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**Readability of the Translation of Figure of Speech in
Srimad Bhagavatam From English Into Indonesian**

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Abstract

The research is a descriptive translation study focusing on the methods and ideology of translation of figure of speech used in the text of *Srimad Bhagavatam* into Indonesian. It departed from a translation paradigm that considered *Srimad Bhagavatam* as a product, and the impact of the methods and ideology applied to the readability level of figure of speech translation contained in *Srimad Bhagavatam* from English to Indonesian.

This is a library study and the method used in collecting the data is observation, by reading the studied text carefully on the sentences that contain figure of speech. Data collection technique used is a qualitative one, namely by determining and explaining the methods and ideology embraced by the translator in translating the figure of speech. To view the translation readability level, three informants are involved to complete a questionnaire containing about the readability level of translation.

This study shows that the ideology held by the translator is domestication by applying a communicative method of translation on most sentences with figure of speech. Overall, all



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translation methods used by the translator has a positive impact on the readability level of figure of speech translation from English into Indonesian.

Keywords: readability, figure of speech, translation, Srimad Bhagavatam

1. Introduction

Nida (1982: 12) says that in the process of translation, content and style of the source language text (SL) should be maintained as closely as possible in the target language text (TL). Nida's explanation above illustrates that the translation must prioritize content and stylistic equivalence. Referring to the definition, the language style is very significant to be studied in a translation. In the study of this translation, the language style is a figure of speech in question contained in the SL text and its translation into TL.

This study takes the translation work of *Srimad Bhagavatam* as an object of study. The question of the methods and ideology becomes a central issue in this study in addition to the effect on the target audience. The text is a religious text that uses different types of figure of speech, which makes the text filled with various aesthetic values, so it deserves to be studied. There are two main problems that are solved in this study, namely: (1) what methods and ideology of translation are applied in the translation of figure of speech contained in the text of *Srimad Bhagavatam* from English to Indonesian and (2) how is the impact of the methods and ideology applied to translation readability level.

2. Theoretical Framework

This study uses eclectic theories combining the theory of style (Keraf, 2002), the theory of translation (NIDA, 1982), the translation method (Newmark, 1998), and the ideology of translation (Hatem, 2001).

Keraf (2002: 41) says that style is a language use employing a variety of language style that can be identified through the use of language that deviates from the use of everyday language.

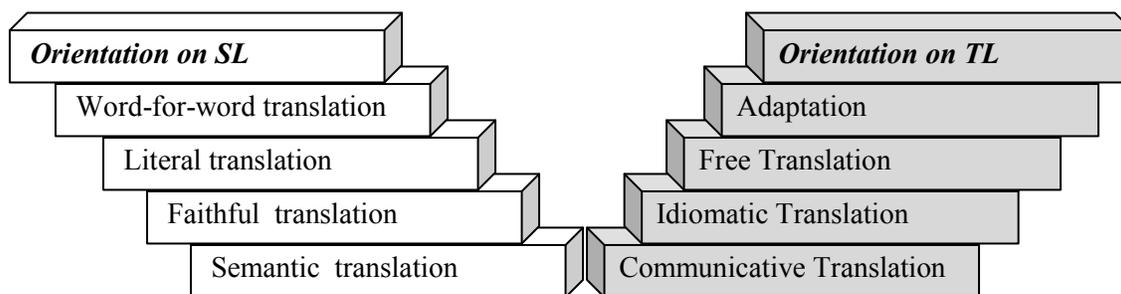


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Nida (1982: 12) gives a definition of the importance of style in translation: “Translation consists in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style.” The above definition implies that in the process of translation, content and style of the SL text should be maintained as closely as possible in the TL text. In other words, the above definition illustrates that the translation must prioritize content and stylistic equivalence.

Based on the orientation, Hatim and Munday (2004: 229-230) divide translation ideology into two, namely (a) Foreignising translation: an ideology of translation in which the translator retains elements of the source language text or predisposed toward the source language (SL emphasis), and (b) domesticating translation: translation manner by adjusting the elements present in the source language text with the condition of the target language (TL emphasis).

Newmark (1998: 45) proposes eight methods of translating into a diagram, which he describes as V lettered diagram, as adapted below.



V Letter diagram of Translation method (Newmark, 1998: 45)

The above diagram shows that, like the ideology of translation, translation methods also have two polars. The left pole gives emphasis on the SL, while the pole to the right emphasis on TL.

3. Research Methods



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This research method follows the logic of phenomenological perspective (Moleong, 1995). One of the characteristics of phenomenological approach is to observe the studied subject carefully. It emphasizes more on the activities of collecting and describing qualitative data in the form of figure of speech contained in the text of *Srimad Bhagavatam*. The second type is secondary data in the form of figure of speech translation contained in Indonesian version of *Srimad Bhagavatam*. Other secondary data are in the form of statements from informants in relation to the readability level of figure of speech translation.

Srimad Bhagavatam is selected as the data source due to the fact that it is rich with figure of speech. Instruments used in the data collection is in the form of a tape recorder to record interviews with informants. The questionnaire used in this study contain sentences with figure of speech in English and its translation into Indonesian.

In collecting the data for this study, observation and recording method, backed up by the method of questionnaires and interviews are applied. Readability assessment instrument (readability rating instrument) used in this study is detailed in the following table.

Readability Measurement Scale of Translation (adapted from Larson (1988), Nababan (1999) and Silalahi (2009))

S cale	Definition	Conclusion
1	The translation is elusive, there are terms that are not understood by the reader. Meaning can not be understood because the sentence is not logical.	Difficult
2	The translation is understandable and its meaning could be understood, but there are some terms that are poorly understood by the	Moderate



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	readers. Meaning is less understandable because there are some less logical sentences.	
3	The translation is easy to understand and uses terms that can be understood. Meaning can be understood due to logical and easily legible sentences.	Easy

Questionnaires used to collect data about the readability level of translation contain alternative questions for the informants to select one of three alternative answers provided, namely (1) easy, (2) moderate, and (3) difficult. The Informants involved to complete a questionnaire in this study are three groups of people from the general public who have read the translated work of *Srimad Bhagavatam* in Indonesian.

4. Discussion

From the analysis of the seventy data in the forms of sentences containing figure of speech in the text of Skanda *Srimad Bhagavatam* Chapter 26, four translation methods have been applied in their translation into Indonesian. The translation methods in question are (1) Literal, (2) Adaptation, (3) Free Translation, and (4) Communicative Translation. Followings are some examples the meanings of which analyzes its meaning in line with the theme of the text as a motivating force (cf. Yulianti, 2005: 37). The theme of *Srimad Bhagavatam* text Skanda 4 Chapter 26 is about the characteristics of a soul living in the material world. The sentences containing the figure of speech are translated by communicative method, a translation method to divert the contextual meaning of SL text accurately into TL text to make the translation acceptable and easily understood by the target audience.

- (1) BS : The living entity is driven by one chariot driver.
 BT : *Makhluk hidup dikendalikan oleh satu kusir kereta.*



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Metaphor with the image 'chariot driver' in SLis communicatively translated into TL into 'a chariot driver'. The chariot driver here is the epitome of intelligence. Intelligence in question is *Paramatma* that is in the body of living creatures. Without the charioteer, then the chariot will not be able to move, so does the body of a living being, in the absence of the *Paramatma*, then the body will not be able to act, even if the soul is still in the body.

(2) BS : The body is given by material nature, and the driver of that body is *Paramätmä*, the Supersoul.
BT : *Badan diberikan oleh alam material, dan kusir badan itu adalah Paramätmä, Roh Yang Utama.*

Metaphor in the SLis translated by a communicative translation method into TL. The phrase 'the driver of that body' is translated as 'coachman's body'. Laws of material nature regulate a person's life by giving the body according to his past *karma*. Every living creature will get a body with different qualities, depending on the more dominant nature that shape it. Whereas the *Paramatma* present in every body is to give permission to the body to act.

(3) BS : The living entity is seated within the chariot.
BT : *Makhluk hidup duduk di atas kereta.*

The metaphor in the SL with an image of 'within the chariot' is translated by communicative translation method into TL being 'on a chariot'. Individual spirit in the body is a passenger on the chariot (the body). Because the spirit is just sitting on the chariot, and it is controlled by *Paramatma* denoted as a chariot driver.

(4) BS : King Puranjana's going to the forest to kill animals is symbolic of the living entity's being driven by the mode of ignorance and thus engaging in different activities for sense gratification.



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BT : *Kepergian Raja Puranjana ke hutan untuk memburu binatang adalah simbolisasi dari kenyataan bahwa makhluk hidup dikendalikan oleh sifat kebodohan dan dengan demikian sibuk dalam berbagai kegiatan untuk kepuasan indera.*

Cynicism that describes the nature of ignorance in SL is communicatively translated into TL. This can be explained as follows. Activities that are not based on the rules of the scriptures which are only concerned with the satisfaction of the senses material put someone in the dark, so unable to see anything right that leads them to into a situation where they can not get out of the material bonds.

(5) *BS* : The chariot is driven by five horses, which represent the five sense organs—namely the eyes, ears, nose, skin and tongue.
BT : *Kereta ditarik oleh lima kuda, yang melambangkan lima organ indera—yakni mata, telinga, hidung, kulit dan lidah.*

The metaphor in the SL is translated using communicative method into TL. The chariot symbolizes the material body pulled by five horses that symbolize the five senses to acquire knowledge, which has the meaning that the body is already influenced by the properties of the material nature and will tend to be attracted by material sense objects.

(6) *BS* : Consequently, the horses are described as moving swiftly.
BT : *Karena itu, dijelaskan bahwa kuda-kudanya berlari kencang.*

The metaphor that describes the 'horse' as 'senses' in the SL is translated using communicative method into TL. The above sentence implies that people who are not in the self-realization tend to be affected by the control of the properties of materials world, so that the senses are uncontrolled.

(7) *BS* : A conditioned soul is never satisfied with one wife.
BT : *Roh yang terikat tidak pernah puas dengan satu istri.*



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Cynicism in SL is translated by applying communicative translation method into TL. The meaning of sentence in SL about the current state of the soul who thinks that he is the controller and the owner of the material world, so develops a desire to enjoy more than one woman could be translated into TL accurately.

Followings are presentation of translation seen from the implementation of translation method.

Translation methods	Total of Figurative Speech (N= 70)	Easy to understand	Difficult to understand
Word for word	0	0	-
Literal	1	-	1
Faithful	0	0	-
Semantic	0	0	-
Adaptation	4	4	-
Free translation	1	1	-
Idiomatic translation	0	0	-
Communicative	64	64	-

The results of data analysis showed that all translation methods used by the translator have positive impact on the readability level of figure of speech translation from English into Indonesian. The tendency to apply communicative translation methods and ideology of domestication, such as those identified in this study, has a positive impact on the level of readability.

The choice of domestication ideology in translating English figure of speech into Indonesian automatically makes the translation close and acceptable for the target audience, so it can be concluded that the level of readability of the translation of figure of speech in *Srimad Bhagavatam* text from English into Indonesian is very high.



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The assessment that is aimed at determining the level of readability of translated text should be left entirely to the readers. Results of the TL text readers' assessment determines whether the translation they read is easy, moderate or difficult for them. In the assessment of the level of readability more than one appraiser need to be specified to maintain the objectivity of the assessment results. Here are the results of the assessment of TL text readers of *Srimad Bhagavatam* translation.

Table of Readability Level

INFORMANT	Low	Moderate	High	
A	–	2	68	7
B	–	3	67	6
C	–	1	70	8

5. Conclusion

Four identified translation methods are applied in translating English figure of speech into Indonesian contained in the text of *Srimad Bhagavatam*. Fourth translation methods in question are (1) Literal, (2) Adaptation, (3) Free Translation, and (4) Communicative Translation.

Of the seventy-data, only one data is translated using a literal translation method in favor of the SL, while the remaining sixty-nine are translated by the method in favor of TL; 1 data with free translation method, 4 data by the method of adaptation, and 64 data with the communicative method.



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From the tendency of using translation method that indicates a more oriented to TL, it can be concluded that the ideology of translation applied is domestication, namely TL oriented ideology of translation which affects very high readability level.

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