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TRANSLATION TECHNIQUE OF TEMPLE'S TEXTS IN INDONESIA

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ABSTRACT:

The research aims to know the translation technique used by the translator in translating the word, phrase, even the sentence in Indonesian temple's texts from Indonesian into English. This research employs descriptive qualitative method that is to describe the translation technique used. The data were taken from Indonesian temple's text in Yogyakarta and the classification is based on the theory of translation technique.

The result showed that from 281 data have been identified, there are 10 types of translation techniques applied from the results of the translation in the temple's texts. The result showed that literal translation and borrowing are the most dominant techniques used. It happens because the translator focuses on source text oriented than the target text.

INTRODUCTION

Indonesia is one of the biggest country for the heritage. As one of the biggest Hindu and Buddha religious civilizations spread in the past, Indonesia has many temples and sites across the country. Java is one of the big land for the Hindu and Buddha religious civilizations with many temples and sites can be found in the Java land. Yogyakarta becomes the one of that heritage from the past, people can find many temples and sites in Yogyakarta. The next is cultural words which relates to Yogyakarta. It is a famous city as known as City of culture and it gets name-calling "Special Region". Yogyakarta has many story and history keeping from generation to generation. One of the ancient from the past is the temples which located in Yogyakarta.

There are several famous temples in Yogyakarta, such as Prambanan temple, Ratu Boko site, Sambisari temple, Ijo temple, and so on. Temples in Yogyakarta has admitted by international, one of them is Prambanan temple that admits by UNESCO as World Culture Heritage with number C. 642 (BPCB Yogyakarta, 2016: 11). It makes international or local tourists visiting Yogyakarta to see the temple every years. Now, Yogyakarta is one of the best destination for the tourists to visit. This city provides the destination in culture and temple and the site are the popular one. The destination is also for the spiritual tourism, this happens because members of Hindu and Buddha come to the temple to worship. The area of the temple is not only for the members of some religion, but it is also for common both local people or international tourists come to visit. As the iconic culture tourism in Indonesia, people need the information about the temple was.

The information background of the temple help people to understand deeper about the temple. The aim of that is for giving the knowledge for the wide community and introducing the culture the society in past which is related with the temple. In order to giving the information for the tourist both local and international. It is necessary to put the board information near temple so that people can read it. The text must contain at least two languages, it helps the tourists to understand historical background of the temples.

Indonesian and English languages must put in the board information or pamphlet or book and so on in order to give the any information. It is easy to put the information in Indonesian language because some texts contain cultural texts. But, it becomes the problem when translating the Indonesian cultural texts into English that is not exist in target text. There is a case because of the effect of globalization the cultural words that are only exist in one country can be found also in another country. Therefore, the problem will appear when the choice of the cultural words in the familiarity about those words concept. There is always a gap in translating cultural words, i.e if words or phrases are not exist in target culture and language then it can be caused the problems in translation (Persson, 2015: 1; Usak et al., 2019).

In translating cultural words, the translator must know well about the culture and language both source and target text so that the message can deliver the message and meaning correctly. Newmark (1988: 5) said that *“rendering the meaning of a text into another language in the way that the author intended the text”* the statement means that in the process of translating the important is the message can be delivered into target reader as what the author wants to. As what Newmark stated before Kembaren (2018: 58) said that translation is the process of transferring the message of a written language text into an equivalent target language text. Meanwhile, Anderson and Brislin (1976) stated that translation denotes the transfer of thoughts and ideas, be it written or oral, whether the language is orthographic or sign language. Another expert, Wilss (1982) stated that translation is a transfer process with the

aim to transform a written source language text into an optimally equivalent target language text, which requires the syntactic, semantic and pragmatic understanding as well as an analytical processing of the source text. Further, Wiles (2019: 69) concluded that translation incorporates transferring, transforming, reproducing the meaning and style of the source language into the target/receptor language with optimum but natural equivalence. The American theorist Lawrence Venuti in Behtash and Firoozkoochi (2020: 2) stated defines translation as " a process by which the chain of signifiers that constitutes the source-language text is replaced by a chain of signifiers in the target language which the translator provides on the strength of an interpretation". Therefore, translation is not just a change of language, but a transformation of many elements of a text in order for it to make sense for a new audience (Cain, 2001) in Ardeshirl and Zarafshan (2014: 240).

It challenges the translator to deliver the message in translating temple text from Indonesia into English. It is always found the gap in translating two different languages and cultures. Wong and Shen in (Girsang, 2017: 2) state that the process of translation is involved two languages, it can be denied from the influence of each culture both source language and target language. The translator can be the communicator of language and culture in translating. The translator must bring the culture of the temple in Indonesian text and its cultural words into the target text. Not all the texts in information board of the temple can be existed in target language. Another problem faced by the translator besides the cultural word is in the technique of translation. Karina (2018: 2) explained about some concerns that must attention by the translator, they are: understand the text in order to avoid the mistranslated, then do not forget the cultural sensitivity is important when translating is related to the source language culture. Further, the vocabulary and language structure is easy to understand. The technique of translation has important role in translating process the temple texts. Meanwhile, Arifin (2019: 38) said that in the translation activity, the translator must mastered other competencies such as text material or text type and translation technique. There are many techniques of translation can be used as the option for translator. The right choice of technique of translation can influence the result of translation especially for target readers. The cultural words from the temples can be transferred as what the author in source text want.

The translator needs a right technique of translation in order to solve or avoid the translation problems. Krings in Karina (2018: 2) assumed that translation technique as translator's potentially conscious plans for solving a translation problem, especially the case in cultural words. Further, in this research that the researcher investigates the technique of translation used by the translator in translating cultural words. This becomes important to see the message of source text transferred correctly in target text. Even though, there is always a gap in translating cultural words. This study becomes important in discussing the cultural

words of Indonesian temple and its historical background. To understand one cultural, as a translator, needs know well about culture of source language and target language so that the target readers can easy to understand the message.

The aim of this study is to analyze the problems cause translating the cultural words especially Indonesian cultural words into English language. Further, it will analyse the technique used by the translator in translating cultural words with more than one possible choice techniques of translation.

LITERATURE REVIEW

Literature review or theory that will be used in this study refers to several experts. The first discussed about the ideology used by the translators. In translating texts in temples mean bringing the culture to the target readers. The process of translation gives the translator two options or two different methods use in translating. Budianto (2019: 186) explained about the two methods used; they are domestication stands for replacing the source culture with the target culture, meanwhile foreignization means maintaining the differences between the source culture and target culture. The requirement of these two methods exist when the differences occur in the level of language expression and cultural connotation (Yang, 2010; Triyono, S., Sahayu, W.,). Further, these two methods called the ideology of the translator. This ideology is divided into two parts, namely, Foreignisation and Domestication. Knowing what ideology is used by translators is very important to know what techniques are used in translating the text. The principle of translation such as Venuti's "foreignisation and domestication" has an important role in the translation of cultural items (Venuti 2000: 240-244; Shabbir et al., 2019). The concepts of domestication and foreignisation, addressed by Venuti (1995, 1996 and 1998), have been presented as opposed cultural translation strategies that have created a longitudinal dispute among both translation theorists and translation practitioners (Alwazna, 2014: 182; Shahid et al., 2019; Siddiqi et al., 2019). It means that the ideology can effect the product of translation when the translator has big role in deciding which ideology used. In other words, an interpreter maintains the peculiarities of foreign texts by using foreignization or adapting it to the target audience, while domestication aims to bring the source language text both in terms of structure, absorption words or loans and others are still used in the target language so that they are oriented towards the source language.

The use of those ideologies related to the translator as a person who transfers the text from source text into target. The translator can influence the product of translation by his or her ideology. In Persson (2015: 4) explained about how the choice of the ideology both domestication and foreignization leads to cultural and ideological factors having an influence on translation, then the chosen translation

technique has an influence on the TT readers and cultures. It means that when the translator chooses one ideology to use both domestication or foreignization. It will bring about the different result of translation product, it depends on the ideology and technique chosen by the translators. It can be focused on bringing source culture into target text or focused on target culture that means there is an adaptation culture from source culture in the target culture. It happens because of language is a main factor as the carrier of culture from source language into target language (Wu, 2017: 231; Shabbir et al., 2020). Here is the role of language in transfer carrier of the culture characteristics of country or nation of Indonesia into target culture. The cultural words in Indonesia's temple texts contain the ideology, customs, value, habit, tradition and so on.

The term strategy is often said similar to the term technique. In some ways it can be called similar because some experts use these terms with the same purpose. Based on many experts in translation, there are many translation strategies to translate a text. Every translator uses different strategies to translate a text since different people may understand a word in different ways. Furthermore, there are kinds of expressions such as idioms and proverbs which are the products of culture. Idioms in one language probably have different forms in other languages. It may have distinctive form but the same meaning. Fitria (2018: 147) and Sumarti, S., Sahayu, W., & Triyono, S. (2020) said that the translator may use a variety of translation technique that differs in importance with the contextual factors of both the source language and the target language. There are many techniques of translation can be used by the translator to translate the text.

First expert proposes the method of translation is Vinay and Darbelnet in their book's entitled "*Comparative Stylistics of French and English A methodology for Translation*" in Munday (2016: 88-91). There are two methods of translation, direct translation and oblique translation. In this procedures divide into seven procedures of translation or called translation strategies which consists of borrowing, calque, literal translation, transposition, modulation, equivalence, and adaptation. Meanwhile, another expert like Newmark (1988) proposes 16 translation strategy can be used in translation. It consists of transference or loan word or transcription, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, componential analysis, synonymy, through language or calque, transposition or shift, recognized translation, translation label, reduction, expansion, paraphrase, couplets and note, addition, and gloss. Meanwhile, Newmark in Daghighi and Hashemian (2016: 172-173) introduced different strategies for translating CSIs in Newmark (1988) taxonomy includes.

There are many differences among experts about translation strategy and it leads to make confused many researchers. Those want to apply the theory about translation strategy. Prafitasari, Nababan, and Santosa

(2019: 316) said that translation technique that proposed by Molina and Albir has a meaning as “procedures for analyzing and classify how translation equivalence works” or a method used to analyze and classify how a translation is commensurate with the source text. Further, Aresta, Nababan, and Djatmika (2018: 177) explain about what the translation technique for Molina and Albir (2002), translation technique area tool to analyze translation outcomes, describing how the target text functions relate to corresponding units in the source text. Molina and Albir claim that the technique of translation that proposed by them are both functional and dynamic in several terms, such as (1) the genre of text, (2) translation types, (3) translation modes, (4) the purpose and characteristics of translation, and the last (5) is the methods chosen by the translator.

Molina and Albir (2002) state that translation techniques proposed by several experts overlap with each other, making them difficult to use and terminological confusion. It happens because several experts use different names of technique with the same concept which relates to each other. It gets confusing for researcher or user to decide which theory is relevant to use. Molina and Albir divide into 18 techniques of translation strategy to make it clear among experts. These techniques are classified as follows:

- Adaptation. To replace a ST cultural element with one from the target culture.
- Amplification. To introduce details that are not formulated in the ST: information, explicative paraphrasing.
- Borrowing. To take a word or expression straight from another language. It can be pure (without any change).
- Calque. Literal translation of a foreign word or phrase; it can be lexical or structural.
- Compensation. To introduce a ST element of information or stylistic effect in another place in the TT because it cannot be reflected in the same place as in the ST.
- Description. To replace a term or expression with a description of its form or/and.
- Discursive creation. To establish a temporary equivalence that is totally unpredictable out of context.
- Established equivalent. To use a term or expression recognized (by dictionaries or language in use) as an equivalent in the TL.
- Generalization. To use a more general or neutral term, .
- Linguistic amplification. To add linguistic elements. This is often used in consecutive interpreting and dubbing,
- Linguistic compression. To synthesize linguistic elements in the TT.
- Literal translation. To translate a word or an expression word for word
- Modulation. To change the point of view, focus or cognitive category in relation to the ST.
- Particularization. To use a more precise or concrete term.
- Reduction. To suppress a ST information item in the TT

- Substitution (linguistic, paralinguistic). To change linguistic elements for paralinguistic elements (intonation, gestures) or vice versa.
- Transposition. To change a grammatical category.
- Variation. To change linguistic or paralinguistic elements (intonation, gestures) that affect aspects of linguistic variation: changes of textual tone, style, social dialect, geographical dialect.

Some techniques from Molina and Albir (2002) are not applicable to use in some researches because it will depend on language structure both in source and target language. Yogyakarta has many temples in territory, which are Hindu and Buddha. This city is known as city of culture and city of temples, at least 20 temples stand in Yogyakarta. It becomes popular among people, both in domestic or international tourism. The big temple is Prambanan temple (Hindu's temple) and it is very famous in tourists. Prambanan temple has designated as a world heritage by UNESCO World Heritage Committee with No. C. 642. (BPCB: 2016: 10).

Other Hindu's temples are Ijo temple, Barong, Sambisari, Kedulan, Gebang, Kadisoka, Mantup, Morangan, Miri, Plembutan, and Kimpulan temple. All temples are interesting to visit and for religion activity. Meanwhile, Buddha's temples are Banyunibo temple, Sari, Kalasan, Gampingan, Risan, and Palgading Site. The last one is resident in the past named Ratu Boko site. Temple and site in Yogyakarta have several purposes, such as for tourism, religion activity, research in ancient by archaeologist. The researcher tries to analyze some board information in several temples in Yogyakarta. Not all temples's board information are analyzed by researcher and it is the main temple or famous temple. The consideration is for common aim with famous temples and to give the specific information about the temple and site.

RESEARCH METHOD

This research employs a qualitative study. More specific, it belongs to a qualitative method in order to description of the phenomena. Further, this research focuses on the text as the primary data. According to Vanderstoep and Johnston (2009: 7), qualitative research produces narrative or textual descriptions of the phenomena under the study. In this research, the researcher will investigate the texts in several temples. In addition, Bogdan and Biklen (2006: 30) say that qualitative research is descriptive qualitative method, the data collected are in the form of words or pictures rather than number, and they often contain quotations and try to describe the condition with narrative form. It means that the explanation of this research is using the words and phrases that can be categorized as cultural words and its English translation as target language, not using number. However, the use of number is for counting the data in order to help in description the finding and discussion of the research. Then, in this research the data

might be taken from the text in information board that can be found in every temples and sites in Yogyakarta.

The data used in this study are temple texts in Yogyakarta which contain two languages (Indonesian and its English translation). Whereas in the process of collecting data, researchers first observed the temples in Yogyakarta and then the researchers took photographs of the text that were used as data after being transferred to text instead of images to be reviewed. After getting the data, the researcher will classify the types of translation techniques used and then analyze the ideology used by the translation. Then, the translation results whether the translation has high accuracy or not. Furthermore, the results of analyzing the data based on the findings will be presented in narrative form.

FINDINGS AND DISCUSSIONS

In this part, the results of this research are divided into two sections: Findings and Discussions. In the first section, the result of analysis relates to the problem stated before covering the types of translation technique and ideology used. Further, the second section presents the explanation of each result of analysis with the example of each problems.

Findings

In this section, the researcher describes the data findings from the texts in Yogyakarta's temples. After analyzing process, the total data collected in this research were 281 data. All the data showing in the table show the frequency of occurrence of types of translation technique used as translation product in temple's text

The aim of this part is to answer the questions in the research problems. The first data finding shows the relation between the first question in the research problems and the classifications of translation technique based on their types. The results are various and they will be displayed in the following table.

Table 1. The Result of Translation Technique Used in Temple's Text

| No | Translation Technique | Quantity | Percentage |
|----|-----------------------|----------|------------|
| 1. | Literal Translation | 135 | 48.04% |
| 2. | Borrowing | 71 | 25.26% |
| 3. | Reduction | 19 | 6.81% |
| 4. | Communicative | 12 | 4.27% |
| 5. | Addition | 23 | 8.18% |
| 6. | Calque | 3 | 1.06% |
| 7. | Generalization | 8 | 2.84% |
| 8. | Modulation | 4 | 1.42% |
| 9. | Transposition | 3 | 1.06% |

| | | | |
|-----|-------------|-----|-------|
| 10. | Description | 3 | 1.06% |
| | Total | 281 | 100% |

There are 10 types of translation techniques used from the results of the translation in the texts in the temple; that are *Literal Translation*, *Borrowing*, *Reduction*, *Communicative*, *Addition*, *Calque*, *Generalization*, *Modulation*, *Transposition*, and *Description*. All of these types appear in the translation of the texts in the temple which have been analyzed by researchers. From the table above it can be seen that Literal translation with 135 (48.04%) data is the most dominant technique used than the other translation techniques. While Borrowing with 71 data (25.26%) is the second most used technique. The third technique is Addition with 23 data (8.18%), the fourth technique is Reduction with 18 data (6.81%), the fifth technique is Communicative with 12 data (4.27%). The sixth technique is Generalization with 8 data (2.84%), the seventh technique is Modulation with 4 data (1.42%), while some techniques are found to have the same 3 data (1.06%), namely Calque, Transposition, and Description.

The literal translation and borrowing techniques are the techniques most often used in texts in temples. This is because translation is more language or source text oriented than the target language or text. Translation is more dominant to the source language orientation that makes it domestication. This is done because there are many words which in the target language there is no matching equivalent to match because the words are more related to the parts of the temple, the name of the temple, and the Sanskrit language. Literal techniques are also used to convey intact messages from the source language to the target language, but because each text in the temple has different translations. There are also translations that use communicative techniques in the target text to give the impression of being familiar in the target language.

Discussions

In this section will discuss the discussion of data from the results of the analysis that has been submitted in the previous results section. The first section will discuss each type of translation technique along with examples and explanations. Meanwhile, the second section discusses the ideology of translation along with examples. Not all types of translation techniques revealed by some experts appear in the temple's translation text. Only a few of them are used in this analysis. The explanation is as follows;

Literal Translation

This technique occupies the first position of the most used technique because the translator is more oriented to the source text than the target text. So this technique is more dominant than other techniques. This translation technique is done by changing the structure of the sentence

but the words and style of language are still maintained. The example of the literal translation is as follows;

ST : *Sejarah Penemuan*

TT : *The History of Discovery*

From the data above, it can be concluded that, there is no change in the word and language style in the target text except that the sentence structure has a change because it adjusts the structure of the English language.

ST: *Berita tentang penemuan pada akhirnya terdengar oleh kantor Arkeologi di Prambanan.*

TT: *The news of discovery reached the Archeology office in Prambanan.*

From the text above it is also concluded that the text is a literal translation because even though Indonesian is converted into English, the structure of the word and its language style does not change so it retains the source language structure without changing and replacing it in target language.

Borrowing

Borrowing technique ranks second in the translation technique used. This is caused by the translation oriented source language and most of the words in source language contain the naming of the buildings of the temples and Sanskrit so that they are not found to be suitable equivalents to target language. Therefore this technique is used. The examples are as follows;

ST : *Anakwanuaiwuanhijo*

TT : *Anakwanuaiwuanhijo*

The word "Anakwanuaiwuanhijo" comes from the Sanskrit language, therefore there is no corresponding equivalent in the target text, especially English, so the right choice is to use this technique.

Another datum of borrowing technique of translation is recently found in the name of statues, the example can be seen as following;

ST : *Durga Mahisasumardhini*

TT : *Durga Mahisasumardhini*

ST : *Agastya*

TT : *Agastya*

ST : *Mahakala*

TT : *Mahakala*

ST : *Nandiswara*

TT : *Nandiswara*

The data above is taken from the Sambisari temple statues, those statues are the name of each statues. Those name are one of cultural words in source text, then the result of it is not found the same words or concept in target text. Even though Sambisari temple refers to Hindu temple which means it will be the same for the Hindu temple around the world. But, Those name of statues exists also in Indonesian culture and words that is identical as Hindu religion in Indonesia country.

Further, the name of statutes in Sambisari temple from source text is still maintained in target texts.

Reduction

This technique is used for reduction from the source language to the target language so that a good translation is obtained and matches the equivalent. This technique is used to suppress information on source language into target language.

ST : *Berita tentang penemuan pada akhirnya terdengar oleh kantor Arkeologi di Prambanan dan area sekitar candi di amankan.*

TT : The news of discovery reached the Archeology office in Prambanan.

In the text above it can be seen that translation reduces the source text in target text. Namely in the text "*dan area sekitar candi di amankan*" omitted in the text TT. However, this reduction process does not eliminate important meanings and messages from ST. So that even though the reduction is done, it does not change the overall message content.

Communicative

This technique is used when the translator wants to emphasize the message and pay attention to the principles of communication. This method seeks the reproduction of contextual meanings in such a way that both the aspects of language and aspects of content can be directly understood by the reader. This technique focuses more on TT and the reader. As for this study, this technique was found in two temple texts namely Sari Temple and Kalasan Temple.

ST : *Di tahun 2009 upaya pemugaran pagar atas XI dilanjutkan yakni pagar sisi utara. Selanjutnya pemugaran Candi K di teras VIII yang dilaksanakan pada tahun 2011. pada tahun 2012 dilakukan pemugaran talud barat sisi selatan tangga atas XI dan selanjutnya pada tahun 2013 dilakukan pemugaran talud barat sisi utara tangga atas teras XI Candi Ijo.*

Selain dilakukan pemugaran juga secara rutin dilakukan perawatan terhadap fisik bangunan melalui konservasi material. Kegiatan konservasi material semacam ini berupa pembersihan secara mekanis fisis, dan khemis.

TT : In 2009, the terrace was held in 2011. In 2012, the south side of western barrier in 11th terrace was restored, then continued with the north side in 2013. Beside the restoration, the treatment through conservation is also done routinely. The conservation is in form of mechanical and chemical cleansing.

In the texts above it is known that the translator uses communicative techniques in translating. This is based on the ST text which has two paragraphs and can be changed to a short paragraph and it does not eliminate the main message that you want to convey to ST.

Addition

This technique is used to add information to the TT text. So that the target text reader can better understand the meaning of the message from ST. The examples are as follows;

ST : *Candi Barong merupakan salah satu candi Hindu yang berada diatas bukit Batur Agung yakni sekitar 199, 27 meter di atas permukaan laut.*

TT : Barong Temple is one of the Hindus temples in Yogyakarta, located on Batur Agung hills for about 199,27 m above sea level.

The word "Yogyakarta" above was not before in the source text. The translator adds the word "Yogyakarta" to provide more information about where the location of the Barong temple is to the target text reader.

Another example of addition technique of translation can be found in data as following;

ST : *berada di dusun Bendan, desa Tirtomartani, Kecamatan Kasalan, Kabupaten Sleman.*

TT : *laid at dusun Bendan, desa Tirtomartani, Kecamatan Kasalan, Kabupaten Sleman, Yogyakarta Special Province.*

From the example above, it can be seen that the translator used the addition technique of translation for the target text. The author in source text wrote about the name of place of the temple till the name of *kabupaten/regency*. The author did not give detail about where the province exactly is. To make the place of temple is more recognized, the translator took the decision to add the name of province of where the temple is exactly found by the tourists. The technique of addition is the right choice that can help the people to visit it.

Calque

This technique is used when translators are more oriented to source text than target text. The technique is almost the same as the borrowing technique but has a difference when the borrowing process only changes in lexical and it sounds in the target language.

ST : Bersifat *Siwaistis*

TT : *Siwaistic* background

From the text above that the word "Shivaistis to Siwaistic" is one of the calque techniques from the source language to the target language. So that there was a slight change in TT.

ST : *Di depan candi induk terdapat tiga buah candi perwara.*

TT : In front of the main temple there are perwara (guardian temple).

From the text above that the word "Perwara becomes Pervara), this translation does to convey the message using this technique. Similar to the previous case, target language experienced a slight change.

Generalization

This technique is used to make a text more general or a natural concept than usual. The examples of this technique are as follows.

ST : *Pemetaan ini menghasilkan sejumlah saran dan kesimpulan yaitu:*

TT : From this mapping, can be *concluded*:

In the text above, the words "saran" and "kesimpulan" are generalized to TT becoming "conclude". This aims to make it easier for readers to understand the meaning of several words that have the same meaning in ST on one word in TT.

Modulation

This technique is used to change the point of view and focus on ST into TT. Things that change in structure and lexical but do not change the meaning and important message of a text. The examples of this technique are as follows.

ST : *Pada tahun 2009, lahan di sekitar Stupa Dawangsri juga diekskavasi.*

TT : *In 2009, excavation was also conducted in area around the site*

In the text above, the change in point of view occurs in the "Dawangsari stupa" which changes its perspective to "Site" in the target text. This does not change the meaning of ST into TT. Because the word "Site" used also relates to the names of the temple buildings.

Transposition

This technique focuses on changing the grammar category from ST into TT, but the meaning and message of the text is still maintained in its entirety. The example of this technique is as follows.

ST : *Teras XI*

TT : 11th terrace

In the text above, although not letters that experience change. But the numbers have changed. This is meant in terms of the substitution of the type categories used but has the same meaning, namely, the number eleven.

Description

This technique is used in translations that introduce elements to the source language into the target language. The examples of this technique are as follows.

ST : *yang disusun dalam ROD 1915.*

TT : *on Rapporten van den Oudheidkundigen Dienst (ROD) that was arranged in 1915.*

The text above shows a description of the term or abbreviation of "ROD" in ST and described by the translator for TT, namely "Rapporten van den Oudheidkundigen Dienst" this is done by the target text reader knowing about the description of the "ROD" However, the problem after that was, there was no description for ST regarding "ROD". Translation provides this description only in the target text.

The next discussion is about the ideology used by translator. Based on the findings show that domestication more dominant than foreignisation. The reason is based on the technique of translation used. The researcher found that the technique of translation which focuses on

source text becoming more dominant than text target. It can be seen that literal and borrowing becoming more dominant of translation technique used than other techniques. The translator focused on a text of ST using in TT. This is because the text in Source text covers of name of temple and its building, then Sanskrit language found there. So, domestication in target text is important to use in order to deliver the real meaning and message from ST into TT. Based on Newmark (1988) stated that the translation method which focuses on source language, such as word to word translation, literal translation, faithful translation, semantic translation. In this research, literal translation become more dominant than others. So, it means that this translation product ideology is domestication in order to give the natural word in TT from ST.

Based on the discussion above, it can be seen that the cultural word in source texts is not existed in the target words or cultural. The words in source text contain more cultural words especially in temple words. *Stupa Dawangsri, candi perwara, Bersifat Siwaistis, candi Hindu, bukit Batur Agung, Anakwanuaiwuanghijo, kantor Arkeologi di Prambanan* and so on. Those words are the example of cultural words in Indonesian language that some words are not existed in English language and culture. Further, the result of that words are too many loan words or the translator did not translate the cultural words. Then, the the translator still maintained the original words or concept from source text and transferred it into target texts. Finally, the best technique of translation is literal translation and borrowing translation. It makes, the most ideology used by the translator , the domestication ideology.

The translator wants to give the convenience to the target readers when they read the English version of the information board. This is the reason to make domestication ideology more dominant in the translation version. Through the technique of translation that refers to maintain the source text in target text, the translators had bring the origin of Indonesian cultural words into English language as the new reference.

CONCLUSION

The last part of this research is conclusions and conclusions from the findings and analysis of translation techniques. Furthermore, advice was given to the translator and other researchers.

This study has focused on the translation of cultural words in a temple text in Indonesia. There are 281 translation technical data on the text of the temples in Yogyakarta which were found and analyzed by the researchers. Translation techniques can be classified into 10 translation techniques, namely Literal Translation, Borrowing, Reduction, Communicative, Addition, Calque, Generalization, Modulation, Transposition, and Description based on the Molina and Albir (2002).

Not all the techniques of translation are found in this analysis. The most dominant technique is literal with 135 data out of 281 overall data and in the second position is the translation borrowing technique with 71 data. Both of these techniques are the most widely used techniques because translation is more oriented to the source language than the target language. Those technique lead to the ideology of translation used by the translation in transferring the texts within language and culture.

The ideology used by translator based on the ideology in translation that proposed by Venuti (2000). In the analysis is found that the technique most commonly used that literal and borrowing technique of translation. It influences the most ideology used by the translator in temple's text is domestication. This happens because the technique of translation give the big influence for ideology in translating the text. It makes the texts in TT having more ST word and style of language. It happens when the word containing name of temple and its building, then Sanskrit language involves in ST. In the process of translating the text. Translator must use domestication ideology in order to give natural meaning n style of language in TT. Further, the foreignization ideology is rare used by the translator. It can be seen from the technique of translation that is more dominant to domestication ideology. In the other word, the translator carries the culture of source language based on its country or notion into target language.

The translator puts more source text in target text in order to deliver the original culture from Indonesia into target language culture, based on the analysis also can be conclude that there are no equivalent words in target texts. It happens because some of cultural words are Sanskrit texts and name of temple building. It makes the target readers must read the temple text carefully so that they can understand it.

This research involves a lot of complex data and processes, so some suggestions are given to the translator, Balai Pelestarian Cagar Budaya (BPCB) Yogyakarta as the manager of all temples in Yogyakarta, and other researchers.

a. Translator

There are many problems with translation found in the text translation of temples in Yogyakarta. Furthermore, there are a number of recommendations that can be considered in translating the text in the temple.

First, translation must maintain the consistency of the translation through text. If the translator does not know about the cultural terms in the text in the temple or equivalent words that correspond to the target language. Translators must conduct research first to find out these terms and their equivalents. Furthermore, the translator must proofread the results of the translation or ask the editor for help to edit because there are many words that are not suitable in the target language or there are one letter that is lacking and there are some words that have no distance so they are not meaningful in TT

Finally, the translator must consider who the target audience is. Will the reader understand and understand the translation of the cultural and text terms as a whole to TT.

b. Other Researchers

There are many kinds of issues or problems that can be analyzed from the data in the text of temples in Yogyakarta. Furthermore, other researchers can do more in-depth analysis in the translation area using the same data, such as translation shift, readability, and acceptability. In fact, other researchers can provide better translation alternatives because online references are always evolving, unlike offline references.

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