

INTRA-SYSTEM SHIFT ANALYSIS IN THE TRANSLATION OF TOURISM BROCHURE

Putu Diah Kumala Putri

English Literature Study Program Dhyana Pura University
Email: 21110201024@undhirabali.ac.id

ABSTRACT

This study aims to analyze the shift in translation from translation studies on the translation shift one on the Prambanan Temple Brochure in translation by Catford (1965). From Bahasa Indonesia as Source English (SL) English target language (TL). This research is a qualitative research method. Intra-system shift was collected by non-participation and using note-taking techniques to collect relevant data from the Prambanan Temple Tourism Brochure. The analysis used in this research is descriptive linguistic analysis which tries to explain the standard forms of language. The source of the results was that there were 7 intra-system shift data shifts from the translation of the Prambanan Temple tourism brochure.

Keywords: Intra-System, Translation, Tourism Brochures

1. Introduction

The act of converting words from one language into another with the same meaning is known as translation. Translation involves two languages, namely the source language and the target language. The source language (SL) is the one that has to be translated, whereas the target language (TL) is the one that needs to be reached. In this study, English as SL and Indonesian as TL. Translation is not just an activity of transferring text content from source language to target language. Translation consists of the process of reproducing text into target language which has as much as possible an acceptable and correct equivalent of the message contained in the source language, firstly, in terms of meaning, and secondly in terms of style. Catford (1965) on his books; *A Linguistic Theory of Translation*, states that translation is "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)." According to Catford (1965:1), translation is a language procedure that involves changing a text from one language to another. However, there has been no research on Translation intra-system shift regarding category shifts in translation. Therefore, this study aims to analyze the category shift from the theoretical translation Brochure in Prambanan Temple in Catford's translation (1965).

Renna Riskita, Zuhron Zuhron (2022) In her study "Category shifts and quality in "to all the boys: always and forever "movie subtitles" focuses on changes in category or quality in film subtitles, Dian Indriani Sibagariang (2023) in her study "Translation Shifts of Indonesian-English Translation in Informative Text related to Non-Fungible Token (NFT) issue" focuses on shifts in Indonesian-English translation, M Herman (2014) in his study "Category shifts in the English translation of Harry Potter and the Philosopher's Stone movie subtitle into Indonesia (an applied linguistics study)" focuses on the category shift in the English translation of Harry Potter and the Philosopher's Stone film subtitles into Indonesian (applied linguistics study).

Therefore, this research is different from the research above in terms of object and covering the research gap. This research focuses on analyzing the translation shifts that occur in English-Indonesian Prambanan Temple tourism brochures. This is

investigated because there are some differences between English as Indonesian as the Target Language which causes some shifts. The problems discussed in this study:

- 1) How to find the types of translation shifts in the Prambanan temple tourism brochure?
- 2) How to define Sentences on intra-system shifts?

The research data was taken from TWC Indonesia Heritage Management Prambanan Magnificent Heritage Access From Twc. This research was conducted using qualitative methods. This study contrasts research from various previous studies which have the same case as this study in its analysis.

This study used the following stages in analyzing the data: First, the research was conducted by reading, comparing the vocabulary in English and Indonesian texts which contained greetings to the Prambanan Temple Tourism Brochure. Second, the data is compared to see where there is a shift in translation from the source language (SL) to the target language (TL). Third, the data is listed according to each shift. Finally, an example of each part of the predetermined translation shift is given.

2. Method

The data for analysis in this study were taken from the Prambanan Temple Brochure, Brochure Published at TWC Indonesia Heritage Management Prambanan Magnificent Heritage Access From Twc. TWC Brochures Prambanan Temple published 2 brochures in English and Indonesian. The text was selected using Catford's (1965) translation procedure, which is about intra-system shift.

In general, there are two main types of research, namely qualitative and quantitative. Regarding this research, applying a qualitative method is a more specific analysis. That qualitative research focuses on exploring questions like what, why, and how and focuses on the meaning of the measurement pad.

The researcher uses a qualitative descriptive method in this study because the focus of this research is to analyze the shift in categories and language found in the process of translating the brochure "Borobudur Temple". The qualitative method is a method that focuses on in-depth observation. Therefore, the use of qualitative methods in research can produce a more comprehensive study of a phenomenon. These limitations include reliance on the quality and availability of relevant brochures, the risk of bias in brochure selection, and the researcher's limited control over the data collected.

3. Result & Discossion

The data's intra-system shift is displayed in the following table.

SL	TL
Candi prambanan adalah candi Hindu dari abad ke-9 yang terletak di jawa tengah, Indonesia , pembangunan candi prambanan ditunjukkan oleh trimurti.	Loro jonggrang temple as main complex of prambanan compound is 9 th century compound in central java, Indonesia, dedicated to the trimurti.

From the data 1, the word "Candi" as SL translated to "Tample" in TL. In this case, the word "Temple" is translated into "Candi" refers to Prambanan itself as one of historical places in Indonesia. If it is translated as "town" or "temple", it creates a whole different meaning as a place to worship God for Hindu or Konghucu people not as a historical place in Indonesia. It is proven by Alzuhdy (2014). He states that "when the plural is preceded by a word plural number pointer, indicating that the noun behind it totals more than one, then there is a difference in grammatical systems of the two languages."

SL

TL

Candi **siwa** sebagai candi utama adalah bangunan terbesar sekaligus tertinggi di kompleks candi Roro Jonggrang, berukuran tinggi 47 meter dan lebar 34 meter.

The **shiva** Temple is the tallest and largest structure in prambanan Loro Jonggrang complex, it measures 47 metres tall and 34 metres wide.

From the data 2, the word "Siwa" as SL translated into "Shiva" in TL should be in the form of prural Shiva is known as The Destroyer within the Trimurti, the Hindu trinity which also includes Brahma and Vishnu. Shiva is the Supreme Lord who creates, protects and transforms the universe. "Shiva" comes from Sanskrit and it can be spelled "Shiva" or "Siva." Thus, in TL it is translated into "Shiva" as Hindu people in Indonesia pronounce it "Shiva" It is proven by Alzuhdy (2014). He states that "when the plural is preceded by a word plural number pointer, indicating that the noun behind it totals more than one, then there is a difference in grammatical systems of the two languages."

SL

TL

Di candi wisnu terdapat arca dewata yang diapit oleh dua apsara atau **bidadari kahyangan**

In wisnu temple there are statues of gods flanked by two apsaras or **celestial nymphs**.

From the Data 3, the words "Bidadari kahyangan" as SL translated into "Celestial nymphs" in TL. It is done because if we take a look at "Celestial" in TL means "berhubungan dengan angkasa, langit, surga" and "Nymphs" in TL means "Peri, Bidadari, Gadis Cantik." Therefore, if we pay attention to the data 3 that discussed about Gods' statues related to Hindu history, the best choice to translate "Celestial Nymphs" is "Bidadari Kahyangan" in target language makes the translation unnatural because of the disparities in linguistic conventions between the source language and the target language.

SL

TL

Brosur adalah salah satu referensi untuk mempromosikan Pariwisata Candi Prambanan sebagai tujuan wisata agar lebih dikenal dan dicintai oleh **penikmat wisata**

Brochure is one of reference to promote Tourism Candi prambanan a tourism destination to make it loveable by **tourism lovers**

From the data 4, the word 'Penikmat Pariwisata' as SL translated to 'Tourism lovers' in TL. 'tourism lovers' is expressed in the plural form, but it is understood to be 'penikmat wisata' in the singular form. This change takes place as a result of the different linguistic norms in the two languages. Using the repeated word to translate the expression into plural form as 'penikmat-penikmat wisata' in target language makes the translation unnatural because of the disparities in linguistic conventions between the source language and the target language.

SL

TL

Candi **Perwara**

Pervara Tample

From the data 5, the word "Perwara" as an SL is translated into "Pervara" in bsa. The splendor of the Prambanan Temple Complex is not only reflected in the towering main temple on the first courtyard, namely the Shiva Temple, Brahma Temple, and Vishnu

Temple. However, it also radiates from the large number of perwara or accompanying temples it has. So that in TL it translates to "Pervara". This is proven by Alzuhdy (2014). He states that " when the plural is preceded by a word plural number pointer, indicating that the noun behind it totals more than one, then there is a difference in grammatical systems of the two languages."

SL

TL

Di seberang panel naratif relief, di atas tembok tubuh candi di sepanjang galeri dihiasi arca-arca dan relief yang menggambarkan **para dewata** dan resi brahmana.

Across the narrative panel of refeliefs, above the temple body wall on along the gallery decorated with statues and refiefs despicting **the gods** and the brahmi's receipts.

From the data 6, The word, "Para Dewata " as SL is translated "The gods" should be in the from of plural (s is plural mark as noun generic reference) In bsa. God is a Hindu and Buddhist term for a spiritual being with supernatural powers; while the Devatas (Dewanagari: देवता), otherwise called tevoda (ទេវតា in Khmer), are gods of a higher status than the main gods. So that in TL it translates to "Para Dewata". This in the target language makes the translation unnatural because of the disparities in linguistic conventions between the source language and the target language.

SL

TL

Candi Brahma&Wisnu. Dua candi lainnya dipersembahkan kepada dewa Wisnu, yang terletak di sisi utara dan satunya dipersembahkan kepada Brahma, yang terletak di sisi selatan.

The brahma&vishu temple. The two other main shrines are that of visnhu on the north side of shiva shrine, and one of Brahma on the south.

From the data 7, The word "Candi brahma&wisnu" as SL translates to "the brahma&visnhu temple " Brahma&Vishnu can be realized in the plural form, without changing the meaning and function of sentences that refer to generic nouns. Brahma Temple is one of the Hindu temples located in Pushkar, Rajasthan, India. This temple is dedicated to the god Brahma and is believed to be a place of worship for Hindu pilgrims. Meanwhile, Lord Vishnu is a form of the almighty God. Vishnu is present in every manifestation of the entire universe, every human being, every animal, every plant, every god, every place, every atom of the entire universe.

It is proven by Alzuhdy (2014). He states that " when the plural is preceded by a word plural number pointer, indicating that the noun behind it totals more than one, then there is a difference in grammatical systems of the two languages."

4. Conclusion

In this section, the author summarizes the data that has been analyzed in the translation of the Prambanan Temple brochure from English into Indonesian. This research uses qualitative methods with descriptive analysis of the source language (English) and the target language (Indonesian), some conclusions can be explained as follows:

First, Based on Catford's translation shift theory, the writer finds that there is a translation shift in the Intra-system shift. From the data found by the author in the Prambanan Temple Brochure, there were 7 intra-system shifts found. Second, Catford's translation shift theory is generally categorized to find translation shifts in the Prambanan Temple pamphlet, this shows that structural shifts occur when SL has a translation structure that is equivalent to SL. Based on the analysis, there are 7

data on the shift from Indonesian to English (SL) to (TL) found in the Prambanan temple tourism brochure. There are 7 intra-system shifts found in tourism brochures. So the conclusion must be adjusted to the context or thing being discussed if you want to translate something so that what you want is achieved and does not cause misunderstanding. Intra-system shifts were identified as the most prominent shifts used by translation in this study, based on the findings of a systematic analysis of language differences which will cause translators to make systematic shifts in the translation process due to the need to obtain translation equivalence. As a result, systematic shifts are unavoidable in this study and are the shifts most often made in translation circles.

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Ramayana Ballet

Golf Car

Kids Play Ground

Jembarangan (Traditional Archery)

Train around the park

Archaeological Museum

Javanese traditional drink

Deer Cage

Bike for rent

Javanese Costume Portrait

Legend
Prambanan Archaeological Park Complex

1. Ticketing
2. Car Parking
3. Bus Parking
4. Motor Parking
5. Information Center
6. Public Toilet
7. Souvenir Shop
8. Management Office
9. Museum & Restaurant
10. General Exhibition
11. Open Air Exhibition
12. Open Office
13. Banquet
14. Theater
15. General Theater
16. General Office

Address:
Jl. Tugu Pahlawan
Kecamatan Prambanan, Kabupaten Sukoharjo, Jawa Tengah 55121
Telp: (0271) 831 1111
Fax: (0271) 831 1112
Email: info@prambanan.go.id

Prambanan Site Office:
Jl. Tugu Pahlawan
Kecamatan Prambanan, Kabupaten Sukoharjo, Jawa Tengah 55121
Telp: (0271) 831 1111
Fax: (0271) 831 1112
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Legend
9th Century
240 Temples
47m Highest temple
390m Square width
1991 Located in Prambanan World Heritage Site

1. Shiva temple
2. Shiva temple
3. Shiva temple
4. Shiva temple
5. Shiva temple
6. Shiva temple
7. Shiva temple
8. Shiva temple
9. Shiva temple
10. Shiva temple
11. Shiva temple

Rara Janggung Temple is main complex of Prambanan compound in 9th century Hindu temple complex in Central Java, Indonesia, dedicated to the Trimurti, the expression of God as the Creator (Brahma), the Preserver (Vishnu) and the Destroyer (Shiva). The temple complex is located approximately 17 kilometers northeast of the city of Yogyakarta.

According to the history, Rara Janggung, a Hindu prince from Gajayana Dynasty, who had married to the Hindu Buddhist Goddess, married to the temple in the Prambanan archaeological park. In the original form, the temple complex contained over 250 large and small temples. The temple complex was expanded by successive Mahomedan kings with the addition of the hundreds of smaller temples around the central temple. It served as the royal temple of the Kingdom of Mataram for its religious ceremonies and sacrifices. However, in the 15th century the temple was largely abandoned because the Mahomedan dynasty moved to East Java. It then collapsed during a major earthquake in the 16th century.

The Rara Janggung Legend

The 1000th statue of the temple was the statue of a Hindu virgin lady named Rara Janggung, who married to Shiva. She is a young and powerful married Hindu goddess after her attempt to thwart the Mahomedan in effort to destroy a thousand temples and her wish in one night for the lady named Shiva was seen to have with Rara.

Janggung and asked her to marry him. However, Rara Janggung was full of hatred because Shiva was a Hindu prince. She tried to refuse his proposal by asking him a seemingly impossible task. As a man who had various kind of spirit, it was easy for Shiva to finish the task. After seeing a thousand temples had been built, Rara Janggung asked the villagers to pound rice and to eat a rice in order to build the rice temple. The way, the spirits had no choice but left before completing the task and temple. Shiva realized that the lady had cheated him and turned Rara Janggung into the 1,000th statue. This is a very interesting legend that local people love to share.

Ramayana and Shiva's Purana

The temple is adorned with panels of carvings that relate to the story of Hindu epic, Ramayana and Shiva's Purana. The narrative two relief panels was carved along the inner balustrade wall on the gallery around the three main temples. The top relief of Ramayana illustrates how Shiva, the wife of Rama, is abducted by Ravana.

Prambanan panel: Laksmana and Kaptara

The lower relief panel of these temples was adorned with relief of small scene depicting story of Laksmana and Kaptara. The story is depicted in two panels depicting Laksmana and Kaptara. The story is depicted in two panels depicting Laksmana and Kaptara. The story is depicted in two panels depicting Laksmana and Kaptara.

Laksmana, Brahmana, dan Dewata

Across the narrative panel of relief, above the temple body wall on along the gallery decorated with statues and reliefs depicting the gods and the Brahman's temple. The statue of the Lord Laksmana, god heavenly guard over the eyes of the word can be found in Shiva temple. While the statue of the Brahman's temple depicting the Vedic scriptures was found in Brahman temple. In Shiva temple there are statue of gods flanked by two apur or celestial nymphs.

The Rara Janggung temple was built with east side

God Statue of Trimurti Temple

The three main statues, called Trimurti (Trimurti), are dedicated to the three gods: Brahma the Creator, Vishnu the Preserver, and Shiva the Destroyer.

The Shiva Temple

The Shiva Temple is the tallest and largest structure in Prambanan Rara Janggung complex. It measures 47 meters tall and 34 meters wide. The main shrine is located in the eastern side. The eastern gate of Shiva temple is flanked by two small shrines, dedicated to guardian gods, Mahakala and Nandikumbha. The Shiva temple is encircled with galleries adorned with relief panels telling the story of Ramayana carved on the inner walls of the balustrade.

The Brahman & Vishnu Temple

The two other main shrines are that of Vishnu on the north side of Shiva temple, and the shrine of Brahma on the south. Both temple being east and each contain only one large shrine, each dedicated to respective gods. Brahman temple contains the statue of Brahma and Vishnu temple houses the statue of Vishnu. Brahman and Vishnu temple measures 25 meters wide and 22 meters tall.

The other three shrines in front of three main temples is dedicated to vehicle (Narasimha) of the respective gods – the bull Nandi for Shiva, the sacred cow Garuda for Brahma, and the lion Kirtimukha for Vishnu.

Restoration & Acknowledgement

Wider knowledge of its history was sparked in 1914 by Dr. Thomas Stamford Balfour, the British ruler of Java, who was advised of its location by native Indonesians. Prambanan has since been preserved through several restorations. The largest restoration project was undertaken between 1975 and 1982 by the Indonesian government and UNESCO, following which the monument was listed as a UNESCO World Heritage Site.

