

TRANSLATING METHODS FOLKLORE TITLED “NYI RORO KIDUL” FROM ENGLISH TO INDONESIAN

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ABSTRACT

This research aims to analyze the translation methods found in the folk tale “Nyi Roro Kidul.” According to Newmark’s (1988) classification, translation strategies can be categorized into procedures and methods, with the research specifically focusing on methods. Employing a qualitative descriptive approach, the study analyzes data derived from words, phrases, and sentences in the Nyi Roro Kidul folklore. Unlike participant interviews, the data collection involves observation and recording from English (SL) to Indonesian (TL). The findings reveal the presence of eight translation methods in the Nyi Roro Kidul folklore: Word-for-Word translation, Literal translation, Faithful translation, Adaptation, Semantic translation, Free translation, Idiomatic translation, and Communicative translation. The most frequently observed methods in the data are Adaptation and Free Translation.

Keywords: Translation Methods, Folklore, Nyi Roro Kidul, English into Bahasa Indonesia

1. Introduction

Translating involves the meticulous transfer of language from a source language (SL) to a target language (TL) by a translator, ensuring accuracy to achieve a successful translation outcome. The precision in translation is crucial, as emphasized by Newmark (1988, p. 5), who defines translation as the act of conveying the intended meaning of a text in another language. During the translation process, careful attention to each translated word is essential, as it directly impacts the equivalence of meaning between SL and TL. To effectively translate a text from the source language to the target language, the translator must consider the intricacies of the translation process. Moreover, a proficient translator should possess the ability to translate various types of texts using appropriate methods. Newmark (1988, p. 45) explores that there are eight types of translation method: Word-for-Word, Literal, Faithful, Semantic, Adaptation, Free, Idiomatic, and Communicative. Here is the diagram of eight types of translation method:

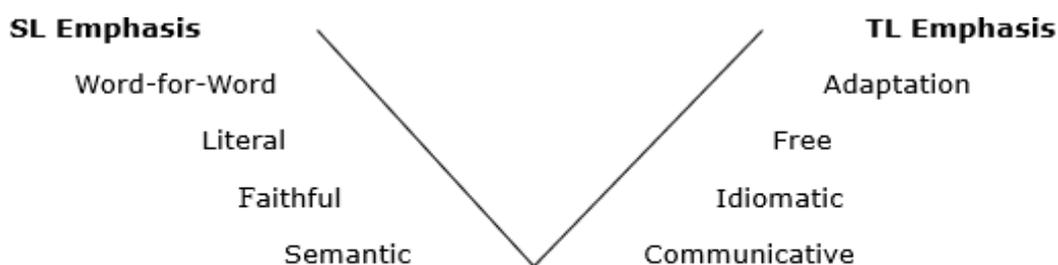


Chart 1: Newmark (1988, p. 45) *English Indonesian Translation methods in the short story "A Blunder" by Anton Chekhov.*

The chart presented depicts a methodology concerning translation, aimed at analyzing the translation methods employed in translation endeavors, such as those outlined by Peter Newmark. In his 1988 publication, Newmark introduced the renowned flat V diagram method for translation work. Essentially, this method organizes translation approaches in a structure resembling the alphabetical form "V", with two distinct sides left and right. Both sides, encompassing word-for-word, literal translation, faithful translation, semantic translation, adaptation, free translation, idiomatic translation, and communicative translation, were utilized in the study.

Numerous prior studies have examined various translation approaches, and several pertinent ones are highlighted here. Firstly, Aditya Nugraha, Muhammad Aprianto Budie Nugroho, and Yudi Rahman (2017) conducted a study titled "English - Indonesian Translation Methods In The Short Story 'A Blunder' By Anton Chekhov." Their research aimed to identify the equivalent translation methods employed to enhance the comprehensibility of the target language (TL). Secondly, Abdul Malik Anwar Hamisi (2022) explored translation in his study "Translation Analysis from Indonesian into English in The Crying Stone Folklore," focusing on identifying sentences and evaluating translation accuracy.

Several earlier studies have concentrated on analyzing translation through Newmark's (1988) method translation theory and the theory of translation accuracy. Building on prior research and addressing a research gap, this study specifically examines the translation methods employed in the English-Indonesian version of the Folk Story Nyi Roro Kidul. Notably, there is no previous research that has delved into the analysis of translation methods within the context of the Folk Story Nyi Roro Kidul.

Building on prior studies and bridging existing research gaps, this investigation concentrates on analyzing the translation methods used in the English to Indonesian version of the Nyi Roro Kidul folk story, which is accessible through a website. In light of the aforementioned details, the primary aim of this research is to identify the application of Newmark's translation methods within the "Nyi Roro Kidul" folk story. Given the outlined concerns, this study specifically focuses on:

1. What methods are found in the Folklore entitled Nyi Roro Kidul?
2. What methods are most commonly found in data sources?

2. Materials and methods

The methodology employed in this study is qualitative descriptive. This approach is utilized to identify the various methods used by the researcher in translating a folklore and to comprehend the translation process from the source language to the target language equivalence in the Nyi Roro Kidul folk story. As

emphasized by William and Chesterman (2002), the objective of qualitative research is to depict or represent the details of the object material in informative ways that can guide the audience toward various potential outcomes. The application of the Newmark theory in this research analysis aims to uncover translation methods, transitioning from English as the source language to Indonesian as the target language, within the Nyi Roro Kidul folk story. The research findings are presented through a descriptive approach, encompassing an analysis of the identified translation methods obtained from data analysis.

The selection data was obtained from the web page of the English-Indonesian version of the legendary story "Nyi Roro Kidul" which was published in 2021 via the website at the link <https://prolingualinggris.blogspot.com/>. The narrative revolves around the beginnings of a princess from a royal lineage who is believed to have ascended the throne as ruler of the South Sea Kingdom.

This data was gathered without any involvement from individuals. The study reveals distinctions from previous research with similar cases in their analyses. The research follows a series of steps in analyzing the data: Initially, the researcher reads through every word, phrase, and sentence from the webpage of the "Nyi Roro Kidul" folk story. Subsequently, the data is observed, and words, phrases, and sentences within the story are singled out and summarized into an English to Indonesian translation. A data list is then compiled by the researcher. After the data collection, a thorough re-reading is conducted to ensure the accuracy of all information. Following this, the researcher commences the data analysis using the Newmark translation method.

The data analysis in this study is based on the translation method theory proposed by Newmark (1988). The initial technique involves sourcing data from both the English (source language) and Indonesian (target language) versions of the "Nyi Roro Kidul" folk story. Following this, the researcher applies Newmark's (1988) eight methods, namely word-for-word, literal, faithful, semantic, communicative, idiomatic, free, and adaptation. Subsequently, the data is scrutinized to categorize each translation method, and conclusions are drawn to identify the most frequently utilized category by the translator.

3. Results and discussion

The following is an analysis of the translation method used in the folk tale "Nyi Roro Kidul."

3.1 Word-for-Word Translation

Newmark (1988) states that in the word-by-word translation method, the words in the target language (Target Language) are usually placed directly under the version of the source language (Source Language), so this translation method is often called the inter-line translation method (interlinear translation).

SL	TL
<i>Kingdom that is very large and beautiful</i>	<i>Kerajaan yang sangat besar dan indah</i>

In the example above it is defined as "kerajaan yang sangat besar dan indah" in Indonesian, this translation sounds quite suitable if interpreted into the target language, "Kingdom" is defined as "kerajaan", "that is" is defined as "yang", "very" is defined as "sangat", "large" is defined as "besar", "and" is defined as "dan", "beautiful" is defined as "indah".

3.2 Literal Translation

Newmark (1988, p. 46) explains that in literal translation, the grammatical structures of the source language (SL) are transformed into their closest equivalents in the target language (TL). However, the individual lexical words are once again

translated independently and without consideration of context. Essentially, in this translation approach, words are translated literally from the source language to the target language.

SL	TL
<i>South of Java Island</i>	<i>Selatan Pulau Jawa</i>

In the provided table, the expression "South of Java Island" in SL is rendered into Bahasa Indonesia or TL as "Selatan Pulau Jawa." This translation falls under the category of literal translation. In this context, each word or phrase in the original sentence is translated directly into Bahasa Indonesia without significant alterations in meaning or adjustments.

3.3 Faithful Translation

According to Newmark (1988), the translator employs a faithful translation when aiming to accurately convey the contextual meaning of the original text while adhering to the grammatical structure of the target language.

SL	TL
<i>Nyi Roro Kidul is a beautiful queen like nymphs. Her beauty never faded in all days</i>	<i>Nyi Roro Kidul adalah seorang ratu yang cantik seperti bidadari. Kecantikannya tidak pernah pudar dalam selamanya</i>

In the presented table, one can observe that the target language sentence retains the essence of the source language sentence, highlighting the beauty of Nyi Roro Kidul. Therefore, based on the translation results, it can be inferred that employing a faithful translation method effectively captures the meaning and tone of the original language context. In faithful translation, the goal is to stay as true as possible to the original text, preserving its meaning and expression without significant alterations.

3.4 Semantic Translation

According to Newmark (1988), he asserts that faithful translation adheres more strictly to the source language and is more inflexible, whereas semantic translation allows for greater flexibility in the target language. In semantic translation, the translator needs to take into account the aesthetic aspects of the source language text, even if it involves compromising the meaning within reasonable bounds.

SL	TL
<i>At the base south of the sea, South of Java Island</i>	<i>Di dasar laut Selatan, selatan Pulau Jawa</i>

The sentences above are translated with an emphasis on preserving the essential meaning. The translator aims to maintain the core meaning by reordering words and phrases to convey the original sense more smoothly in English. This adjustment ensures accurate transfer of information regarding locations and kingdoms, such as SL (At the base south of the sea, South of Java Island) and TL (Di dasar laut Selatan, selatan Pulau Jawa), both of which pertain to the Indian Ocean.

3.5 Adaptation

According to Newmark (1988), this method of adaptation is referred to as the most unrestricted form of translation, closely aligned with the target language. In this process, the source language culture undergoes a transformation into the target language, involving a rewriting of the source text before being adapted into the target text.

SL	TL
<i>A beautiful woman, named Kadita. When Kadita woke up, she was shocked that her body was full of scab and it smelt bad. Nyi Roro Kidul is a beautiful queen</i>	<i>Seorang wanita cantik bernama Kadita. Ketika Kadita terbangun, ia terkejut bahwa tubuhnya penuh kudis dan berbau busuk. Nyi Roro Kidul adalah seorang ratu yang cantik</i>

In the provided table, three sentences have been adjusted and analyzed based on data sources that were scrutinized concerning a sequence of events in the narrative. Initially, the goddess Kadita, characterized by her beauty, experienced blackmail from a witch, resulting in the deformation of her body. The narrative concludes with the transformation of the goddess Kadita into Nyi Roro Kidul, and her beauty is restored to its original state after visiting the southern sea.

3.6 Free Translation

Newmark (1988) claims that in the context of free translation, the translator endeavors to render the substance of the text without adhering strictly to its original style or structure. The outcome of employing this translation method typically manifests as a paraphrased version that is lengthier than the original text.

SL	TL
<i>The wind smelt bad, like carcase</i>	<i>Angin tersebut berbau busuk, seperti bangkai</i>

The interpretation of the table above suggests that the translation can be categorized as free translation. While the overall meaning of the sentence is maintained (describing an unpleasant odor), the literal translation of the term used to express the smell is not adhered to. In English, "carcass" refers to the remains of an animal, whereas in Indonesian, "angin" is more associated with air or wind. Thus, the selection of the word "carcass" in the translation can be viewed as an interpretation or a flexible alignment with the suitable word choices in Indonesian.

3.7 Idiomatic Translation

According to Newmark (1988), idiomatic translation involves conveying messages in the target language text using expressions that are more natural and familiar compared to the source language text. Authentic idiomatic translation doesn't appear to be a translation; instead, the translated output gives the impression of being crafted directly by a native speaker.

SL	TL
<i>"I can't fulfil your evil request."</i>	<i>"Aku tidak bisa memenuhi permintaan yang jahat."</i>

The provided translation falls under the classification of idiomatic translation in the table explanation. In this particular context, the expression "fulfil your evil request" is rendered into Indonesian as "memenuhi permintaan yang jahat." While not necessarily translating every word verbatim, the translated version retains the essence and subtleties of the original sentence. Idiomatic translation prioritizes conveying meaning effectively in the target language, taking into account the potential differences in conventions and idiomatic expressions between the source and target languages.

3.8 Communicative Translation

Newmark (1988) asserts that communicative translation aims to convey the contextual meaning present in source language texts, encompassing both linguistic and content aspects, to ensure acceptance and understanding by readers in the target language. This approach is particularly mindful of target language readers who anticipate a clear and unambiguous experience in the translated text.

SL	TL
<i>Fairest Sun</i>	<i>Matahari paling adil</i>

The provided explanation illustrates the utilization of the phrase "matahari paling adil" in the translation. It signifies an endeavor not just to transfer the literal meaning of "fairest Sun" but also to articulate the concept of beauty in a manner that is both comprehensible and culturally relevant in the target language. In essence, this translation goes beyond a word-for-word rendition, aiming to convey the idea of beauty and appreciation in a manner that aligns with the cultural nuances of the target language. This mirrors the approach of communicative translation, which prioritizes communicative goals and contextual meaning.

The research findings indicate the utilization of various translation methods in the English to Indonesian version of the folk tale "Nyi Roro Kidul." The analysis reveals distinctive elements in the story, encompassing both the choice of words and phrases. Moreover, the study identifies the specific translation methods employed in conveying the narrative.

FINDING OF TRANSLATION METHODS

No	Methods	Word/Pharse/Sentence
1	Word for Word	2
2	Literal	3
3	Faithful	3
4	Semantic	2
5	Adaptation	4
6	Free	4
7	Idiomatic	2
8	Communicative	3
TOTAL		23

The table above has identified that there are 23 data contained in this traditional story. The table presented above shows the current use of adaptation and free translation methods. The results of the analysis show that the translation method most often used in the folklore "Nyi Roro Kidul" is source language translation. As a result, it can be concluded that English to Indonesian translations tend to focus more on the target language.

4. Conclusion

There are eight translation methods based on Peter Newmark (1988), and among them, eight methods are employed in the translation of the folklore, namely Word-for-Word, Literal, Faithful, Semantic, Adaptation, Free, Idiomatic, and Communicative. In the folklore, the most frequently found methods are adaptation and free translation, totaling 8 data words or phrases from the source language to the target language. It can be concluded that the translation from English to Indonesian in the story leans more towards the target language. No changes are imparted to the message, even though various translation methods are applied or utilized from the source language to the target language. Furthermore, the use of translation methods such as Adaptation and Free Translation in the folklore provides flexibility for the translator to adjust the expression and nuances of the language, ensuring that the original message and meaning are preserved without compromising the authenticity and uniqueness of the folklore. This freedom allows the translator to overcome cultural and contextual differences between the source and target languages, ensuring that the final outcome can still be enjoyed and understood by readers in the intended language.

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