A TRANSLATION ANALYSIS OF PARABLES
OF ENGLISH MATTHEW TO INDONESIAN

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Abstrak: Skripsi yang berjudul, *"Analisis Terjemahan Perumpamaan Matius dalam Alkitab dari Bahasa Inggris ke Bahasa Indonesia"* bertujuan untuk mengetahui teknik penerjemahan yaitu; Peminjaman, Kalke, Literal, Transposisi, Modulasi, Ekuivalen dan Adaptasi, yang digunakan dalam perumpamaan Matius dalam Alkitab. Teknik terjemahan diperkenalkan oleh Vinay dan Darbelnet yang digunakan dalam penelitian ini. Penelitian ini termasuk penelitian deskriptif kualitatif.Total data adalah 19 perumpamaan yang terbagi menjadi 120 ayat diperoleh dengan membaca perumpamaan Matius dalam Alkitab. Hasil penelitian menunjukkan bahwa ada 5 teknik yang digunakan dalam data. Teknik tersebut adalah *Ekuivalen* dengan 46 temuan (29.87%), diikuti oleh Modulasi dengan 43 temuan (27,92%), Transposisi dengan 35 temuan (22,72%), Terjemahan Literal dengan 29 temuan (18.83%), , dan adaptasi dengan 1 temuan (0,64%). Sebagai hasil dari penelitian ini, teknik yang paling dominan digunakan dalam menerjemahkan perumpamaan Matius dalam Alkitab adalah *Ekuivalen*.

Kata Kunci: Alkitab, Perumpamaan, Terjemahan, Teknik Terjemahan

Abstract: This thesis entitled, *"A Translation Analysis of Parables of Matthew in The Bible from English to Indonesian"* aims to find out translation techniques namely; Borrowing, Calque, Literal Translation, Transposition, Modulation, Equivalence and Adaptation, that used in the parables of Matthew in The Bible. The translation techniques introduced by Vinay and Darbelnet are used in this study. This research is classified into descriptive qualitative research. The total data are 19 parables which consists of 120 verses gained by reading the parables of Matthew in the Bible. The result of the study shows that there are 5 techniques used in the data. They are *Equivalence* with 46 occurrences (29.87%), followed by Modulation with 43 occurrences (27.92%), Transposition with 35 occurrences (22.72%), Literal Translation with 29 occurrences (18.83%), and Adaptation with 1 occurrence (0.64%). As the result of this research, the most dominant technique used in translated the parables of Matthew in The Bible is *Equivalence*.

Keywords: Bible, Parable, Translation, Translation Techniques

PENDAHULUAN

Bible is a wise book with the universal content on it. It is not addressed to the Christians only, so the non-Christian may read the Bible like they read other literary book. Actually, there are so many people believe the existence of Bible as the religious book that is the way God's words, especially the Christians. They do not only use it as the source of norms but also the way for them to get the philosophies of Bible as an instrument to get salvation. In the means of understanding the content of Bible, so translation has the important role of it. It is also about the greatest development of translation ever. Today everyone can read the Bible with every different languages easily. But before it, there are so many complicated process of the creating the equivalent from the original language, those are

Hebrew, Aramaic, and Greek, to many languages that written around 40 authors in the different continents; Asia, Africa and Europe.

In understanding of the Bible, especially in the English-Indonesian Bible, there are so many differences of arrangement of words, phrases, clauses and sentences. So it will make people confused why the both of them is different, even though it is believed that it comes from the same original authors. Evidently, the differences of it is not big problem that affect the real meaning of it. It is just the author's way in translating from source language into target language. Actually the differences of translation techniques are useful to help people more understand about the meaning of source language that is translated into target language which has different culture.

To help people understand book especially English Bible, people who understand English use translation for it. As we know that translation is very important for knowledge and communication that will help us to understand information from the first language into the target language. For example, from English text into Indonesian text. So it will be more understood well by Indonesian people. In *Journal of English Language Teaching* by Dewi Maulud Diati (2016) Newmark (1988:7) states: "Translation is a craft consisting in the attempt to replace a written message statement in one language by the same message or statement in another language". It doesn't have to be the same all, but from translating it will be the closest meaning. According to Nida and Taber (1982:12), "Translating consists of 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 Theory and Practice of Translation).

In translating text, there are some techniques of translation by Vinay and Darbelnet, such as borrowing, calque, literal translation, transposition, modulation, equivalence, and adaptation. Borrowing means that the source language (SL) word is transferred directly to the target language (TL). For example, the word *sate* in Indonesian is used directly in English. Calque is a special kind of borrowing where the SL expression or structure is transferred in a literal translation. A Literal translation is a word-for-word translation, which Vinay and Darbelnet describe as being most common between languages of the same family and culture. Transposition means changing one part of speech without changing the sense. Modulation means changing the semantic and the point of view of SL. Equivalence means that the languages are described in the same situation. Adaptation means changing cultural reference.

A parable is one of the many literary forms in the Bible, but it is especially seen in the gospels of the New Testament. In *A Study of the Parables of Jesus* (Gene Taylor1995:2), parable defined as an earthly story with a heavenly meaning, but such a definition is not broad enough to include all the parables. In other words, it is defined as, "literally denotes a placing beside, (akin to *paraballo,* to throw or lay beside, to compare). It signifies a placing of one thing beside another with a view to the comparison." (W.E. Vine, *Vine's Expository Dictionary of New Testament Words,* p.840).

In this research, the author chooses the translation of the Bible of the New Testament based on LAI (Lembaga Alkitab Indonesia) which is published in 2013. Indonesian text is the New Testament LAI 1974 and English text is The New King James Bible, New Testament 1979 by Thomas Nelson, Inc. It is because the version of this Bible is distributed over 1.3 billion Bible and New Testament by Gideons to everyone in hotels, motels, hospitals, penal instruction, members of the armed forces, school students and those in the public nursing field. In this study, the author finds the techniques of translation in some parables that written in Matthew, based on Vinay and Darbelnet theory (in Venutti, 2000:84).

There are many researcher who discuss the translation strategy (Ria Aresta (2018), in *The Influence of Translation Techniques on the Accuracy and Acceptability of Translated Utterances that Flout the Maxim of Quality,* this journal investigates how translation technique may effect the quality of a translation. The majority of the data was classified as accurate and acceptable, while the rest was considered less accurate and inaccurate due to the application of the translation technique amplification (addition), discursive creation and literal translation. Some data was also found to be less acceptable due to literal translation and pure borrowing. Bena Yusuf Pelawi (2015), in *The Translation Of The Gospel According To Matthew Into An Indonesian Language Text.* The findings of this journal are as follows. First, there are nine translation techniques, i.e.: (a) modulation, (b) transposition, (c) amplification, (d) literal translation, (e) addition, (f) omission, (g) natural borrowing, (h) reduction, and (i) generalization. Second, there are four translation methods, i.e.: (a) free translation, (b) communicative translation, (c) adaptation, and (d) literal translation. Third, there are two translation ideologies, i.e.: (a) foreignization oriented to the source language and culture, and (b) domestication oriented to the target language and culture. In general, the translation tends to employ techniques, methods, and ideologies oriented to the target language and culture. The orientation to the target language and culture can result in a translation which is accurate, acceptable, and highly readable. Naufal Purnama Satriadi (2014), in *An Analysis Of Translating Procedures On Sony Ericsson Live With Walkman*

Series Startup Guide, the findings of this journal as follows. There are six translation procedures found in the text: Borrowing or Transference (54 items or 27%), Calque or Through Translation (12 items or 6%), Literal or Word for Word Translation (31 items or 15.5%), Transposition (42 items or 21%), Adaptation or Naturalization (43 items or 21.5%), and Reduction (18 items or 9%).

By the means of the three of the previous studies, the author uses these to be references. It will be used to help the author in understanding to apply the theory of translation techniques by Vinay and Darbelnet in analyzing the parables of Matthew in this study.

METODE PENELITIAN

Qualitative method will be used to analyze the data in this study. It is explained descriptively. The author analyses words, phrases, and sentences. In *Research Design,* Creswell (2009:4) states that "Qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process of research involves emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data. The final written report has a flexible structure. Those who engage in this form of inquiry support a way of looking at research that honors an inductive style, a focus on individual meaning, and the importance of rendering the complexity of a situation".

The author analyses words, phrases, and sentences as data in the parables of Matthew in the Bible both in English and Indonesian. The source data is the Bible of the New Testament based on LAI (Lembaga Alkitab Indonesia) which is published in 2013. Indonesian text is the New Testament LAI 1974 and English text is The New King James Bible, New Testament 1979 by Thomas Nelson, Inc. The source data would be limited by the parables, in the Matthew 5 : 13-16, 7 : 3-5, 7 : 24-27, 9 : 16-17, 11 : 16-19, 13 : 3-23, 13 : 24-30, 13 : 31-32, 13 : 33, 13 : 44, 13 : 45-46, 13 : 47-50, 15 : 14, 18 : 12-14, 18 : 22-35, 20 : 1-16, 21 : 28-32, 21 : 33-44, 22 : 1-14.

The author uses a qualitative method that involves collecting and working with text. So the author collects the data from a Bible and finds data or information by library research such as from books, newspaper, magazines, journals, websites, the dictionaries to consult the meaning of words, etc.

The author adopts the framework developed by Miles and Huberman in *Qualitative Data Analysis* (1994:10) to describe the major procedures of data analysis method, namely: *data reduction, data display, and conclusion drawing and verification.* Data reduction refers to the process of selecting, focusing, simplifying, abstracting, and transforming the data that appear in written up field notes or transcriptions. Data display goes a step beyond data reduction to provide an organized, compressed assembly of information that permits conclusion drawing. A display can be an extended piece of text or a diagram, chart, or matrix that provides a new way of arranging and thinking about the more textually embedded data. Conclusion drawing involves stepping back to consider what the analyzed data mean and to assess their implications for the questions at hand. Verification, integrally linked to conclusion drawing, entails revisiting the data as many times as necessary to cross-check or verify these emergent conclusions. In analyzing data, the author applies some steps, they are collected the data by choosing and sorting the parables of the gospel of Matthew that have been specified. The data will be arranged consecutively from the English and Indonesian version. The data will be analyzed by the use of translation techniques are used in translating the parables of Matthew in the Bible. The author categorizes translation techniques based on the theory of Vinay and Darbelnet. The total number and percentages of each translation technique and the major technique will be calculated. The author makes a conclusion based on the finding of the study.

HASIL DAN PEMBAHASAN

1. Borrowing

The writer does not find the translation technique Borrowing in the data.

2. Calque

The writer does not find the translation technique Calque in the data.

3. Literal Translation

Literal, or word for word, translation is the direct transfer of a SL text into a grammatically and idiomatically appropriate TL text in which he translators' task is limited to observing the adherence to the linguistic servitudes of the TL (Vinay and Darbelnet, in Venuti and Baker, 2000:86). The using of literal procedure can be found in: Data no.   : 26c, 13f, 16f, 18f, 29g, 30g, 32h, 45k, 49l, 50l, 14m, 12n, 23o, 24o, 25o, 27o, 12p, 13p, 14p, 28q, 38r, 39r, 40r, 43r, 44r, 2s, 6s, 8s, 14s. Total Data : 29

Tabel 1. Example 1 : Data no. 16f

Source Language	Target Language
But blessed are your eyes for they see, and your ears for they hear;	Tetapi berbahagialah matamu karena melihat dan telingamu karena mendengar.

Tabel 2. Example 2 : Data no. 14s

Source Language	Target Language
"For many are called, but few are chosen."	"Sebab banyak yang dipanggil, tetapi sedikit yang dipilih."

In the tables above, the author finds Literal Translation in these data. It is translated word for word or directly translate. So the component of word and also the arragement of them does not change at all. It is clearly same between source language and target language if it is translated literally based on the general English-Indonesia dictionary.

4. Transposition

The method called transposition involves replacing one word class with another without hanging the meaning of the message. In translation there are two distinct types of transposition: (i) obligatory transposition, and (ii) optional transposition (Vinay and Darbelnet, in Venuti and Baker, 2000:88). The using of Transposition can be found in :

Data no. : 14a, 15a, 4b, 5b, 24c, 25c, 27c, 16d, 17d, 17e, 19e, 4f, 5f, 8f, 12f, 15f, 17f,19f, 25g, 28o, 29o, 30o, 31o, 3p, 5p, 6p, 14p, 15p, 31q, 32q, 33r, 34r, 37r, 1s, 5s. Total Data : 35

Tabel 3. Example 1 : Data no. 14 a

Source Language	Target Language
"You are the light of the world. A city that is **set on** a hill cannot be hidden.	Kamu adalah terang dunia. Kota yang **terletak** di atas gunung tidak mungkin tersembunyi.

From the table above, the writer finds the phrase **set on** as the Transposition which is to change a grammatical category. In this case, it is from phrase into word, **terletak**.

Tabel 4. Example 2 : Data no. 5p

Source Language	Target Language
Again he went out about **the sixth and the ninth hour**, and did likewise.	Kira-kira pukul **dua belas dan pukul tiga petang** ia keluar pula dan melakukan sama seperti tadi.

In this example, the writer finds the Transposition from the **sixth and the ninth hour** as the cardinal number becomes **dua belas dan pukul tiga petang** as the ordinal number. Based on theory, the technique is to change grammatical category.

5. Modulation

Modulation is a variation of the form of the message, obtained by a change in the point of view. This change can be justified when, although a literal, or even transposed, translation results in a grammatically correct utterance, it is considered unsuitable, unidiomatic or awkward in the TL (Vinay and Darbelnet, in Venuti and Baker, 2000:89). The using of Modulation can be found in :

Data no.   : 13a, 3b, 25c, 27c, 5f, 6f, 7f, 9f, 11f, 20f, 21f, 22f, 23f,24g, 27g, 28g, 31h,   33i, 46k, 48l, 49l, 13n, 14n, 22o, 26o, 32o, 33o, 34o, 35o, 7p, 8p, 10p, 15p, 16p, 29q, 30q, 35r, 36r, 41r, 42r, 9s, 10s, 13s. Total Data :43

Tabel 5. Example 1: Data no. 11f

Source Language	Target Language
He answered and said to them, "Because it has been given to you to know the mysteries of the kingdom of heaven, but *to them it has not been given.*	*Jawab Yesus*: "Kepadamu diberi karunia untuk mengetahui rahasia Kerajaan Sorga, tetapi *kepada mereka tidak.*

In this example, it is about Modulation, a shift in point of view. There are different focus in tranlating the data from different translator. In the source language, *He answered and said to them*, becomes *Jawab Yesus.* It is same meaning but just has different focus, because the Indonesian translator just makes the word *Jawab Yesus,*he/she believes that if people have answered the question, they also say the answer of the question. The second is *to them it has not been given,* becomes *kepada mereka tidak.* So it is just different point of view, because the translator make it simple with the omitting the word *given*.

Tabel 6. Example 2 : Data no. 22o

Source Language	Target Language
Jesus said to him, *"I do not say to you*, up to seven times, but up to seventy times seven.	Yesus berkata kepadanya: "***Bukan! Aku berkata kepadamu:*** Bukan sampai tujuh kali, melainkan sampai tujuh puluh kali tujuh kali.

The modulation in this example is *"I do not say to you* becomes *Bukan! Aku berkata kepadamu:* It is the shift in point of view because it is about the using of the one word *do not* or negation into two word *bukan*. They still have same meaning.

6. Equivalence

We have repeatedly stressed that one and the same situation can be rendered by two texts using completely different stylistic and structural methods. In such cases we are dealing with the method which produces equivalent texts (Vinay and Darbelnet, in Venuti and Baker, 2000:90). The using of Equivalence can be found in:

Data no. : 16a, 25c, 27c, 16e, 18e, 3f, 6f, 7f, 8f, 10f, 12f, 14f, 17f, 19f, 21f, 22f, 26g, 30g, 44j, 45k, 46k, 47l, 48l, 50l, 14m, 24o, 30o, 31o, 33o, 34o, 1p, 2p, 4p, 8p, 9p, 10p, 11p, 31q, 34r, 35r, 36r, 1s, 3s, 4s, 7s, 11s. Total Data : 46

Tabel 7. Example 1 : Data no. 17e

Source Language	Target Language
and saying: 'We *played* the flute for you, And you did not dance; We mourned to you, *And* you did not lament.'	Kami *meniup* seruling bagimu, tetapi kamu tidak menari, kami menyanyikan kidung duka, *tetapi* kamu tidak berkabung.

Tabel 8. Example 2 : Data no. 47l

Source Language	Target Language
"*Again*, the kingdom of heaven is like a dragnet that was cast into the sea *and* gathered some of every kind,	"*Demikian pula* hal Kerajaan Sorga itu seumpama pukat yang dilabuhkan di laut, *lalu* mengumpulkan berbagai-bagai jenis ikan.

From the table above, the writer finds the using completely different phrase or term for the same situation. It is the using of common phrase or term based on the first meaning in the source language with appropriate situation. The word, *and,* becomes the word *dan* and *lalu*. If it is translated literally by dictionary, it should be *dan*, but with this technique the meaning of the source language can be more understood easily.

7. Adaptation

Adaptation can, therefore, be described as a special kind of equivalence, a situational equivalence (Vinay and Darbelnet, in *The Translation Studies Reader* by Venuti and Baker, 2000:90).

Tabel 9. Example : Data no. 12s

Source Language	Target Language
So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was speechless.	Ia berkata kepadanya: Hai saudara, bagaimana engkau masuk ke mari dengan tidak mengenakan pakaian pesta? Tetapi orang itu diam saja.

The technique from this example is adaptation, it means a shift in cultural environment. The word friend becomes Hai saudara, if it is translated literally by dictionary, it refers to teman or kawan. But in this case, it is hai saudara because the translator understands about the Indonesian culture, it should be more polite than just call friend.

FINDINGS

Tabel 10. The Frequency of Translation Technique

No.	Translation Technique	Variant of Technique			Total	Percentage
		Single	Couplet	Triplet		
1.	Borrowing	-	-	-		-
2.	Calque	-	-	-		-
3.	Literal Translation	22	7	-	29	18.83%
4.	Transposition	20	12	3	35	22.72%
5.	Modulation	26	15	2	43	27.92%
6.	Equivalence	19	25	2	46	29.87%
7.	Adaptation	1	-	-	1	0.64%
	Total	88	59	7	154	100%

In the formula of calculating every translation technique and the dominant of the parable of Matthew in the Bible, the author finds the percentage of every technique, such as Literal Translation, Transposition, Modulation, Equivalence, and Adaptation. Where the rest of techniques such as borrowing and calque is not found in this translation from the source language into the target language. In this case, the author follows every instruction of the theory of translation technique by Vinay and Darbelnet. In this study, the result of translating the parables of Matthew in the bible, Equivalence is the dominant translation technique found in the translation of the Bible. So there are 19 parables which are divided by 120 verses and there is 154 total of translation techniques. By the means of the formula, the author finds the frequency of translation technique in the table above.

So the meaning of the frequency of translation technique is Equivalence as the dominant technique, it means that the words, phrases, clauses and sentences of the parables of Matthew in the Bible is easy to understand and also accepted by Indonesian people who read the English-Indonesian Bible. The Equivalence refers to use the completely different term for the same situation, in the other word, it is about the using of more prevalent term of source language as the equivalent of the target language.

KESIMPULAN DAN SARAN

Kesimpulan

The author has analyzed the translation technique of the parables of Matthew in the Bible. So it can be concluded with :

1. There are five translation techniques applied out of seven translation techniquesby Vinay and Darbelnet. The five of them are Literal Translation, Transposition, Modulation, Equivalence, and Adaptation.

2. The most dominant technique used in the translation of parable of Matthew in the Bible is *Equivalence* with 46 occurrences (29.87%), followed by Modulation with43

occurrences (27.92%), Transposition with35 occurrences (22.72%), Literal Translation with 29 occurrences (18.83%), and Adaptation with 1 occurrence (0.64%).

Saran

1. For students, hopefully, they can improve and enlarge the knowledge about translation studies, especially for translation techniques.

2. For translators, hopefully, they can deliver messages or intended meaning to the readers from SL to TL appropriately with appropriate translation technique.

3. For researchers, hopefully, they can do more researches related to translation techniques in other fields.

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