VARIASI TRANSITIVITAS TEKS TRANSLASIONAL MANGUPA BAHASA MANDAILING-INGGRIS

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Abstrak
Penelitian ini memiliki tiga tujuan utama. Pertama, untuk mendeskripsikan variasi eksperensial teks translasional yang direalisasikan oleh dan dalam teks Mangupa bahasa Mandailing–Inggris. Kedua, mengungkapkan makna variasi eksperensial teks translasional tersebut dalam konteksnya sebagai perealisasi tindak translasional (tindak komunikasi semiotik translasional). Ketiga, mendeskripsikan faktor kontekstual yang mendorong terjadinya variasi eksperensial. Penelitian ini menggunakan pendekatan deskriptif kualitatif. Sumber data penelitian ini adalah berasal dari Penerjemahan Teks Mangupa dari bahasa Mandailing ke dalam bahasa Inggris oleh Syahron Lubis (2009), teks Mangupa yang terdiri dari 22 paragraf dan 37 pantun kemudian direalisasikan ke dalam bentuk satuan-satuan klausa menjadi 255 data klausa yang terdiri dari 88 teks dan 167 pantun Mangupa. Analisis data didasarkan teori linguistik sistemik fungsional. Berdasarkan analisis data diperoleh hasil bahwa 1) 80,39% data menunjukkan variasi keluasan makna pengalaman antara T1 dan T2 pada teks Mangupa adalah rendah, 2) makna variasi eksperensial teks translasional tersebut dalam konteksnya sebagai perealisasi tindak translasional (tindak komunikasi semiotik translasional) adalah suatu makna pengalaman yang direalisasikan dalam kategori aktivitas/proses, variasi ini dikelompokkan berdasarkan jenis proses dari klausa – klausa dalam data, kategori proses ini mengalami variasi realisasi terutama dalam T2 yang disebabkan karena adanya jarak budaya dan perbedaan sistem bahasa, 3) Faktor kontekstual yang mendorong terjadinya variasi eksperensial adalah adanya perbedaan sistem bahasa dan budaya yang beragam menyebabkan variasi itu muncul sebagai akibat bergesernya makna yang diterjemahkan terkadang tidak sesuai/sepada dengan makna asli teks sumbernya (T1) seperti terdapat perubahan struktural maupun perubahan lainnya.

Kata kunci: Variasi Eksperensial, Linguistik Sistemik Fungsional, Translasi, Mangupa

THE EXPERIENTIAL VARIATION OF TRANSLATIONAL TEXT OF MANGUPA MANDAILING – ENGLISH

Abstract
There are three objectives of this study. First, to describe the experiential variation of translational text found in Mangupa in Mandailing language.
into English. Second, to express the meaning of the experiential variation in context as the realization of the act of translational semiotic. Third, to describe the contextual factors supporting the experiential variation. The research method used is descriptive qualitative method. The data taken from the translated text of Mangupa from Mandailing into English by Syahron Lubis. The data analysed are clauses consisting of 22 paragraphs and 37 traditional poetry. It classified into 255 clauses consisting of 88 texts and 167 traditional poetry. The theory used are systemic functional linguistics and translational approach. The result of study are: there are 80.39% experiential variation expressed low variation; the experiential variation realized by process, the cultural gap and difference of language system; contextual factors supporting the experiential variation caused by the shift occurred in the translation process such as the structural shift.

Keywords: experiential variation, systemic functional linguistics, translational text, mangupa.

INTRODUCTION

Background

Translation as an activity which has a meaning process from one text into another text. It has manifestation such massage/translation meaning from the source text into target text which has a communication form that involves the semiotic system, it works in context.

Meaning; the translation involves the language, it consists of every signs or the manifestation of meaning representation. The elements which are in the source language is modified into finge (rambu), symbol, and signal to achieve an equivalency in the target language.

The meaning of translation is usually to be understood only as the process of meaning transferring between the two languages system. This translation consists of oral, written, or the combination from both of them. Though, the oral translation is often called by the interpretation term (penafsiran). The two activities involve the language as a media of massage carrying/information.

Translation is the activity of transferring message from the source text into target text. In the transferring process, a professional translator will certainly focus on the equivalence (kesepadan) and it is not merely for the formal correspondence (kesejajaran formal semata). It is caused by the formal correspondence sometimes is not able to transfer the source text (TSu) into target text (TSa) well and admitted, Hoed (2006a: 3)

The translation has the variations of objects text from the Quran text, the knowledge text, until Mangupa text. One of the Mangupa texts for Mandailingnese which is transferred as an expression of said thank or like the advice from the religious adviser that is showed to someone who has just recovered from the sickness too long which has purpose to give back the spirit (tondi) to the sickman. This expression is not only to be translated as a meaning of said thank but also as an expression of happiness like the wedding traditional, graduation, and etc. This Mangupa Tradition is still remained to be done by Mandailing society in North Sumatera until now.

The translation of Mangupa maybe shows the different meaning of the text in English is because of the language’s gap and culture in both the languages. At a glance, the different context is always colouring in language transferring of text Mangupa, it is
the variations which is not ignored. Possibility the adaptation procedure must be done by
the translator with changing the existence of language which is in the source text.
In this translation research of Mangupa, we know that Mandailing and English have
much more differences than similarities specially in language structure such as affection,
compex, formation word, pronomina system, phrase structure, sentence structure,
meaning component, polisemi, synonym, antonym, and etc. By there is the structure
differences between them, translating the phrase, compex, and sentence from the source
text into target text gets the problem.

One thing that should be attented to the different culture among them either
Mandailing society and England with a number of terms and Mandailing’s culture
expressions which have not the equivalency in English and because of the words should
be borrowed (tidak diterjemahkan) by giving the explanation of meaning on the
glosarium, and some words have equivalency but the culture situation which close to the
words are not transferred into English and the meaning should be explained to the
glosarium.

This research discusses about the unique translation of text Mangupa and rich on
the specific culture of Mandailing. The unique is judged from advice terms which are
conveyed by relegates advicer, family, friends or others for wedding tradition. The
specific thing which appeared in Mangupa is lexicon for Mandailing traditional food,
which consists of many kinds of food and each kind has the meaning itself. Then there is
sekapur sirih which is given to the someone who will be prayed (diupa), a bassom for
washing hand, and a glass of sitio – tio water, chicken and fish which are closed by some
pieces of banana leaf. The term inside behind Mangupa is one of the interest object to be
observed.

Besides that, text Mangupa is language with the variety of semiotic system brings
the questions in the topic of multi translation, translating into English. The big statement
is how the variations of meaning appeared in language with the different culture
situation? This research will be using the two primer data sources, namely:

Example:

<table>
<thead>
<tr>
<th>T1</th>
<th>T2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Songon on ma ikhlas ni roha muyu manjagit pangupa on. (Mandailing)</td>
<td>You may accept this pangupa as faithfully as the white. (English)</td>
</tr>
</tbody>
</table>

**Meaning:** Seikhlas inilah hati kalian menerima pangupa ini.

**Note:**
- **T1:** Mandailing
- **T2:** English
- **S:** Subject
- **P:** Verb
- **O:** Object
- **K:** Adverb

The data above shows the variation of manifestation from the real same meaning,
T1 shows three elements are (S,P,O), while T2 shows four elements are (S,P,O,K), it has
the shift of position for T2. The phenomenon of manifestation variety like this will be
observed deeply. Beside that, the experiential meaning is also seen in based on the
process category changing which is used in both the texts, as the example above, that
shows verb with different meaning of the verb each other, T2 “manjagit” while T2
“accept”. The difference of the verb shows that there is changing the manifestation of
meaning which is revealed by T1 and T2. The changing above shows that the openly one
room for translator to express the meaning who he caught from the source text, without
should be focused on the source text as an ‘absolutely’ guidance which should be obeyed. Translator by mastering the target text well is guided to reveal the meaning has the same straight way with the rule and the characteristic which is valid on the target text.

This phenomenon becomes the interest facta to be observed through the translation research, by the different perspectives which are not seeing the source text as a determination that is the most dominant in the creation meaning of the translation text. Beside that, this research is involving the local language, Mandailing. It is as one of language is still lack of observation; moreover, it is connected with the specific translation research. The translation research is generally observing the mainly language (the national language and the foreign language), with all its aspects. Hence, the local language research from this translating may become way toward upgrade the local topics in research of methode, specially the translation research and linguistic.

By the orientation of the Systemic Functional Linguistics (SFL) Halliday (1994), the translation research which involve in these two different languages (Mandailing, English) indirectly will be describing the specific characteristics from the two languages from thematic variation of persffective. SFL during this is only functioned for describing English, and as long as the knowledge’s writer, it’s never promoted as perfective to take a picture the manifestation of Indonesia language, it’s more to observe the local language, specially Mandailing. So, the result of this research indirectly become in the beginning description of Indonesia language and Mandailing from the view of SFL. By the reasons, this research can be called as a valuable to be done. It based on the foundation of view (landasan pemikiran) which is given to the part before, this research focuses on the problem of research as follows:

1. How is the variation of experiential text translational realized by and in the text Mangupa Mandailing and English?
2. What is the variation of experiential text translational in its context as a translational realizer (the translational of semiotic communication)?
3. What is the contextual which is supporting of the experiential variation happen?

REVIEW OF LITERATURE

Theory of Research

The theories which are chosen as a guider in this research covers the metamorphs concept of translation theory, the translating the text Mangupa, equivalence for the translation, and the translastic conceptual, three of Halliday metafunctions, the experiential of meaning and the clausa. Every theory will be showed on the parts.

a. Translation: The Metamorps Concept

Nida and Taber (1982: 12) makes the definition of translation is “Reproducing in the receptor language that natural equivalent of the source language massage, first in term of meaning and second in term of style”. Meaning, the translation is to re-express the massage which is in the source text (BSu) into target text (BSa) by using the possibly equivalence and closed either the meaning or the style of language. That’s why, the result of the ideal translation is able to be understood easily and TSa is not the result of the translation because using the equivalence of language style with Bsa stye. For getting the equivalence between BSu and BSa, Nida offers the technical addition and the lack of information which is known by the term gain and loss in translation.
Bell (1991: 6) says that the translation as a replacement (pengalihan) of the presentation between one language and one equivalence of representation in the second language. Bell (1978) calls that the translation text tries to defend the equivalence of meaning and stylistic (1991: 5)

Herbet M. Wolf (1998) says that the purpose of the good translation is “to provide an accurate, readable rendition of the original that will capture as much of the meaning as possible”, means, the main purpose of the translation is to give the translation text which has accurated and easily to be read like a originally with saying the meaning maximally. The reader of the target text becomes as a target to get success in the translating activity. The translation text must attend to the meaningful by easily language form to be understood by the reader of the target text. So, a translator must be able to understand well the meaning which is in the original text and understanding how to say the meaning for the reader of the target text.

b. The Translation of Text Mangupa

Mangupa is a formal wedding traditional and closed in the society of Mandailing which has the purpose especially for giving the wedding advice to the couple. The Mangupa Ceremony is done by datu pangupa in a traditional room, a group of dalihan na tulu, for the couple and others. Text Mangupa is conveyed orally in monolog form and in the intern meeting. This text is the explanation text which conveys the phenomenon of explanation regularly. According to Lubis (2009) the main ideology which is basing on text Mangupa is hope which has powerful either physic or heart, the unity and mortality of wedding, safe, and prosperous in the life of the couple. Text Mangupa is translated into Indonesia and English in 2009 by Syahron Lubis. The methode of meaning transferring from the source text into the target text to achieve the accuracy translation, read, valuable, it is to be found to posses much more differences than the similarities in language structure as affictionation, compex, reduplication, formation word, phrase structure, meaning component, synonym, antonym, metafore, idiom, and eufemisme. And also to be found that the society of Mandailing and English have the large diferent in cultural aspects like a religion and belief, family, wedding, the society of type, gender gap, using language, and the politeness of society. Because of differences on both the two languages structure, translating the phrase, compex and sentence from the source text into the target text get the problem.

There is the differences of culture between Mandailing and English cause the number of terms and the expression of Mandailing culture which has not equivalence in English and that is why the words have to be borrowed (tidak diterjemahkan) by giving the meaning explanation for the the glosarium.


Halliday sees that the language is as a source for revealing the meaning. Language is as a language style, which is completed by the forms that are used to manifest the meaning. His best theory is Systemic Functional Linguistics (SFL), it is the theory of meaning as a chosen. By this theory, the language or the other semiotic system can be interpreted as a chosen roaming which is close related each other. The other name of language is semantic system, it consists of some words. This semantic system has lexical vocabulary and grammar which arrange the words in order to get to be functioned to present the realization of meaning as its the main task (Halliday,1985, 1994, and 2004).
d. Clause

Clause here means toward to the grammatical which consists of subject, verb, object, complement, and adverb or not. It means that the clause is formulated by S.P (O) (COM) (ADV), by S P as the main remained components, while the next three components have free chosen (manasuka) (Ramlan, 1985: 23). In grammar, clause is the unity of language structure, because it has the identification constituency, by having the structure and grammatical arrangement each other (Blor & Blor, 2004: 7). The clause places the first position in expression of meaning. In clause (tataran clausa), the language user can speak about what ever there is, what happen is, and what the person feels.

e. The Frame Of Thought

The frame of thought which is used in this research is Tou's conceptual construction, which replaces the translation or specifically toward to “translational of semiotic communication” (KST) as a form of metasemiotic communication. There are some of observer (book reviewed) who also connected with this research, they are Arif Budiman (2009). This research focused on The study of compare the textual meaning with Obama as a president, Syahron Lubis (2009) his thesis is The Translation of Text Mangupa from Mandailing into English, Muhizar Mukhtar (2005) in his thesis is The Tematitation in Bilingual Translation, Lutfiyah Alindah (2012) her thesis is The Interpersonal variation of Language Translational Text, etc.

METHOD OF RESEARCH

The Kind of Research

The purpose of this research is descriptive research, by trying to describ the situation of research object. This research uses the orientation of qualitatif, it is an description of aplication theory which needs the completely data.

a. Data and Source of Data

Data which is used in this research is word, phrase, clause which are in text Mangupa from Mandailing into English. This analysis will reveal the technical, method, and ideology of translation which is applied by translator. This source of data is The Translation of Text Mangupa Mandailing into English by Syahron Lubis (2009).

DATA ANALYSIS

Description

Analysis will be moved from the variation of manifestation which can be found in data, covering with the manifestation of large experiential meaning (keluasan makna pengalaman) which is identified by the evaluation scale 0-3, it means the lowest of variation up to the highest of variation, the manifestation of variation process which explains with every eahanging of kinds process from T1 to T2.

1. The existence of variation KMP in T1: T2

The variation KMP oriented to the changing of meaning elements in the clause. The variation of element is also devided into based on the scale from 0 – 3, by the orientation to what the element is up or down. Basing on the analysis which is to be done, each of the variations are found in three sources of data. The variation zero (0)
is the most dominant variation, it means a great number of meaning from each elements from the clause T1, it is realized by filling in the number of equivalence meaning elements in T2.

a. The Existence of Variation KMP T1: T2
   As the explanation before, this variation of clause element covers the addition and deduction. The variation is to be found in T2. The variation of Jawa’s version additional covers the additional of element process, participant, adverb (circumstance), the deduction of element is known by happing on the element process and participant.

1). Variation Zero (0)
   As the explanation before, the variation zero (0) orienting on nothing changing the number of meaning element between T1 and T2. Then some examples which shows the clause with the variation zero (0).

<table>
<thead>
<tr>
<th>Pantun 1. (T1) = Mandailing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Natuari</td>
</tr>
<tr>
<td>Sircumst. (time)</td>
</tr>
</tbody>
</table>

Verse (T2) = English

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yesterday</td>
<td>while the sun</td>
<td>was setting</td>
</tr>
<tr>
<td>Sircumst. (time)</td>
<td>Sircumst.</td>
<td>material</td>
</tr>
</tbody>
</table>

Note: The data aboves shows the entire of meaning element from T1 become T2. Each constituent in T1 all of them attended in T2.

2). Variation One (1)
The variation one (1), when it happen the addition or deduction of circumstance element. The addition or deduction of this element is admitted as the most variation. The addition which is meant by appearance of element before is not to be found in the source of the language. The additional or deduction has one (1) value when it involve the circums of element which is usually presented by preposition phrase or adervial group. The circumstance which is added the various namely; place, manner, and purpose.

3). Variation two (2)
The variation two is the variation which involve participant; compliment. The existence of compliment in the clause can be object, either directly or indirectly. One of the additions of complement participant is appearance of the attributif –complement for the clause by the proces of attributif – relation.

4). Variation three (3)
The changing a mount of meaning elements which involve the element of participant meaning (pelaku).

CONCLUSION

Based on the analysis which has been done to the chapter before, can be taken the conclusion as the answers from the question of research which is formulated.
1. The existence of experiential variation between T1 and T2 involve all of possibility variation from the variation zero (0) till variation of three (3), by dominating the variation of zero (1) which is very looking diferent for T1 and T2. Means, there is additional and deduction for all of kinds of experiences meaning, from the sircumstan, complement participant, actor, and changing of process, and the addition or deduction of meaning units/clause which happen in translation of action.

2. The existence of variation process covers the variety of changing from one process to another process. The variation of process which is found shows that 52 variation of process. T2 often modifies the kinds of any process to become a proce of existence.

3. The variation of experiential degree is not always implicated on the changing of experiential. The changing a mount of meaning elements is not always implicate on lossing or addition meaning in its new realization.

4. The experiential variation is low. It caused by there is intrinsic factors (no changed) and extrins factors. Intrinsic shows that there is no changed in gramatical context either subject or verb has the same position T1:T2 (Mangupa Mandailing – English). Extrinsic shows that there is the same cultural context; mode, tenor, and the same field.

5. The different culture has caused the variation was appeared. One of the effects the variation was appeared is caused by the sifts especially for the structural or the other changed.

This research is not taking all the categories analysis yet to give the good explanation.

REFERENCE


