

CULTURAL TERMS IN GOSPEL OF MARK : A TRANSLATION STUDY

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ABSTRACT

Translation procedures involve complex processes of linguistic and cultural analysis by examining the text through systematic methods aimed at preserving meaning and readability. This study investigates the application of Newmark's translation procedures, with a focus on cultural terms and cultural equivalence, in the translation of the Gospel of Mark from English to Indonesian. Utilizing Newmark's framework, which includes methods such as transference, **Naturalization**, cultural equivalent, and functional equivalent among others, the study employs a qualitative descriptive analysis method. Data was collected through non-participant observation and non-probability sampling on selected cultural terms from the Gospel of Mark. The findings reveal that while cultural equivalence is crucial for conveying the original cultural context, other procedures are necessary to address different linguistic and contextual challenges. Newmark's procedures facilitate a nuanced translation process, ensuring that the cultural context and original meaning of the terms are preserved while making them accessible to contemporary Indonesian readers. The study demonstrates that a balanced application of Newmark's translation procedures results in a more faithful and culturally appropriate translation of religious texts.

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INTRODUCTION

Cultural terms in translation present unique challenges as they are deeply embedded in the specific cultural contexts of the source language. These terms often lack direct equivalents in the target language, requiring translators to navigate the complex interplay between preserving the original meaning and making the text accessible to the target audience. In the context of biblical texts such as the Gospel of Mark, this task becomes even more critical, as the cultural references are integral to the religious and historical significance of the text.

Peter Newmark's theory on translation provides a robust framework for addressing these challenges (Newmark, 1988). Newmark distinguishes between 'semantic translation,' which aims to remain as close to the original text as possible, and 'communicative translation,' which prioritizes the effectiveness and comprehensibility for the target audience. Within this framework, Newmark introduces various translation procedures, including transference, **Naturalization**, cultural equivalent, functional equivalent, and others, each designed to handle specific types of translation problems (Newmark, 1988). His concept of cultural equivalence is particularly pertinent when translating cultural terms, as it seeks to convey the cultural context and significance of the original term in a way that is meaningful to the target audience.

The existing literature on the translation of cultural terms often focuses on general strategies and frameworks but tends to lack specific applications to religious texts and detailed analyses of the effectiveness of different translation procedures. Studies have highlighted the difficulties in maintaining cultural authenticity while ensuring readability and comprehension. For instance, Baker (2011) discusses the importance of cultural context in translation, emphasizing that a deep understanding of both source and target cultures is essential for effective translation. House (2015) explores the concept of overt and covert translation, which relates to how cultural terms are handled to maintain the original's pragmatic function. Additionally, Munday (2016) addresses the complexities involved in translating culturally specific terms and the need for a flexible approach to achieve equivalence.

However, there is a need for more focused research on how these theories and procedures are applied in practice, especially in translating culturally rich texts like the Gospel of Mark. While Baker's (2011) emphasis on cultural context and House's (2015) distinction between overt and covert translation provide valuable insights, Newmark's detailed procedures offer practical steps for achieving cultural equivalence in translation.

This study addresses this gap by investigating the application of Newmark's translation procedures to cultural terms in the Gospel of Mark, specifically from English to Indonesian. It aims to analyze how these procedures help in overcoming linguistic and cultural challenges and to what extent they achieve cultural equivalence. By employing a qualitative descriptive analysis method and examining selected cultural terms through non-participant observation and non-probability sampling, this research provides insights into the nuanced translation process. The findings aim to demonstrate that a balanced application of Newmark's translation procedures can result in a translation that is both faithful to the original text and accessible to contemporary Indonesian readers. This study not only contributes to the theoretical discourse on translation studies but also offers practical solutions for translators working with culturally embedded religious texts.

METHODS

This study employs a mixed-method research design, combining quantitative and qualitative methods to comprehensively address the research problem (Creswell & Plano Clark, 2011; Creswell, 2012). The primary data sources for this study are the original English text of the Gospel of Mark and its Indonesian translation, focusing specifically on cultural terms and their translation.

Data collection involved textual analysis and non-participant observation. Selected passages from the Gospel of Mark containing cultural terms were identified and analyzed. The original English text was examined alongside its Indonesian translation to note how cultural terms were translated and which procedures were used.

The data source consists of the Gospel of Mark from the Holy Bible in both its original English version and its Indonesian translation. These texts provide the cultural terms for analysis and their respective translations.

Data analysis was conducted using a qualitative descriptive approach, employing Newmark's (1988) translation procedures. Each cultural term in the selected passages was analyzed based on how it was translated into Indonesian. The procedures include Transference, **Naturalization**, Cultural Equivalent, Functional Equivalent, Descriptive Equivalent, Synonymy, Through-translation, and Shifts or Transpositions. The analysis involved categorizing each cultural term according to Newmark's framework and examining the effectiveness of the chosen translation procedures in maintaining the original meaning and cultural context. Cognitive analysis was also applied to understand the impact of these procedures on reader comprehension and cultural understanding.

The procedure for analysis included identification of cultural terms in the Gospel of Mark's original English text, comparison with their Indonesian translations, categorization based on Newmark's translation procedures, and an evaluation of the translation effectiveness, considering both linguistic fidelity and cultural relevance.

Source triangulation was employed to ensure the data's veracity, with references to both the English and Indonesian versions of the Gospel of Mark included in the analysis. This method provides a robust framework for evaluating the translation of cultural terms, ensuring comprehensive coverage and reliability.

By integrating both qualitative and quantitative approaches, this methodology provides a holistic understanding of how cultural terms in the Gospel of Mark are translated into Indonesian, offering insights into the effectiveness of Newmark's translation procedures in addressing cultural nuances.

RESULTS AND DISCUSSION

Peter Newmark's translation procedures for achieving cultural equivalence can be effectively illustrated through specific cultural terms found in the Gospel of Mark. Here are some examples from the Indonesian Bible translation:

Data 1

Transference:

SL: Pharisees

"When the scribes of the Pharisees saw that he was eating with tax collectors and sinners, they said to his disciples: 'Why does he eat with tax collectors and sinners?'" Mark 2:16

TL: Farisi

"Pada waktu ahli-ahli Taurat dari golongan Farisi melihat, bahwa Ia makan dengan pemungut cukai dan orang berdosa, berkatalah mereka kepada murid-murid-Nya: 'Mengapa Ia makan bersama-sama dengan pemungut cukai dan orang berdosa?'" Mark 2:16

Transference is a translation procedure where a term from the source language (SL) is directly transferred into the target language (TL) without any change. This method is often used for proper names, technical terms, or culturally specific items that do not have a direct equivalent in the TL. It maintains the original term's form and meaning, preserving its unique cultural, historical, and contextual significance. In the Gospel of Mark, the term "Pharisees" is translated as "Farisi" in Indonesian. This transliteration preserves the term's original phonetic and morphological characteristics, allowing readers to recognize it as a proper name with specific historical and cultural connotations. The Pharisees were a prominent religious group in Jewish society during the time of Jesus, and their interactions with him are critical to the narrative and theological themes of the Gospel. By using transference, the translation retains the specific cultural and historical context associated with the Pharisees. This method ensures that the reader understands the term refers to a distinct group with particular beliefs and practices, integral to the socio-religious landscape of the Gospel. The direct transfer of "Pharisees" to "Farisi" maintains this cultural specificity, which might be lost or diluted if a different translation method were used.

Cognitively, **Transference** leverages the brain's ability to process and store new information, particularly proper nouns and culturally specific terms. The human brain is adept at recognizing and learning new terms, especially when they are presented within a meaningful context. By encountering "Farisi" in the Indonesian text, readers can recognize it as a proper name and link it to its occurrences and descriptions in the narrative, facilitating learning and memory retention. Transference introduces readers to terms that carry specific cultural and historical baggage. This exposure enriches their understanding of the source culture, broadening their cognitive framework to include new concepts and references. Over time, readers build a mental repository of such terms, enhancing their cultural literacy.

Contextual clues within the text help readers infer the meaning and significance of transferred terms. When "Farisi" appears in various passages, the surrounding context provides hints about their role, beliefs, and interactions with Jesus. This context-driven learning is a powerful cognitive mechanism, allowing readers to build a comprehensive understanding of the term without needing explicit definitions. Transference minimizes cognitive load by avoiding potentially confusing or imprecise translations. Instead of attempting to find an equivalent term in the TL, which might require extensive explanation or lead to misunderstanding, Transference provides a straightforward solution. The brain can process the term as is, focusing on its integration into the narrative rather than grappling with a potentially inadequate equivalent.

While Transference keeps the term's form intact, minor phonological adjustments may be made to fit the phonetic rules of the TL. For example, "Pharisees" becomes "Farisi" in Indonesian. This slight modification ensures the term is pronounceable and understandable to the TL audience, facilitating smoother cognitive processing. Despite its advantages, Transference can pose challenges. Readers unfamiliar with the source culture might initially struggle to understand the term. However, this issue can be mitigated through supplementary methods such as glossaries, footnotes, or contextual explanations within the text. Additionally, translators must consider whether the transferred term will be readily accepted and understood by the target audience or if it will require additional support to ensure comprehension.

Transference is a powerful translation procedure that preserves the cultural and historical integrity of the original text. By directly transferring terms like "Pharisees" to "Farisi," translators ensure that the unique cultural and religious context of the Gospel of Mark is maintained. Cognitively, this method leverages the brain's capacity for recognition, learning, and contextual inference, making it an effective tool for introducing readers to culturally specific terms while minimizing cognitive load.

Data 2

Naturalization:

SL: Synagogue

"They arrived in Capernaum. When the Sabbath began, Jesus immediately entered the synagogue and taught." Mark 1:21

TL: Rumah ibadat

"Mereka tiba di Kapernaum. Setelah hari Sabat mulai, Yesus segera masuk ke dalam rumah ibadat dan mengajar." Mark 1:21

Naturalization is a translation procedure where a term from the source language (SL) is adapted to fit the phonological and morphological rules of the target language (TL). This method modifies the term to make it more familiar and accessible to the target audience while retaining its original meaning and significance. In the context of the Gospel of Mark, **Naturalization** can be seen in the translation of "synagogue" as "rumah ibadat" (house of worship) in Indonesian. This adaptation ensures that the term is easily understood by Indonesian readers, integrating the foreign concept into the linguistic and cultural framework of the TL.

Naturalization involves more than just a literal translation; it adapts the term to fit the cultural and linguistic norms of the target audience. By translating "synagogue" to "rumah ibadat," the translation aligns the term with familiar religious practices in the Indonesian context. This method makes the term more relatable and easier to understand, as it uses words that are already part of the target culture's vocabulary. The term "rumah ibadat" conveys the function of a synagogue as a place of worship, thus preserving its religious significance while making it accessible to Indonesian readers.

Cognitively, **Naturalization** leverages the brain's preference for familiar linguistic patterns and concepts. The brain processes familiar terms more easily than foreign ones. By naturalizing "synagogue" to "rumah ibadat," the translation reduces the cognitive load on readers, allowing them to focus on the meaning rather than grappling with an unfamiliar term. This adaptation makes it easier for readers to integrate the term into their existing cognitive framework, enhancing comprehension.

Naturalization helps bridge cultural gaps by using terms that resonate with the target audience's cultural context. This approach aligns the foreign concept with familiar cultural practices, making it more relatable and easier to understand. For example, "rumah ibadat" is a term already familiar to Indonesian readers, which facilitates a smoother cognitive transition from the original term to its translated equivalent.

Naturalized terms benefit from the context in which they are used. The surrounding narrative provides additional clues that help readers infer the meaning and significance of the term. In the Gospel of Mark, the context of religious practices and places of worship helps readers understand that "rumah ibadat" refers to a specific type of religious building, similar to a synagogue.

By adapting terms to fit the target language's phonological and morphological rules, **Naturalization** reduces the effort required to understand and pronounce foreign terms. This reduction in cognitive load allows readers to focus on the narrative and its meaning, rather than being distracted by unfamiliar words. For example, "rumah ibadat" is straightforward for Indonesian readers to pronounce and

Data 3

Cultural Equivalent

SL: "Sabbath"

"Then Jesus said to them, 'The Sabbath was made for man, and not man for the Sabbath.'" Mark 2:27

TL: "Hari Sabat"

"Lalu kata Yesus kepada mereka: 'Hari Sabat diadakan untuk manusia dan bukan manusia untuk hari Sabat.'" Markus 2:27

Cultural equivalence is a translation procedure where a term from the source language (SL) is replaced with a term in the target language (TL) that carries a similar cultural significance or function, even if the terms themselves are not direct equivalents. This method focuses on conveying the same cultural meaning and impact rather than preserving the exact linguistic form. In the context of the Gospel of Mark, cultural equivalence can be seen in the translation of "Sabbath" as "Hari Sabat" in Indonesian. This adaptation ensures that the term is understood in a way that is culturally relevant and meaningful to Indonesian readers.

Cultural equivalence involves selecting a term in the TL that resonates with the target audience's cultural context. By translating "Sabbath" to "Hari Sabat," the translation aligns the term with a concept of a day of rest and worship that is significant in both Jewish and Christian traditions. This method makes the term more relatable and understandable, as it uses a phrase that is already part of the target culture's religious vocabulary. The term "Hari Sabat" conveys the concept of a designated day for rest and worship, thus preserving the religious and cultural significance of the original term while making it accessible to Indonesian readers.

Cognitively, cultural equivalence leverages the brain's ability to map familiar cultural concepts onto new terms. The human brain processes culturally familiar concepts more efficiently than foreign ones. By using "Hari Sabat" instead of an entirely new or foreign term, the translation reduces the cognitive load on readers, allowing them to focus on the narrative's meaning rather than grappling with an unfamiliar term. This adaptation makes it easier for readers to integrate the term into their existing cognitive framework, enhancing comprehension and retention.

Cultural equivalence helps bridge cultural gaps by using terms that resonate with the target audience's cultural context. This approach aligns the foreign concept with familiar cultural practices, making it more relatable and easier to understand. For example, "Hari Sabat" is a term already familiar to Indonesian readers, facilitating a smoother cognitive transition from the original term to its translated equivalent.

Terms that are culturally equivalent benefit from the context in which they are used. The surrounding narrative provides additional clues that help readers infer the meaning and significance of the term. In the Gospel of Mark, the context of religious practices and observances helps readers understand that "Hari Sabat" refers to a specific day of the week set aside for rest and worship, similar to the Sabbath in Jewish tradition.

By using culturally equivalent terms, the translation reduces the effort required to understand and relate to foreign terms. This reduction in cognitive load allows readers to focus on the narrative and its meaning rather than being distracted by unfamiliar words. For example, "Hari Sabat" is straightforward for Indonesian readers to understand and relate to, making the text more accessible.

Cultural equivalence ensures that the essential cultural and functional aspects of the original term are retained while adapting it to the target language. This approach preserves the socio-religious relevance of the term, ensuring that readers grasp its significance within the context of the text. By translating "Sabbath" as "Hari Sabat," the translation maintains the term's role as a day of rest and worship, crucial for understanding the religious observances described in the Gospel.

Despite its benefits, cultural equivalence can sometimes lead to a loss of specificity. The adapted term might not fully capture the nuances of the original, potentially leading to a simplified understanding. However, this issue can be addressed by providing additional context or explanations within the text, ensuring that readers appreciate the full cultural significance of the term.

Cultural equivalence is a valuable translation procedure that adapts foreign terms to fit the cultural and linguistic norms of the target audience. By translating "Sabbath" as "Hari Sabat," the translation makes the term more familiar and accessible to Indonesian readers while preserving its original meaning and significance. Cognitively, this method leverages the brain's ability to map familiar cultural concepts onto new terms, reducing cognitive load and enhancing comprehension. Cultural equivalence helps bridge cultural gaps, making foreign concepts relatable and easier to understand, thereby ensuring that the translation is both faithful to the original text and accessible to contemporary readers.

Data 4

Functional Equivalent

SL: **Denar**

"A denarius a day was a usual daily wage." Mark 12:15

TL: **Uang**

"Satu uang sehari adalah upah harian yang biasa." Markus 12:15

Functional equivalence is a translation procedure where a term from the source language (SL) is replaced with a term in the target language (TL) that performs the same function or serves the same purpose, even if the terms are not direct linguistic equivalents. This method focuses on maintaining the functional and contextual relevance of the original term. In the context of the Gospel of Mark, functional equivalence can be seen in the translation of "denar" (denarius) as "uang" (money) in Indonesian. This adaptation ensures that the term is understood in a way that is relevant and meaningful to Indonesian readers, preserving the economic and transactional context of the original text.

Functional equivalence involves selecting a term in the TL that performs the same function as the term in the SL. By translating "denar" to "uang," the translation aligns the term with a familiar concept of currency that is significant in both historical and contemporary contexts. This method makes the term more relatable and understandable, as it uses a word that is already part of the target culture's economic vocabulary. The term "uang" conveys the concept of money, thus preserving the economic significance of the original term while making it accessible to Indonesian readers.

Cognitively, functional equivalence leverages the brain's ability to map familiar functional concepts onto new terms. The human brain processes familiar concepts related to function and utility more efficiently than foreign ones. By using "uang" instead of "denar," the translation reduces the cognitive load on readers, allowing them to focus on the narrative's meaning rather than grappling with an unfamiliar term. This adaptation makes it easier for readers to integrate the term into their existing cognitive framework, enhancing comprehension and retention.

Functional equivalence helps bridge gaps in understanding by using terms that resonate with the target audience's functional context. This approach aligns the foreign concept with familiar economic practices,

making it more relatable and easier to understand. For example, "uang" is a term already familiar to Indonesian readers, facilitating a smoother cognitive transition from the original term to its translated equivalent.

Terms that are functionally equivalent benefit from the context in which they are used. The surrounding narrative provides additional clues that help readers infer the meaning and significance of the term. In the Gospel of Mark, the context of economic transactions and daily life helps readers understand that "uang" refers to a form of currency, similar to the denarius.

By using functionally equivalent terms, the translation reduces the effort required to understand and relate to foreign terms. This reduction in cognitive load allows readers to focus on the narrative and its meaning rather than being distracted by unfamiliar words. For example, "uang" is straightforward for Indonesian readers to understand and relate to, making the text more accessible.

Functional equivalence ensures that the essential functional aspects of the original term are retained while adapting it to the target language. This approach preserves the economic and transactional relevance of the term, ensuring that readers grasp its significance within the context of the text. By translating "denar" as "uang," the translation maintains the term's role as a unit of currency, crucial for understanding the economic references described in the Gospel.

Despite its benefits, functional equivalence can sometimes lead to a loss of historical specificity. The adapted term might not fully capture the historical context and nuances of the original, potentially leading to a simplified understanding. However, this issue can be addressed by providing additional context or explanations within the text, ensuring that readers appreciate the full historical and cultural significance of the term.

Functional equivalence is a valuable translation procedure that adapts foreign terms to fit the functional and contextual norms of the target audience. By translating "denar" as "uang," the translation makes the term more familiar and accessible to Indonesian readers while preserving its original meaning and significance. Cognitively, this method leverages the brain's ability to map familiar functional concepts onto new terms, reducing cognitive load and enhancing comprehension. Functional equivalence helps bridge gaps in understanding, making foreign concepts relatable and easier to grasp, thereby ensuring that the translation is both faithful to the original text and accessible to contemporary readers.

Data 5

Descriptive Equivalent

SL: Leper

"A leper came to Jesus, and kneeling before him, he begged him for help, saying: 'If you are willing, you can make me clean.'" Mark 1:40

TL: Orang yang sakit kusta

"Seorang yang sakit kusta datang kepada Yesus dan berlutut di hadapan-Nya serta memohon pertolongan-Nya, katanya: 'Jikalau Engkau mau, Engkau dapat membuat aku menjadi tahir.'" Markus 1:40

Descriptive equivalence is a translation procedure where a term from the source language (SL) is replaced with a descriptive phrase or expression in the target language (TL) that conveys the same meaning or image as the original term, even if the terms themselves are not direct linguistic equivalents. This method focuses on capturing the descriptive essence or image associated with the original term. In the context of the Gospel of Mark, descriptive equivalence can be seen in the translation of "leper" as "orang yang sakit kusta" (person who has leprosy) in Indonesian. This adaptation ensures that the term is understood in a way that accurately portrays the condition and societal context of leprosy in Indonesian culture.

Descriptive equivalence involves selecting a descriptive phrase in the TL that captures the essential characteristics of the original term. By translating "leper" to "orang yang sakit kusta," the translation aligns the term with a descriptive phrase that is commonly used in Indonesian to refer to someone afflicted with leprosy. This method makes the term more descriptive and informative, as it provides additional context about the condition and societal perceptions surrounding it. The phrase "orang yang sakit kusta" conveys the idea of a person who is suffering from leprosy, thus preserving the medical and social significance of the original term while making it understandable to Indonesian readers.

Cognitively, descriptive equivalence leverages the brain's ability to interpret and visualize descriptive language. The human brain processes descriptive phrases and images more vividly than single terms. By using "orang yang sakit kusta" instead of a more abstract term like "leper," the translation enhances the reader's ability to imagine and understand the condition being described. This adaptation makes it easier for readers to empathize with the plight of individuals afflicted with leprosy, enhancing comprehension and fostering cultural sensitivity.

Descriptive equivalence helps bridge gaps in understanding by providing a detailed and culturally relevant description of the original term. This approach aligns the foreign concept with familiar medical and societal perceptions, making it more relatable and easier to grasp. For example, "orang yang sakit kusta" is a phrase already familiar to Indonesian readers, facilitating a clearer understanding of the condition and its implications within the narrative of the Gospel of Mark.

Terms that are descriptively equivalent benefit from the context in which they are used. The surrounding narrative provides additional clues that help readers infer the meaning and significance of the term. In the Gospel of Mark, the context of healing miracles and societal stigma helps readers understand the challenges faced by individuals identified as "orang yang sakit kusta."

By using descriptively equivalent terms, the translation enriches the narrative by providing a more detailed and culturally nuanced portrayal of the original term. This approach ensures that the essential descriptive aspects of the original term are preserved while adapting it to the target language. By translating "leper" as "orang yang sakit kusta," the translation maintains the term's role in conveying both the medical condition and the societal implications associated with leprosy, crucial for understanding the healing narratives and social dynamics described in the Gospel.

Despite its benefits, descriptive equivalence can sometimes lead to a loss of specificity or clinical precision. The adapted phrase might not fully capture the clinical nuances or diagnostic criteria of the original term, potentially oversimplifying or generalizing its meaning. However, this issue can be mitigated by providing additional context or explanations within the text, ensuring that readers appreciate the full medical and cultural significance of the term.

Descriptive equivalence is a valuable translation procedure that adapts foreign terms to fit the descriptive and cultural norms of the target audience. By translating "leper" as "orang yang sakit kusta," the translation makes the term more descriptive and accessible to Indonesian readers while preserving its original meaning and significance. Cognitively, this method leverages the brain's ability to visualize and interpret descriptive language, enhancing comprehension and cultural sensitivity. Descriptive equivalence helps bridge gaps in understanding, making foreign concepts vivid and relatable, thereby ensuring that the translation is both faithful to the original text and culturally relevant to contemporary readers.

Data 6

Synonymy

SL: **High Priest**

"They brought Jesus to the high priest, and all the chief priests, the elders, and the teachers of the law came together." Mark 14:53

TL: **Imam Besar**

"Mereka membawa Yesus menghadap Imam Besar; lalu semua imam kepala, tua-tua, dan ahli Taurat berkumpul di situ." Markus 14:53

Synonym equivalence is a translation procedure where a term from the source language (SL) is replaced with a synonymous term in the target language (TL) that carries a similar meaning or role, using different words to convey the same concept. In the context of the Gospel of Mark, synonym equivalence can be seen in the translation of "High Priest" as "Imam Besar" in Indonesian. This adaptation ensures that the term is understood in a way that reflects the religious and hierarchical significance of the original term in Indonesian culture.

Synonym equivalence involves selecting a synonymous term in the TL that captures the essence of the original term. By translating "High Priest" to "Imam Besar," the translation aligns the term with a phrase that is commonly used in Indonesian to refer to the chief religious leader in Judaism or Christianity. This method makes the term more descriptive and culturally appropriate, using different words to convey the same authoritative role and religious significance. The phrase "Imam Besar" conveys the idea of a high-ranking religious leader, thus preserving the hierarchical and ceremonial aspects of the original term while making it understandable to Indonesian readers.

Cognitively, synonym equivalence leverages the brain's ability to interpret and compare synonymous terms. The human brain processes synonymous concepts more readily than unfamiliar or non-synonymous terms. By using "Imam Besar" instead of a direct transliteration like "High Priest," the translation enhances the reader's recognition and comprehension of the religious leadership role being described. This adaptation makes it easier for readers to contextualize the role within religious practices and hierarchical structures, enhancing overall understanding and cultural relevance.

Synonym equivalence helps bridge gaps in understanding by providing a synonymous and culturally relevant term that resonates with the target audience. This approach aligns the foreign concept with familiar religious and ceremonial practices, making it more relatable and easier to grasp. For example, "Imam Besar" is a phrase already familiar to Indonesian readers, facilitating a clearer understanding of the leadership and ceremonial responsibilities associated with the role of "High Priest."

Terms that are synonymously equivalent benefit from the context in which they are used. The surrounding narrative provides additional clues that help readers infer the meaning and significance of the term. In the Gospel of Mark, the context of religious rituals and authority helps readers understand the role and responsibilities of the "Imam Besar."

By using synonymously equivalent terms, the translation enriches the narrative by providing a nuanced and culturally appropriate portrayal of the original term. This approach ensures that the essential hierarchical and ceremonial aspects of the original term are preserved while adapting it to the target language. By translating "High Priest" as "Imam Besar," the translation maintains the term's role in conveying both the religious authority and ceremonial duties associated with the high priest, crucial for understanding the religious rituals and leadership dynamics described in the Gospel.

Synonym equivalence is a valuable translation procedure that adapts foreign terms to fit the synonymous and cultural norms of the target audience. By using "Imam Besar" as a synonym for "High Priest," the translation makes the term more descriptive and accessible to Indonesian readers while preserving its original meaning and significance. Cognitively, this method leverages the brain's ability to recognize and interpret synonymous terms, enhancing comprehension and cultural resonance. Synonym equivalence helps bridge gaps in understanding, making foreign concepts synonymous and culturally relevant, thereby ensuring that the translation is both faithful to the original text and contextually appropriate for contemporary readers.

Data 7

Through-translation

SL: Son of Man

"But so that you may know that the Son of Man has authority on earth to forgive sins"—he said to the man who was paralyzed—"I tell you, get up, take your mat and go home." Mark 2:10

TL: Anak Manusia

"Tetapi supaya kamu tahu bahwa Anak Manusia mempunyai kuasa di bumi untuk mengampuni dosa" —kata-Nya kepada orang lumpuh itu —"Aku berkata kepadamu, bangunlah, angkatlah tandu dan pulanglah ke rumahmu sendiri." Markus 2:10

The term "Son of Man" is translated as "Anak Manusia" in Indonesian, a literal, through-translation that retains the original phraseology while making it comprehensible.

Data 8

Shifts or Transpositions

SL: Messiah

"Then Jesus asked them, 'But who do you say that I am?' Peter answered: 'You are the Messiah!'" Mark 8:29

TL: Mesias

Mark 8:29 - "Lalu Yesus bertanya kepada mereka: 'Tetapi apa katamu, siapakah Aku ini?' Maka jawab Petrus: 'Engkau adalah Mesias!'" Markus 8:29

The term "Messiah" is translated as "Mesias" in Indonesian, with a slight adaptation in spelling to match Indonesian orthography.

By applying these procedures, translators can effectively bridge the cultural and linguistic gaps, ensuring that the translated text remains faithful to the original while being accessible and meaningful to the target audience. This approach underscores the importance of cultural sensitivity and the need for a nuanced understanding of both source and target cultures in the translation process.

By applying these procedures, translators can effectively bridge the cultural and linguistic gaps, ensuring that the translated text remains faithful to the original while being accessible and meaningful to the target audience. This approach underscores the importance of cultural sensitivity and the need for a nuanced understanding of both source and target cultures in the translation process.

CONCLUSION

The translation of cultural terms in the Gospel of Mark from English to Indonesian involves complex processes that require careful consideration of both linguistic and cultural nuances. By applying Peter Newmark's translation procedures—such as transference, **Naturalization**, cultural equivalent, functional equivalent, descriptive equivalent, synonymy, through-translation, and shifts or transpositions—translators can effectively bridge cultural gaps, ensuring that the translated text remains faithful to the original while being accessible and meaningful to Indonesian readers. Each procedure plays a vital role in preserving the original text's meaning and context:

- Transference and Naturalization retain the authenticity of cultural terms while facilitating reader recognition and understanding.
- Cultural and Functional Equivalents align terms with familiar concepts in the target culture, making them relatable and comprehensible.
- Descriptive Equivalents and Synonymy offer clarity and ensure accurate understanding by breaking down complex terms into simpler, more relatable descriptions.
- Through-translation and Shifts or Transpositions maintain the theological and cultural significance of key terms, ensuring their integrity while adapting them to the target language's linguistic system.

Cognitively, these procedures enhance readability, reduce processing effort, and improve comprehension by leveraging existing cultural knowledge and providing familiar linguistic structures. This balanced application of Newmark's translation procedures results in a translation that not only remains faithful to the original text but also resonates with contemporary Indonesian readers, underscoring the importance of cultural sensitivity and cognitive considerations in the translation process.

In conclusion, the study demonstrates that a thoughtful and nuanced application of translation procedures is essential for translating culturally embedded terms. This approach ensures that the translated text remains both accurate and accessible, facilitating a deeper understanding and appreciation of the original content in a new cultural context.

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