A Study of Cultural Translation Strategy Of *Banyumasan* Folklore

Nisa Roiyasa[1], Mustasyfa Thabib Kariadi[2], Muhammad Riyanton[3], Agus Sapto Nugroho[4]

{nroiyasa@unsoed.ac.id, mtkariadi_pbi@unsoed.ac.id, m.riyanton@unsoed.ac.id, agus.nugroho1808@unsoed.ac.id}

Language Education Department
Faculty of Humanities, Jenderal Soedirman University
Purwokerto, Indonesia

Abstract. The paper discusses the forms of local words in Baturraden folklore text and investigates the techniques applied by the students in translating the folklore. The participants are the students of Indonesian-English Translation Course at English Education Department, Jenderal Soedirman University who are a half from outside Banyumas and the rest are Banyumas residents. The research applies content text analysis and interview and the data is served in descriptive qualitative study. The local words found in Baturraden text are in the form of honorific titles, peerage, social status, names of places, plants and fruits, animals, costumes, weapon, body parts, musical instruments and onomatopoeia. Less than a fifth of the local words have equivalent lexis in the TL while the rest includes as Culture-Bound-Terms (CBTs). Result shows that the dominant techniques used by the students are formal/literal, cultural-equivalent, hypernym formal technique, couplets; the combination between formal-descriptive equivalent technique, cultural-functional equivalent technique, cultural-descriptive equivalent technique and the technique of local attribution-cultural equivalent technique. Both students have similarity in categorizing familiar and unfamiliar words. It indicates that both participants from different area of origin have the same level of difficulty in translating local words. The factor affecting the translation lies more on the attitude in translating the folklore. Major number of students who concern the most to provide culturally acceptable translation for TL readers tend to replace the CBTs while the rest of the students tend to keep the origin of the CBTs as cultural affirmation.

Keywords: folklore, Baturraden, cultural translation, translation strategy

1. Introduction

Since ethnography sees that reading ethnographic representation of other cultures is considered as intercultural translation, it brings translation to take a turn from text-oriented

into context-oriented translation and from linguistics approach into ethnographical approach. For folkloristic translation, the movement is from interlingual into intercultural dimensions of narration. In the fact that people live in a globalizing world with its worldwide communication and multinational states relation, everyday narration is widely translated into international language that it is carried out in a *linguafranca* altogether (Baker, 1992 in Zhu, 2016). Translating narratives with cultural content including folktales will require and include the aspects of tacking and marking the folk culture. Various aspects in translating folktales must be taken into account such as the language, beliefs, backgrounds, morals, customs, dresses, diet, all the features that cover "the way of life" of any society in a certain region. Translating Folklores has become an area of study and it is such a complicated process. It involves the process of justifying cultural identity in to multilingual community. (Jakobson, 1995 in Pym et al., 2006) mentioned that this process should be investigated more as it contains multi-discipline problems to solve and phenomena to uncover. As folklores are a part of local community and represents various elements and features make up the community, it represents the cultural identity of the people.

Banyumas is a region in Central Java, Indonesia that is rich with folklores. Consisting of 301 villages, almost every village has its own folklores and urban legends. The Translation Course that we held in term two 2021 alone, managed to collect and write 26 folklores talking mostly about the origins of places. All the folklores we had collected and written illustrate the cultural identity and the characters of the people of Banyumas as a Javanese subculture. Baturraden is one of the collected folklores. Baturraden tells a story about forbidden love between a *batur* (a servant in a palace) and *raden* (a title for royal family member) due to strata in social structure. They Knowledge, values, and the beliefs are beautifully embedded in those stories. Folklore in general is part of folk literature. Simply put, folklore is a story tradition that has been passed down by from generation to generation orally before the writing system developed. Folklore usually includes language and linguistics that have distinctive structural features, such as new words, phonomapoetic and repeated or parallel phonological or grammatical patterns that create a rhythm interesting (Kafipour, 2016). Folklore as a work of local literature has become a character for people in Indonesian archipelago for a long time.

Folklore as a story has a plot, conflict, character, characterization, and value. When speech culture is still popular, folklore can be an effective means of public education. Viewed from the angle from a psychological point of view, people are more interested in learning from literary works than explicitly taught. As Lukens 2003 in Daghoughi & Hashemian, 2016 said, that literature offers two main things, namely understanding and pleasure. Folklore as one of the literary works present to the public as entertainment pleasant. The picture of life in folklore can provide an understanding to the community about the problems of life (Putnam, 1964; Akhiroh, 2016).

The research analyzes the local words/terms used in Baturraden folklore and to investigate the techniques used by the students in translating the folklore. Strictly speaking, Banyumasan folklore is a part of the asset for oral tradition and it is valuable for education. *Banyumasan* (Banyumas traditions) folklores representing the way of life and creative expression. the strength and uniqueness of the Banyumasan folklores contributes to the development of tourism industry. Such as the Folklore of "Kamandaka" telling the story of Pasir Luhur that

is now only called Pasir, a village in Banyumas. The folklore of "Baturraden" telling the origin of a place named Baturraden as the main Banyumas tourist destination of Banyumas.

The research sees cultural translation as a process that requires respect to cultural differences. This domain is closely related to anthropology that puts cultural issues among humans as the focus of concern. Issues on human's lives affect translational study to see translating activity to the source text is not only based on language issues yet more to bring into cultural contexts between people. The translator needs to deal with the language elements between the source and the target language at the same time to cultural source point of view with the target culture (Bassnett, 2002). The discussion is equipped with some confirmation through the interview conducted with the students to reveal their perception to local cultures. It is to see if their perception is reflected in the way they translate local culture elements. The concept deployed in the research within the areas of folkloristics, linguistics, and students' cultural perception

2. Methodology

This research is a descriptive qualitative study. This method is carried out by escribing a phenomenon that occurs as it is (Kim, 2017). In other words, the research describes in detail what happens in translation process by the students. Ethnographic approach too used in this study because the research data is not only in the form of linguistic data but also the results of interviews from informants, in this case respondents or students who are involved in study. Collecting data from informants in the form of questionnaires and interview results regarding application of their translation techniques

The research participants are ten students in Indo-English Translations course. The five students are from outside Banyumas and the rest are originally from Banyumas. Their translation products of a *Banyumasan* folklore entitled "Baturrarden" will be examined as the primary data. the first data will be gained from the analysis to the Source Text (ST). The analysis will examine what elements of cultures raised in the text. The second analysis will be done to the students' translation products to see their translation techniques and the interview is done to obtain more information about the students' perception about the cultural translation and the culture of the source text. This data will be used to confirm the finding gained from the analysis to previous data

Finding and Discussion
Local Words in Baturraden Text and Culture Translation Techniques

The analysis to the Source Text (ST) got the finding of various forms local words in the form of honorific titles, peerage, social status, forms of address, names of place and building, plants and fruits, animals, costumes, body parts, weapon, musical instruments, onomatopoeia, spiritual term, local verbs and onomatopoeia.

Table 1. Data of local words in Baturraden Folklore Text

Honorific titles	Peerage	Forms of address	Places and building

Pak	*Adipati*	*Yang Mulia*	*Kedung*
bu	*Senopati*		*Kadipaten*
Mas	*Punggawa*		*Tambak*
Mba	*Raden*		*Srotong*
Ki	Raden ayu		*gedhogan*
Nyai			
Inang			

Social Status	Plants and fruits	Animals	Costumes
Batur	*Pakis*	*Kijang*	*Pinjungan*
	Buah Dukuh	*Jalak*	
	Buah Gondang	*Lawet*	
	Lemah Gondang	*Srewiti*	
	Amis		
	Pohon Mahoni		

Weapon	Musical instruments	Spiritual term
Patrem	*Kenthongan*	*wangsit*

Body parts	onomatopoeia
belong	*Tek tek*
	kemracak

Those local words can be classified into two criteria; words that cab be translated in literal or formal translation and words that should be translated in non-literal translation. The former refers to the words that have word-to-word or literal meaning in TL and the later refers to the words and phrases that are bond from the local culture or called as Culture-Bond Terms (CBTs) that have no literal replacement in the TL (Sembiring, M., & Panggabean, H., 2018). The first words criteria can be translated in formal translation that is by using equivalent word-to-word from the SL into the TL.

Words that include as equivalent words are *pakis, kijang, mahoni, jalak,* and *lawet.* Those words have the same form of words listed in the TL English dictionary and refer to the exact same objects. The equivalent literal translation in English are: *pakis* = fern, *kijang* = deer, *mahoni* = mahogany, and *jalak* = starling, *lawet* = swallow.

Table 2. Local Words that have literal lexis in TL

ST Names	Target Text Names

Pakis	Fern
Kijang	Deer
Mahoni	Mahagony
Jalak	Starling
lawet	Swallow

Although Vinay and Darbelnet in Bracaj, 2015 argued that literal translation tends to a bad translated text, yet, for word-to-word that have literal equivalent meaning both in SL and TL is an advantage. Instead, the use of other technique such as descriptive or culture-specific approach to replace the source words might lead to the possibility of lacking knowledge and dictions by the translator.

The rest of the cultural words are CBTs as they have the following criteria (Baker in Bracaj, 2015):

1. They are culture specific concepts. All the words that are mentioned in the table above are . For example: *adipate, senopati, raden* and *raden ayu* are peerage used in traditional government system yet English doesn't recognize the same concept as in old Javanese traditional government system. *Kenthongan* is also an instrument music that is not owned in the culture of TL

2. The concepts are not lexicalized in TL. As the TL doesn't have equivalent meaning and concept so CBTs from the SL are not lexicalized.

3. The words are semantically complex. The word *Pinjungan* would require more description or paraphrase as it is semantically complex words. It refers to the clothes that are commonly worn by the common people and not for the royal one. The meaning of *Pinjungan* at the same time codes the strata in Javanese culture.In various cases, to describe the words, it will need the translator to use another/other local words or concepts. For example, *Patrem* is a small *keris* (a traditional Javanese with a sword-like weapon) that is tied on the rooster leg during cockfighting.

4. TS and TL make different distinction in meaning. *Wangsit* in formal translation might be suggested to use the word *idea, whisper, hints, or guidance*. However, the English hyponym that are used to translate *wangsit* cannot represent the meaning of wangsit in SL cultural context. To get *wangsit* in Javanese culture is only able by certain spiritual or ritual practices. It leads to the condition that *wangsit* has no exact superordinate or hypernyms and hyponyms. All the CBTs in Baturraden text listed in the table still can't be replaced by specific terms or hyponyms in the TL due to distinction of meaning and concept.

5. Between SL and TL are different in physical and interpersonal perspective. The word *Ki* might lead to different physical and personal perspective in TL concept. In general, *Ki* in Javanese culture is a title for elderly people. Nonetheless, *Ki* is also attributed for an honorary title for noble males or high spiritual charisma or wise and contributing figures. Changing the word *Ki* by any title in TL can lead to different physical and interpersonal perspective.

To translate CBTs with the previous categories for a folklore purpose, based on Greedler and Newmark the following techniques can be applied:

1. Cultural equivalent: to replace the cultural word from the SL to the TL one to convey the meaning in TL context.

2. Functional equivalent: to employ culture-neutral words and mostly deal with to function or purpose of concepts or habits.

3. Descriptive equivalent: to describe the meaning of the CBTs through some words. Descriptive equivalent uses more to describe physical details of an object such as color, composition, size, etc.

4. Modulation: to reproduce the message of the CBTs in TL to conformity with the present context and norms in TL.

5. Compensation: to compensate some loss of meaning of a certain word in SL in other part of the translation format, such as through footnote

There are other various techniques to translate CBTs yet those six techniques we consider the best appropriate and effective ones to be applied. For instance, we do not include naturalization as so far there is no system in the TL, in this case is in English, to adopt or naturalize Indonesian language to English, while if it is vice versa, then naturalization might be possible as Indonesian has got the rules to adopt, adapt, and absorb English to Indonesian.

Students' Culture Translation Techniques

In average, 66% of the CBTs are translated through formal functional equivalent. Majority of the students tend to use culturally neutral word to bring the text for the conformity to the present context although the words that the students use there do not entirely represent the cultural meaning in Javanese cultural context

Table 3. Honorific Titles Translation

ST Honorific Titles	TT by the Students	Number	Students who keep the original word with description
Pak	Sir	7	1
	Mister	2	
bu	Madam	5	2
	Mam	3	
Mas	Brother	8	2
Mba	Sister	8	1
Ki	Grandpa	4	6
Nyai	Madam	1	9
Inang	Nanny	7	3

In translating honorific titles, the words *pak* and *bu* are the shorter versions of *bapak* and *ibu* which can mean *father* and *mother* or can be used to call the younger people to older ones in a family-like atmosphere. The word *mister* or *madam* to replace *pak* and *bu* used by *raden* (the princess) to Jaka Gamel's parents as her people and palace servant family cannot entirely represent the cultural sense of the context

Table 4. Peerage Translation

Peerage	Students' Translation	Number	original word with description
Adipati	Duke	5	2
	regent	3	
Punggawa	Retainer	7	1
	soldier	2	
Senopati	commander	7	3
Raden	King	5	3
	Ruler	2	
Raden Ayu	Queen	6	2
	princess	2	

In translating the peerage, the students tend to equalize the traditional Javanese peerage with England peerage. It can be seen in the use of *duke, king, queen,* and *princess.* Only slightly over fifth of the students who keep the original version and provide description. Equalizing the traditional Javanese peerage to the England peerage will lead to misguided understanding about both government system as both has largely different characteristics and structure. Some students also misinterpret the peerage with totally different actual meaning in the concept of SL. For example, two students translate the word *adipati* and *raden* into *king*. *Adipati* in traditional Javanese system isn't a king. His position is to lead a part of land under the kingdom while *raden* is the title for any male royal family. It applies the same with *raden ayu*. The closest equivalence to translate the word *adipati* is *regent*. Although the word *adipati* only existed in the ancient version to call someone who authorizes a *kadipaten* yet seeing from the structure, *kadipaten* is almost in similar position with *regency* now in modern Indonesian government system. Overall, the results show that most students still implement formal functional equivalent translation instead of keeping the original with description.

Table 4. Social Status Translation

status	Students' Translation	Number	Students who keep the original word
batur	Palace maid	2	3

	servant	2	
	Palace servant	3	

The CBT *batur* is majorily translated into formal descriptive translation and formal translation while the rest keep the original word and providing some description. The formal translation can convey the cultural meaning of the CBT.

Table 5. Form of Addresses Translation

ST Form of Address	Students' Translation	Number	Students who keep the original word
Yang Mulia	Your Majesty	3	-
	Your Highness	4	
	Your honour	3	

In translating the form of address, all students apply cultural descriptive equivalent technique. The students transfer the SL into TL one to convey the meaning in TL context.

Table 6. Places and Building Translation

ST Names	Students' Translation	Number	Students who keep the original word
Kedung	Deep river	6	2
	river	2	
Tambak	pond	3	2
	Fish pond	5	
Kadipaten	Regency	6	2
	duchy	1	
	Province	1	
Srotong	Banyumas traditional house	2	3
	Traditional house	4	
	Local typical house	1	
Gedhogan	Stable	8	2

Table 7. Plants and Fruits Translation

ST Names	Students' Translation	Number	Students who keep the original word
Pakis	Fern	9	1
Buah Gondang	fig	1	9
Lemah Gondang Amis	-	-	10
Buah Dukuh	Duku fruit	9	1
Pohon Mahoni	Mahogany	9	1

Table 8. Animals Translation

ST Names	Students' Translation	Number	Students who keep the original word
kijang	deer	10	-
jalak	Starling	8	2
Lawet	bat	2	8
Srewiti	bat	1	9

Table 9. Costume Translation

ST Names	Students' Translation	Number	Students who keep the original word
Pinjungan	Commoner's clothes	2	5
	Usual clothes	3	

Table 10. Body Parts Translation

ST Names	Students' Translation	Number	Students who keep the original word
Belong	birthmark	8	2
Toh	birthmark	8	2

In body parts, the students use the hypernym of the CBT. *Toh* in Java has various kinds. Yet the TL doesn't have more lexis for the variety of birthmarks as owned by the SC. For that, the students implement hypernym formal translation.

Table 11. Weapon Translation

ST Names	Students' Translation	Number	Students who keep the original word
Patrem	-	-	10

Table 12. Musical Instrument Translation

ST Names	Students' Translation	Number	Students who keep the original word
Kenthongan	clapper	1	7
	Bamboo clapper	2	

Table 13. Local Verbs Translation

ST Verbs	Students' Translation	Number	Students who keep the original word
Mengidam	Crave	10	-
jajar	In a row	6	2
	Line up	4	

Table 14. Spiritual Term Translation

ST Names	Students' Translation	Number	Students who keep the original word
Wangsit	Crave	10	-

Table 15. Onomatopoeia Translation

ST sounds	Students' Translation	Number	Students who keep the

			original word
Tek Tek	Clap clap	4	6
Kemracak	Gurgling	8	2

In onomatopoeia the students implement cultural functional equivalent technique. It includes as couplet technique as the students combine cultural and functional equivalent at the same time. Students change the source onomatopoeia into the TL context to convey the function or concept of the SL

In translating places, fruits, plants, animals, costume and body parts, majority of the CBTs are kept its origin version. just over a third of the CBTs are translated in formal equivalent translation. They replace the CBTs with the words they presume have closer and equivalent meaning with the TL. Yet 23% of the replacement words are misleading. For example, to translate Gondang fruit into fig is not equivalent and misleading. One student refers to Gondang fruit to *fig.* in fact, both fruits are different. Gondang doesn't grow in TL country. One student translates Gondang into *Javanese fig.* It means he puts the original name label to the word *fig* as a fruit that is known in TL to make the distinction upon the both fruits. We call this technique as *local attribution to cultural equivalent* technique. Formal descriptive also applies in translating *kenthongan* into *bamboo clapper*, *pinjungan* into *usual clothes* ane *commoner's clothes, kedung* into *deep river, srotong* into *traditional house and Banyumas traditional house.* The technique is the combination between formal and descriptive technique that is why it includes as couplets (Bracaj, M. 2015).

The rest of the students implement cultural, descriptive, functional equivalent or the combination of the three although 23% of the words they pick from the TL bring to the misleading cultural concepts. Only around 34% of the CBTs tend to be kept its origin and add the description. The interview conducted to all the students reveal the finding that 54% of the words are not familiar for them and interestingly, both students who are from Banyumas or outside Banyumas, they pick similar words to the words that are familiar and nor familiar with.

It shows that their origin of background doesn't affect to the level of difficulty in the way thy translate the ST. Students did some efforts in coping their lack of knowledge with the local words by internet browing, reading articles, and asking to the people around them.

Factor that affects significantly in students' translation is their perspective to culture. There are seven students who put their priority in translating the ST on providing readable, acceptable, and relevant text for the TL readers. This tendency of the students confirms the statement of Newmark that the challenge in cultural translation is that the target language tends to dominate the source culture as the readers are the most important agent so the texts are treated to be comprehensible in the readers' sense (Newmark, 1991 in Gouadec, 2010).

The other three students perceive that it is important for the translators to keep the origin of the local words to affirm the local culture as people's identity. They believe that this attitude supports, promotes and introduces local cultures in SL. This spirit is in line with the concept of seeing translation has taken turn from text-oriented to context-oriented and from linguistics approach to ethnographical one. The theory to support this notion is from a linguist Edwa Sapir (Zahrawi, 2018) who stated that different societies who live in different

places, they don't live in the same world with different labels yet they have a distinct world. By that, when there are no similar denotation or connotation in the target language, some linguistic elements of the original cultures cannot be replaced adequately in structural linier, structural, functional or semantic term.

The different mental attitudes brought by the students in translating Baturraden text affected on how the first group tend to replace the local words with finding equivalent or related words in TL. While the students who believe in cultural affirmation in translating folklore tend to keep the original words and provide some description for the readers' understanding. The students also claim the folklore translation provide with the insight to respect more local traditional cultures and to increase their cross-culture knowledge and understanding.

3. Conclusions

The forms of local words in Baturraden text are honorific titles, peerage, social status, names of places, plants and fruits, animals, costumes, weapon, body parts, musical instruments and onomatopoeia. To translate those forms of words, there are two major techniques to apply, they are formal/literal/word-to-word translation and CBTs translation. The former technique refers to the local words that have equivalent lexis in the TL. While the later refers to the culture specific words or Culture Bound Terms (CBTs). It is because the words have the criteria as they are culture specific concept, no lexis in the TL, semantically complex, and have different physical and interpersonal perspective. To translate the CBTs in the context of *Baturraden* folklore, it can be conducted by implementing cultural, functional, descriptive equivalent, modulation, and compensation. Overall, 66% of the CBTs tend to be equalized by replacing the local words with the TL culture. Thus, the majority technique used by the students are formal or word-to-word technique.

The first attitude shows by of the majority of the students (7 students) that their target is mainly to provide translation that can be acceptable in the Target Readers cultural context the rest of them show attitude to affirm the local culture in their translation. This mental state affects their translation in a way that the three students tend to keep the origin local words from the text.

References

Akhiroh, N. S. (2013). The Influence of Translation Technique on The Quality of The Translation Of International News In Seputar Indonesia Daily. LANGUAGE CIRCLE *Journal of Language and Literature* Vol. VII

Baker, M. (2011). *In Other Words A coursebook on translation*. USA and Canada: Taylor & Francis e-Library.

Bassnett, S. (2002). *Translation studies*. London: Routledge

Bracaj, Morena. 2015. Procedures of Translating Culture-Specific Concepts. *Mediterranean Journal of Social Sciences MCSER Publishing,* Rome-Italy Vol 6 No 1 S1. Doi:10.5901/mjss.2015.v6n1s1p476

Daghoughi, S., & Hashemian, M (2016). *Analysis of Culture-Specific Items and Translation Strategies   Applied in Translating Jalal Al-Ahmad's by the Pen. English Language Teaching.* Iran: Canadian Center of Science and Education.

Gouadec, D. (2010). Quality in translation. In Y. G. Doorslaer, *Handbook of Translation Studies.* Amsterdam: John Benjamins Publishing Company.

Kafipour, S. A. (2016). A Review on Translation Strategies of 'Little Prince' by Ahmad Shamlou and Abolhasan Najafi. *International Journal of English Language & Translation Strategy* , 60-68.

Kim, H. 2017. *Characteristics of Qualitative Descriptive Studies: A Systematic Review.* Sidney: Thomas Jefferson University

Pym, Anthony, Miriam Schlesinger, and Zuzana Jetmajerová, edit., 2006. *Sociocultural Aspects of Translating and Interpreting*. Philadelphia: John Benjamins Publishing Company.

Sembiring, M., & Panggabean, H., 2018. Translating Culture-Bound Terms in Wedding Speech Texts of Karonese Society into English. *SKASE Journal of Translation and Interpretation* 11 - 2018(1):69-91.

Zahrawi, Samar. 2018. Maintaining Cultural Identity in Translated Literary Texts: Strategies of Translating Culture-Specific Items in two Arabic plays. *AWEJ for Translation & Literary Studies*, Volume 2, Number 2, May 2018. OI: