RELIGIOUS EXPRESSIONS ANALYSIS OF *NEGERI 5 MENARA* IN *THE LAND OF FIVE TOWERS*

By:

Fairuzzamani Inayatillah, fairuz_inaya@yahoo.com

First supervisor   : Andy Bayu Nugroho, S.S., M.Hum.

Second supervisor : Rachmat Nurcahyo, S.S., M.A.

Faculty of Languages and Arts, Yogyakarta State University

Abstract

   Religious expressions are now and then viewed as the expressions that are difficult to translate due to their characteristic which is deeply-rooted in its source language. This research aims to know how religious expressions are realized in Bahasa Indonesia into their English translation. The type of the research is descriptive qualitative research. The data was taken from Ahmad Fuadi's Negeri 5 Menara and Angie Kilbane's The Land of Five Towers. The research reveals several findings. Most of the data are translated by means of borrowing, combined translation techniques, literal translation, established equivalent, amplification, description, and generalization. The least techniques used are adaptation, particularization, transposition, reduction, variation, modulation, discursive creation, and unrealized translation. Domestication is the most frequently occured ideology. It is followed closely by foreignization, and later the combination of both ideologies. These show that there is no serious tendency from the translator to perform particular ideologies in translating the novel. In terms of degree of accuracy, translation using foreignization has the more highest degree of accuracy at 95.06% than other ideologies in the research.

Keywords: translation, religious expressions, domestication, foreignization, Negeri 5 Menara, The Land of Five Towers, degree of accuracy

BACKGROUND

   The term "religious expression", according to Newmark's categorization (1988:95), refers to a part of cultural expression under the head of 'organizations, customs, activities procedures, concepts'. However, despite being under the head of the fourth category, religion is not bound to particular culture and being the one influencing the society. So, it may be difficult to draw a clean-cut distinction without overlapping to other categories. Moreover, Newmark does not put a separate definition for religious culture. Sharififar (2010:174) proposes that religious culture is associated with actions, rituals, customs and traditions that may distinguish the believers of one religion from other religions.

   Religious expressions are of sensitive nature since it deals with someone's belief. In translation, the problem may arise when the translator does not have a sufficient cultural knowledge of both source and target languages. Some religious expressions may be so deeply-rooted in their source language that the translator may find those expressions hard to translate. They are exclusive only in their culture. Therefore, they have no equivalents in the target language. However, the translator requires to translate the expressions as accurate as possible to

the source language due to the sensitive nature of the contents.

The novel by Ahmad Fuadi, *Negeri 5 Menara* and its English translation, Angie Kilbane's *The Land of Five Towers* are chosen as the analysis objects. The original book is chosen because of its influence in the original culture. The book has garnered many attentions and automatically became a national best seller novel. The book is rich on religious expressions as the environment of the story is surrounded by religious influences, specifically Islamic belief.

This research analyzes religious expressions existing in the *Negeri 5 Menara* and its translation *The Land of Five Towers.* There are some issues which are to explore in this study. The first is to identify the translation techniques applied in the translation of the religious expressions. The second is to identify the translation ideologies found in the translation of the religious expressions. The last is to identify the accuracy of the translations of the religious expressions. The aim of this research is to discuss these problems in a descriptive manner with examples, and not to focus on the possible errors the translator may have make.

RESEARCH METHOD

This research employs descriptive-qualitative method as Vanderstoep and Johnston (2009:167) state that the research is more *descriptive* than *predicitive*. The qualitative research provides description of the current phenomenon rather than attempts to manipulate the condition.

In order to collect the data, the researcher, as the primary research instrument, did the following actions:

1. The researcher read and took the data from the two data sources. Only the compatible data in concern with religious expressions were taken.
2. The researcher classified the data into relevant categories provided. The data sources were classified according to the employed theories of translation techniques of foreignization and domestication, an translation accuracy.
3. The researcher analyzed the data one by one according to the classification system in order to get the fixed percentage of each phenomenon.
4. The researcher discussed and set the conclusion of the research.
5. The researcher wrote some brief points of conclusion and suggestion.

The research analysis is divided into three steps. The first step is to find the translation techniques applied in the translation of religious expressions. The second step is to identify the translation ideologies of the said religious expressions. The last step is to determine the degree of accuracy of the religious expressions.

FINDINGS AND DISCUSSION
Findings

The research findings consist of the result of data analysis, which is in the form of numbers and percentages. Here are the tables and the further explanation of the findings.

Table 1: The Frequency and Percentage of the Translation Techniques in the Translation of the Religious Expressions Found in Ahmad Fuadi's *Negeri 5 Menara*

No	Translation Techniques	∑	%
1	Adaptation	7	2.9%
2	Borrowing	56	23.24%
3	Description	21	8.71%
4	Discursive Creation	1	0.41%
5	Established Equivalent	22	9.13%
6	Generalization	16	6.64%
7	Modulation	1	0.41%
8	Particularization	4	1.66%
9	Reduction	2	0.83%
10	Transposition	3	1.24%
11	Variation	2	0.83%
12	Literal Translation	27	11.2%
13	Amplification	22	9.13%
14	Combined Translation Techniques	42	17.43%
15	Unrealized	15	6.22%
Total		241	100%

It can be concluded based on the data above that the translator mostly uses borrowing and combined translation techniques to translate the religious expressions found in Ahmad Fuadi's Negeri 5 Menara. Both techniques have high number of percentage with borrowing at 23.24% (56 data), and combined translation techniques at 17.43% (42 data). Those techniques then followed by literal translation at 11.2% (27 data), established equivalent and amplification; each at 9.13% (22 data), description at 8.71% (21 data), and generalization at 6.64% (16 data). The least

techniques used are adaptation at 2.9% (7 data), particularization at 1.66% (4 data), transposition at 1.24% (3 data), reduction and variation; each at 0.83% (2 data), also modulation and discursive creation, each at 0.41% (1 datum). About 6.22% (15 data) of the religious expressions is left unrealized.

Table 2: The Frequency and Percentage of the Translation Ideologies in the Translation of the Religious Expressions Found in Ahmad Fuadi's *Negeri 5 Menara*

No	Translation Ideologies	∑	%
1	Domestication	110	45.64%
2	Foreignization	81	33.61%
3	Combined Ideologies of Domestication and Foreignization	50	20.75%
Total		241	100%

Based on the table above the most frequently occurred ideology is domestication at 45.64% (110 data). Then, it is followed by foreignization at 33.61% (81 data). The least occurred ideology is the combined ideologies of domestication and foreignization at 20.75% (50 data).

Table 3: The Frequency and Percentage of the Degree of Accuracy in the Translation of the Religious Expressions Found in Ahmad Fuadi's *Negeri 5 Menara*

No	Degree of Accuracy	∑	%
1	Accurate	186	77.18%
2	Less Accurate	26	10.79%

3	Inaccurate	29	12.03%
Total		241	100%

According to the table above, it could be seen that the amount of accurate translation is the highest. It is around 77.18% (186 data). It is then followed by inaccurate translation at 12.03% (29 data). It is because there are so many unrealized expressions in the translated text. The less accurate translation is the least translation found in the research data. The number of percentage is around 10.79% (26 data).

Discussion

1. The Translation Techniques in Translating the Religious Expressions

This part aims to analyze the translation techniques employed by the translator in translating the religious expressions found in Ahmad Fuadi's *Negeri 5 Menara* into the target novel. There are approximately 18 techniques proposed by Molina and Albir (2002:509-511). However, only 13 techniques are employed by the translator among 241 data found excluding the combined translation techniques and the unrealized translation. Below are few of the examples.

a. Borrowing

SL : Coba *waang* bayangkan bagaimana kualitas para buya, ustad, dan dai tamatan <u>madrasah</u> kita nanti.

TL : Try, son, to imagine the quality of religious leaders and preachers graduating from our <u>madrasah</u> later.

The SL expression *madrasah* is translated into "madrasah" in the TL. According to *Kamus Bahasa Indonesia* (KBI), *madrasah* means school

or institution with islamic basic. The pure borrowing technique is done by taking the expression *madrasah* straight from the source language into the target language without any changing eventhough the expression is uncommon. Since the word is straight taken from the source language, the translation is considered as accurate.

b. Description

SL : Sementara itu di belakang ruang makan, berderet puluhan kamar mandi dan WC serta <u>mushala</u> untuk melayani penumpang antar kota yang mungkin sudah tiga hari tiga malam menjadi musafir.

TL : ..., while in the back of the restaurant were dozens of washrooms and toilets along with <u>a prayer room</u> to serve the intra-city passengers.

The SL expression mushala is translated into "a prayer room" in the TL According to Kamus Bahasa Indonesia (KBI), *mushala* means a place (house) for muslim to pray. In practice, *mushala* has the same purpose as a mosque, only smaller in size and can easily be found in public places. In the matter, the expression is unfamiliar to the target culture. Therefore, the translator decides to describe the expression into "a prayer room." The description technique is achieved by describing the expression *mushala* from the source language into "a prayer room" in the target language. The translation of *mushala* into "a prayer room" is considered an accurate translation.

c. Generalization

SL : Penetrasi pasukan jasus menjadi sangat luas dan dalam, karena bisa saja ada di antrian kamar mandi, *kiftir,* kelas, acara olahraga dan segala aspek kehidupan <u>santri.</u>

TL : The infiltration of *jasus* forces ran far and deep; there could be one in the bathroom queue, the cafetaria, class, sporting events, and every other of <u>student</u> life.

The SL expression *santri* is translated into "student" in the TL. The expression *santri* according to *Kamus Bahasa Indonesia* (KBI) is *orang yang mendalami agama Islam* while "student" according to *Oxford Advanced Learner's Dictionary* is "a person, usually over the age of 16, who is studying at a university or college" (1995:1187). Still from the same dictionary, it can also mean "a boy or girl at school" (1995:1187). Comparing the two expressions, it is clear that "student" is a more general expression to *santri*. In other word, the translated expression doesn't have the more complicated meaning that *santri* has. Thus, the translation of *santri* is deemed less accurate.

2. The Translation Ideologies in Translating the Religious Expressions

In the research, the translation ideology chosen by the translator can be identified by the use of the technique. Therefore, the translation ideology is determined based on the analysis of the previous section. The translation ideology is divided into two classifications, namely domestication and foreignization. Based on the research data, the researcher adds the combination of domestication and foreignization as the third translation ideology in order to cover all the occurrences. The elaborations of each ideology are as follows.

a. Domestication

SL : Bekalku sebuah tas kain abu-abu kusam berisi baju, <u>sarung,</u> dan kopiah serta sebuah kardus mie berisi buku, kacang tojin dan sebungkus rendang kapau yang sudah kering kehitam-hitaman.

TL : My profisions were an old grey cloth bag with a shirt, <u>sarong</u> and kopiah prayer cap inside, and an empty noodle box containing Tojin peanuts and a package of dried, blackish rendang-- spicy meat.

The source language expression *sarung* is translated into "sarong" in the target language. According to *Kamus Bahasa Indonesia* (KBI), *sarung* is a long piece of cloth which at the edge of the base and the edge are sewn together. While based on *The Oxford Advanced Learner's Dictionary*, sarong means "long piece of fabric wrapped around the body from the waist, worn in Indonesia and Malaysia. The definition of *sarung* has already included in the target language's dictionary. So, while *sarung* is not particularly known by the public, the target readers can actually look up the expression in the dictionary. The domestication effect in the expression is realized by translating *sarung* into the equivalent expression recognized in the target language.

b. Foreignization

SL : ..., bukan hanya berceramah di <u>mimbar surau</u> di kampungku.

TL : ..., not just lecturing at the <u>podium of</u> my village <u>mosque.</u>

The source expression *mimbar surau* is translated word for word into "podium of mosque" in the TL in order to achieve the foreignization effect. In accordance to *Kamus Bahasa Indonesia* (KBI), *mimbar* means a little platform for lecturing. Meanwhile, *surau* means a place for muslim to pray. In the matter, it can be concurred that the translator resorts to use the

word for word translation, as "podium" means "a small platform on which a person may stand to be seen by an audience, as when making a speech or conducting an orchestra" and "mosque" means "a Muslim place of worship". The "podium of mosque" is a literal translation of *mimbar surau*.

c. Combined Ideologies of Domestication and Foreignization

SL   : Aku tegak di atas panggung aula madrasah negeri setingkat SMP.

TL   : I stood upright on the auditorium stage of the state junior high madrasah---religious school.

In the datum above, the amplification technique is realized by translating the source *madrasah* into "madrasah—religious school" in the target language. The technique above is to deliver the result desired by the translator as a combination act of domestication and foreignization. The source expression, *madrasah*, according to *Kamus Bahasa Indonesia* (KBI), means school or institution (usually Islamic-based). The expression *madrasah* directly taken from the source expression is an act of foreignization. Meanwhile, the added information "religious school" is an act of domestication because the target readers can get a clearer idea of *madrasah.*

3. The Degree of Accuracy in Translating the Religious Expressions

The assessment of accuracy degree is conducted to measure that the message which exists on the source text is conveyed equally to the target text. Its intention is to convey the message accurately. It means that the message in the source language should be accurately conveyed without any addition or omission. There are three degrees of measurements in terms of accuracy. The degrees are based on the modified accuracy assessment scoring system in Nababan, Nuraeni & Sumardiono (2012:50) They are accurate, less accurate, and inaccurate . Below are the examples.

a. Accurate

SL   : *Amin* bergema meliputi udara aula ini.

TL   : *Amen* echoed through the hall.

The datum above is considered accurate since the expression *amin* carries the same meaning as "amen" in the target text. According to *Kamus Bahasa Indonesia* (KBI), *amin* means *terimalah* or *demikianlah hendaknya*. Still according to KBI, it is meant to be said during or after praying. *The Oxford Advanced Learner's Dictionary* also carries similar notion regarding the meaning of "amen". It is said that "amen" means "may it be so" (1995:35) and meant to be used especially at the end of a prayer or hymn.

b. Less Accurate

SL   : Puncaknya yang tinggi untuk menumpangkan corong TOA, bagian bawahnya untuk rumah beduk kulit kerbau.

TL   : Its high peak had huge speakers, the bottom was the home of the water buffalo skin drum.

The datum above is considered less accurate. According to KBI, the expression *beduk* means a big drum, which usually is used in mosque or *mushola* (similar to a mosque but smaller) as a mean to notify the prayer time. On the other hand, the word "drum" in the target text, although mostly true, it does not signify the

information that the drum has a specific use as a mean to notify the prayer time.

c. Inaccurate

SL : Dengan penuh haru kami bertiga dan disusul Fatia yang telah bangun, bersama-sama melantunkan syair yang menegakkan bulu roma itu, seperti yang biasa kami lakukan di PM sebelum <u>shalat berjamaah.</u>

TL : Full of emotion, the three of us, joined by Fatia who'd already woken up, sang the chilling poem, just as we'd done at MP before <u>Friday communal prayer.</u>

The religious expression above is considered not accurate because the meaning is not accurately conveyed by the context of the novel in the target text. According to KBI, *shalat berjamaah* means "shalat bersama-sama dengan mengikuti imam". *Shalat* itself means praying towards God. However, "Friday communal prayer" is a specific two raka'ah shalat ritual in Friday which happens at noon, is done after khotbah and only obligatory for men. Thus, the meaning is not accurately conveyed. In this case, the translator seems mistaken that the prayer refers to Friday prayer. Unfortunately, the expression above refers to a regular prayer. To fix the translation, the researcher pursues a better translation that is "communal prayer."

CONCLUSIONS AND SUGGESTIONS

Conclusions

1. The researcher mostly uses borrowing and combined translation techniques to translate the religious expressions.

2. The domestication ideology is the most frequently occured ideology. However, because it is followed closely by foreignization, it is reflected that the translator has no serious tendency to perform particular ideologies in translating the novel.

3. Translation using foreignized translation techniques has a highest percentages of accuracy as well as minimum percentage of inaccuracy.

Suggestions

It is suggested to the fellow researchers to dig more of the theories concerning the topic and add a specific and detailed classification concerning the type of religious expressions. However, the absent of the classification does not diminish the validation of this research.

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