The International Journal of Language and Cultural
TIJOLAC is Available Online at:
https://www.growingscholar.org/journal/index.php/TIJOLAC
DOI: https://doi.org/10.5281/zenodo.3710668
Vol. 2 No. 01, March 2020, pages: 32~47
Growingscholar

Analysis of Translation Method in Translating The Indonesian Bible to Kupang Malay Language

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Article history
Received: February,1st 2020; **Accepted**: February, 29th, 2020; **Displayed online**: March, 14th, 2020; **Published**:March, 30th 2020

Keywords

Translation;
Borrowing;
Meaning;
Method;
Bible;

Abstract

This paper discussed the methods used in translating the Bible from *Bahasa Indonesia* to Kupang Malay Language. Instead of discussing all methods found, the current paper only focused on the discussion of the prominent method. Using a descriptive qualitative method, it is found that borrowing technique has been the prominent technique in Bible translation from *Bahasa Indonesia* to Kupang Malay Language.

1. Introduction

The purpose of this study is to find out, as well as to discuss the prominent method used in translating the Kupang Malay Bible from *Bahasa Indonesia* (BI). Scientifically, Kupang Malay Language (KML) is a creole language (Jacob and Grimes, 2003: 2) that is used by most people around the capital city of East Nusa Tenggara Province (Latupeirissa, 2016). As a creole language, KML 'has borrowed' many words from BI. It makes this research vital since it is believed to be a primary study for other future studies, for example, about word-formation of KML, or about how a creole language is created (cf. Latupeirissa, 2019). Furthermore, it is found that there is no previous study about translation from BI to KML. In other words, it is the first study that describes how BI is translated into KML.

Moreover, the KML, theoretically, is counted as an Austronesian language (Blust, 1978; Grimes, C. 2000; Grimes et al., 1997). KML is a local language in East Nusa Tenggara Province (Latupeirissa, 2017). East Nusa Tenggara itself is a province in Indonesia that is located nearby Timor Leste Country. The results of the current research, are believed, will enrich a study of Austronesia language, especially in the field of translation study and creole language. In the other side, the current study is viewed as an essential study since it discusses the translation of the Bible. In other words, the Bible is taken as data source.

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The reason that based the decision of using the Bible as the data source is as follows. First, the Bible of KML is the only KML literature that translated from BI language. As the researcher investigated, there is no translated literature of BI into KML, except the Bible. Moreover, the result of the translation is used by all Christian people, included Christian pastors, in Kupang city. It is used every day in a family, and at least, every week in a religious meeting.

Next, related to the translation study, it is stated that translation consists of transferring the meaning. The first form of language (in this case, BI) is transferred to the second form (in this case, KML) (Larson, 1988). In *A Linguistic Theory of Translation*, Catford (1965) stated that translation is a textual material replacement of SL into TL (1965:56), while Newmark (1988) stated that the translation is rendering the meaning of ST into TT (1988: 5), and Nida & Taber (1974) stated that translation is reproducing a natural equivalent in the Target language.

Translation term includes the product (the text which has been translated), and the process (the act of translating the text). The translation itself is a change of form. The text from which the translation is made is called the Source Language (SL) while the form into which it is changed is called the Target language (TL). Moreover, translation means transferring the meaning of SL into the TL. In this current research, as stated above, those languages are BI and KML.

The research focuses on the borrowing technique in the translation, because, based on the pre-research conducted by the researcher, borrowing is the prominent technique used by KML Bible translator. The borrowing in the translation means a word taken directly from another language. It is used to create a stylistic effect. According to Molina and Albir (2002:520), borrowing is divided into two kinds. They are pure borrowing and naturalized borrowing. In this thesis, the technique of borrowing is going to be discussed based on the theory proposed by Molina and Albir (2002).

Concerning borrowing in the translation of the Bible from BI to Kupang Malay Language, some problems need to be answered as follows. (1) what types of borrowing are applied to the translation of the bible from BI to Kupang Malay Language? (2) How is the equivalence achieved in the translation of the Bible from Indonesia to Kupang Malay Language?

2. Materials and Methods

Many experts explain various kinds of translation techniques/methods. Two of them are Vinay and Darbenet (1995). They divide the method into several categories. Vinay and Darbenet (in Venuty, 2000: 84) divide the translation method into seven categories. The following is a brief explanation.

2.1. Concept and Theories of Translation Technique

2.1.1 Borrowing

The borrowing method is the simplest. The translator only rewrites terms in the source language into the target language. He did not make any changes/modifications. The purpose of this method is that the translator wants to bring the atmosphere of the source language into the target language and to overcome the absence of the source language terms in the target language. The second reason is caused by differences in nature, culture, or way of life between the source and target language users. In BI, many foreign / English terms are borrowed, such as LCD, Monitor and SMS.

The method, basically means that the translator makes a conscious choice to use the same word in the target text as it is found in the source text. This is usually the case when there is no equivalent term in the target language. This technique also allows the translator to put a text clearly within a particular cultural context through the register of the vocabulary it uses. Specific terms allow people

belonging to communities of similar interests to transcend linguistic boundaries. Despite using different linguistic systems, they share the same reality and the same code to decipher it. Depending on where this code was created, some words will have a lot more prestige than others in a particular context.

Numerous English words are also "borrowed" into other languages; for instance, software in the field of technology and funk in culture. English also borrows many words from other languages. For example, abbatoire, café, passé and résumé from French; hamburger and kindergarten from German; bandana, musk and sugar from Sanskrit. Borrowed words are often printed in italics when they are considered to be "foreign", especially in academic work (Mason, 1994).

Borrowed words can sometimes have different semantic significations from those of the original language. A good example is a Moroccan word '*tammara'*, which is borrowed from Spanish, means in Moroccan Arabic 'a difficult situation', whereas in Spanish it conveys the meaning of a 'type of a palm tree'.

2.2.2 Calque

Calque is almost the same as the borrowing method, but here there is a more in-depth translation process. Different terms that are not found in the target language are then translated partly. In linguistics, a calque is a word or phrase borrowed from another language by literal, word-for-word translation. The term calque is borrowed from French, and it derives from the verb calquer which means to copy, to trace. More specifically, we use the verb to calque when speaking about borrowing a word or phrase from another language while translating its components to create a new lexeme in the target language.

It is difficult sometimes to prove that a particular word is a calque. This often requires much documentation compared to an untranslated term because, in some cases, a similar phrase might have arisen in both languages independently. This is less likely to happen when the grammar of the proposed calque is quite different from that of the borrowing language or when the calque contains less visible imagery (Jones, 2014). Calquing is distinct from phono-semantic matching. While calquing includes semantic translation, it does not consist of phonetic matching (i.e. retaining the approximate sound of the borrowed word through matching it with a similar-sounding pre-existing word or morpheme in the target language).

2.2.3 Literal Translation

This translation method tries to make sense of every word in the sentence of the source language and adjust it to the rules of the target language. Generally, this method is the first method used when translating a phrase/sentence. Literal translation, direct translation, or word-for-word translation is the rendering of text from one language to another one word at a time with or without conveying the sense of the original whole. In translation studies, "literal translation" denotes technical translation of scientific, technical, technological or legal texts (Barbe, 1996).

In translation theory, another term for "literal translation" is "metaphrase"; and for phrasal translation — "paraphrase." When considered a bad practice of conveying word by word translation of non-technical type literal translations has the meaning of mistranslating idioms, for example, or in the context of translating an analytic language to a synthetic language, it renders even the grammar unintelligible. The concept of the literal translation may be viewed as an oxymoron, given that denotes something existing without interpretation, whereas a translation, by its very nature, is an interpretation.

2.2.4 Transposition

This method is conducted when a translator tries to change from one language level to another. This can be done in terms of words, phrases or sentences. Thus, a word can be translated into another word class, phrase or even sentence. This can also be done at the sentence level. A compound sentence can be translated into simple sentences, or two simple sentences can be translated into a compound sentence (Molina & Albir, 2002).

Transposition is the first technique or steps towards oblique translation. The oblique translation is another term for free translation where the translator exercises his/her freedom to attain equivalence. It operates at the grammatical level, and it consists of the replacement of a word class by another word-class without changing the meaning. From a stylistic viewpoint, the transposed expression does not have the same value, but the meaning is the same. Transposed expressions are usually more literary translated. What is most important is to choose the form that best fits the context (Byrne, 2014).

2.2.5 Modulation

Modulation is the process of shifting viewpoints. The shift can be in the form of a shift in emphasis or point of view of meaning. An active sentence that focuses on subject as an element of importance can be changed to be passive which emphasizes the element of ongoing activity. Negative meaning can be changed into positive meanings and vice versa. An example is a word sick can be translated as unhealthy.

Modulation means using a phrase that is different in the source and target languages to convey the same idea: *Te lo dejo* means I leave it to you but translates much better as You can have it. It obviously changes the semantics and shifts the point of view of the source language. Modulation help the translator generate a change in the point of view of the message without altering its meaning and without generating an unnatural feeling in the reader of the target text.

2.2.6 Equivalent

The equivalent method is a method of modifying the words of the source language to match the rules of the target language. This is mostly done for foreign terms that do not yet exist in the target language but their form is almost similar to the terms / rules in the target language. The words modification, transportation, fiction, has been translated into modification, transportation and fiction (Grainger, 1998).

2.2.7 Adaptation

This method is the most extreme method of translation. This is conducted when the situation in the source language is not found in the target language. This is done to overcome the conflict of values if a situation in the source language is translated into the target language (Venuti, 2007).

2.3 Research Method

This study applied a qualitative research approach. The data were taken from a textbook, particularly a Bible. The qualitative method is implemented, and the analysis is explained through descriptive sentences.

The data source of this study was a written text; the data was taken from BI Bible of *Lembaga Alkitab Indonesia* (LAI) and KML Bible. Bible were first written in Hebrew (for Old Testament), and Greek (for New Testament). In order to make it known, it is translated into many languages in the world. Since Bible is a Holy Book of Christian people in the whole world, it is believed that the process of translation is conducted carefully. It is different from the translation of the non-religious text. It is believed that the technique of translating is applied carefully and respectfully. The inappropriate technique of translating, as well as a wrong translation of Bible, undeniable, would cause a big problem for humanity. That is why this study used Bible as the data source. The collected data were closely observed in SL and TL. The data were listed based on the borrowing terms.

In collecting the data, the content analysis method was applied. Sutopo (2006: 81) states that the analysis content is a note technique. This is a way to find out many thing accordances to the need and the aim of the research. It means that content analysis is the technique of getting some information based on the purpose of the analysis. Some books were used as references and many others related to the topic. The information was taken all in order to obtain further knowledge about the borrowing techniques in translation. The data were taken randomly.

In analyzing data, the qualitative was used. The qualitative method was applied to describe the borrowing technique in the translation, including the types of borrowing and grammatical categories in the translation of KML Bible.

3. Results and Discussions

It is found that the prominent technique of KML Bible translation is borrowing technique. Therefore, the following is the further presentation of results and discussion related to the technique.

Types of Borrowing in the Translation of BI Bible to KML

There are two types of borrowing technique in the translation found in the data. Those types are pure borrowing and naturalized borrowing, which will be described based on the word categories. The descriptions are divided into two parts; its word categories in the pure borrowing and the naturalized borrowing. It is supported by the standard integration of absorption of the word-element legalized by Indonesian Government as stated in PUEBIYD by Ar (2013).

The words are purely borrowed from the original word into TL, referred to the direct translation method, which seems untranslatable into TL. However, the concepts are always available in TL as well. When there are unknown concepts, they have been well known by the TL readers and have been acceptable in the TL culture.

3.1 Pure Borrowing

The pure borrowing technique in the translation is based on word categories. There are two categories of the data; those categories are noun and adjective. The explanations are as follows.

Noun in the Pure Borrowing of KML Bible Translation

The two kinds of the noun are common noun and proper noun. The main difference between a common noun and a proper noun occurs whereby a common noun does not name any person, place, or thing while a proper noun has the name of a person, place, or thing. A proper noun begins with a

capital letter while a common noun does not. Those two types of nouns in the pure borrowing are shown as follows.

Table 1.
Some examples of noun in pure borrowing

SL (BI)	TL (KML)	Meaning
Allah	*Allah*	God
langit	*langit*	Sky
bumi	*bumi*	Earth
raja	*raja*	King
Roh	*Roh*	Spirit
sunat	*sunat*	Circumcision
puasa	*puasa*	Fasting
domba	*domba*	Sheep
Bapa	*Bapa*	Father
Yesus	*Yesus*	Jesus

The table above shows that the technique used is borrowing. It is a pure borrowing. Those words were taken directly from the SL into the TL to show that the borrowing techniques in the translation were applied in the pure borrowing. All of word elements in the SL are taken directly without any modification in the TL. It is to express that the technique used was applied by taking the spelling in the SL in whole word. It is categorized as pure borrowing in a common word as shown in the following data 1.

Data 1

SL	TL	Book
Mula-mula Tuhan *Allah* bekin *langit* deng *bumi*	Pada mulanya *Allah* menciptakan *langit* dan *bumi*	Genesis 1:1

Seen from data 1, it is explained as follows. The word *Allah* "God" is a lexical unit in the translation. The word *Allah,* in the SL has the same form to the word *Allah* in the TL. It is a singular form. The same phenomena is related to the word *langit* "sky"and *bumi "earth".* Based on the meaning, the word *Allah, langit,* and *bumi,* in the SL is the same as the word *Allah, langit,* and *bumi* in the TL. They are categorized as a common noun.

Furthermore, the spelling in the SL is taken directly to the TL. It is to show that there is no adjustment of spelling in the TL. In this case, the TL consists of the specific word *Allah, langit,* and *bumi* are directly taken without changing the spelling system. The translation is acceptable in the TL, the words themselves are common nowadays in the TL culture. They have been well known in the TL, and at least this word has become TL vocabulary. Therefore, it is not necessary to transfer it into another lexicon. Based on the explanation above, it shows that the words *Allah, langit,* and *bumi* in the SL and the word *Allah, langit,* and *bumi* in the TL have the same category, that is nouns in the word type. The form both lexicon is the same. They are singular words. Next, data 2, as presented following also shows how the word *Allah* is borrowed. The other interesting is that there is also word *Roh "Spirit"* in data 2 and data 3.

Data 2

SL	TL	Book
Kemudian Yesus dibimbing oleh *Roh Allah* ke padang gurun untuk dicobai oleh Iblis.	Ais itu, Tuhan *Allah* pung *Roh* antar bawa sang Yesus pi tampa sunyi, ko biar setan dong pung bos bésar goda sang Dia.	Mathew 4: 1

Data 3

SL	TL	Book
Lalu *raja* berkata kepada mereka, "Tak mungkin kita mendapatkan orang lain yang lebih cocok daripada Yusuf, sebab ia dipimpin oleh *Roh* Allah	Ais *raja* omong, bilang, "Tuhan Allah pung *Roh* su kuasa memang sang Yusuf ni. Andia ko sonde mungkin botong dapa orang laen lai, yang lebe dari dia.	Kej 41: 38

In data 2 and 3 above, it is found two other lexicons that show common words in pure borrowing. The lexicons, as can be seen, are *raja* "king" and *Roh* "Spirit". *Raja* referred to a man who rules as the highest leader in a place. In the other side, *Roh* "Spirit", in this context, referred to the person of God in the Christian religion. Those two words, in TL, are borrowed purely. The spelling is totally the same, and there is no different utterance and meaning of the words. Further proof about the phenomena of pure borrowing in the common noun, includes Christianity common nouns, is shown in the following data 4.

Data 4.

SL	TL	Book
Umpama, kalau seseorang sudah di-*sunat* pada waktu ia menerima panggilan Allah, maka janganlah orang itu berusaha menghapuskan tanda-tanda *sunat* itu. Begitu juga kalau seseorang belum disunat pada waktu ia menerima panggilan Allah, janganlah orang itu minta disunat.	*Umpama*, kalo bosong parná *sunat* ko kasi tunju, bilang, bosong orang Yahudi, baru dari balakang bosong dengar Tuhan pange sang bosong, na, sonde usa manyangkal itu *sunat*. Deng orang yang sonde sunat waktu dengar Tuhan pange sang dong jadi Dia pung milik, na, sonde usa sunat ko jadi tanda, bilang, dong su jadi Tuhan pung orang.	1 Kor 7: 18

Data 4 above presents a noun that is borrowed purely in Bible translation from BI into KML. The word is s*unat* "circumcision". The word *sunat* is not changed, both in its spelling as well as in its pronunciation. The phenomena shows the pure borrowing technique of the common noun in TL culture. The same phenomena is shown in the following data 5 for the word *puasa* "fasting", data 6 for the word *domba* "sheep", and data 7 for the word *Bapa* "Father", as well as data 12 for the word *bumi* "earth".

Data 5

SL	TL	Book
Tetapi roh jahat yang semacam ini, hanya bisa diusir oleh doa dan *puasa* saja	Kalo bosong sonde sambayang deng *puasa* ko minta tolong sang Tuhan, na, bosong sonde bisa usir setan macam bagitu	Mathew 17:21

Data 6

SL	TL	Book
Andaikata seorang dari kalian mempunyai seratus ekor *domba...*	Andekata dari bosong ada satu orang yang pung *domba* saratus ekor...	Luke 15: 4

Data 7

SL	TL	Book
Sama seperti *Bapa* mengenal Aku dan Aku mengenal Bapa, begitu juga Aku mengenal domba-domba-Ku dan mereka pun mengenal Aku. Aku menyerahkan nyawa-Ku untuk mereka.	Itu *sama* ke *Bapa* di sorga kanál sang Beta, deng Beta ju kanál sang Dia. Beta ju su sadia sarakan Beta pung diri sampe mati, ko biar Beta pung domba bisa idop	John 10: 15

The last presentation of the current phenomena of pure borrowing in the common noun, especially in Christianity culture in TL, is shown in data 8. The data is presented as follows.

Data 8

SL	TL	Book
Lalu *Yesus* menangis	Ju *Yesus* manangis	John 11:35

There is proper noun that shown in data 8, in which the proper noun presents the pure borrowing technique. The proper noun is *Yesus.* As revealed in the data 8, the proper noun *Yesus* is a Name of Christian Lord that is not changed in its translation. It is different to English translation. For English, the proper Name of *Yesus* is Jesus. In other word, there is sound changing "J" into "Y" in the process of the translation of Proper noun "Jesus" (English) into BI. However, from BI to KML, as shown in data 8, the spelling and the pronuciation of the Proper noun, is exactly the same. This phenomena of Proper noun translation is also seen in data 2 "*Roh"* and *"Allah",* as well as in data 7 *"Bapa".* Therefore, it is stated that a technique of KML Bible translation is pure borrowing, in this case, noun pure borrowing. Besides there is pure borrowing of noun in KML Bible translation, there is also adjective pure borrowing.

The adjective in Pure Borrowing of KML Bible Translation

The following table (Table 2) shows some examples of pure borrowing technique that applied for adjectives in KML Bible translation.

Table 2.
Some examples of adjectives in pure borrowing

SL (BI)	TL (KML)	Meaning
miskin	*miskin*	Poor
kaya	*kaya*	Rich
panas	*panas*	Hot
dingin	*dingin*	Cold
hebat	*hebat*	Great

The Table 2 above is derived from data found in the text as shown in the following data 9, data 10, data 11, and data 12.

Data 9

SL	TL	Book
...Berikanlah uangnya kepada orang *miskin...*	...ais pi bagi-bagi itu doi kasi orang *miskin* dong...	Mathew 19:21

Based on the data (9) presented above, there is pure borrowing of adjective phenomena, namely in the word *miskin* "poor". The word *miskin* in the SL is totally borrowed in the translation process into TL. The spelling of the word in TL is the same as the spelling of the word in SL. It has also the same meaning 'poor'. The phenomena, as stated before, is also seen in *miskin* word's antonym. The antonym of *miskin,* in both SL and TL, is *kaya* "rich". It is seen in the following data (10).

Data 10

SL	TL	Book
Tetapi celakalah kalian yang *kaya* sekarang ini...	Ma orang *kaya* dong! Bosong calaka	Luke 6: 24

Data (10) above shows how the adjective *kaya* "rich" is translated into KML. As presented, the word *kaya* is translated as *kaya* without any word or pronunciation changing. This kind of translation is included into pure borrowing technique. Furthermore, it is intereseted that the adjectives *miskin >< kaya* (poor >< rich), as the antonym words, are translated using the technique. It is stated as interesting phenomena since another antonym word is also translated using the same technique, namely *dingin >< panas* (cold>< hot), as presented in Data 11 below.

Data 11

SL	TL	Book
...tidak *dingin* dan tidak *panas*...	...*panas*, sonde; *dingin* ju sonde...	Revelation 3:15

In data (11) above, the antonym words of adjective *dingin >< panas* (cold>< hot) in SL are borrowed purely in TL. Even in the SL and TL, the sentence structure is changing but semantically, the meaning is transable. Adjective *dingin* in the SL is placed in front of the clause, while the adjective, in TL, is placed at the end of clause. The same, *panas* in SL is placed at the end of clause while in TL, *panas* is placed in the beginning of the clause. However, the current research focused on the word, namely *dingin* is translated into *dingin,* and *panas* is translated into *panas.* This is what we called as pure borrowing in the adjectives. In the other side, it is found that not all antonym words of the adjective are translated using this technique. For example, the word *hebat* "great" is translated into *hebat* in KML*,* but there is no pure borrowing technique that was applied, in KML Bible translation, for adjective *kecil* "small" (antonym of high).

Data 12

SL	TL	Book
Tiba-tiba terjadi gempa bumi yang *hebat*...	Takuju sa, bumi tagoyang *hebat*...	Mathew 28:2

As shown in data (12) above, adjective *hebat* "great" is translated using pure borrowing technique. Therefore, there is no changing, both in its spelling and its pronunciation. Separated from

the phenomena of pure borrowing, both for noun (common noun and proper noun) and for adjectives in the KML Bible translation from BI, it is also found the technique of naturalized borrowing.

3.2 Naturalized Borrowing

The naturalized borrowing technique in the translation is based on word categories. There are four categories found in the data. The categories of naturalized borrowing in the translation are shown in the table bellow.

Table 3.
List of naturalized borrowing

SL (BI)	TL (KML)	Meaning
Kalau	*Kalo*	If
Kampung	Kampong	Village
Sakit	Saki	Sick
Dunia	Dunya	Earth
Percaya	Parcaya	Believe
Rumah	Ruma	House
Hidup	Idop	Life
Ketiga	Katiga	The third
Lain	Laen	Another
Kembali	Kambali	Back

The data tabulation above is to show that naturalized borrowing done through the morphologically in forming of adjusting the spelling and pronunciation.

For more example, in data (13) below, the word *kalau* "if" is translated into *kalo*. There is naturalization process, namely *au* in *kalau* is changed into *o* "*kalo"* (au > o).

Data 13

SL	TL	Book
Maka pengikut-pengikut Yesus berkata kepada-Nya, "*Kalau* soal hubungan suami istri adalah seperti itu, lebih baik tidak usah kawin."	Dengar Dia omong bagitu, ju Dia pung ana bua dong omong, bilang, "*Kalo* bagitu, na, lebe bae jang kawin sa".	Matthew 19:10

The phenomena of data (13) above, about the word *kalau > kalo* "if" is also found in data (4) presented previously. The naturalized phenomena *au > o,* in the Bible translation process is also found in the word *pisau > piso* "knife", as can be seen in a clause taken from Book Genesis 22: 6.

... *lalu mengambil pisau*... (SL)
...*ais dia ambel piso*... (TL)
...and He took knife...

Besides pattern *au > o*, there is also adjustment of *u > o.* The other phenomena of naturalization through adjustment is shown in data (14) below.

Data 14

SL	TL	Book
...Kemudian Yesus pergi ke *kampung-kampung* di sekitar itu, dan mengajar...	...Abis ju, Yesus pi kuliling di *kampong-kampong* yang badeka ko ajar orang dong, Tuhan Allah pung mau...	Mark 6: 6

In data (14) above, the word (noun) *kampung* "village" in SL is adjusted to *kampong* in TL. The sound "u" in the SL is changed into "o" in TL. By looking back at data (13), it can also be understood that sound "au" is adjusted by eliminating "a", and changing "u" becomes "o". Therefore, adjustment phenomena of *au* > *u* is only found in the word *kalau* (Data 13), while phenomena of adjustment *u* > *o* is found in several data. The first data shows the phenomena is in Data 14. Meanwhile, there are also other proof of such adjustment technique, such as in the sentence:

*Sebab mereka yang **tidur**, **tidur** waktu malam* (SL)
*Te orang yang **tidor**, biasa **tidor** malam-malam* (TL)
They who sleep, usually sleep at night (1 Thessalonians 5: 7)

In the above sentence that taken from Book 1 Thessalonians 5:7 shows how *tidur* "sleep" is translated using borrowing technique of naturalized borrowing, *tidur* into *tidor* (u > o). Next, in the data (15), there is also borrowing technique of naturalized borrowing phenomena.

Data 15

SL	TL	Book
...Kuasa Tuhan ada pada Yesus untuk menyembuhkan orang-orang *sakit*.	...Tuhan Allah ada kasi kuasa sang Yesus ko bekin bae orang *saki* dong.	Luke 5: 17

Data 15 shows how the adjective of *sakit* "sick" (SL) is adjusted into *saki* (TL). In this adjustment phenomena, the consonant "t" is absorved (t > Ø). The phenomenon is also occurred in the word *dapat* "get", namely *dapat* > *dapa* as shown in the clause *"...ko lu bisa **dapa** makan..."*(*carita mula-mula 3:17).* In the sentence that taken from Book Genesis 3: 17, there is a word *dapa* (get). The word is translated from *dapat* (SL). In other word, this phenomena found in KML Bible supports the statement about adjustment t > Ø as naturalized of borrowing translation technique in KML Bible. Besides "t > Ø" phenomena in the naturalization, there is also phenomena of "i > y" (Data 16).

Data 16

SL	TL	Book
Karena Allah begitu mengasihi manusia di *dunia* ini, sehingga Ia memberikan Anak-Nya yang tunggal, supaya setiap orang yang percaya kepada-Nya tidak binasa, melainkan mendapat hidup sejati dan kekal.	Te Tuhan Allah talalu sayang sang samua orang di ini *dunya*. Andia ko Dia utus sang Beta, Dia pung Ana satu biji ni, ko biar samua orang yang parcaya sang Beta sonde tapisa buang dari Tuhan. Deng bagitu, dong dapa idop yang batúl yang sonde tau putus-putus.	John 3: 16

Data 16 above reveals the application of the naturalized technique in borrowing. It is shown in the translated word of *dunya* (earth). *Dunya* (KML) is translated from the word *dunia* (SL). *Dunia* >

dunya shows the adjustment that based on patter *i* > *y.* Furthermore, the elimination of consonant at the end of a word is also conducted in applying borrowing technique. It is shown in the following data (17).

Data 17

SL	TL	Book
Sesudah menyadari keadaan itu, Petrus pergi ke *rumah* Maria, ibu Yohanes yang disebut juga Markus. Di situ banyak orang berkumpul dan sedang berdoa.	Abis bagitu, ju Petrus pi di mama Maria pung *ruma*. Dia tu, andia Yohanis pung mama. Yohanis tu, pung nama laen, Markus. Di situ, banya orang ada bakumpul sambayang, minta ko Tuhan tolong Petrus deng dia pung parkara.	Acts 12: 12

In Data 17, noun *rumah* "house" in SL is translated into *ruma*. It is the data that shows the elimination of the last consonant, similar to the phenomena of Data 15. The difference is, in Data 15, consonant that eliminated is consonant "t" while in Data 17, the eliminated consonant is "h". The phenomena of *h >Ø* is also found in the text of Book Mathew 7:19 as presented below.

> *Tidak mungkin pohon yang baik itu menghasilkan **buah** yang tidak baik, ataupun pohon yang tidak baik itu menghasilkan **buah** yang baik* (SL)
>
> *Sonde ada pohon yang bae yang kasi kaluar **bua** yang sonde bae. Deng sonde ada pohon yang sonde bae yang kasi kaluar **bua** yang bae.* (TL)
>
> A good tree cannot bear bad fruit, nor can a bad tree bear good fruit

The text taken from book Mathew 7:19 supports the statement related to Data 17 about the elimination of consonant "h" as the application of borrowing technique using naturalization. Furthermore, it is not only the elimination of consonant "h" at the end of the word but also an elimination of consonant "h" in the beginning of a word as shown in the following data (18).

Data 18

SL	TL	Book
Kalau kita *hidup*, kita hidup untuk Tuhan. Dan kalau kita mati, kita pun mati untuk Tuhan. Jadi, *hidup* atau mati, kita adalah milik Tuhan.	Te kalo kotong masi *idop*, kotong ada ta'ika deng kotong pung Bos. Bagitu ju, kalo kotong mati, kotong masi ta'ika deng kotong pung Bos. Jadi, biar kotong *idop*, ko, kotong mati, kotong masi jadi Dia pung milik.	Rome 14: 8

Data 18 above shows the elimination of consonant "H" in front of the SL's word, namely *hidup* "live" in BI into *idop* (H > Ø). Moreover, there is also vowel shift from "u" into "o" (u > o). Those two cases are the examples of naturalization in borrowing technique of KML Bible translation. The phenomena of translation technique of borrowing using naturalization H > Ø is also found in the translation of text in the Book Luke 16: 7 as presented below.

> *Kemudian ia berkata kepada yang kedua: Dan berapakah **hutangmu**? Jawab orang itu: Seratus pikul gandum. Katanya kepada orang itu: Inilah surat **hutangmu**, buatlah surat **hutang** lain: Delapan puluh pikul.* (SL)

*Ais dia pi tanya orang nomer dua, bilang, 'Ko lu lai ada **utang** barapa?'. Dia manyao, bilang, 'Beta **utang** 1.000 karong padi.' Itu kapala urusan kasi tau, bilang, 'Robe buang lu pung surat **utang** lama tu, abis tulis yang baru, bilang, 800 karong sa.'* (TL)

Then he asked the second, 'And how much do you **owe**?' "'A thousand bushels of wheat,' he replied. "He told him, 'Take your bill and make it eight hundred

The text of Luke 16: 7 contains a word *hutang* "owe" (SL) that is translated into TL as *utang.* It shows how consonant "h" in the beginning of a word is eliminated. Moreover, the phenomena is also found in the word *hilang* "lost" in SL that translated into *ilang* in TL, *haus* "thirsty" that translated into *aus,* and *hangus* "forfeit" in SL that translated into *angus.* However, it is also found that not all consonant "h", in front of the sentence, is eliminated. For example, the words *heran* "wonder" in SL that translated as *heran* in TL, *hasil* "result" in SL that also translated as *hasil* in TL. In other words, it is applied arbitrarily.

Data 19

SL	TL	Book
Ini adalah untuk *ketiga* kalinya saya datang mengunjungi kalian...	Jadi, ini kali *katiga* yang beta mau datang lia sang bosong...	2 Corintians 13: 1

There is another type of adjustment, that is by vowel shifting, as shown in the Data 19 above. While in Data 18 previous, there is shifting vowel u> o, Data 19 shows the different shifting vowel, namely e> a that is found in the word *ketiga* "third". The cardinal number "third", in SL *ketiga,* is translated into *katiga* in the TL. Next, the vowel shift phenomena, e>a, is also shown in data 20, that is in the word *kembali* "back".

Data 20

SL	TL	Book
... bahwa sudah sampai harinya Tuhan Yesus datang *kembali*...	... kalo bosong dengar orang bilang Tuhan su datang *kambali*...	2 Thesalonians 2: 2

The word *kembali* in SL is naturalized into *kambali* in TL. The naturalization that is by shifting vowel "e" into vowel "a", supports the statement that based on Data 19. The last, the different vowel shifting for naturalizing is found in Data 21 below.

Data 21

SL	TL	Book
...Tetapi tidak usah ia membandingkannya dengan apa yang dilakukan orang *lain*.	...Jang banding-banding deng orang *laen*.	Galatians 6: 4

Data 21 above contains a word *lain* "another" that is translated into *laen.* What can be seen is the shift vowel of i> e. This kind of naturalization is also found in the word *main* "play", that translated into *maen,* the word *tarik* "pull" in SL that translated into *tarek* in TL, etc.

Based on the description about the prominent technique of KML Bible translation, which has been presented above, it is known that borrowing technique has been applied more. In this analysis,

the borrowing technique used to translate the source language into the target language included two borrowing techniques, namely (1) full absorption of words without any modification of pronunciation (pure borrowing), (2) the implementation of naturalized borrowing technique indicating a modification of pronunciation.

4. Conclusion and suggestion

Having known that the process of KML Bible translation from BI Bible applied borrowing technique as the prominent technique, some conclusions and suggestions are stated as follows. First, pure borrowing and naturalized borrowing have been applied in translating the Bible. The application was conducted by absorbing the SL fully, without modified the pronunciation, and by implementing the naturalized technique, such as eliminating consonants and shifting vowel sounds. Second, related to the first statement, it is curious why the technique has been applied prominently. Is it because KML language is poor morphologically? What is the motivation of the translator(s)? What translator's ideology was based? Therefore, it is suggested that more study on KML Bible translation should be conducted, includes the study of ideology in KML Bible translation process. In another side, based on the questions here, it is interesting for the linguist to conduct more study related to BI and KML.

Acknowledgements

The current research is self-funding research. It is published to fulfil the requirement of Universitas Udayana Denpasar- Indonesia, that is, to publish a thesis-related article in a reputable International Journal.

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