The Translation of Madurese Proverb into Indonesian and English

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Abstract

This study aims to analyze the translation of madurese proverbs in the book "Parebasan Madura" by Agus Tino (2008). The problem being examined is, what types of proverbs are being translated, what are the strategy used to translate the proverbs, and whether there is a shift in meaning in the translation results. The methodology used is qualitative analysis with a descriptive approach. The theory used in analyzing data sources is the theory of translation by Peter Newmark (1988). The data was obtained from the book and analyzed using close reading and content analysis techniques. The results of the study indicate that there are three types of proverbs found, namely aphorisms (16%), parables (8%), and idioms (76%). There are two strategies used to translate proverbs, namely literal translation and translation of proverbs into non-proverbs, and the writer found that there was a shift in meaning in some of the translation results. In conclusion, three types of proverbs were found in this study, where the most dominant type was idiom. There are two strategies used to translate these proverbs, and there is a shift in meaning in some of the translation results.

Keywords: proverb, Madurese, theory of translation , Newmark, aphorisms, parables, idioms

Abstrak

Penelitian ini bertujuan untuk menganalisis penerjemahan pribahasa madura dalam buku "Parebasan madura" oleh Agus Tino. Masalah yang dikaji adalah jenis peribahasa apa saja yang diterjemahkan, strategi apa yang digunakan untuk menerjemahkan peribahasa, dan apakah terjadi pergeseran makna pada hasil terjemahan Metodologi yang digunakan adalah analisis kualitatif dengan pendekatan deskriptif. Teori yang digunakan dalam menganalisis sumber data adalah teori penerjemahan oleh Peter Newmark (1988). Data diperoleh dari buku dan dianalisis dengan menggunakan teknik pembacaan cermat dan analisis isi. Hasil penelitian menunjukkan bahwa jenis peribahasa yang ditemukan ada tiga, yaitu pepatah (16%), perumpamaan (8%), dan ungkapan(76%). Ada dua strategi yang digunakan untuk menerjemahkan peribahasa, yaitu penerjemahan literal dan penerjemahan peribahasa ke non peribahasa, dan penulis menemukan adanya pergeseran makna pada beberapa hasil terjemahannya. Kesimpulannya, ditemukan tiga jenis peribahasa dalam penelitian ini, dimana jenis peribahasa yang paling dominan adalah ungkapan. Ada dua strategi yang digunakan untuk menerjemahkan peribahasa tersebut, dan terdapat pergeseran makna pada beberapa hasil terjemahannya.

Kata kunci: peribahasa, Madura, teori penerjemahan, Newmark, pepatah, perumpamaan, idiom

INTRODUCTION

As social beings, humans always communicate with other humans. According to Kusumawardani (2016) Communication is an event where humans express feelings or desire to others. Humans communicate directly, or sometimes indirectly. In direct communication, people talk to other people. While indirect communication is carried out through certain media such as using telephone, letters, or other. The term good communication is when the listener or reader is able to determine the intent of the speaker or writer well (Wibowo & Naulfar, 2018). Communication is primarily facilitated by language, which can take the form of spoken, written, or physical (signed) symbols. As a social species, humans use language to interact with each other, convey their identities, engage in play, and express their emotions within the context of their respective social groups and cultures (Tan et al., 2020). The use of language distinguishes humans from animals and serves as an elegant means of interacting with other beings (Oesch, 2016).

In order to have great communication, the speaker and the hearer need to understand the context so that there is no misunderstanding between one and another. A group of users of the same language can communicate, interact and work together well without any significant obstacles. However, this will be different if the groups or communities communicating, interacting and working together are communities that use different languages. In this case, what can be done to bridge communication between the two groups is through translation.

Translation is an activity carried out to recreate the meaning of the source language into the target language (Newmark, 1988). Newmark (Newmark, 1988) groups translation methods into two main categories, namely methods that focus on the source language (SL) and methods that focus on the target/destination language (TL). Translation methods included in the first category include word-for-word translation, literal translation, faithful translation, and semantic translation. Meanwhile, the second category uses translation methods such as adaptation, free translation, idiomatic translation and communicative translation. With translation, humans can convey ideas, information, feelings and concepts to each other even though the languages used are different, therefore, with translation, humans can understand each other. Humans have various ways to communicate, one of which is by using figurative language. One type of figurative language that is often used in communication is proverbs. A proverb itself is an expression consisting of at least two words that have a special meaning and cannot be interpreted literally. Its function is as a semantic unit, meaning that the meaning of a proverb cannot be understood only from the literal meaning of the words that compose it (Larson, 1984).

Proverbs are language elements that reflect the linguistic culture of a society at a certain time or cultural elements that have values that generally function as guidelines or prohibitions in human cultural activities (Djajasudarma, 1997). According to Waridah (2010) Proverbs are divided into three types, namely (a) aphorisms, proverbs that contain advice or teachings, (b) parables, proverbs that contains comparisons. and (c) idioms, the groups of words specific to state a purpose. The order of words in an expression is fixed and cannot be put in other words. The meaning of an idiom cannot be seen from every element the words that make it up. In Madurese society, proverbs are part of the local wisdom that is very important in Madurese culture, because it reflects the principles of life and behavior adopted by the community. In Madurese society, proverbs are called parèbhasan. According to Bastari and Fiandarti (2009) parèbhasan is an expression that is only understood by that community and cannot be found in other languages. Therefore, translation has an important function in this case as a tool to know the culture of the Madurese people.

Translating proverbs into the target language involves the use of natural language forms, not only in terms of their grammatical structure, but also in the choice of appropriate words. Some proverbs may be similar in form, style, even vocabulary, while others may be very different. Talking about proverbs is not only related to language, but also includes cultural aspects. In some situations, when proverbs from one language are translated into another language, the meaning of the proverb may change or not be in line with the cultural logic of the recipient which is different from the source language.

Translation is a topic that is always interesting to research. In research conducted by Setyaningsih (2020) entitled "Food Name Translation Practice: A Case Study of Indonesian–English Menus", this research discusses the translation of Indonesian food names into English. Further research was conducted by Fitria (2020) entitled "Translation Procedure of English to Indonesian Subtitle "English Vinglish" Movie", examining the types of translation in English Vinglish film subtitles. The third research was conducted by Nadia & Isra (2022) entitled "Why You Gotta Be So Rude?": The Transformation of Indonesia's Taboo Words into English. This research examined the translation of taboo words in Indonesia into English. Based on several previous studies, it can be concluded that this research is a development of previous research because no one has discussed the translation of proverbs.

Based on the context above, this research is important because it aims to get to know the culture of the Madurese people through translating proverbs, comparing proverbs in Madurese translated into English and Indonesian, and analyzing the translation results. The study is framed by three main questions: What types of Madurese proverbs are translated into Indonesian and English, what strategies are used in translating Madurese proverbs into Indonesian and English?, Is there a shift in meaning in the translation?. Hence, the writer is interested in conducting the study.

METHOD

This study is a qualitative analysis with a descriptive approach. According to Bogdan and Taylor in Moleong (2012) qualitative research is a procedural research that produces descriptive data in the form of written or spoken words from people and observable behaviors. The data for this study were obtained from the book "Parebasan Madura" by Agus Tino. The data sources consisted of words, phrases, and clauses.

The data collection techniques for this study involved close reading and content analysis. The writer read the book multiple times and collecting 25 Madurese proverbs and then translating them into English and Indonesian. The data collection procedures involved the following steps, first Reading the book "Parebasan Madura" by Agus Tino multiple times to become familiar with the content, second Identifying the types of proverb, namely aphorisms , parables, and idioms, third analyzed the strategies that used in translating Madurese proverbs and the last step was analyzing the shift in meaning in the translation results..

The data analysis method used for this study was a combination of close reading and content analysis. The data that has been collected will then be compared with the translation or its equivalent in the target language using translation theories by Newmark. All data will then be classified according to the meaning of the proverb. It will be known what types of proverbs appear as data and will then be analyzed using translation theory and meaning theory to find out translation strategies for Madurese, English and Indonesian proverbs. Apart from that, the data will also be analyzed to determine the equivalence and suitability of the meaning of the translation as well as the cultural background that influences it. Finally, the results of the analysis were presented in a descriptive format to summarize the findings of the

study.

RESULT AND DISCUSSION

In the analysis of data, the writer includes the data contained in the analysis based on theory of translation by Newmark. The writer found 3 types of proverbs, namely aphorisms , parables, and idioms. The writer uses literal translation and free translation as a strategy in translating Madurese proverbs into the target language. The data analyzed below:

Madurese proverb

From the results of this research, it was found that there are many Madurese proverbs. The writer used data sourced from a book in the regional library of Sumenep Regency entitled "PAREBASAN MADURA" by Agus Tino. The following 25 Madurese proverbs have been selected as the data of the study:

Table 1. Madurese proverb

No.	Madurese proverb	Type of proverb
1	Aba' kesa acethak gerrang	Idiom
2	Aba' sampayan	Parable
3	Abantal omba' sapo' angen	Idom
4	Abedhdha' e dhalem aeng	Idiom
5	Agaja' e penggirra somor	Idiom
6	Badha eabas tadha' eteggu'	Idiom
7	Badha etokka' badha e dhai	Aphorism
8	Bak-abak bacca mandi sakale	Aphorism
9	Banne na'-kana' gi' aguncong	Idiom
10	Bellu' abunto are'	Idiom
11	Copa gaggar ejilet pole	Idiom
12	Copa mon la gaggar ka tana ta' kengeng ejilet pole	Aphorism
13	Dagang tona adu'um bathe	Idiom
14	Dhapor daddi roma	Idiom
15	Dhatengnga taagalanon ondurra ta'amet	Idiom
16	Ecocco duri e jalan raja	Idiom
17	Erobbuwi gunong	Idiom
18	Egantonge gangsa	Idiom
19	Elong koceng	Parable
20	Etek se atellor, ajam se ngerremme	Idiom
21	Gaja' kembangnga tokar	Aphorism
22	Gadebbung ngajak bucco	Idiom
23	Juko kene kakanna juko' raja	Idiom
24	Ja'reng jila ta'atolang	Idiom
25	Jurang ekale, gunong etebuk	Idiom

Translation result

Below are proverbs from Madurese translated into English and Indonesian.

Data 1:

      Madurese proverb   = Aba' kesa acethak gerrang

      Indonesian translation = Orang yang sangat miskin

      English translation   = Very poor person

Analysis data 1:

      The proverb above is included in the type of idiom proverb, because the proverb above is a collection of words that have a figurative meaning, which refers to someone who is very poor. The strategy used to translate the proverb above is free translation, so that only a shift in form occurs and there is no shift in meaning in the translation results.

Data 2:

      Madurese proverb   = Aba' sampayan

      Indonesian translation = Badan penjemuran

      English translation   = Clothesline body

Analysis data 2:

      The proverb above is included in the parable proverb, because it refers to someone who is likened to a clothesline, the meaning of this proverb is someone who looks appropriate wearing any clothes. The strategy in translating the proverb above uses literal translation, so that a shift in meaning occurs on the translation results.

Data 3

      Madurese proverb   = Abedhdha' e dhalem aeng

      Indonesian translation = Melakukan sesuatu yang tidak berguna

      English translation   = Doing something useless

Analysis data 3:

      The proverb above is included in the type of idiom proverb, because the words that make it up have a specific meaning and cannot be separated. This proverb means someone who does something that is useless, where the activity or thing that is done will definitely not be successful. The method used to translate the proverb above is Free translation, so that there is no shift in meaning in the translation results, the resulting meaning is the same but the form changes from proverb to non-proverb.

Data 4:

      Madurese proverb   = Abantal omba' asapo' angen

      Indonesian translation = berbantal ombak berselimut angin

      English translation   = cushioned by the waves, blanketed by the wind

Analysis data 4:

      The proverb above is included in the idiom type, where the meaning of this proverb refers to Madurese people whose lives depend on the sea and shows the maritime spirit of Madurese people. The writer uses the Literal translation method in translating this proverb so that there is a shift in meaning, this can be seen in the translation results where in the Indonesian and English translation results the meaning becomes general, different from the source language which has a specific meaning.

Data 5:

      Madurese proverb   = Agaja' e penggirra somor

      Indonesian translation = orang yang membahayakan diri sendiri

      English translation   = people who endanger themselves.

Analysis data 5:

The type of proverb above is an idiom, the meaning of the proverb above is, someone who endangers himself with his behavior, the author uses the Free translation method, this method is done by providing a definition or explanation in the proverb so that there is no shift in meaning in the translation results.

Data 6:

    Madurese proverb   = Badha eabas tadha' eteggu'
    Indonesian translation = ada dipandang, tiada dipegang
    English translation   = it is being observed, not being held

Analysis data 6:

The proverb above is a type of idiom, the meaning of this proverb is that someone cannot have something even though it is in front of their eyes. The strategy used to translate the proverb above is literal translation. The proverb badha eabas tadha' eteggu' is translated directly and searched the equivalent in the target language. there is a shift in meaning in the translation results, where the translation results have a general meaning.

Data 7:

    Madurese proverb   = Badha e tongka' badha e dhai
    Indonesian translation = segala sesuatu ada tempatnya sesuai kodrat
    English translation   = everything has its place according to nature.

Analysis data 7:

According to the classification of proverbs, the above proverbs can be classified in aphorism category. Because the proverb contains advice or teachings from parents which is passed on to the next generation orally and from generation to generation. The meaning of the proverb above refers to everything that has its own place according to its own nature. In terms of translation strategy, the strategy used is free translation. The translation of the proverb above has a different form but the meaning is the same.

Data 8:

    Madurese proverb   = Bak-abak bacca mandi sakale
    Indonesian translation = agak basah, mandi sekalian
    English translation   = a bit wet, take a shower as well

Analysis data 8:

The types of proverbs above are aphorism. It can be clearly seen that the content of the proverb above is advice and teachings so that we do something wholeheartedly to achieve victory or success. This advice can certainly provide encouragement to everyone in living their lives. In terms of translation strategy, the strategy used is literal translation, so there is a shift in meaning. When we translated and looked for the equivalent of the Madurese proverb into English and Indonesian, we found a bit wet, take a shower as well and agak basah, mandi sekalian. The phrase Bak-abak bacca in Madurese is translated directly as a bit wet which also means the same thing with agak basah. However, when mandi sakale is translated, it is not bathe once that is used as the translation of the word. Compatibility is achieved through the use of take a shower as well and mandi sekalian.

Data 9:

    Madurese proverb   = Copa mon la gaggar ka tana ta' kengeng ejilet pole
    Indonesian translation = janji yang sudah terlanjur diucapkan harus ditepati
    English translation   = promises that have already been made must be kept

Analysis data 9:

The proverb above is included in the aphorism type of proverb, where the purpose of the proverb is to give advice to always keep the promises that have been made. The strategy used by the author to translate the proverb above is free translation, where the writer

translates the proverb by explaining the meaning contained in it into target language, so that there is no change or shift in meaning in the translation results.

Data 10:

    Madurese proverb   = Bellu' abunto are'

    Indonesian translation = belut berekor celurit

    English translation   = sickle-tailed eel

Analysis data 10:

The proverb above is included in the type of idiom proverb, the meaning of the language above is that someone who used to be kind, virtuous, generous and helpful changes to the opposite. The strategy used to translate the proverb above is literal translation, so that there is a shift in meaning in the translation results, this can be seen from the source proverb and the translation results. In the source language, the proverb has a specific meaning, but when translated into the target language, the translation results only have a general meaning.

CONCLUSION

From the study results presented in the previous chapter, the most dominant types of proverbs were idioms (76%), Other types of proverbs found were aphorisms (16%) and parables (8%). Proverbs act as mottos that make readers more enthusiastic about living their lives. Apart from that, proverbs also provide advice and serve as a reminder of our behavior and behavior in living life.The strategy used to translate proverbs is literal translation and free translation. After being translated using a literal translation strategy, a shift in meaning was found in the translation results, but if translated using a free translation strategy, there was no shift in meaning in the translation results. This is because there are differences between methods that focus on the source language (SL) and methods that focus on the target/destination language (TL). Even though the translation results are different, in essence proverbs have the intention of providing advice and there is an implied meaning in each proverb.

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