

TRANSLATING TEXT OF CULTURAL TERMS IN MANGUPA A MANDAILING FORMAL TRADITIONAL MARRIAGE COUNSELING CEREMONY

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ABSTRACT

Mandailing is a region in North Sumatra one of a province in Indonesia that has and preserves traditional culture. One of the specific aspects of traditional Mandailing culture is the process of marriage. *Mangupa* as the final or Mandailing final marriage ceremony is a very interesting ceremony. It is delivered verbally and by using various kinds of objects as symbols which is realized in a relatively long text and uses many cultural words and expressions that require certain translation strategies and techniques. Objective of the research is to find out translation techniques that are used by the translator in translating cultural terms of *Mangupa* into English and to explain how the quality of translation in translating cultural terms of *Mangupa* into English. This research uses qualitative method which applies a descriptive approach to assess data with documents and key informants as sources of data. Research findings identify that translation techniques used by the translator in translating cultural terms of *Mangupa* into English consist of three techniques. They are 11 data are single translation technique (18.64%), 36 data with a single translation technique (61.01%), and 12 data are triplet translation technique (20.03%). The researcher analyzed 59 data of cultural terms which is found in the text *Mangupa* a formal traditional ceremony in Mandailing. The text *Mangupa* consists of 22 paragraphs and 37 in the form of verses. The quality of translation shows that The accurate translation consists of 42 data (71.18%) and the less accurate translation is 17 data (28.18%). The acceptable translation is 47 data (79.66%) and less acceptable is 12 data (20.33%). The high readability translation is 30 data (50.84%) while medium readability translation consists of 29 data (49.15%). It is identified that the quality of translation is accurate, acceptable and has a high degree of readability. It means that the quality of the translation is very good.

Keywords: *counseling ceremony, cultural terms, mangupa, translating text*

Introduction

Mandailing is a region in North Sumatra one of a province in Indonesia that has and preserves traditional culture. One of the specific aspects of traditional Mandailing culture is a process of marriage. Mandailing traditional marriage ceremonies include the ritual of *mangariritboru* (investigating female status as prospective wife by prospective husband), *padamoshata* (determination of day), *patobanghata* (marriage ceremony), *manulaksere* (submission of obligations/terms of marriage from prospective husband), *mangalehen mangan pamunan* (feeding the last time for prospective wife by his parents before leaving her parents' house), wedding ceremony, *horja pabuat boru* (bridal release ceremony), *horja* (wedding ceremony in bridal's house) and *mangupa* (marriage counseling ceremony) (Nasution, 2005).

Mangupa the final or Mandailing final marriage ceremony is a very interesting ceremony. *Mangupa* was attended by the *dalihannatolu* (*kahanggi*, *mora* and *anakboru*) devices and marriage advice was delivered by a *datupangupa*.

Mangupa ceremony is delivered verbally and by using various kinds of objects as symbols which is realized in a relatively long text and uses many cultural words and expressions that require certain translation strategies and techniques.

This text uses many terms / cultural expressions, metaphorical expressions and proverbs. The text that translation of cultural terms causes many problems because of two things mainly (1) a term/phrase in the source text does not have equivalents in the target text due to differences in culture and geography, (2) a term/phrase in source text which has equivalents in text targets and can be translated but translation that can be done is only literal translation. Translating is cultural nuances contained in these terms/expressions cannot be conveyed to a reader of translation.

A translator may compare the form of meaning in the source of language with the form of meaning in the target language whether they have a relevant meaning or not. For example in the following paragraph.

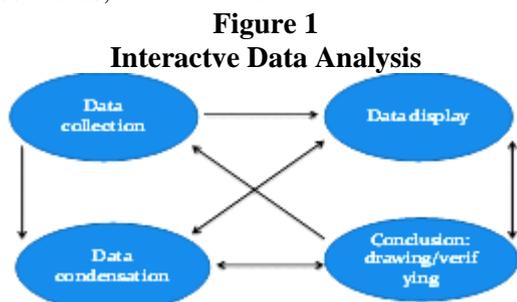
Paragraf 1. *Parjolo au marsantabi tu barisan ni dalihan na tolu, kahanggi, anakboru, mora songon i tu barisan ni harajaon, sumurung lobi tu raja panusunan na juguk di uluan ni pantar paradaton on*

Paragraph 1. First of all I would like to apologize to *dalihan na tolu, kahanggi, anakboru, mora* as well as *harajaon* particularly to *raja panusunan* who are all now sitting on the *uluan* of this *pantar paradaton*.

There are so many cultural terms in the above paragraph that can not be translated into the target language for example the word *dalihan na tolu, kahanggi, anakboru, mora, harajaon, raja panusunan, uluan Tuhanta na gumorga langit, na tumompa tano,* and *pantar paradaton on*. So, the translator decides to write source of language again that should be explained more detailed to understand. Objective of the research is to find out what translation techniques are used by the translator in translating cultural terms of *Mangupa* into English. To explain the quality of translation in translating cultural terms of *Mangupa* into English.

Research Method

This research is qualitative research using a descriptive qualitative approach. Descriptive qualitative is a research used to describe a natural phenomenon. This research is based on the work of translation. The translation unit is examined at the level of the sentence. The translation unit is set so that the study can be done in detail. It can be used as the basis to establish the conclusions of the study. This research uses data collection technique proposed by Miles, Huberman & Saldana (2014) in the form of words, phrases, clauses and sentences based on the scope of research. It's Miles, Huberman & Saldana (2014:30) stated that: The words we collect and analyze are based on observations, interviews, documents, and artifacts.



Findings and Discussion

They are firstly to find out translation techniques which are used by the translator in translating cultural terms of *Mangupa* into English and secondly to explain the quality of translation in translating cultural terms of *Mangupa* into English. They will be discussed based on data

analysis which has been described well. Translation techniques used by the translator in translating cultural terms of *Mangupa* into English

The main scope of research in this study is cultural terms found in *Mangupa* texts. We know surely that every ethnicity, especially in Indonesia which is inhabited by the richness of ethnics and cultural diversity. They have specific cultural terms which can be used in their traditional party. According to them, tradition may bring goodness, saveness and prosperity for them. In this research, the researcher analyzed 59 data of cultural terms which is found in the text *Mangupa* a formal traditional ceremony in Mandailing. The text *Mangupa* consists of 22 paragraphs and 37 in the form of verses. Based on the researchers' analysis which has been noted in the appendixes that there are three techniques used by translators in translating source text (ST) into target text (TT). The 59 data are divided into 3 data: 11 data are single translation techniques, 36 data are couplet translation techniques, and 12 data are triplet translation techniques. The translation is done by a translator with the technique which can be described as follows.

Table 1
Percentage of Recapitulation in Translating Technique

No	Translation Technique	%
1	Singe Technique	18.64
2	Couplet technique	61.01
3	Triplet Technique	20.03
Total		100

Based on the percentage of recapitulation in the translating technique above, it is clear that the couplet technique 61.01 % is more dominant than another technique when cultural terms in the text *Mangupa* a formal traditional ceremony in Mandailing as a source of text translated into English as a target of text.

There are nine variants of translation techniques used by the translator in translating source text (ST) into target text (TT). They are the literal translation technique, substitution translation technique, restructuration translation technique, modulation translation technique, addition translation technique, borrowing translation technique, deletion translation technique, generalization translation technique, and transposition translation technique. The most dominant technique used by the translator is the literal translation technique which consists of 30 data followed by the borrowing translation technique which consists of 28 data. The addition translation technique consists of 14 data, modulation 9 data, transposition, and substitution both consist of 6 data, generalization translation technique consists of 3 data, deletion 2 data and

restructuring consists of only 1 data.

Based on the most dominant translation techniques show that the result of translation is still affected by domestication translation which tends to the translator as the native speaker of Mandailing language itself. It is proof that the most dominant translation techniques are literal 30 data, borrowing 28 data, and adding 14 data. The quality of translation in translating cultural terms of *Mangupa* into English.

The amount of data in *mangupa* text consists of 59 data. Based on the analysis the quality of translation shows that The accurate translation consists of 42 data (71.18%) and the less accurate translation is 17 data (28.18%). The acceptable translation is 47 data (79.66%) and less acceptable is 12 data (20.33%). The high readability translation is 30 data (50.84%) while medium readability translation consists of 29 data (49.15%). It is identified that the quality of the translation is accurate, acceptable, and has a high degree of readability. It means that the quality of the translation is very good. The translation quality in *mangupa* text can be seen in the table below.

Table 2
The Accuracy of Translation Quality

No	Trans Quality	Number	%
1	Accurate	42	71.18
2	Less Accurate	17	28.18
Total		59	100

Table 3
The Acceptability of Translation Quality

No	Trans Quality	Number	%
1	Acceptable	47	79.66
2	Less acceptable	12	20.33
Total		59	100

Table 4
The Readability of Translation Quality

No	Trans Quality	Number	%
1	High readability	30	50.84
2	Medium readability	29	49.15
Total		59	100

Translation techniques used by the translator in translating cultural terms of *Mangupa* into English example of data in literal (single technique)

Paragraf 6. *On ma na margorar ari simonang – monang, na monang mangalo musu, talu mangalo dongan.*

Inilah hari yang disebut hari kemenangan, menang melawan musuh, kalah melawan teman.

Paragraf 6. It is a winning day, to win against enemies but to lose against friends.

In paragraph 6, there is no difficulty in translating because the literal meaning of the sentence can be translated into source text.

Example of data in modulation (single technique)

Pantun 3. *Antong angkon salumpat do saindege Sapangambe sapanaili*

Anso rap lomo roha mambege

Ulang ma hita on pasili – sili

Hendaklah kita seia sekata

Sejalan dan setujuan

Supaya sama – sama senang hati di dada

Semoga terhindar dari pertengkaran

Verse 3. We should be always in harmony

Be together night and day

All would be pleased this to see

Let conflict stay away

The expression *salumpatsaindege* means 'serentak meloncat dan serentak menjejak' "jumping simultaneously and simultaneously" which Indonesian speakers find difficult to understand because this expression is closely related to the Mandailing culture. However, because the generic meaning is also "togetherness" or "harmony", the equivalent used is in harmony.

Furthermore, the expression *sapangambe sapanaili* in Indonesian means 'simultaneously swinging and turning simultaneously' which denotatively also means 'harmony/togetherness'. This expression is translated into *be together night and day* which of course still implies "harmony", to achieve a good rhyme match with the previous sound. Good poetry achievement is an important requirement for translating poetry/*pantun*.

In translating the *pantun*, it is not only semantic information that must be conveyed but also aesthetic information (Chan, 2003). The word *mambege* means 'hear' but it is translated as *see* to pursue the rhyme equivalent, and semantically the two words are not much different.

The sentence *ulang ma hita on pasili-sili* is a command sentence which means 'don't we be different/inappropriate' then it is translated to *let conflict stay away* where the word *pasili-sili* implies 'quarrel' and a rephrase which means 'prohibition' then *let conflict stay away* has the same meaning as *ulang ma hita on pasili-sili* through modulation techniques, techniques that change the form of news originating from changing the point of view (Shuttleworth and Cowie, 1996).

Example of data in substitution (single technique)

Pantun 14. *Sayur badan dohot tondi Martamba danggan paruntungan Ulang adong bondul mangkalang Tumbuk dapot na ni roha*

Semoga jiwa dan raga berumur

Panjang Bertambah baiklah

Keberuntungan. Jangan ada

pematang jadi penghalang

Dapatlah nian yang didambakan

Verse 14. May your body and spirit live

Long May your destiny become

Better Nothing will hinder you
from moving along
To achieve your aim and desire

In the target text verse 14 line 1, the word *may* is added which indicates "hope". In the target text *hope* is not expressed by using a specific lexis but implicitly there is hope. On line 3 *bondul manghalang* literally in English language means 'bund hinders'.

This is a figurative/metaphorical meaning. This figurative meaning is translated literally because it does not reduce the meaning and can instead form a verse with line 1. *Tumbuk dapot na ni roha* means 'hopefully what is in the heart will be obtained'.

In source text *na ni roha*, when translated directly into English language, it will be what is in one's heart. As it can be seen from the result of the translation, this literal translation is not used because when it is used in the 2nd line of rhyme is not achieved. Thus, replacement is carried out with *your aim and desire* so that good rhyme is achieved with the 3rd line.

Example of Data in Literal Borrowing
(Couplet Technique)

Paragraf 7. *Dipajuguk homu amang bope inang di ginjang ni amak lampisa mudah – mudahan marlampis – lampis bisuk mu, marlampis – lampis sinaloanmu, marlampis – lampis sahalamu, ngon on tu pudi ni ari.*

Didudukkan kalian berdua *amang inang* di atas *amaklampisan* agar kebijakan, kepandaian dan wibawa kalian berlapis – lapis dari sekarang hingga di kemudian hari.

Paragraph 7. You are being seated on the *amak lampisan* so that your intelligence, ability, and charisma will grow higher and higher from now on.

In addition to the cultural term *amaklampisan* which is left untranslated because it will be explained in the glossary, the word 'you' is used as the equivalent of the words *amang* and *inang*. The words *amang* and *inang* in this context are two culture-bound terms. The words *amang* and *inang* mean 'father and mother', but matching 'son' with 'father' and 'daughter' with 'mother' can make native speakers of the English language feel as if they are reading very foreign text.

In the Mandailing culture, a boy can be called *amang* and *inang* for a girl by a father or mother. In the Mandailing kinship system, a grandchild can call his grandparents *anggang* "brother/sister" in addition to *ompung*. So in the Mandailing kinship hierarchy, a grandfather and his grandson are considered two brothers. Based on that, a father/mother may call his child/daughter *amang/inang*. In addition, the use

of these two terms can create a stronger emotional bond.

Example of data in addition borrowing
(couplet technique)

Paragraf 19. *Pangupa on ditutup dohot bulung ujung, anso marujung on karejo, adong muse hasilna, adong muse abit adat anso totop homu digonggomi paradaton, tingon on tu gin jang ni ari.*

Bahan – bahan *pangupa* ini ditutup dengan ujung daun pisang supaya setiap pekerjaan berujung, dan berhasil. Ada pula *abit adat* supaya kalian selalu dipelihara adat dari sekarang sampai ke belakang hari.

Paragraph 19. This *pangupa* is covered with three ends of banana leaves so that every work will end and be successful. Here is also a *abit adat* so that you are always protected by customs from now on.

In source text paragraph 19 *bulungujung* means "tip of banana leaf" Although it is not called the word *pisang* 'banana', banana leaf is used to cover the *pangupa* material. In the target text, the explication technique is done by adding the word 'banana' so that readers who do not know the *mangupa* context can understand it clearly.

This addition is not optional but mandatory because the *pangupa* material should not cover other plant leaves except banana leaves. Then there is a culturally bound term *abitadat* that must be explained in the glossary.

Example of data in literal borrowing
(couplet technique)

Paragraf 20. *Tamba ni on laing dipangido do tu Tuhan. Songon pandokon ni ompunta na robian: mamarpar homu songon dabuar, mardangka tu jae dohot tu julu songon haruaya. Haruaya ho amang silonggom banua, banir na bolak parkolipan, tungkot ho di na landit, sulu di na golap, payung di udan na gogo, parsialungan di las ni ari. Togu diparkataan, pangidoan hamu pangalapan.*

Selain daripada itu, kami selalu meminta kepada Tuhan seperti yang disebutkan nenek moyang kita dahulu: berseraklah kalian seperti *dabuar* bercabang ke hilir dan ke hulu seperti beringin. Jadilah engkau *amang* beringin, *silonggom banua* batang yang lebar tempat berlindung, jadilah tongkat di tanah yang licin, suluh di kegelapan, payung di hujan deras, tempat berteduh di hari panas. Tegas/ hati – hati dalam berbicara, jadilah tempat orang meminta dan tempat orang mengambil (sesuatu).

Paragraph 20. In addition, we pray to God. May you spread as *dabuar*, to branch eastward and westward like a banyan tree. Be a banyan tree,

you! *Amang, silonggom banua*, a big tree as a protective place, be a walking stick on slippery ground, a lamp in the darkness, an umbrella in the heavy rain, a shade on a sunny day as expected by our ancestors. Be definite in speaking, may both of you be givers and providers.

The use of similes and metaphors dominates this paragraph 20. Almost all source texts can be translated into target text by turning similes into similes and metaphors into metaphors. Metaphors according to Newmark (1988: 106-113) can be translated literally by changing the metaphor into a simile and if the metaphor is a cultural metaphor, the metaphor can be defended by adding an explanation.

In paragraph 20, the metaphor that is used can still be understood easily by readers who have not experienced Mandailing culture because the names of objects used as metaphors (banyan, large trees, sticks, lamps, umbrellas, shelter, place to ask and provider/giver) can be known and found in British culture.

Only names and trees (*dabuar*, which have scattered growth characteristics, and *silonggombanua*, a type of plant whose leaves are bitter and can be used as a wound medicine) have not been found in the culture/English language. Example of data in literal borrowing shift (transposition) (triplet technique)

Paragraf 5. *Ari on ari na danggan, ari na uli, ari na tupa, ari na niligi ni bayo datu, di hanaek ni mata ni ari, diupa tondi dohot badan myu, anso manaek tua hamamora.*

Hari ini hari baik, hari yang bagus, hari yang tepat, hari yang telah diamati *bayo datu*, di saat mata hari naik, *diupa* semangat dan badan kalian supaya naik tuah dan kemuliaan.

Paragraf 5. It is a good day, a lovely day, the right day, the day which has been examined by the *bayo datu*, when the sun is rising, your spirit and body *diupa* so that your luck and nobility will rise.

In paragraph 5, there are 2 words related to culture, namely *bayodatu* and *diupa*. These two words as several cultural words contained in the previous few paragraphs are not translated but they are paraphrased in the glossary. The phrase in *hanaeknimataniari* 'at sun rise' is adverbial and it is translated into a clause: when the sun is rising. Thus there has been a shift or transposition from phrase units to clause units. Transposition is a common thing in translation.

Example of data in addition substitution generalization (triplet technique)

Pantun 11. *Di son ma juhut gana – ganaan
Mambaen gorar maginjang –
Magodang Gorarna tarmauk –
TARBONGGAL Tu ipar ni laut*

*siborang Mambaen partahian
ulang janggal Patogu tua ulang
sirang*

Inilah daging hewan piaraan
Membuat nama menjadi panjang
dan terkenal

Nama yang tersohor hingga ke
seberang lautan

Berembuk janganlah janggal
Perkokoh tuah, keakraban jangan
tanggal

Verse 11.

Here is good meat of a beast
To make your name long and best
A name well-known to east
And will be famous to west
Don't hesitate to make agreement
Strengthen your power, avoid
argument

In poem 11, a similarity in rhyme from lines 1 to 4 is created, where each line ends with the sound /t/ through addition and replacement techniques. The word *beast* in line 1 is added (it is not to the point of spoiling the meaning of source text). The word *best* in line 2 is a substitute for *bigger* as the literal equivalent of *magodang*.

In line 3 the word *east* is also added which in the source text where there is no word, but because in line 4 there is the word *west* as the equivalent of *ipar ni laut siborang* (literally meaning next to the opposite sea) then by adding *east* creates good rhyme.

The phrase *ulang sirang* on the last line of the source text means 'don't divorce' is translated as *avoidargument* 'avoid fighting' which has a more generic meaning than *ulang sirang*. This generalization technique is used so that, as the previous reason, the creation of good rhyme.

Example of data in borrowing addition (explication) shift (transposition) (triplet technique)

Pantun 22. *Halaklahi si panjala
Dadaboru si pandurung
Martua hamu marsahala
Sarat be manompi-manjujung
Laki-laki si penjala
Perempuan si penanggung ikan
Bertuahlah kalian dan berharta
Penuh gendongan dan junjungan*

Verse 22.
A boy will be a *panjala*
A girl will be a *pandurung*
May you have good luck and
charisma
A lot of things on your back and
head you are carrying

The same thing (the addition of *will be*) occurs in verse 22 lines 1 and 2. Then the addition of *may* on line 3 is an attempt to explain the

meaning of the text. Then there is a shift from adjectives (*martua* and *marsahala*) to noun phrases (*good luck*) and nouns (*charisma*).

In line 4, there is a change in the sentence's theme from unmarked to unmarked by moving the sentence object as the theme. This is done to achieve rhyme with a 3rd line which ends in the sound /ə/.

There are two words tied to the Mandailing culture, namely *panjala* 'person who catches fish with nets', and *pandurung* 'person who catches fish with a stick'. These two words are very closely related to the Mandailing culture and are less common in British culture. It is more common for the British to catch fish by fishing. Therefore the two words were not translated but were explained in the glossary.

The quality of translation is determined by three aspects: accuracy, acceptability, and readability. Of course, the best is the translation with a high degree of accuracy, acceptability, and readability. However, with a variety of considerations in practice, it is sometimes difficult to produce perfect translations. Translators are often confronted with the choice to be more concerned with an aspect and slightly sacrifice another aspect.

In a potential translation, the message or the content of the target language text is the same as the message or content contained in the source language text but the message or content disclosure does not conform to the rules, norms or cultures prevailing in the target language. However, there is also the possibility that a translation has a high level of acceptability but the message or content sometimes does not match the message or content of the source language text. Not infrequently also sometimes happens that a translation can be understood very easily by the reader but the accuracy of the message or content and the level of acceptability is very low.

1. The Accuracy of Translation

The amount of data source in this study is 59 data where 22 data in the form of paragraphs and 37 data in the form of verses. Of these, 42 data are accurate translations and 17 data include inaccurate translations. The accurate and less accurate translations can be read in the following table.

Table 5
Translation Accuracy

No	Trans Technique	Accurate	Less accurate
1	Singe technique	10	1
2	Couplet technique	23	13
3	Triplet technique	9	3
Total		42	17

Accuracy is related to the correspondence of meaning between the source language and the

target language. Translated messages must be accurately conveyed as equally meaningful. Accuracy is the main focus in translation to get equivalent, but the correspondence of meaning is not just a form of meaning, messages and ideas must also be conveyed. The equivalent of meaning is not merely a form, but the message, the idea in the source language is conveyed to the target language. The equivalent does not also mean one-to-one correspondence, with word-for-word translation. But more on the whole idea or message. For example, if what is translated is an official speech then the result must also be an official speech as well.

Data PP6

Paragraf 6. *On ma na margorar ari simonang – monang, na monang mangalo musu, talu mangalo dongan.*

Paragraph 6. It is a winning day, to win against enemies but to lose against friends.

The above data is translated by using the technique of literal translation (singular technique) as source text (ST) can be translated into target text (TT) word by word literally, and relatively accurate because it does not create a distorted meaning. The meaning of the text, technical terms, phrases, clauses, or sentences is accurately transferred from a source language into the target language.

Data PV14

P. 16. *Muda marhorbo longa tinungtung
Muda maritik rondam kualo
Muda marjagal bahat mandapot untung
Muda marsaba bahat mandapot eme pangisi sopo*

Verse 16. When breeding bufallos you will get much meat
When breeding ducks you will collect eggs in a basket
When selling things you may make much Gain
When growing rice you may get much grain
To make the barn full of grain

The above data is translated by using the substitution technique (single technique), and is relatively accurate because it does not create a distorted meaning. The meaning of the text is accurately transferred from a source language into the target language. In verse 16, to achieve rhyme, the literal meaning of lines one and two of the source text is ignored. This neglect does not hurt its true meaning too much. Thus a replacement has been made. Verse 16 target text is made into 5 lines because if line 5 is combined with line 4 then the result will be too long and will damage the harmony of the number of words in each line.

A translation is said to be acceptable if the translation is natural and is in conformity with the English rules. Acceptance is the fairness of a text

translation of the language and culture of a language. Fairness plays an important role in translation. If you can still follow the style of the author's language, then the translator should maintain it. However, it is inevitable that in many cases, syntactic overhaul needs to be done so that the meaning feels natural and natural. Translation with a high level of acceptance will result in a natural, flexible, and non-rigid translation. In this study identified as many as 47 data belonging to the already acceptable translation of data and 12 data as less acceptable translation. The acceptable and less acceptable translations can be read in the following table.

Table 6
The Acceptable of Translation

No	Trans Technique	Acceptable	Less acceptable
1	Single technique	10	1
2	Couplet technique	27	9
3	Triplet technique	10	2
Total		47	12

Data PV21

P. 21. *Halaklahi si suan bulu*

Dadaboru si suan pandan

Rap lolot be homu mangolu

Pulik muse marhairasan

V. 21. A boy will be a bamboo grower

A girl will be a pandanus grower

May you have long life

May you be healthy for life

The above data are decoded by using addition (explication) as a single technique. The above data is classified as acceptable because Phrases, clauses, and sentences used are under the rules of the English language. In lines 1 and 2 of the 21st verse, the word *will* be added (as a pointer to the future), while the source text is not explicitly indicated. But on the 3rd line of the 20 verse in the source text, the hope is conveyed by *muda sorang anak dadaboru* "when a girl is born".

Thus the addition of *will* be on lines 1 and 2 of the 21st verse in the target text is a technique of explication so that the meaning of the text is clearer. The expectations conveyed by using *may* on lines 4 and 5 of the target text are also additions so that the meaning of the translation text becomes clearer.

PP2

Paragraf 2. *Satorusna marsyukur hita tu hadirat ni Allah Subahanahu wa taala. Tuhanta na gumorga langit na tu mompa tano na dung mangalehen halapangan dohot hatorkisan di hita sude na rap juguk di pantar paradaton on.*

Paragraph 2. Then let us thank God, *tuhanta na gumorga langit* and *na tumompa tano* for giving opportunity and health to all of us sitting on this *pantar paradaton*.

Literal and borrowing translation techniques as couplet techniques are used to translate the data above. It is classified as acceptable because Phrases, clauses and sentences used are following the rules of the English language. In paragraph 2, as in paragraph 1, only culturally bound expressions (*tuhanta na gumorga Langit, na tumompa tano, and pantar paradaton*) cannot be translated literally.

High-readability translation refers to translation where the text, a technical term, phrase, clause, and sentence translation can be easily understood by the reader. The high readability and medium readability translations can be read in the following table.

Table 7
Readability of Translation

No	Trans Technique	Readable	Less readable
1	Single technique	9	2
2	Couplet technique	17	19
3	Triplet technique	4	8
Total		30	29

Data PV1

P.1. *Natuari di mata ni ari guling*

Di sima au ro tingon luat ni Mandailing

Ia ulang suada na uoban

Adat ni ompunta na robian

Sai hita pagogo ma partahian

Anso samate sahangoluan

V. 1. Yesterday while the sun was setting

I was coming from the land of Mandailing

Here I brought nothing

But the tradition of our forefathers

Let us always make our agreement stronger. So that in life and death, we will be always together. The above data use the restructuration technique which is categorized as high readability because the text, a technical term, phrase, clause, and sentence translation can be easily understood by the reader. In lines 1 and 2 of the target text in terms of the time/age when an event occurs, the past continuous tense is used even though in the source text there is no grammatical time/age because Mandailing language does not recognize the word/time. On lines 3 and 4 the past tense is used.

Thus the restructuring technique is used, namely the technique of forming grammatical aspects in the target text while in source text this aspect is not found such as the formation of tenses in English as a target language which comes from languages that do not have tenses such as Mandailing or Chinese which have no affixation (Chan,2003: 9).

Data PP21

Paragraf 21. *Mudah – mudahan dohot borkat pangidoan ni damang na lambok marlidung dohot inang pangitubu, sude koum sisolkot,*

matumbur na ni suan manjadi pahan – pahanan.

Paragraph 21. May God bless the requests of the father who always talks softly and the mother who gives birth and all close relatives so that your crops grow well and your farm animals breed.

Literal and addition translation techniques are used to translate the data above as a couplet technique. They are categorized as high readability because the text, a technical term, phrase, clause, and sentence translation can be easily understood by the reader. In target text paragraph 21 there is the addition of the word *God* which in the source text is not stated explicitly. The addition of *God* as an explication technique makes the implicit meaning explicit. One of the goals of translation is to make the meaning of the target text clearer in translation.

Conclusion

Translation techniques used by the translator in translating cultural terms of *Mangupa* into English consist of three-technique. They are 11 data are single translation technique (18.64%), 36 data are couplet translation technique (61.01%), and 12 data are triplet translation technique (20.03%). The researcher analyzed 59 data of cultural terms which is found in the text *Mangupa* a formal traditional ceremony in Mandailing. The text *Mangupa* consists of 22 paragraphs and 37 in the form of verses. The most dominant technique used by the translator is the literal translation technique which consists of 30 data followed by the borrowing translation technique which consists of 28 data. The addition translation technique consists of 14 data, modulation 9 data, transposition, and substitution both of them consist of 6 data, generalization translation technique consists of 3 data, deletion 2 data and restructuring consists of only 1 data. Based on the most dominant technique used by the translator in translating the texts it means that the translator is still affected by the source of language used by the translator as domestic translation.

The quality of translation shows that The accurate translation consists of 42 data (71.18%) and the less accurate translation is 17 data (28.18%). The acceptable translation is 47 data (79.66%) and less acceptable is 12 data (20.33%). The high readability translation is 30 data (50.84%) while medium readability translation consists of 29 data (49.15%). It is identified that the quality of translation is accurate, acceptable and has a high degree of readability. It means that the quality of translation is very good.

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