

## **Acehnese Literature: Translation Variation of Verses in *Munajat Putroe Di Beutoung (MPB)***

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### **ABSTRACT**

*Munajat Pocut di Beutong (MPB)* is manuscript in the form of Verses written in *Jawi* in Acehese (SL), and translated into Indonesian (TL). The text was rewritten in a book and published in 2012. There are many verses repeated in the text, but some of the translations given were the same and some were different, this what researcher called as translation variation. The variation occurred is due to certain strategies applied by translators. This study aims to analyze the translations variation given for the repeated verses in the *MPB* and find out the reasons of the translator why they are translated similarly and sometimes different. Theories used to answer the problem in this research are the theory of Formal and Dynamic translation strategies by Nida and Taber, and the Semantic and Communicative translation strategies by Newmark, and using the theory of context and situation by Firth and Malinowski. The method used in this research is documentation (literature), with a descriptive-qualitative approach. The results of this study indicate that the translation variation is based on the structure and context of the situation contained in the Acehese Language (BSu).

**Keywords: Translation Variation, Verses,**

### **INTRODUCTION**

Translation is as a means of cross-cultural communication (inter-cultural communication). Through translation will be able to help two different languages and cultures to understand each other the meaning contained in each of the words, speeches, and cultural diversity. The translation effort is carried out by finding the words meaning that matched between the Source Language (SL) and the Target Language (TL), or also called as semantic equivalent. The problem that often arises is to it is very difficult to search for the equivalent of words that have 'the same weight', or 'the same strength' in both SL and TL.

A translation activity, which produces good translations, has gone through several processes. A translator does not necessarily translate one language into another, but must pay attention to various things so that the results of the translation can be accepted. A translator also cannot change the message and the meaning referred to in SL. Because basically translation is a way to look for equivalent (equivalent) words or sentences to be translated, so the translator must also be able to capture the conceptual meaning of a term in SL. If it cannot be properly analogized, it will lead to misunderstandings, so it is not excessive Nababan (2003), argues that bad translations will mislead and the reader.

The success of a translation is mostly determined by the translation's aim; the results reflect the needs of those who utilize it. The goal of translation, according to Catford (1965), is for TL readers to grasp and have the same perception or comprehension as SL readers. Because translators are intermediaries who express the ideas and messages of writers written in SL to readers through the text of TL, they must use the most appropriate words in the translation of a text (foreign language) so that the reader may understand it (in his own language).

Although a notion or theory regarding translation can be easily comprehended and mastered, translators occasionally struggle to apply the idea during the translation process. Newmark (1988) claims that an idea can sometimes be easily described in a description or theory. When it comes to practice, however, it is extremely possible that these concepts will be difficult to differentiate or even detect.

Linguistic, literary, poetic, and socio-cultural factors all pose challenges in translation. These issues can arise when translating a poem, a prose piece, or a poem. When translating a literary text, translators must exercise extreme caution because each structure, word, and tone in each line plays a critical role in making the poem expressive and beautiful. When the two languages are sufficiently unlike that translators must deal with untranslatable vocabulary, translators' skills are required. They must possess particular TL language skills, such as the ability to make decisions, the ability to discover the proper words, and translation inventiveness in order for the target text to be approved. In addition, the translator must determine whether a set of words is a phrase, clause, statement, or proverb. The translator must also be able to comprehend the conceptual meaning of a term in SL; if he is unable to accurately analogize the message or term, a misunderstanding will result.

Difficulties that are usually found in translation activities include linguistic, literary and beauty issues, as well as socio-cultural issues. These problems are often and found many in the translation of poetry, prose and poem in the form of verses. Translators must be very careful in translating a literary work because each structure or word and sound in each line has an important role that makes the poetry or verses expressive and has a beauty value. There are some moments when the two languages are so different, that translators get stuck and feel impossible to translate a word (untranslatability). So, this is where the translator's prudence is needed; the translator is expected to have good language skills of both SL and TL as a means in finding the specific right words, and also a translator should be creative so that the translation can be accepted. Furthermore, the translator must recognize whether a group of words is a phrase, clause, expression, or proverb.

The reason for translating a text differently could be due to the translation methodologies used, as well as the context of the scenario in the text. As a result, it's critical to look into the translation procedures employed in MBP translation to see how effective they are. Formal and Dynamic translation strategies by Nida (1969) and Semantic and Communicative translation strategies by Newmark (1988) were used in this study, as well as Firth and Malinowski's theory of context and circumstance (2000).

## LITERATURE REVIEW

### Translation Strategies

A fundamental view of meaning in language was sparked by an anthropologist, Bronislaw Malinowski (2000), called the 'situation context', which was later developed by J.R.Firth. According to Malinowski, the meaning of the speech is as contained in the context of the situation. The choice of equivalents for the appropriate words in TL needs to be examined based on the semantic functions around these words through the context in SL and TL.

Because a word never stands alone in the creation of a phrase or clause, its meaning is always modified by the situation or context in which it is used. As a result, a word's lexical meaning is frequently distinct from its contextual meaning. According to Soemarsono (2004), each word in a language has the same amount of significance as the situation or context in which it is employed in a phrase with other words.

Nida & Taber (1969) explain the importance of meaning in language in a similar way; meaning is the only thing that must be preserved and must not change from the original language. Translating a message from SL to TL entails creating the most similar, equivalent, and fair message possible. Nida thought that in translation, there are two types of equivalencies: formal translation methods (equivalent in form/structure) and dynamic translation strategies. Formal translation concentrates on the message's form and content. Dynamic translation, on the other hand, is founded on the notion of taste equality (meaning).

A similar understanding is also said by Newmark (1981) that translation is the transfer of the message or meaning of a text into another language in accordance with the wishes of the author or in accordance with the intended author. Newmark divided translation methods/strategies into semantic and communicative strategies. Semantic translation seeks to produce the utterance of the writer in the SL into TL as precisely and as closely as possible. This translation strategy helps to translate cultural elements found in SL. A communicative translation strategy is a method in which social background aspects are taken into account. This translation stresses the readership's acceptance of TL. SL is solely regarded as a source of communications that must be processed in accordance with the preferences and needs of TL recipients. However, the function and objective of both of these translation theories are the same: to move the message/meaning from SL to TL so that the reader may grasp it well.

### Language and Literature

Language and literature cannot be a part from the context. It is important to know that language is the main composition of literature and it should be realized that the language is a human creation that has a cultural and linguistic content of a particular language user. The linguistic and cultural content included in the language can ultimately create literary work. Literary language has an expressive function, indicating tone and attitude of the speaker or its author which subsequently attempts to influence, persuade, and ultimately alter its reader's stance.

Literary language is a language that has meaning. Literary works contain the element of the literary expression and the special impression that he or she would like to cause to the reader. Literary works also contain emotional elements, the beauty effects of words and phrases, the beauty effects of sound, as well as with all nuances. With high imagination power, it creates valuable literary work. The beauty or aesthetics of one literary work can be seen in terms of language use.

Etymologically, literary works means good and beautiful writing which have a glorious/useful content. A written language can be classified as literature if it has two requirements: form and content. So, it is mentioned that the literary work prioritizes the nature of *dulce et utile*. When it is viewed in terms of form, literary work is something that can be pleasing to the heart, because of the structure of words and sounds of each line. While in terms of content, literary works have a value of usability for anyone who is able to appreciate; Therein contained values that are meaningful to life. Both form and content as usually shown in prose and poem/poetry in the form of verses.

### The Poem of *Munajat Putroe di Beutong (MPB)*

In the history of Islam, there was a figure of *Rabiah Al-Adawiyah*, a *Sufi* woman who always praised Allah in her prayers by verses in the form of poetry. While in Aceh, there is also a *Sufi* woman, she also did the same thing. The manuscript of 'Nazam Aceh' by *Pocut di Beutong* is evidence which provides new information for history and Islamic literature connoisseurs. It is known that the manuscript was written during the war in Tiro against colonialism (Daud & Husna, 2012). The name *Pocut di Beutong* adds the list of fighters of Acehnese women in different ways and periods. Some are in the front guard in the war, and some struggle behind the war. *Pocut di Beutong* did struggle by praying; it is implied in her literary work which shown and covered the religious context to praise the God.

The literary work of *Pocut di Beutong* was recorded in a book called *Munajat Putroe di Beutong (MPB)*. MPB is Acehnese literature in the form of poetry, which contains the prayer of a devout Muslim to hope the blessing and pleasure of God in life and after death. The figures that have been transcribed in the MPB book are in the form of standards which contain four lines of verse. The verse of the verse has a/b/b/c rhyme, which is two rows in the middle with the same sound. Although there are some standards that don't have the same rhyme, but the data is dominated by poetry with similar rhythmic sounds.

## RESEARCH METHODOLOGY

The purpose of this study is to conduct linguistic research on the translation strategies of *MPB* poem results in Indonesian. The method used is a qualitative descriptive method. It is due to the fact that descriptive data used in this study was obtained from data in the form of writings, clauses, phrases, and words obtained through documents from sources or information studied and based on theories and credible references (library research).

An Acehnese script and its translation, *Munajat Putroe di Beutong*, served as the study's data source (MPB). The total data is 2,628 lines of phrases and clauses on 144 pages divided into four chapters, including an appendix in Arabic writing of *Seulawet Seuretoh*. The words, phrases, and/or clauses found in the text of *MPB* were used as data in this study.

According to Miles, Huberman, and Saldana (2014) ideas, data were analyzed in three steps: Data condensing, data display, and conclusion formulation and verification are all steps in the process. The process of selecting, concentrating, simplifying, abstracting, and altering data is referred to as data condensation. Following the data collection and condensation procedure, 361 data points were discovered that needed to be examined, shown, and concluded.

## FINDINGS AND DISCUSSION

### The Variation of Translation on same verses in MPB

The poetry of MPB is contained of prayers and teachings about monotheism and religious knowledge, so it is commonly found the repetition of the same poetry in different standards in this text. But this form of poetry would be a challenge for translators to translate it following the structure and grammatical SL. But it is not only oriented towards SL, it is hoped that the translation that fits the structure, sounds equally beautiful but can still provide meaning according to the context so that it can be well understood by the reader.

Based on data analysis techniques, through the selection stage, from the number of 761 data taken to be examined, 64 data were obtained that were repeated, in the form of phrases or clauses. The repetition model that occurs varies, starting from appearing twice, dozens, up to tens of times. Obtaining 64 of the same data appears repeatedly to be the focus of researchers, and then carried out the stages of abstraction, obtained 38 data that used the same variation of equivalence word in MPB translation, and 26 data used different variation of words for the translation (to get the equivalence meaning in context).

Poems that appear repeatedly, some are translated the same or different. This is because the translator adjusts the translation to the meaning and context contained in SL. Because it is known that in the translation of MPB poetry verses, although translators use various translation strategies, it is concluded that the most dominant strategy in translating MPB poetry is the semantic strategy initiated by Newmark (1988). This shows that the results of the MPB poetry translation are translations that try to maintain the semantic structure and syntax and contextual meaning oriented to SL. Semantic translations produce translations that are in accordance with the structure, but because these translations still refer to meanings that are related to the context meanings contained in SL, the translator strives to produce translations that can be understood easily.

### The influence of sociocultural context to MPB

Nida (1964) stated that types of translation are divided based on 3 factors: first is based on the nature of the message contained in a word / phrase, second is based on the purpose intended by the translator or who orders the translation, third is based on the type of reader who is the target translation results. The first factor is the translation which is closely related to the messages contained in SL, including cultural influences that are appropriate to the context of SL. Meanwhile, cultural influences that are adjusted to the context of TL are what is meant in the third factor, based on the type of readers who are the target of the translation.

Based on the results of data analysis, it can be concluded that the translation of the MPB verse is very much obtained by the social and cultural elements of SL, it is Acehnese culture. This is also related to the analysis of the previous chapters regarding translation strategies and translation variety, it is known that the translation is the dominant translation of the MPB using a semantic translation strategy that is faithful, namely the structure found in TL. Due to the nature of the translation of the MPB which is loyal to the SL structure, the translation is very much influenced by the socio-culture of SL. In this case, the social and cultural conditions of Aceh as seen in the verses of the MPB which have cultural values based on Islamic religious.

### CONCLUSION

In general, this translation is author-focused, defending the poem's form and rhyme in SL. The translation technique is determined by the meaning of the context in each stanza of the poem, not simply in one line of verse. The translator made adjustments to the translation according on the poem's form, but he continued to focus on the meaning that the reader in TL might understand.

The translations are various to translate the same verses with similar equivalence word or different one are related to the translation strategies applied to each repetition of its translations in TL, and each translation strategy applied to the poem in this MPB can be fully translated with the context associated with each stanza. Because the strategy applied to the MPB translation is always following the context, the repeated phrases in different stanza, the phrases remain the same, as long as there is no change in meaning in the results of the translation. The different strategies applied in translation gives different results of each line of the poem. The main reason for this translation difference is due to the different opponents of each stanza so that the verses appear on the same line, translators need different strategies to provide the best translation in TL that suits the context expected in SL.

The results obtained to answer the third research question regarding the socio-cultural influence on the translation of the MPB: there are of the 48-total data, more than 50 percent of the data whose translation is influenced by social and cultural elements or terms in SL. The meaning of the context that is understood in the translation of the verses of the MPB is the context referred to in SL. Thus, it can be concluded that, the socio-cultural influence of SL is more dominant in the translation of the MPB manuscript. This happens because the translator prioritizes the form of translation in the form of verse.

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