

## SEMIOTIC IDEOLOGY OF TRANSLATION IN THE CULTURE TEXT

Oleh :

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### Abstrak

Bahasa mewakili ideologi, pengetahuan, dan nilai-nilai budaya bagi kebiasaan sosial dan individual. Ideologi semiotik mengacu pada asumsi yang mendasari tentang hubungan interpretasi antar simbol, fungsi simbol, dan pesan symbol yang terkandung dalam suatu budaya sebagai refleksi dari bagian pendidikan manusia. Penelitian ini bertujuan untuk menguji orientasi ideologi semiotik terjemahan yang mempengaruhi keakuratan teks terjemahan budaya. Data dianalisis berdasarkan metode terjemahan dan analisis semiotik (empiris, sintaksis, semantik, pragmatis) dalam teks terjemahan. Data diambil dari 30 mahasiswa Universitas Katolik Santo Thomas Sumatera Utara. Metode penelitian adalah teks deskriptif kualitatif dan merupakan bagian dari studi kasus. Analisis data mengungkapkan 16 data ideologi semiotik dalam terjemahan Tunggal Panaluan, yaitu datu, tunggal panaluan, the underworld dragon naga padoha, a scaled snake, bonang manalu, pre-Christian ideas, serpentine riding mounts, the incest between a pair of twins, exogamy, magical ingredients, animated, dogs- pigs- or water buffalo, sacrificial offerings, a brilliant reddish gleam, the autochthonous underworld dragon and the snake goddess (naga), a mythical creature called a singa, none of these datu were strong enough. Temuan ini memperkuat proses terjemahan bukanlah sekedar pengalihan pesan dari teks sumber ke teks sasaran, tetapi lebih merupakan proses pengalihan ideologi antarbudaya.

**Kata Kunci:** Semiotik, Ideologi, Proses terjemahan

### 1. INTRODUCTION

Every language represents an integral conception of the world and it becomes an ideology. Sepike (2020:63) states that language is a bridge between two cultures. No language can exist unless it is stepped in the context of culture; and no culture can exist which does not have at its center, the structure of natural language. Based on the fact, the importance of language in human society is to clarify the set of meanings, symbols, values, and representations of the world through people in context which they live and also to state their existence. Goodwin (2019:23) states that ideology is seen as a notion composed of a set of assumptions, principles, views and beliefs, which determine an attitude towards reality for readers and agents of the translation process (who are literary translators, authors of literature, editors, publishers, governing and educational institutions). Ideology plays a key role in the process of choosing which original text to translate. As a reflection of readers' attitudes towards reality, ideology influences the process of the reception of the translated text.

The pedagogy of English language classroom is embedded in the ideology of both students and teachers. Martin (2018:92) states that in reconceptualizing English language education, it is not enough to ask what English to teach or how it should be taught, but it is politically imperative as well to ask whether or not alternative visions of English language education can lead to the transformation of ideologies about English and local languages, and policies and practices

associated with them, which in turn can help address inequalities of multilingualism in and outside the school. It is supported by Gambier and Doorslaer (2010:227) states that if we consider multilingualism as the co-presence of two or more languages (in a text, individual, or society) while translation is traditionally defined as the substitution of one language for another, then translation and multilingualism are inextricably connected. At the heart of multilingualism, we find the translation. Based on the fact, translation should be a national priority, not only to make the transfer process of literary works, but also to broaden the cultural base of English and other cultures in a multilingual discourse.

Translation is shaped by power relations of ideologies in multilingual context. Omar (2009:497) states that the ideology of translation is a combination of the content of the source text and the various speech acts represented in the source text and the various speech acts represented in the source text relevant to the source context, layered together with the representation of the content, its relevance to the receptor audience, and the various speech acts of the translation itself addressing the target context, as well as resonance and discrepancies between these two 'utterances'. The ideology of translation resides not simply in the text translated, but in the voicing and stance of the translator, and in its relevance to the receiving audience'. Lonsdale and Beeby (1996:37) states that the translation process in terms of three dimensions: (1) The Communicative Dimension is an aspect of Context (i.e. the extra-contextual

environment which exerts a determining influence on the language used) which includes all the variables related to Register (Field, Mode, and Tenor), (2) The Pragmatic Dimension is an aspect of Context which regulates Intentionality (i.e. the feature which determines the appropriateness of a linguistic form to the achievement of a communicative goal), and (3) The Semiotic Dimension is an aspect of Context which regulates the relation of texts to each other as Signs. Based on the statement, sentences did not simply convey information but to perform an act, and the translator's task will be that of understanding the message behind the information provided by the text. Speech acts pose problems for translators in terms of deciding whether or not to preserve them in translation.

Based on the preliminary research at Catholic University of Saint Thomas Medan, it was found out that some students were difficult to translate the text or to found out the implications in the text because some languages were loaded with cultural terms and expressions called cultural specific. The cultural specific expressions were difficult to translate because the cultural context was too vague, it represented the world view of a society, its beliefs, emotions, and values. On the other hand, when translating cultures linguistic element should be related to the cultural context they belonged to. It meant that language was considered as a part of culture and the society's identity. Some students mistranslated the concept of conscience wrongly because they might take for granted that it meant the same thing in all languages, for all people of different regions. It could be happened because the language in source culture were not yet codified in the target culture. As a result, it was extremely difficult to achieve a successful transfer of two languages, so that people could not enrich their understanding of their own culture and another culture.

Sepike (2020:64) states that the most accurate translation procedure excludes the culture and highlight the message. Evans and Fernandez (2018:102) state that definition of meaning as the translation of one sign into another sign, so translation refers to the process underlying semiosis. Semiosis has as its aim the creation of the interpretants, i.e. meaning. These interpretants can be thoughts, emotions, actions or phenomena. The process through which meanings or interpretants are created is called translation. Zozus (2017:38) states that the four level at which symbols are used, namely: (a) The first level, *empirics*, is defined as the transmission of signs and signals, (b) The second level, *syntactics*, is defined as the formal properties of sign systems, (c) The third level, *semantics*, is defined as the meaning of signs, that is, what is implied about the world given that the sign exists. Finally, *pragmatics* is defined as the use of signs.

Table 1  
Semiotic Framework

Empirics	Transmission of sign and signals
Syntactics	Properties of the sign system
Semantics	Meaning of the signs
Pragmatics	Use of the signs

Ponzio (1993:59) states that it is exactly when dealing with ideology that such semiotic factors as interpreter and situational context take on a fundamental role. The sign which carries ideology has a predominantly pragmatic function, so that the semiotic interpretation of ideology must refer in particular to the interpreter, which as a factor of semiosis find emphasis in the pragmatic dimension. The ideological sign requires a practical response from the interpreter relatively to a given context, it requires that the interpreter take a position. Yiu (2014:34) states that seven procedures of translation:

Table 2  
The Procedures of Translation

Translations Method	Translations Procedures
Direct or Literal Translation	Borrowing, Calque, Literal Translation
Indirect or Oblique Translation	Transposition, Modulation, Equivalence, Adaptation

## 2. RESEARCH METHOD

This study was based on qualitative descriptive text and it was a part of case study. A case study provided an opportunity for an investigator to develop insight into basic aspects of human behavior that were important in the history or development of the subject. The total number of participants in this study was 30 students of Catholic University of Saint Thomas Medan. The procedure of translation was based on Nida and Taber (2003:33):

1. Analysis, in which the surface structure (i.e., the message as given in language A) is analyzed in terms of the grammatical relationships and the meanings of the words and combinations of words,
2. Transfer, in which the analyzed material is transferred in the mind of the translator from language A to language B, and
3. Restructuring, in which the transferred material is restructured in order to make the final message fully acceptable in the receptor language.

The writers gave the text about Tunggal Panaluan in order to translate by students and the writers analyzed the result of students' answer manually. Tunggal panaluan was a traditional Batak Toba culture. In the past, tunggal panaluan functioned in the activities of cultural and religious rituals. Now, because of this ritual activity was no longer a single, panaluan functioned as tourism commodity products, to support the tourism area of Lake Toba, in Sumatera Utara island.

### 3. RESULT AND DISCUSSION

Literature and culture had the same object, namely humans in society, humans as social facts, humans as cultural beings. Culture itself, consisting of ideas and values embodied by symbols, forms the basis of human action, so that there was an expression, "human culture was so close to symbols." This study aimed to examine the translator's semiotic ideology orientations that affect the accuracy of the cultural translation text. The data of the translation was represented as below.

#### 1. Literal Translation

##### A. Borrowing

- a. Source text: The magic staff of a priest-magician (*datu*) was a ritual object of the Batak.

Target text: Tongkat gaib *datu*, merupakan objek ritual orang Batak.

Meaning in Semiotic: Semantic

The implication of ideology: *Datu* was a person chosen according to the instructions of the spirit to carry out the ritual. He must also be someone who knew the intricacies of customs. He was a shaman who functioned as a priest and medicine man, or who can treat illnesses and warded off reinforcements. He must also understand the prayers (*toggo-tonggo*) to Mula Jadi Na Bolon (the Great Creator), the original Batak religion.

The percentage of students: Students who got the right answers were 28 students with percentage was 93%.

- b. Source Text: *Tunggal panaluan* were carved staffs with numerous figures.

Target text: *Tunggal panaluan* adalah peninggalan yang diukir dengan banyak tokoh.

Meaning in semiotic: Semantic

The implication of ideology: *Tunggal panaluan* was a wooden stick used by *datu*, a Batak shaman in North Sumatra. This cane was made from the wood of the wenggau tree which had mystical power for the Batak people. These sticks were carved in the form of humans or animals, each of which stood on top of the other, related to Batak beliefs. Hardinah (2020:43) stated that the form of sculpture carvings commonly used by the Batak Toba *datu* (Batak priest) to ward off disasters or diseases was called *tunggal panaluan* made of wooden sticks. *Tunggal panaluan* strength was obtained by placing fertilizer (plant or animal substances) in a small hole so that it was endowed with ancestral power.

The percentage of students: Students who got the right answers were 26 students with percentage was 86%.

- c. Source text: The mythical hero Si Adji Donda Hatahutan, who rode the underworld dragon *naga padoha*, here appearing in the form of a scaled snake.

Target text: Tokoh mitos Si Adji Donda Hatahutan, yang menunggangi naga padoha, di sini muncul dalam bentuk ular bersisik.

Meaning in semiotic: Pragmatic

The implication of ideology: The concept of the Toba Batak community consisted of three levels, namely Dunia Bawah (Banua Ginjang), Dunia Tengah (Banua Tonga), and Dunia Bawah (Banua Toru). The Above Realm was divided into 7 layers, the highest layer being the place of reign of Mula Jadi Na Bolon. He was the creator of nature and its contents. In the Middle World was the place where humans lived, and in the Lower World was the abode of the spirit of Jahar. In addition to the Trinity of Gods, there were the guardian deity of the land symbolized by monitor lizards (Boraspati Ni Tano), the guardian deity of the sea called Saniang Naga, and the guardian deity of household happiness (Debata idup).

The percentage of students: Students who got the right answers were 24 students with percentage was 80%.

- d. Source text: The head of the topmost figure was decorated with a large feather headdress, which was attached to a peg with a white, red, and black cord called *bonang manalu* that was concealed by the feather headdress.

Target text: Kepala patung yang paling tinggi dihiasi hiasan kepala bulu yang besar, yang menempel pada pasak dengan tali berwarna putih, merah, dan hitam disebut *bonang manalu* yang ditutupi oleh tudung kepala bulu.

Meaning in Semiotic: Semantic

The implication of ideology: *Bonang Manalu* was a meaning consisting of 3 colors, namely red, white, and black which were twisted together. The meaning of twisting was as a prayer node of the Batak community which was the belief that a person would be saved as a firm conviction of body and soul, starting from: Wisdom, Sanctity, and Strength due to prayers to Debata Mula Jadi Na Bolon.

The percentage of students: Students who got the right answers were 23 students with percentage was 76%.

##### B. Calque

- a. Source text: According to pre-Christian ideas, a magic staff protected the house of its owner from fire, warned against enemies, and served as a magic weapon in combat.

Target text: Menurut pendapat pra-kristen, tongkat gaib dapat melindungi rumah pemiliknya dari kebakaran, sebagai peringatan melawan musuh, dan berfungsi sebagai senjata gaib dalam pertempuran.

Meaning in semiotic: Semantic

The implication of ideology: The old Toba Batak belief system was dynamism, two beliefs at once, namely the concept of the Gods and the concept of Mula Jadi Na Bolon.

The percentage of students: Students who got the right answers were 20 students with percentage was 66%.

- b. Source text: Of these, six of the figures above stood on or sat astride scaly, *serpentine riding mounts*.

Target text: Di antaranya, enam tokoh di atas berdiri atau duduk mengangkang, menunggangi ular yang berkelok-kelok.

Meaning in semiotic: Empiric

The implication of ideology: Six human beings in a single handle showed each Batak king had power and territory.

The percentage of students: Students who got the right answers were 18 students with percentage was 60%.

### C. Literal Translation

- a. Source Text: The mythological background behind the magic staff, held in common by all Batak subgroups, concerns *the incest between a pair of twins*.

Target text: Latar belakang mitologis tongkat gaib yang dimiliki semua suku batak menyangkut ikatan perkawinan sedarah antara sepasang anak kembar.

Meaning in semiotic: Semantic

The implication of ideology: Tunggal panaluan was a story about the single view of the Batak Toba people, related to incest (inbreeding). He was Aji Donda Hatahutan Situon Parbaring, with his twin sister, Si Tapi Nauasan Siboru Panaluan. This was one of the taboo aspects in people's lives. As a reminder for the public not to commit such deviant acts, tunggal panaluan was placed in front of the house or in the village yard.

The percentage of students: Students who got the right answers were 12 students with percentage was 40%.

- b. Source text: As was the case with many ethnic groups, among the Batak incest was considered to be a serious offense against the overarching importance of *exogamy*.

Target text: Seperti halnya dengan banyak kelompok etnis, di antara ikatan batak dianggap sebagai dampak serius terhadap pentingnya eksogami.

Meaning in semiotic: Semantic

The implication of ideology: Exogamy was the principle of marriage which required a person to find a mate outside their social environment, such as outside the environment of relatives, social groups, and neighborhoods. At the moment, the ban was more binding on members of the community because of its wider scope, namely the prohibition of a man and woman who had the same clan (Marga/Mariboto). The relationship between marga and bloodlines was known to everyone through the patrilineal line, which was that boys had important meaning in family life.

The percentage of students: Students who got the right answers were 14 students with percentage was 46%.

- c. Source text: The datu consecrated the staffs with *magical ingredients (pupuk)*. They inserted *a magic mash* into the cavities of the chest, belly, and liver areas of the figures and closed the holes with resin, lead, or a wooden peg.

Target text: Datu mempersucikan tongkat tersebut dengan bahan-bahan gaib. Mereka menyisipkan campuran lunak yang diyakini gaib ke dalam rongga dada, perut, dan hati pada patung-patung itu dan menutup lubang-lubang itu dengan getah, timah, atau pasak kayu.

Meaning in semiotic: Empiric

The implication of ideology: Datu made a hole in the stick and added ingredients called *pupuk* to produce mystical power. One of *pupuk* materials was the remains of sacrificed animal bodies. This was an important feature, because it emphasized the close relationship that arose between the datu and his stick. Both become one and they were interdependent with each other.

The percentage of students: Students who got the right answers were 19 students with percentage was 63%.

- d. Source text: Thus, the staff was regarded as being "in- souled" or *animated*.

Target text: Maka, tongkat itu dianggap "sepenuh jiwa" atau hidup.

Meaning in semiotic: Empiric

The implication of ideology: The presence of sticks in the Batak tribe which embodied ancestors was made on the basis of trust.

The percentage of students: Students who got the right answers were 25 students with percentage was 83%.

- e. Source text: When the staff was viewed from the side, smaller animals could be discerned in a fluid array on the back of each of the standing figures, including what might be *dogs, pigs, or water buffalo*.

Target text: Jika dilihat dari samping, hewan-hewan yang lebih kecil dapat terlihat dalam susunan tempat cairan di bagian belakang setiap patung, termasuk kemungkinan adalah anjing, babi, atau kerbau.

Meaning in semiotic: Empiric

The implication of ideology: Considering the spirit of the deceased or the ancestral spirit was located at a certain level in Dunia Atas, so to present it, it required a large sacrifice, namely buffalo, goats, horses. This illustrated that sacrificial animals also had a structure, that was, small animals such as chickens and fish were offerings for spirits or ancestors at a level that was not too high. This ceremony as a unifying Dunia Atas, Dunia Tengah, dan Dunia Bawah.

The percentage of students: Students who got the right answers were 27 students with percentage was 90%.

2. Indirect or Oblique Translation

### A. Transposition

- a. Source Text: Their parents made efforts to rescue them, engaging five datu, one after another, to try to release the children through *sacrificial offerings* and ceremonies.

Target text: Orang tua mereka membuat suatu perjanjian untuk menyelamatkan mereka, dengan melibatkan lima datu, satu demi satu untuk mencoba membebaskan anak-anak melalui persembahan kurban dan upacara.

Meaning in semiotic: Syntactic

The implication in ideology: Tunggal Panaluan in nowadays was believed to provide direction and warning both when the datu lead the ceremonial procession or in daily life.

The percentage of students: Students who got the right answers were 28 students with percentage was 93%.

- b. Source text: The surface itself has been brightly polished through the constant rubbing of food and beverage sacrifices by the datu, or also by later owners, so that the wood emits *a brilliant reddish gleam*.

Target text: Permukaannya sendiri telah digosok dengan kilatnya karena terus-menerus menggosok-gosok sebagai tumbal makanan dan minuman oleh datu, atau juga oleh pemilik yang kemudian, sehingga kayu itu memancarkan sinar kemerah-merahan yang cemerlang.

Meaning in semiotic: Syntactic

The implication in ideology: The three colors on tunggal panaluan were symbolized by red, white, and black. The meaning of white was clean, red was brave, and black was accident (dark). This union represented the harmony of life.

The percentage of students: Students who got the right answers were 24 students with percentage was 80%.

- c. Source text: In the religious belief system of the Toba Batak, *the autochthonous underworld dragon and the snake goddess (naga)*, taken from Hinduism, are combined to form *a mythical creature*, called a *singa* by the Toba today.

Target text: Dalam sistem kepercayaan religius suku Toba Batak, naga asli yang mendiami dunia bawah tanah dan dewi ular (naga), diambil dari agama hindu, digabungkan untuk membentuk makhluk mitos, yang disebut "singa" oleh masyarakat Toba dewasa ini.

Meaning in semiotic: Syntactic and Pragmatic

The implication in ideology: lions meant authoritative, charismatic, sturdy, strong. The lion consisted of a human face with its tongue sticking out almost to the chin. The head was adorned with three colors, that were red, white, black and the posture of the knees just below the head.

The percentage of students: Students who got the right answers were 23 students with percentage was 76%.

## B. Modulation

Source text: However, *none of these datu were strong enough* to undo the spell.

Target text: Namun, tak satu pun dari datu ini cukup kuat untuk membatalkan mantra.

Meaning in semiotic: Pragmatic

The implication in ideology: The ideological meaning of tunggal panaluan was as a staff of incarnation from God the Creator. However, now the stick was only used as decoration, used as an object of dance, and as a cultural asset of the Batak.

The percentage of students: Students who got the right answers were 27 students with percentage was 90%.

## 4. CONCLUSION

Based on the semiotic ideology in Tunggal Panaluan translation as a culture text, the writer drew the conclusions as follows:

1. The ideology in translation, especially in Batak Toba culture represented the opinions and attitudes of people in given societies and that these opinions and attitudes inform the production and consumption the meaning of Tunggal Panaluan text. It was an essential role to taught the students that the selection of any translation strategies was always either explicitly or implicitly affected by translator's ideology.
2. There were 16 data of ideologies that the writers found out in the translation of Tunggal Panaluan, namely *datu, tunggal panaluan, the underworld dragon naga padoha, a scaled snake, bonang manalu, pre-Christian ideas, serpentine riding mounts, the incest between a pair of twins, exogamy, magical ingredients, animated, dogs- pigs- or water buffalo, sacrificial offerings, a brilliant reddish gleam, the autochthonous underworld dragon and the snake goddess (naga), a mythical creature called a singa, none of these datu were strong enough*. Since the ultimate goal of translation was to achieve the same function in target text as that in the source text, we must categorize the ideologies in translation into several types of translation, that were direct or literal translation (borrowing, calque, literal translation) and indirect or oblique translation (transposition, modulation, equivalence, adaptation) in order to introduce the foreign cultural concept in target text.
3. The implication of this study was to emphasize the importance of translation and semiotic should be incorporated in order to make cultural transfer possible, especially the ideologies in the cultural text. In other words, not merely the random substitution of one image or symbol with another in the target language, but the use of symbols in the target language which would create the same effect

and had the same impact and meaning on the target receivers as they had on the source receivers.

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