by personal pronoun 'her' and 'the man' in the target of text as the addition translation. The next sentence is translated word by word.

### Quartet Translation Technique

Quartet translation that is a combination of four translation technique applied in determining the equivalent in the target language. Blend the three techniques in question is a blend of 1) Addition + Literal Translation + Description + Pure Borrowing.

Table 4. Quartet Translating Technique

Technique	Varian Kwartet Technique	Number	%
Quartet	Addition + Literal Translation + Description + Pure Borrowing	1	100
Total		1	100%

Data 003/C1-P:21/CT

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

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

The above data is decoded by using a combination of four translation technique (quartet technique) that is addition + literal translation + description + pure borrowing. The words 'both of' added in TT to make sure 'father and mother' or *simatobang* in ST. The second clause is translated literally or word by word and followed by the description translation *amantua* is described as his father's brother. The last clause is pure borrowing translation which is signed by *amantua* and *mora* whether in ST and TT.

### Result of the Research

All data analyzed are 22 data. The researcher identifies that there are 2 data using a single technique, 10 data using the couplet technique, 9 data using the triplet technique and 1 data using quartet technique. The translation is done by a translator with the technique which can be described as follows.

Table 5. Percentage of Recapitulation in Translating Technique.

No	Translating Technique	Number	Percentage %
1	Single Technique	2	9,1
2	Couplet Technique	10	45,5
3	Triplet Technique	9	40,9
4	Quartet Technique	1	4,5
Total		22	100

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

Table 6. Comparison of Single and Double Technique.

No	Translating Technique	Number	Percentage %
1	Single Technique	2	9,1
2	Double Technique	20	90,9
Total		22	100



### Quality of the Translation

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

Table 7. Quality of the Translation.

No	Translating Technique	Number	Percentage %
1	Accuracy	11	50
2	Acceptance	17	77,3
3	Readability	19	22,7

#### The Accuracy Level of Message

Data source in this study is 22. Of these, 11 data are an accurate translation, 11 data are including inaccurate translation. Target data included in the second category are described below.

##### 1. Accurate Translation

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

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

The above data is translated using the technique literal translation + transposition (couplet technique), and relatively accurate because it does not create a distorted meaning.

##### 2. Less Accurate Translation

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

**TT:** It's feeling broken heart to see her, it's running the tears of her one by one and all of families that come.

The above data are decoded by using literal translation (a single technique). The above data is classified as less accurate because there is a distorted meaning of phrases *Marosros ate – ate* become 'It's feeling broken heart'.

#### The level of the acceptability of translation

Seventeen data are the acceptability of translation, 5 data are including less acceptable of translation. Target data included in the second category are described below.

##### 1. The Acceptability of Translation

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

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

The above data are decoded by using literal translation + pure borrowing (a couplet technique). The above data is classified as acceptable because Phrases, clauses and sentences used are in accordance with the rules of English language.

## 2. Less Acceptable of translation

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

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

The data is using literal translation + deletion as less acceptable of the translation, because there is grammatical errors occurred slightly.

### *Readability of Translation*

#### 1. High Readability of Translation

This data identifies as many as 19 data that belongs to this category, namely:

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

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

The above sentence consists of addition + literal translation which is categorized as high readability. The text, a technical term, phrase, clause, and sentence translation can be easily understood by the reader.

#### 2. Medium Readability of Translation

This data identifies as many as 3 data that belongs to this category, namely:

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

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

The technique of the above statements is transposition + description + literal translation. They categorize as medium readability as the translation can be understood by the reader; however, there are certain parts that should be read more than once to understand the translation such as the word *marnayang* become 'to facilitate'.

## **Conclusions**

From the data analysis, it can be concluded as follows:

In this research it was identified that of 22 sources data analyzed, it was identified that translation techniques used by translators in translating text using single technique, couplet translation techniques, triplet translation technique, and quartet translation techniques.

The research also found that in translating the text of *Anak Na Dangol Ni Andung* into English, there were two translation techniques, single technique 9,1%, and double technique 90,9%. The results of this study indicate that 50% of data is accurate and 50% translation is less accurate. Meanwhile, 77.3% were acceptable and 22.7% less acceptable. From the aspect of its readability, 86.4% had high readability and 13.6% had medium readability.

From the results of this research of 22 data sources analyzed, it was identified that the quality of the translation is accurate, acceptable and has a high degree of readability. The purpose of the Mandailing folklore translator translates text on *Anak Na Dangol Ni Andung* from Mandailing language into English language in such a way that the folklore can be used by many people.

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