Research on Translated Text of Makhioui in Simalungun Wedding Ceremony into Indonesia Language

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Abstract: The research objective is to formulate the procedures applied by translators in translating Makhioui text on Simalungun wedding ceremony Indonesian language and assess the impact of translation procedure on the quality of translation in terms of accuracy, acceptability and readability. The method used in this research is oriented on the product or the work of translation. Translation unit is examined at the level of the sentence. The translation unit is set so that the study can be done in detail. It can be used as the basis to establish the conclusions of the study. This research uses the descriptive–qualitative approach because it is a verbal text which is translated into written.

Keywords: Translation, Procedure, Makhioui, Umpasa, Accuracy, Acceptability, Legibility

1. Introduction

Indonesia is a rich and multicultural country. Indonesia has 34 provinces and 1,128 ethnic groups where each tribe has its diversity. Culture is a very valuable asset that can be used as the basic capital in building and developing it. It means that the presence of our culture can be known and coexisted.

By culture, we can find out the identity and image of humans, either individual, groups, organizations or specific communities. But unfortunately, this diverse and beautiful country is not widely known to the outside because of the language barrier. In this era of globalization, the intensity of communication among countries are increasingly high. It is not enough when science and technology are absorbed from developed countries by means of translation. This rich culture of Indonesia can be introduced to some countries through the translation so that the country is better known and attracts the attention of other nations, which in turn will attract foreign tourists to visit Indonesia.

Simalungun is one of the Batak tribe in North Sumatra. Just like other Batak, Simalungun has its customary in every ceremony. One of the aspects of traditional culture is implementation of specific Simalungun marriage. Informal interview conducted in Simalungun shows that the wedding is a specific event and has a religious significance for the tribe of Simalungun. This interview shows that the sociocultural implementation in a wedding tradition is an obligation and as a symbol that a married person and his family cultured person. Religiously, implementation is intended to receive the blessings of Almighty God who is believed to be submitted by the parents of the bride along with their families.

Before the traditional party, the first step must be done is a religious wedding blessing. Afterwards, a custom implementation begins with a first party of man to feed bride and then proceed to the relatives of the bride and to his uncle. The next party from the bride's traditional food is handed to the bride as well as the brother of the groom followed by a welcoming ceremony and tribute to those of men and women of high rank in the family by means of dancing together (manortor). It is done alternately between the bridegroom and his family continued with the bride and also her relatives. After the show is done, and then followed by having a meal together. While the meal goes, respecting food (pinggan...
panganan) in the form of "panganan pinatunggung" is distributed each other. After a common meal is finished, the bridegroom hands a demban which is commonly called the "demban salpu mangan" to the bride.

The next event is the delivery of custom fabrics (custom hiou) or called Makhioi from the bride to the groom and his relatives- who deserve it. In addition, there is also a provision in the form of money. And as an expression of thanks, the groom also provides custom fabrics (hiou) and also gives some money to the bride. This traditional event is the end of a traditional wedding ceremony. But first party of the bridegroom and bride give some money to compatriots or to any person who present this traditional event.

In this wedding ceremony, the cloth of Makhioi does not off handed, it must be there are some pieces of advice, discourse, and can also be supplied by some umpasa which is similar to rhymes. Of course, the language is spoken in Simalungun language.

Example:
SL: Sai tubuhan laklakma
Tubuhan tobu
Sai tubuhan anakma
Tubuhan boru
TL: Agar pengantin diberkati Tuhan memperoleh/melahirkan anak laki-laki dan perempuan.

In translation studies, poem presented in a marriage ceremony is regarded as a source language (SL) where its meaning or message can be routed and delivered in target language (TL). The structure of the poem is a form forming composition of poetry. The structure is built by two aspects, namely sampiran and content. Sampiran serves as forming rhyme or tone. Sampiran also is called shadow because in rhyme classic sampiran is sometimes shadow content.

eg:
Bersakit-rakit ke hulu
Berenang-renang ke tepian
Bersakit-sakit dahulu
Bersenang-senang kemudian

Bersakit-rakit dahulu, berenang-renang ke tepian implicitly describes that one must work hard to achieve something. Then the next line clarifies what is implied in sampiran earlier. "Bersakit-sakit dahulu..." This sentence is explanatory of "berakit-rakit ke hulu." Likewise, umpasa Simalungun, sampiran is not translated yet. It is only imagination of the contents and functions as forming rhyme or tone.

Example:
SL: Tubuhma hayu anak pakon tobu
I buttuni tapian
Sai tubuhma anak pakon boru na jitu-jitu
Na lang panahit-nahtian.
TL: Agar pengantin memperoleh anak laki-laki dan perempuan yang pintar-pintar dan sehat-sehat.

The translation is essentially the process of transfer of ideas / thoughts of author in SL into ideas/thoughts. Therefore, the most important thing in any translation process is how the translation as much as possible diverts the mind of a writer in Simalungun language into the reader's understanding in Indonesian language. The translation is done by a variety of purposes such as the interests of science, conservation and development, commodity interests in the field of tourism, initiate and develop cooperation in the field of culture, and others. Newmark (1981) says that translating is a business that involves a highly complex process. Translating not only diverts SL to TL or just looking for a synonym from one language to another. Translating involves a process of understanding, explaining, analyzing and interpreting even including word processing art. Newmark is known for his theory of semantic translation and communication. He considers that the translation should also be seen as part of communication.

In the cultural translation, it is often found that TL is not same with the SL because of the different concept of culture. It is because of cultural differences between SL into TL. Thus an interpreter will find it difficult when translating text from different culture. This difference will directly put the translator in a position of dilemma. Where, in one side the translator must translate the text of SL into TL accurately and on the other hand, the translator must find the equivalent word of which it does not exist in the target language and in the end this situation led to the emergence of translation. Thus stated Newmark (1988), "Frequently where there is cultural focus, there is a translation problem due to the cultural 'gap' or 'distance' between the source and the target language".

This uncommon situation is interested in the author in reviewing the text of Makhioi in Simalungun traditional wedding ceremony to Indonesia language into an article so that Simalungun people who live in other places can understand the way of wedding ceremony especially Makhioi and other communities who is outside from Batak tribe in Simalungun is interested in knowing this custom. Because of the development world, there are many Batak Simalungun ethnic communities do not live in Simalungun again or migrate. Their children no longer know Simalungun tradition, even Simalungun language.

2. Theoretical Review

Makhioi is a process or activity giving hiou /mambere hiou as a symbol giving warm and affection to the recipient of hiou. Just like the other tribes in the surrounding areas, tribal Simalungun clothing worn at the wedding cannot be separated from the use of fabric. Simalungun Batak tribal fabric called hiou. Hiou is originally synonymous with ajimat (magic), believed to contain the "strength" of a religious nature magical and sacred and has a special power to provide protection.

In legend, hiou is regarded as one of the three sources of warm for humans (besides the fire and the sun), but it is seen as the most convenient source of warm because it can be used anytime and anywhere, unlike the sun, and cannot be burnt (like fire). Like the other tribes in Batak, Batak Simalungun has a habit of "mambere hiou" (giving hiou). Hiou can be worn in various forms, as the cloth covering the head, covering the bottom of the body, upper body cover,
back cover and others.

Hiou in various shapes and patterns/motifs has some names and types, for example hiou to cover the head of a lady is called suri-suri, hiou which covers the bottom of the woman’s body is called ragi panei or used as everyday clothing called jabit. Hiou in wedding ceremony is symbolized as a kinship of Simalungun called tolu sahandulan, which consists of headgear (headband), breastplate (clothing) and closed bottom (abit).

3. Method of Research

To produce innovative research, a lot of things should be done such as preparing the first step, the process until the writing of the research results. The series of these activities are the key to success in a study. In other words, the research plan, the process of research and writing research results should be the main focus of research. Various stages in the research, we need to look from the idea of the study, the type of research that we choose, the samples taken, the process of collecting data, analyzing the data during the research process, the method of analyzing the data to the decision and finally the conclusion of the study.

This research is oriented on the product or the work of translation. Translation unit is examined at the level of the sentence. The translation unit is set so that the study can be done in detail. It can be used as the basis to establish the conclusions of the study. This research uses the descriptive – qualitative approach because it is a verbal text which is translated into written form. Qualitative research produces descriptive data in the form of words written or spoken about people or behaviors that can be observed. Qualitative data is data in the form of words, not in the form of numbers (MONE, 2008). Qualitative research generally takes smaller samples, and tends to choose the purposive rather than random.

Descriptive-qualitative research uses a qualitative data in the form of a sentence. The use of qualitative descriptive method aims to create a description, picture, or painting in systematic, factual and accurate information on the facts, nature and the relationship between the phenomena investigated qualitatively. In this section, we discuss the components applied in research methods, such as study design, data and sources of research data, the object of research, technique collecting data and technique analyzing data.

3.1. Data Sources

The data source can be obtained from the data subject. The researcher uses a questionnaire or interview in collecting data, then the data source of the respondent, the person who answered the question namely written or oral. Sources of data in qualitative research can be a human being, event or activity, place or location, objects, various photographs, and recordings, as well as documents and archives (in Silalahi, 2009).

3.1.1. The Data Source of This Research Is as Follow

a. A Textbook "Book of Uppasa Pakon Uppamani Simalungun" written by Drs. Salmon Sinaga, in 2010 consisting of 71 terms.

This book contains Umpassa Simalungun, Purpose of Uppama Simalungun and Its Meaning, Motto of Simalungun and Pematangsiantar, Passion/Spirit of Doding Na ambangkithon Simalungun and Doding Simalungun. In this study, researcher subtitles only take 12 and 19. Sub title 12 by 7 Umpassa Source Text and target text as much as 7 and consists of 2 pages, 19 texts subtitles as much as 8 Umpassa Source and target text 8 and consists of 1 page. This poem consists of 15 Umpassa.

b. Appraisal

In determining the level of translation accuracy assessment in the study, it is conducted by researcher herself because she is Simalungun people and knows much both languages (Simalungun and Indonesia) and its cultures.

3.1.2. The Informants

Informant is involved to determine the level of acceptability and legibility translation. As for the key informants, in this study, are: Fariaman Purba SE., M. Si, Liharman Saragih SE., M. Si and Ir. Marlinadoaman Saragih, Pd.

a All informants are a member of DPD Partuha Maujana Simalungun (PMS) which know much about historical and cultural Simalungun on Simalungun district.

b The positions of all informants are as Syamas (Sy) for 20 years in GKPS (Protestant Church Simalungun). GKPS is the only church using Simalungun language as the language of instruction in the ritual.

c All informants is also lecturers at the university who have high abilities.

3.2. Objectives of This Research

This study has two objectives, the event text language and meaning of the text transfer language events from the source language to the target language. Text language event is Makhioi in the wedding party held in Simalungun tradition in Pematangsiantar. The reason for choosing this area; it is still used by the people with all of Simalungun tradition/culture including wedding event. The transfer of the meaning of the SL text to TL is to shift the meaning of the text Makhioi in the wedding party held in Simalungun, Indonesian.

3.3. Techniques of Data Collection

a Analysis of the documentation (content analysis).

Data collection method in this research is the analysis of the documentation that is by reviewing documents and archives or read and record the techniques derived from the "Book Uppasa Pakon Uppamani Simalungun" and its translation into Indonesian. Researcher collects data from the book in the form of words, phrases, and sentences that are presented in the table. This technique is applied to collect data related to the translation procedure.

b Questionnaire (questionnaire).

This technique is used to collect data about the quality of translation, which includes three things: the level of accuracy, the level of acceptance and readability level. Researcher uses
a scale of 1-3). To measure the level of quality of the translation is used measurement instrument table. This study uses three questionnaires namely Accuracy Rating Instrument to determine the level of equivalent translation. Rating acceptability instrument is used to measure the level of acceptability of the level of translation. Readability rating instrument is used to measure the readability level of translation.

Each of the three questionnaires is based on a scale of assessment as it is displayed on this table.

### Table 1. Measure the Accuracy of Translation.

| Scale | Definition                                                                 | Conclusion |
|-------|---------------------------------------------------------------------------|------------|
| 3     | The meaning of the text, technical terms, phrases, clauses or sentences is accurately transferred from source language into the target language; Most of the meaning of texts, technical terms, phrases, clauses or sentences from the source language has been transferred accurately into the target language. | Accurate   |
| 2     | Meaning of the text, technical terms, phrase, clause or sentence from the source language is inaccurately transferred to the target language. | Less accurate |
| 1     | Meaning of the text, technical terms, phrase, clause or sentence from the source language is inaccurately transferred to the target language. | No accurate |

Source: Silalahi (2009) with some modification

Measuring the instrument of the accuracy of the translation adheres to a scale of 1 to 3. The higher score given by the key informants, the more accurate of translation will result. Conversely, the lower score given by the key informants, the lower of the accuracy level of the translation will be resulted.

### Table 2. Instrument Used to Measure the Acceptability of Translation.

| Scale | Definition                                                                 | conclusion |
|-------|---------------------------------------------------------------------------|------------|
| 3     | Natural translation; the technical term is used commonly in the field of literature and it is familiar to the reader. Phrases, clauses and sentences used are in accordance with the rules of Indonesia language. In general, the translation already feels natural; but there is a little problem in the use of technical terms or there is grammatical errors occurred slightly. | Acceptable |
| 2     | Translation is unnatural or feels like a work of translation; technical terms used are not commonly used in the field of literature and it is not familiar to the reader. Phrases, clauses and sentences used do not conform to the rules of Indonesia language. | Less acceptable |
| 1     | Translation is unnatural or feels like a work of translation; technical terms used are not commonly used in the field of literature and it is not familiar to the reader. Phrases, clauses and sentences used do not conform to the rules of Indonesia language. | No acceptable |

Source: Nababan (2004) in Silalahi’s Book (2009)

Measuring instrument of acceptability of translation is a guidance of key informants in determining the level of acceptability of the translation. Each score given is a reflection of the level of acceptability of the translation.

As mentioned previously, the third instrument used is the instrument that will be used by the respondent in determining the level of legibility translation, which is also based on a scale of 1 to 3.
assessed.
2. Establish the problem and research objectives.
3. Comparing the SL text and the translated text to identify what the translation procedures are applied.
4. Assessing the tendency of translation procedures applied.
5. Reviewing the response of key informants to determine the level of accuracy and acceptability of the translation.
6. Assess the responder to determine the level of legibility translation.
7. Integrating the accuracy and level of acceptance with the readability level to reveal the quality of the translation.
8. Drawing conclusions and suggested research and research implications.

4. Discussion

Exposure data and research findings
Translating Procedure
In this study, it is found that the translator is not only using a single translation procedure, it has been found that the data is decoded by using a combination of translation procedure, namely the translation procedure that uses two translation procedures are called couplets and four translation procedure called quartet procedure.

All data analyzed are totaling 15 data. From all the data, the researcher can identify that there are 11 data using a single procedure, 3 data using couplets procedure, and 1 data using the procedure of quartet.

4.1. Translating Using a Single Procedure

Single procedure refers to the application of the procedure alone in translating this research data from Simalungun language into Indonesia language. In this study, it is identified 11 single procedures used by the translator: 1) descriptive translation procedure, 2) transposition, 3) a footnote, and 4) modulation. The data are shown in the following table.

| Procedure       | Variant of single procedure | Number | Percentage |
|-----------------|----------------------------|--------|------------|
| Single          | (1) Descriptive translation | 5      | 45,5%      |
|                 | (2) Transposition           | 3      | 27,3%      |
|                 | (3) Footnote                | 2      | 18,2%      |
|                 | (4) Modulation              | 1      | 9,0%       |
| **Total**       |                            | 11     | 100%       |

i. Descriptive Translation Procedure

The above data translated using descriptive translation procedure (a single procedure) gives the same meaning from SL (Simalungun language).

SL: Sai tubuh ma anak pakon boru na jitu jitu
Na lang panahit nahitan
TL: Agar pengantin memperoleh anak laki-laki dan perempuan yang pintar – pintar dan sehat-sehat.

SL: Na lang panahit nahitan is translated into “sehat-sehat”.

ii. Transpostion Procedure

The data above is translated using transposition procedure (single procedure).

SL: Anggo domma marrumah tangga
Ulang be maringori
TL: Dalam rumah tangga janganlah bertengkar.

The above data shown that it is transposition procedure because it changes the long structure becomes a short structure. Anggo domma marrumah tangga Ulang be maringori becomes “dalam rumah tangga janganlah bertengkar”.

iii. Footnote Procedure
Kalau sudah berumah tangga agar perilaku dirobah, jangan lagi berperlakul lajang. The above data is translated using the procedure of footnotes (a single procedure). Translator provides information in the form of a footnote to clarify the intended meaning of the translated word because without additional explanation, it is rather difficult for the readers to understand it. It can be seen from the following data:

**SL:** KaLaU suDah beRuMH TaNGGa aGaR PeRILaKu DiRoBaH, jANgAN lagi BeRPeRILaKu laJang.

**TL:** Kalau sudah berumah tangga agar perilaku dirobah, jangan lagi berperlaku lajang. The above data is translated using the procedure of footnotes (a single procedure). Translator provides information in the form of a footnote to clarify the intended meaning of the translated word because without additional explanation, it is rather difficult for the readers to understand it. It can be seen from the following data:

**Bsu:** Na ubahma parlahou

**Ulang songon sapari**

Bsa: Kalau sudah berumah tangga agar perilaku dirobah, jangan lagi berperlaku lajang. The above data is translated using the procedure of footnotes (a single procedure). Translator provides information in the form of a footnote to clarify the intended meaning of the translated word because without additional explanation, it is rather difficult for the readers to understand it. It can be seen from the following data:

**SL:** Sai tubuhan anakma

**TL:** Agar pengantin diberkati Tuhan memperoleh anak laki – laki dan perempuan.

The above data is translated using the procedure of transposition + modulation (couplet procedures). Translation transposition of the above data is shown by the structural changes that occur from SL to TL, namely:

**SL:** Sai tubuhan anakma

**TL:** Agar pengantin diberkati Tuhan memperoleh anak laki – laki dan perempuan.

The underlined sentence, the interpreter gives semantically equivalent different viewpoints meaning or scope of its meaning. But in the context, it gives the same message / the same purpose.

**vii. Additional explanation + Modulation**

**SL:** Riahni parpokkalan Kesepakatan/kebersamaan tempat berkumpul, kedai/warung

**Hotang panakkat para** tempat meletakkan sesuatu

**Ulang hanami ngolngolan**

Jangan kami tertunggu – tunggu

**Podas martupang ma abara**

Cepat punya keturunan lah bahu

**TL:** Agar pengantin cepat diberkati Tuhan memperoleh keturunan, jangan sampai orangtua (tondong) lama menanti.

The above data is decoded by using two translation procedures (procedures couplets) that additional explanation (contextual conditioning) + modulation. Additional explanation procedure (contextual conditioning) is a translation procedure in which the translator gives word(s) specifically to explain SL.

**SL:** Ulang hanami ngolngolan

**TL:** Agar pengantin cepat diberkati Tuhan memperoleh keturunan, jangan
The table above shows that there is only 1 data from 15 data applied in translation procedure quartet with variant translation procedure that is descriptive translation transposition + + + modulation is not given equivalent. The following description of the variant translation procedure quartets:

**Table 7. Presentase of Recaputalation in Translating Procedure.**

| No | Translating Procedure | Number | Persentage |
|----|------------------------|--------|------------|
| 1  | Single Procedure       | 11     | 73,3%      |
| 2  | Couplet Procedure      | 3      | 20,0%      |
| 3  | Quartet Procedure      | 1      | 6,7%       |
| Total |                       | 15     | 100%       |

From the results mentioned above, it can be understood that the procedures used by the translator to translate the text of *Makhiou* in Wedding Ceremony in Simalungun consist of 3 translation procedures that is 1) single procedure, 2) couplet procedure, and 3) quartet procedure. The results show that a single procedure is more compared with other
procedures. The comparison can be seen in the following table.

| Table 8. Comparison of Single and Double Procedures. |
|-----------------------------------------------------|
| No | Translating Procedure | Number | Percentage |
|----|------------------------|--------|------------|
| 1  | Single Procedure       | 11     | 73.3%      |
| 2  | Double Procedure       | 4      | 26.7%      |
|    | Jumlah                 | 15     | 100%       |

4.3. Quality of the Translation

The quality of the translation in the translated text of wedding ceremony Makhioui in Simalungun to Indonesian language is summarized in Table 10 below.

| Table 9. Quality of the Translation. |
|--------------------------------------|
| No | element of quality | number | Percentage |
|----|--------------------|--------|------------|
| 1  | accuracy           | 7      | 46.6%      |
| 2  | acceptance         | 9      | 60%        |
| 3  | Readability        | 8      | 53.3%      |
|    | total              | 24     | 100%       |

4.3.1. Accuracy Level of Message

Data source in this study is 15. Of these, 7 data are an accurate translation, 8 data are including inaccurate translation. Target data included in the second category are described below.

A. 1 Accurate Translation

SL: Agar pengantin diberkati Tuhan memperoleh / melahirkan anak laki-laki dan perempuan. The above data is translated using the procedure transposition + modulation (couplet procedures couplets), and relatively accurate because it does not create a distorted meaning.

A.2 Less Accurate Translation

Data are classified as less accurate:

SL: Agar pengantin diberkati Tuhan memperoleh / melahirkan anak laki-laki dan perempuan yang bisa jadi teman sampai sayur matua.

B.1 The Acceptability of Translation

The above data are decoded by using a combination of four translation procedures (quartet procedures).

B.2 Less Acceptable Translation

There are as many as 5 data is classified as a translation less acceptable:

C.1 High Readability of Translation

This study identifies as many as 8 data that belongs to this category, namely:
Keturunan, jangan sampai orangtua (tondong) lama menanti. Jangan umpasa.

C.2 Medium Readability of Translation

**SL:**

Rahni

Kesepakatan/kebersamaan

Hotan

Panakkat

Rotan

Pengikat

Ulang

Hanami

Jangan

Podas

Martupang

Cepat

**TL:**

Agar pengantin diberkati Tuhan memperoleh keturunan laki-laki dan perempuan yang banyak.

5. Conclusion

It has been explained that the aim of this study is to formulate a translation procedure applied in translating umpasa / poem contained in the text Makhioi at the wedding ceremony of the Simalungun language into Indonesia language and assess the impact of the translation procedures on the quality of the translation. From the data analysis, it can be concluded as follows:

a. Translators in translating umpasa without sampiran of the fifteenth umpasa presented in text Makhioi in wedding ceremony.

b. Sampiran only sustains the contents of Umpasa as a good rhyme. It should be a good philosophical relationship between sampiran and content.

c. The purpose of the Makhioi translator translates text on a traditional wedding party from Simalungun language into Indonesia language in such a way that the book can be used by many people.

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