

The Equivalent of The Betawi Culture Subtitle in English (Case Study in Si Doel the Movie, the Work of Rano Karno and the Translation)

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ABSTRACT

The film *Si Doel the Movie* is a reflection of Betawi culture, which is one of Indonesia's diverse cultures. The language in this film mostly uses Betawi terms; there are many cultural terms, including ecology, material culture, religion, social and language. The term can be found in the words such as *mengkeret*, *bujug buset*, *disamber geledak*, and so on. This study analyzes the equality in translation with informants as a benchmark to find out whether the message in the target text is equivalent to the source text. This method is based on the concept of dynamic equality. Based on the informants, the methods and techniques used by the translator in maintaining the equality of messages were analyzed. The theory used is the translation method for cultural terms and translation techniques. Research shows that two equivalent translation characteristics that can be achieved through several methods, language understanding and the culture of the source language and target language; the use of appropriate translation procedures and techniques (transfer, cultural equality, descriptive translation, position transfer, modulation, additional explanations, and standard translations). The right words choices are based on the intention of the screenwriter of this film.

Keywords: *equivalence, culture, translation, subtitles*

INTRODUCTION

Translation is a reproductive activity in the target language as natural as possible from the source language message (SL), first in terms of meaning and second in terms of form (Nida and Taber, 1974). So that the translator in reproducing the message, the aspect of meaning is the main priority in translation without ignoring the importance of the form of language. In this case, it is emphasized that the equivalent should be as natural and practical as possible. As stated above, it is implied that there is no absolute similarity between the source language and the target language that is influenced by the respective language system and this is the difficulty experienced by translators. In this case, the main task of a translator is to find the equivalent that is as natural as possible by reconstructing the message from the source language. For this reason, translators are required to have their own abilities or competencies in transferring messages to source languages into target languages that are supported by Linguistics and non-linguistic knowledge.

One of the obstacles that is often faced in translation activities is translating cultural content words, for example *Gedek*, *Bohai*, *Joblak*, *Kekepin*, *Mewek*, etc. This context is often found in the translation process. To overcome these obstacles, translators make various efforts to find the right equivalent. The translators try to match these words and they must also consider the cultural background

of the source language. This study aims to analyze the equivalence in the translation Betawi cultural words into English in the film *Si Doel The Movie* karya Rano Karno and the translation subtitles are anonymous. By focusing of the research, namely the term culture consisting of ecology, material culture, social, religious, and language (Nida, 1974: 91).

Translation of cultural terms in audiovisual format or current subtitles is one of the most topical problems in translation research (Horbačauskienė, J., Kasperavičienė, R., & Petronienė, S. (2016). In the first part of study, the author describes the type of cultural specific word analysis, summarize the general procedures for transferring culturally marked subtitle terms (Shiryaeva^a, V., & Badea^b, GL, (2014). The concept of equality in translating cultural terms is believed to be a main issue in translation despite its definition, relevance, and its application in the field of translation theory, which has caused heated controversy (Kashgary, A. D., 2011). The conceptual approach to translation phenomena is seen as a deep integration of national culture and its interactions (Saule, B., & Aisulu, N (2014). So the ongoing debate about the definition of equality in translation studies has focused on the efforts to establish a semantic relationship between languages as close to one-to-one as possible in each semantic unit (Ruuskanen, D. D., 1996). Based on the five studies that have been reviewed, the authors

use the five journals as references in finding gaps or discussions that have never been discussed before.

REVIEW OF RELATED LITERATURE

According to Newmark, translation is an activity of transferring the meaning of a unit of language both thoroughly and partially to a text, from one language to another language (Newmark, 1991). This explanation limits that translation can be done as we needed. The meaning of information from the source of the text may be taken as the whole or a half part. According to Catford, he said that translation is transferring of textual material from the source language to another language (target language) (Catford, 1965). Textual material in question can be from books, paragraphs, sentences, phrases or words. Textual material in the source language is expected to be replaced with the same equivalent textual material in the target language.

Translation is the activity of transferring the writing or oral messages from the text of a language (such as Betawi) into other language texts (eg English) (cf. Hoed 2006: 23). The translated text is called source text (ST) and the language is called the source language (SL), while the text translated by the translator is called the target text (TT) and the language is called the target language (TL). The results of the translation activities are called translations. Translation involves two different languages. Therefore, the differences in systems and structures between SL and TL is the main obstacle in translation (Hoed 2006: 24). The obstacles faced by the translators become even greater if SL and TL are two languages that are not allied. Catford (1965: 264) said that the difficulties in translation can occur because of linguistic factors (linguistic untranslatability) and cultural factors (cultural untranslatability). Linguistic translation occurs when there is no substitution for SL lexical or syntax.

Catford's opinion above is then strengthened by Nida (1966: 91) which states that there are five things that become obstacles in translation, namely:

1. Ecology

Two languages that are used in two countries that are located far apart and have different natural conditions will have different vocabulary, such as seasons, weather, flora, fauna, etc.

2. Material culture

Every country has a different material culture. Material culture can be in the form of food,

beverages, transportation, everyday objects, clothing, and buildings.

3. Religious culture

Differences in religion embraced by two nations can lead to differences in vocabulary between the two languages concerned.

4. Social culture

Terms relating to social culture, such as relative, marriage, work, entertainment, games, and sports, are difficult terms to translate.

5. Language (Linguistic culture)

The special characteristics possessed by the language involved in translation can also be an obstacle in translation, such as differences in semantic systems and structures such as phonology, morphology, syntax, and lexicon.

Dynamic Equivalence

Nida and Taber (1974: 12) stated that translation is an activity to find the closest natural equivalence in the TL. The equivalent must have the closest meaning to the SL, especially in the context in language and culture. To maintain the meaning, the translator must make adjustments in the fields of phonology, morphology, and syntax in SL. This way of translating is called the dynamic equivalent. To be able to achieve dynamic equivalence, translators must pay attention to who the reader is. TL readers have an important role. Some reasons are the translation is said to be good if it gets a satisfied response from the target reader. (Nida 1969: 494).

In this case, the response given by TL readers to the translation is the same as SL readers when they read reading the SL text. It can be measured through the informants. The same as the concept of equivalence. Because the selected informants who meet the qualifications in understanding the language and culture involved in the translation of Betawi and English. In addition, researchers also clarified using online language dictionaries, namely Cambridge and the Indonesian Dictionary (KBBI).

Translation data that is said to be good by the informants and dictionaries will be analyzed by researchers using procedures or translation techniques by Newmark (1988) and Hoed (2006). The researcher wants to find out the translator's efforts in achieving the language equivalent.

Procedures or Translation Techniques in Cultural Contents

The procedure and translation techniques have the same definition. The procedure is used by

Newmark (1988) in understanding the efforts of translators to overcome problems that appear in translation, while the technical term is used by Hoed (2006) in understanding how translators overcome difficulties when translating the words, sentences, or paragraphs. The researcher combines the two theories to analyze equivalence translation data. It can be concluded that the procedure or technique in this study refers to the same thing.

Translation Procedures

Newmark (1988: 103) suggested that there are several translation procedures that can be chosen to translate cultural words, namely:

1. Transference, is the process of transferring a source language into the target language. The results of this procedure are in the form of loan words. This procedure is usually used to translate people's names, region names or geographical conditions.
2. Cultural Equivalent, the process of translating the cultural words in the source language should be equivalent in the form of cultural words in the target language.
3. Descriptive Translation (Neutralization), is a combination of functional equivalent and descriptive equivalent.
4. Naturalisation, adapting the phonology and morphology from the source language vocabulary into the target language.
5. Componential Analysis, words with the source language culture have more specific meaning than the target language. To produce a translation that approaches the source language, the translators add some components that match with source language.
6. Couplet several translation procedures, such as transference and cultural equivalent.
7. International standard translation (Accepted standard translation), translations that has been agreed internationally, for example the text for the President, and Senate.
8. Paraphrasing, glossary, footnotes, the decomposition of a speech (words arrangement) it is the intention to explain the hidden meaning.

Translation Techniques

The following will describe some of the techniques used to overcome problems that appear in translation:

1. Transposition (shift form). Transposition

(transposition) is a term used by Vinay and Darbelnet, while Catford calls transposition a shift (in Newmark 1988: 85). Transposition is a translation procedure that involves changing grammatical forms from SL to TL. This method is done to get the correct translation. Catford (1965:73) suggested two main types of transpositions, namely shifting levels and category shifts.

2. Modulation. Structural shift (transposition) sometimes involves the changes of shifting meaning because there is also a change in perspective, point of view or other meaningful aspects.

This shift meaning is called modulation. According to Newmark (1988: 88-89) there are two types of modulation, namely compulsory modulation and free modulation.

3. Descriptive translation, is to provide a "description" that contains the meaning of the word in question because the translator cannot find a translation or equivalent of the same word (either because the words is new does not exist TL).

4. Contextualization, the translators give special words to explain meaning that is considered foreign by the TL readers so that the word can be easily understood.

5. Footnotes, namely the translators provide information by footnotes to clarify the meaning of the word in question because without the additional explanation, translation is not good or understood by the readers.

6. Phonological translation, the translators cannot find the equivalent in Bahasa Indonesian (TL) so the translators decide to make a new word taken from the word in TL to equal the phonology and spelling (graphology).

7. Official or standard translation, namely direct use of a number of standard or official terms, names and expressions in TL. Usually the term already exists in certain laws, glossaries, or in the form of names of people, cities, or regions. It is not given an equivalent if the translators cannot find the translation in TL so the translators quote the original language. This method usually completed has footnotes.

8. Equivalence culture, is translating by giving equivalent elements of culture that exist in TL. As stated earlier, the researcher combined procedures and translation techniques that are always in the translation of culture. Therefore, here are the translation procedures or techniques is used to analyze the datas:

1. Transference or naturalization or phonology
2. Cultural equivalence
3. Descriptive translation (neutralization)
4. Combination (couplet)
5. Transpositions
6. Modulation
7. Additional explanation (contextual conditioning)
8. Official or standard translation

METHODOLOGY

This research involves informants to find out whether the message in the Target Text (TT) is equivalent to the Source Text (ST). The informants have a qualification in understanding the language and culture of Betawi and English.

The method used in this study is the concept of dynamic equivalence from Nida and Taber (1974). Based on the results of the informants, whether the target text is transferring to the source text. Then the procedures and techniques used by the translators will be analyzed to match the message. The theory used is the procedure for translating the cultural words by Nida (1966) and translation techniques by Catford (1965).

FINDINGS AND DISCUSSIONS (TNR)

Based on the problems discussed in this study which are about the correspondence of the cultural contents. The translation procedures can be explained as follows, based on the nature of the translation, 76 data items were found which showed the equivalent and 45 items that showed not equivalent. This classification is done after checking by informants and online language dictionaries. It can be seen in table 1.

This research limitation is only for the data that has the equivalent translation properties. The data classification is divided into five sections that refer to cultural words, namely ecology, material culture, religious culture, social culture, and language (Linguistics culture). After that, the data is also classified according to the procedures and translation techniques. In this case, the procedure or translation technique used is the combination of Newmark (1988) and Hoed (2006). The translation procedure in question is using the form of transference (Trf), cultural equivalent (Ce), descriptive translation (Dt), transposition (Trs), modulation (Mod), additional explanation (Ae), and standard translation (St). This can be seen in tables 2, 3, 4, 5 and 6.

Data 1

ST :

Gaya Lu bang ntar kedinginan *mengkeret* Lu
(11100:09:08,552

TT :

I hope you'd *shrink like raisin* in their cold weather!

The word *mengkeret* has the equivalent of *shrink like raisin* in TT.

According to KBBI, the meaning of the word *mengkeret* *meng.ke.ret* / *mêngkêrêt* /, the form is not standard: something which are become shorter/smaller, shrinking (cloth). For example, that cloth *mengkeret* after being washed, she feels scared and *mengkeret* of seeing that person.

According to dictionary.cambridge.org the word *shrink* means to become smaller, or to make something smaller or it becomes smaller or makes things smaller. And the word *raisin* means a dried black grape, which is raisin fruit.

Based on the results of checking on informants and online dictionaries, it can be said that the translation of *shrink like raisin* in TT is transferring from ST. Translators use translation procedures or techniques in the form of cultural equivalents, neutralization (descriptive translation) and transposition to transfer messages. Descriptive translation is used by giving word descriptions for every word that is literally different, but still the same meaning namely to become smaller or feel dwarfed. In addition, transposition (form shift) is also seen as a unit shift because the TL equivalent has a different grammatical level from the SL. *Mengkeret* is a word, while the translation, *would shrink like raisin* is an expression sentence.

Data 2

ST :

"Itu lho, *kelom*. Sepatu warna-warni yang dari kayu"

(100 00:08:25,640

TT:

It's their *traditional wooden shoes*.

According to KBBI, the meaning of the word *kelom* comes from the word *gampanan* / *gam* • *par* • *an* / *n* clogs (terompah, *kelom*) from wood. In conclusion, the meaning of *kelom* is colorful wooden shoes.

According to dictionary.cambridge.org the word *traditional* is *following or belonging to the customs or ways of behaving that have continued in a group of people or society for a long time without changing*: dan *wooden* yaitu

made of wood: dan *shoes* yaitu *one of a pair of coverings for your feet, usually made of a strong material such as leather, with a thick leather or plastic sole (= base) and usually a heel*. Based on several description meaning of traditional wooden shoes above, namely traditional wooden shoes.

Based on the results of checking informants and dictionaries, it can be said that the traditional wooden shoes translation in TT has been translated to ST. Translators use translation procedures or techniques namely Neutralization (descriptive translation), Additional explanations and Transpositions to transfer messages. Descriptive translation is done by giving a description that contains the meaning of the word in question, so that the translation does not appear to be a term, but gives the same meaning as the term *kelom*. In addition, transposition (form shift) is also seen as a unit shift because the TT equivalent has a different grammatical level from the ST. *Kelom* is a word, while the translation is *traditional wooden shoes* is a nominal phrase. The use of additional explanations is the noun phrases, namely traditional meaning such as wooden, wood, shoes, shoes are the term cultural equivalent in the TL from the SL.

Data 3

ST :

Bujug buset

(672 00: 53: 27,904)

TT:

Oh My God!

According to the dictionary-complete-bahasa-betawi.html bujug and buset means to be amazed, and according to KBBI online, set / busèt / soft invective words to express swear, wonder, and so on. Whereas the meaning of the word *bujug* is not found in KBBI.

According to dictionary.cambridge.org said **Oh My God!** is used to emphasize to express surprised, angry, shocked, etc.

Based on the results of checking the informants and dictionaries, it can be said that the translation of **Oh My God!** in TT has been translated into the ST. Translators use procedures or translation techniques in the form of additional translation, namely the word **Oh**, to complete the expression **My God**, and use the modulation and transposition to divert messages. Modulation is a shift in meaning because of changes in perspective

or other meaningful aspects (Hoed, 2006: 72). Modulation in meaning can be seen from the meaning in the SL, which is a crude and unrelated swear to God. In ST, it is an expression of mention and remembering God. In addition, transposition (form shift) is also seen as a unit shift because the TT equivalent has a different grammatical level from the ST. **Bujug buset** has two phrases, while the translation is **Oh My God** has three nominal phrases.

Data 4

ST:

Tuh lihat tuh *mpok mpok* naik sepeda
(256 00: 20: 25,280 -> 00: 20: 29,240)

TT:

Look! That *woman* is riding a bike, too.

According to native Betawi speakers, the word *mpok* means an older sister. Meanwhile according to dictionary.cambridge.org is *an adult female human being*.

Based on the results of checking the informants and dictionaries, it can be said that the woman in ST translation is translated into the TT. Translators used modulation procedures as the translation techniques that are shifts meaning. The translators used it because of the phrase is using the changing perspectives or other meaningful aspects (Hoed, 2006: 72). Actually the SL meaning is Elder sister, but the word refers to adult women who have no relation with the speaker, so the word *woman* in the TL has been suitable.

Data 5

ST:

Gua mau *plesiran* ke Belanda
(76 00:06:44,400-->00:06:48,439)

TT:

But I'm going on a *vacation* to Holland.

According to KBBI online the word *pelesir/pe-le-sir/, berpelesir/ber-pe-le-sir/* is a Verb. The first meaning is having fun, looking for pleasure. For example, He gets the sex disease because he likes it *plesiran* to the prostitution place. The second meaning is take a walk for fun, sightseeing, go by cruise. For example is, He takes his family *plesiran* to out of town once a month.

According to dictionary.cambridge.org, the word *vacation* is a time when someone doesn't work or is free to do what they want, such as travel or relax, or vacation. Based on the results of

checking informants and dictionaries, it can be said that the translation of *plesiran* in TT is translated into *vacation* in ST. Translators use translation procedures or techniques in the form of cultural equivalents and transpositions to transfer messages. The cultural equivalent looks for the same meaning in the TT which means to find pleasure, so the translators translated it into *vacation*. In addition, transposition (form shift) is also seen as a unit shift because the TT equivalent has a different grammatical level from ST. The word *plesiran* is one word, while the translation is *vacation*, which is a nominal phrase and uses additional articles.

Data 6

ST:

Gua berani sumpah biar Lu *disamber geledak*
(362 00:27:00,640 --> 00:27:03,359)

TT:

I swear on your grave.

According to native Betawi speakers, the phrase *sumpah disamber geledak* is an expression to show strong belief, and the speaker is really serious about he is saying, so that he agrees if he lies, he will be struck by lightning or thunder. According to dictionary.cambridge.org, the word *grave* is a place in the ground where a dead person is buried. So, the sentence in TT means swearing on your funeral. Literally, the speaker is ready to die if he tells a lie.

Based on the results of checking informants and dictionaries, it can be said that the translation of *sumpah disamber geledak* in ST is translated into *swear on your grave* in TT. Translators use translation procedures or techniques in the form of cultural equivalents and transpositions to transfer messages. The cultural equivalent looks for the same meaning in the TT which means dare to die if they say a lie, so the translators translated it into *swear on your grave*. In addition, transposition (form shift) is also seen as a unit shift because the TT equivalent has a different grammatical level from ST. The word *sumpah disamber geledak* is a passive form, while the translation is *swear on your grave*, which is active form.

CONCLUSIONS

Cultural translation is not easily translated because it is tied to the ST cultural context. It can be seen from the translation data that shows the two properties of translation, which are equivalent or not. The translator found the data has 76 equivalent translation and 48 data has no equivalent. This result was obtained by using the

concept of dynamic equivalence from Nida and Taber (1974) by consultation with informants who have the understanding of the language and Betawi culture and also from the Ekabahasa dictionary.

This research is focused on the nature of the translation to find out how the translator achieves the equivalent. The equivalence message is achieved in several ways, namely:

1. Understanding of ST and TT languages and cultures.
2. The use of appropriate translation procedures or techniques. In this case, the translation procedures or techniques used are transference, cultural equivalents, descriptive translation, transposition, modulation, additional explanations, and standard translation (Newmark 1988 and Hoed 2006).
3. The word selection should be suitable for the intention of the original screenwriter. In addition, if the translation is done by adding an explanation, the explanation given should be the definition from the dictionary.

Suggestions

The results of this study are expected to be a development in future studies. For example, in discussing the not equivalent and equivalent natural translation in the subtitles of Si Doel Movie and the causes of the not equivalent and equivalent messages, terms, cultural specifics, and detailed references that refer to the religion, social, content, ecology, and Linguistics cultures from the original scenario.

The results of this study are also expected to help translators translate the cultural words and sentences (especially nouns) by using the same procedures and techniques as the results of this study. Therefore, it is expected that the results of this study can be a reference for all translators, prospective translators, and anyone who is interested in the translation field.

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