

THE IMPACT OF TRANSLATION TECHNIQUES ON SHIFTING MEANING OF ORDERING SPEECH ACT

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ABSTRACT

This research was a follow-up research from some previous research which had discussed some imperative speech act, but it had not deeply discussed ordering speech act. The research aimed to find out the impact of translation techniques on shifting the meaning of ordering speech. The data were sentences which accommodate ordering speech act taken from the novel "Christ the Lord out of Egypt" and its translation in Indonesian taken from the novel "Kristus Tuhan Meninggalkan Mesir". The data collected through document analysis, questionnaire, and forum group discussion (FGD). From the findings, there were 15 types of translation techniques which were used in translating, namely, established equivalent, variation, addition, implicit, explicit, adaptation, modulation, pure borrowing, generalization, particularization, transposition, reduction, paraphrase, discursive creation, and naturalized borrowing. The result indicates that the translation techniques that cause shifting meaning of ordering speech act are the addition, reduction, and discursive creation.

Keywords: translation, translation techniques, ordering speech act

INTRODUCTION

As the times progressed, the scope of information transferred from one country to other country is widespread. It begins on the translation of the scripture, then the object of translation develops in the transfer of technology, science, even the exchange of cultural information that including translation of literary works such as novel, prose, poetry, drama, and so on (Pelawi, 2014). The reason the researchers choose the religious novel because it is one popular novel that interest by many readers and ever aired in the cinema last year so it can be guaranteed its data update.

Translation is an activity to translate between two or more languages that are one language called Source Language (SL) and other language called Target Language (TL) (Warwal, 2015). The function of translation is to help people who cannot access the information of the other countries because of the problem of language. So the translation is a way for solving the problem of the people to get certain information in other languages.

In the midst of the urgency of translation activities, it turns out that there are various books translation which are still difficult to understand. Not because of the high language used so readers have difficulty understanding and cannot enjoy when reading the book, but because the contents and meanings in the original text have been adapted in the

target language. This should be noted by translator though the styles and approaches for used by the translators are not the same, example one translator used Molina and Albir's opinion and the other translator used Baker's opinion. But, it is still necessary for the translator to pay attention to one of the translation standards that is the element of accuracy (Nababan, 2012). Larson in Emzir (2015) has stated that the element of accuracy in translation refers to the exact meaning of the original text in SL when translating to the TL is still same meaning as the original meaning. The accuracy aspect is the most important aspect other than the acceptability aspect and the legibility aspect due to the main point of the translation is to defend the original meaning in the TL.

Based on the explanation, then surely the translator is a person who must have a basic knowledge of translation and pragmatics that learning about the context meaning of the text. That is because translating is essentially not just about transferring the meaning behind words and sentences in the SL into the TL, but there are also many things that must also get attention to discover the real meaning, as well as the context in the situation, the linguistic context, and the cultural context (Emzir, 2015). The context is an important thing in translation, even if the translator is bilingual and multilingual, he/she is unable to produce a good and understandable translation if he/she does not understand the

SL context. So that, the translation does not confuse or give wrong information to readers, it should be done by someone who has competent on translation study and linguistics to translate professionally and responsibly (Sudana, Suyasa, & Marsakawati, 2014).

Talking about translation, it is inseparable from how a translator understands the context of the text to be translated because it will greatly influence the translation results. The context refers to pragmatics study that will help the translator to know what the meaning of the text. Pragmatics is one branch of linguistics that studies about the context of speech act either in a conversation or in writing text (Sudana, Suyasa & Marsakawati, 2014).

The focus of this research lies in the translation study and pragmatics that the science is to analyze the meaning of the speech rather than the meaning of the utterance. Pragmatic attempts to bridge the meaning of the sentence and the meaning of the speaker along with the understanding of the speaker's intentions that can be done well by analyzing the context of the speech. Dylgjerii (2017) has stated that pragmatics is the study of how the language is used to communicate. Pragmatics cannot be separated from speech act which is a talking activity between speaker and partner, not just information exchange.

Furthermore, Austin in Bayat (2012) has indicated that three acts can occur simultaneously while performing a statement, namely, locutionary act, illocutionary act, and perlocutionary act. Therefore, this research is related to the act of illocution. According to Searle in Akinwotu (2013), the illocution is classified into five different forms of speech which each has a communicative function. The five kinds of speech are assertive, directives, expressive, commissives, and declarations.

Assertive is the form of speech that binds the speaker to the truth of the proposition expressed, for example stating suggesting, boasting, complaining, and claiming. Directives is namely the form of speech intended by the speaker to make an effect on the partners to take action, such as ordering, commanding, requesting, advising, and recommending. Expressive is a form of speech that serves to express or show the psychological attitude of the speaker to a situation, such as thanking, congratulating, pardoning, blaming, praising, and consoling. Commissives is namely the form of speech that serves to declare a promise or offer, such as promising, vowing, and offering something. And the last, declarations is speech-form connecting speech content and reality, such as resigning, dismissing, christening, naming, obtaining, excommunicating, and punish (sentencing).

From the explanation of the speech acts, the researchers focus on the act of directive speech that specifically on ordering speech act. Ordering speech can be expressed in various ways such as: (1) with imperative sentences (close the door!), (2) with explicit performative sentences (I ask you to close the door!), (3) with performative sentences fenced (actually I ask you to close the door!) (4) with a statement of necessity (you must close the door), (5) with a wish statement (I want the door closed), (6) with the formulation of advice (what if the door is closed?), (7) with question preparation (you can close the door?), (8) with a strong signal (with a door like that, I'm cold), with a subtle gesture (I'm cold) (Rahardi, 2005).

From the various ways of ordering speech, it is concluded that there are two basic things, namely the existence of direct speech and indirect speech (Purwaningrum, 2017). The degree of speech continuity can be measured based on pragmatic clarity. As pragmatic clarity, ordering speech act

is more transparent, it will be direct speech, and it can be said impoliteness. While less transparent will be indirect speech will become more politeness.

Such phenomena in Indonesian culture are very common. Especially in ordering speech act, Indonesian often use indirect speech to respect the partners when speakers give an order to command them even the position between the speaker and the partner is different in social class. If it is seen from the aspect of politeness, it is acceptable, but the accuracy in terms is low because of the conflict with the rule and the meaning of ordering speech act (Kuncara, Nababan, & Samiati, 2013). It is associated with the case of translation, the translation techniques that used the translator to translate ordering speech act are based on Indonesian culture as an example the translator added particle 'lah' in ordering speech act. Thus the translation results are based on Indonesian culture nevertheless it has reduced the accuracy of the translation.

METHODS

This research includes translation study on ordering speech act using the descriptive qualitative method. Qualitative method is a method of research conducted in which researchers conduct observations, interviews, or review documents. This research is also descriptive because the research is more focused on data in the form of words, sentences, or images that its meaning is more meaningful and able to trigger the emergence than just serving the numbers or frequency (Santosa, 2012).

In relation to the field of translation, this research is a product of translation on ordering speech act. The source of data is a novel entitled *Christ the Lord out of Egypt* by Anne Rice and its translation in bahasa Indonesian *Kristus Tuhan Meninggalkan Mesir* by Esti Ayu Budihabsari. The data collection techniques are usually closely related to the type of the data to be used (Rahmawati, Nababan, & Santosa, 2016). So the types of data source are document and informant. Data collection techniques are conducted in 3 ways; document analysis (content analysis), questionnaire, and Focus Group Discussion (FGD).

Document analysis is done by getting the data related to ordering speech act in the SL (English) to the TL (Indonesian). In addition, questionnaires are conducted to get information related to the types of translation techniques while FGD is done to get deep information about translation techniques used.

RESULTS AND DISCUSSIONS

In general, the directive speech act has two forms of speech acts, namely direct speech acts and indirect speech acts (Winarti et al., 2015). In this research, the researchers discuss the directive speech act of ordering speech. The analysis of ordering speech act in the source language and target language indicates two forms of ordering speech act; these are ordering directly and ordering indirectly. Ordering directly speech appears as many as 113 times or 77,40%, and ordering indirectly speech appears as many as 33 times or 22,60 %.

In these findings, the act of direct speech in a conventional manner without exposure indicates the act of speech commands by the speaker to his/ her partner. While indirect speech, in conveying the intent to command, speakers do not use imperative sentences but rather

interrogative and declarative sentences. The following example shows each speech acts of ordering directly.

SL: "Jesus, speak up!"
TL: "*Yesus, bicaralah!*"

The situation context in the example is Master fails to persuade Joseph's family to stay in Egypt. He could no longer argue with Joseph who has made the decision to leave Egypt. Therefore Jesus' decision is the last decision that Master wants to hear. Master tells Jesus to speak, to choose whether to stay in Egypt or to return to Nazareth with his family.

The next is the example of ordering indirectly in the declarative sentence. The situation context is Master rebukes and tells Joseph to be silent because Joseph has spoken improperly about King Herod.

SL: "Joseph, it's not wise to say such a thing." The teacher said.
TL: "*Joseph, tidak bijaksana berbicara begitu.*" Kata sang guru.

The next is the example of ordering indirectly in the interrogative sentence. The situation context is wrathfully teacher snaps at the question to tell people who keep shouting at Jesus' family to be silent.

SL: Whoever could think this child is dead?
TL: *Siapa yang bisa menganggap anak ini mati?*

Based on the results of the analysis, from 18 translation techniques by Molina and Albir (2002), 15 types of translation techniques are found to analyze the data, they are established equivalent, variation, addition, implicit, explicit, adaptation, modulation, pure borrowing, generalization, particularization, transposition, reduction, paraphrase, discursive creation, and naturalized borrowing. All of these 15 types of data will discuss in this section.

Based on the appearance frequencies of the translation technique, it is known that the dominant technique is the established equivalent. This is because the terms or expressions those equivalents can be found in the target language. The established equivalent technique is commonly used by translators to translate the meanings contained in the dictionary but with consideration of the context of speech events, so that the translation results in accordance with the purpose of speech (Emzir, 2015). In this research, technique is commonly used by translators to translate nouns, adjectives, verbs, exclamations, noun phrases, decipherers, prepositions, etc. The following examples are the sources data from the novel.

Data number C1/BSu6/BSa14 with situation context that the Master snaps and tells those who keep saying that Eleazar has died to be silent. In this speech, the bold word is data that is used in the established equivalent technique. It uses terms that are commonly used daily in the target language. The word which translates to '*siapa*' is a noun (pronoun), and the dead word is translated to '*mati*' is an adjective.

SL: **Who** said he was **dead**?
TL: *Siapa bilang dia sudah mati?*

Data number C1/BSu6/BSa14 with the situation context that Eleazar, the playmate of Jesus, keeps shouting at

Jesus and his family so that Master is angry and tells Eleazar to stop shouting. The word 'stop' is translated to 'berhenti' is a verb and 'shouting' is translated into 'berteriak' is also a verb.

SL: Eleazar, **stop shouting!**
TL: *Eleazar, berhentilah berteriak!*

Data number C1/BSu6/BSa15 with the situation context Crying Mary (the mother of Jesus) tells Jesus to see the blood and the wounds that are on his eyes and face because Eleazar struck Jesus. Almost all of the utterances use the established equivalent technique. The word 'oh' is translated to 'oh' an exclamation, 'look' to 'lihat' (verb), 'what' into 'apa' (decisive word), 'happened' into 'terjadi' (verb), and 'to' be 'pada' is the proposition. Words translated from SL to TL are common terms in everyday life.

SL: "**Oh, look what happened to you,**" she said.
TL: "*Oh, lihat apa yang terjadi padamu,*" katanya.

Next is data number C1/BSu9/BSa21 with the situation context that Master rebukes and tells Joseph to be silent because Joseph speaks improperly about a king like Herod's king. The word 'not' that is translated into '*tidak*' is an adverb, 'wise' becomes '*bijaksana*' (adjective), 'to say' to be '*berbicara*' is the verb, and 'such a thing' becomes '*begitu*' (noun phrase). The words also use terms that are common in society. It can be seen in the example below.

SL: "Joseph, it's **not wise to say such a thing,**" the Teacher said.
TL: "*Yusuf, tidak bijaksana berbicara begitu,*" kata sang Guru.

Data number C1/BSu10/BSa23 with the situation context that Master fails to persuade Joseph's family to stay in Egypt. He could no longer argue with Joseph who has been unanimous in his decision to return to his hometown. So the teacher wants to hear little Jesus' decision. Master instructs Jesus to make his choice, stays in Egypt with Filo and Master or returns to Nazareth with his family. In this example, the word that uses the equivalent technique is 'speak up' that is translated into '*berbicara*' is a common verb.

SL: "Jesus, **speak up!**" He said.
TL: "*Yesus, bicaralah!*" katanya.

The second frequency sequence that is used in the translation technique of variation is 108 times or about 13,95%. This technique is used to translate subjects like 'I' and 'me' into '*ku*' or '*aku*', 'you' is translated into '*mu*', '*kamu*', '*kalian*', also 'your' is translated into '*kepunyaanmu*' or '*kepunyaan kalian*'. Furthermore, 'he/she' are translated into '*dia laki-laki*' and '*dia perempuan*'. Variation technique is also used to translate predicates like 'make' into '*bikin*', then 'said' and 'tell' is translated to '*bilang*', etc. This use aims to adjust to the context of speech events such as formal or informal situation adjustment and consideration of the proximity of the relationship between characters. The following are examples of data translated by variation technique.

Data number C1/BSu5/BSa12 with the situation context that Salome (Jesus' cousin) tells Jesus to revive Eleazar because he has seen Jesus make birds of clay and

the birds live in his hands and then fly into the air. In this sample of data, the variation technique used in the word is 'him' that is translated into 'dia'.

SL: "Just make *him* come alive, Jesus, the way you made the birds come alive!"

TL: "*Bikin dia hidup, Yesus, seperti saat kau menghidupkan burung-burung itu!*"

The implicit technique is applied when the translator implicates messages from the source language in the target language. However, messages from the source language can still be conveyed. Data number C3/BSu18/BSa44 shows situation context that Little Jesus re-acting applies implicit techniques. Seeing Joseph hurriedly interrupts the conversation, he asks who is the born child. So Joseph emphatically tells Jesus to be silent and no longer asks about the so-called son and cause of Herod's atrocity in Jerusalem.

SL: "Remember, I told you that there were some questions that I didn't want for you to ask."

TL: "*Ingat, aku sudah mengatakan padamu, ada beberapa pertanyaan yang sebaiknya tak usah kau tanyakan.*"

In the sentence, the word 'I' in SL is not translated in TL. However, it does not affect the meaning of the sentence because the context of the informal situation also the context is easy to understand.

The translation technique of addition is one part of the amplification translation technique. The technique of translation of amplification is a translation technique that adds information or details to the TL but it is not contained in the SL. The addition of this technique is only the information used to help deliver the message or the reader's understanding. Additions should not alter messages that exist in the SL text. However, in the case of this research, translation techniques have resulted in less accurate translations or shifting meaning on ordering speech act. Based on the data which conducting from questionnaire and forum group discussion, the researchers find that the addition techniques are the techniques which have the big impact toward shifting meaning of ordering speech act because it is used quite a lot that appears 42 times. It can be seen from five data below.

Data number C1/BSu6/BSa14 with indexing information that it is teacher's address to Eleazar who shouts to Jesus' parent.

SL: Eleazar, stop shouting!

TL: "*Eleazar, berhentilah berteriak!*"

Data number C1/BSu10/BSa23 with indexing information that is instructed by Master to Jesus to make a decision to follow her parents to Nazareth or to stay in Egypt with the Master.

SL: "Jesus, speak up!"

TL: "*Yesus, bicaralah!*"

Data C2/BSu12/BSa29 with indexing information that is delivered by Mary (the mother of Jesus) on the sidelines of a family meeting to take a decision back to Nazareth. He tries to get people to recall the events seven years ago when Jesus was born.

SL: "Think of all the signs," said my mother.

TL: "*Pikirkanlah semua tanda-tandanya,*" kata ibuku.

Data number C8/BSu42/BSa101 with indexing information that is delivered by the wild rebels to the frightened family of Jesus at the side of the room.

SL: "Well, look here," said the man with the helmet.

TL: "*Wah, coba lihat ini,*" kata pria yang memakai helm.

Data number C23/BSu136/BSa321 with index information that is said by Alfeus to the children to give the first room for the Jews, the Greeks takes purgatory.

SL: "Let the Jew go through purification before they enter," said my uncle Alphaeus who was with us.

TL: "*Biarkan Yahudi Yunani yang menjalani penyucian terlebih dulu sebelum mereka masuk,*" kata paman Alfeus yang juga bersama kami.

From the five described data, in addition to the translation techniques there is a particle 'lah' and then politeness marker 'coba' and words that contain the intentions of omnipotence that is 'terlebih'. Particles 'lah' is one of the particles or class words associated with the word other. This partisan cannot stand on its own and when spoken and written, it must be united with the other word to give the full meaning. These particles are used in imperative sentences (ordering or commanding) as a confirmation of even a smoothing of imperative meaning. However, this research has found the function of 'lah' contains more smoothing meaning. Meanwhile, the word 'coba' on imperative speech is used as a marker of politeness. Furthermore, the word 'terlebih' in pragmatic science is less acceptable, but in the context of the word said it refers to omission.

An explicit technique is a translation technique in which the translator expresses explicitly what the implicit or hidden meanings or messages are in the SL. The use of this technique aims to readers can easily understand the message in SL. Data number C5/BSu32/BSa77 shows the situation context of the tension between the soldiers and the pilgrims; one of the male pilgrims, who boldly and courageously instructs the soldiers to inform Herod and Caesar that no one could rule them out of the Temple except God.

SL: **Take** those words to Herod. **Take** to Caesar!"

TL: "*Katakan itu pada Herodes. Katakan pada Kaisar!*"

In this speech, the word 'take' is translated to 'katakan' with the intention that readers better understand the context of the current speech and the character of each character.

Modulation is a translation technique that translators use by changing the viewpoint of the TL. In this research, modulation techniques are used by translators at the level of clauses and phrases. Data number C8/BSu44/BSa106 shows the situation context of feeling unable to argue with Elizabeth, Cleopas tells Joseph to do something to cancel Elizabeth's plans. Elizabeth plans to give her son (John) to the Essene for their upbringing when she is dead.

SL: "Joseph, **don't let this pass**," said Cleopas.

TL: "*Joseph, jangan diam saja,*" kata Cleopas.

In this data, the translator changes the viewpoint of the SL which is translated as ‘jangan biarkan ini berlalu’, but the translation is certainly not fitting and sounds strange to the reader so that it translates to ‘jangan diam saja’. This technique makes the resulting translations sound familiar, easy to understand, without reducing the accuracy.

The technique of translation of adaptation is a technique used by translators by replacing cultural elements as contained in the TL. In this research, adaptation techniques are applied to the mention of people’s names and place names. Data number C17/BSu92/BSa216 shows that in Nazareth, Jesus is sent to school by Joseph. Moreover, in that school, the teachers again question the status of Jesus. It makes little Jesus cries, so the teacher calls him and tells him to look ahead, toward Master. The change of name of the person and place in this two data match the existing culture in the target language.

SL: “Look at me, **Jesus** bar **Joseph**,” said the Rabbi

TL: “*Lihat aku, Yesus bin Yusuf,*” kata rabi itu

Data number C3/BSu18/BSa45 is given the talk of the people that Jerusalem is a pilgrim’s destination city from all over the world. Jesus tells his younger sister, Salome, to imagine how the city of Jerusalem and what is there so that everyone wants to go there.

SL: “Salome, just think of it, people from all over the Empire are going to **Jerusalem**.”

TL: “*Bayangkan, Salome, orang-orang dari seluruh penjuru Kekaisaran datang ke Yerusalem.*”

Pure borrowing technique is used for the translator to translate messages in SL that are not found matching in TL. In this research, pure borrowing techniques are used for the mention of people’s names. Data number C1/BSu6/BSa14 shows Eleazar; the playmate of Jesus continues to shout at Jesus and his family so that Master could not bear it. Master shouts and tells Eleazar to stop shouting.

SL: **Eleazar**, stop shouting!

TL: *Eleazar, berhentilah berteriak!*

Translators use generalization techniques by searching for a more general equivalent of TL. It is used because there is no specific match in TL culture so, in order to help readers TL easily understand the message contained in SL, the translator translate it by looking for the more common equivalent. Data number C2/BSu12/BSa29 shows that Mary tells them to remember the Magi from the East who comes that night with gold, frankincense, and myrrh to worship the Jesus. In this data, there is the word the man in the SL meaning ‘three Magi from the East’ but by the translator translates more generally, i.e., the ‘orang-orang’ (people), so that more easily understand by the reader.

SL: “Think of the night when **the man** from the East came. Why that alone...”

TL: “*Ingat malam ketika orang-orang dari Timur datang. Itu saja...*”

Paraphrasing techniques are used by interpreters by quoting the words in the SL sentence into the TL. Paraphrases are used by translators to help the reader fully understand the true meaning in the SL. Data number: C3/BSu18/BSa44 shows little Jesus re-acting. Seeing Joseph hurriedly interrupts the conversation, he asks who

is the born child? So Joseph emphatically tells Jesus to be silent and no longer asks about the so-called son and cause of Herod’s atrocity in Jerusalem. In this data, the sentence ‘I did not want for you to ask’ in SL is paraphrased be ‘*sebaiknya tak usah kau tanyakan*’ in TL. It is intended to help the reader TL more fully understands the meaning of SL naturally.

SL: “Remember, I told you that there were some questions that **I didn’t want for you to ask**.”

TL: *Ingat, aku sudah mengatakan padamu, ada beberapa pertanyaan yang sebaiknya tak usah kau tanyakan.*”

Transposition technique is a technique used by a translator by replacing the grammatical category of the source language in the target language. This is done because of the difference in grammar between SL and TL. In this research, transposition is used by translators in the phrase level in words. Data C1/BSu5/BSa12 shows that Salome (Jesus’ cousin) tells Jesus to revive Eleazar because he has seen Jesus make birds of clay and the birds live in His hands and then fly into the air. In this data, there is a shift of units from the ‘come alive’ phrase in SL to be ‘hidup’ in TL.

SL: “Remember, I told you that there were some questions that **I didn’t want for you to ask**.”

TL: *Ingat, aku sudah mengatakan padamu, ada beberapa pertanyaan yang sebaiknya tak usah kau tanyakan.*”

Transposition technique is a technique used by a translator by replacing the grammatical category of the SL in the TL. This is done because of the difference in grammar between SL and TL. In this research, transposition is used by translators in the phrase level in words. Data C1/BSu5/BSa12 shows that Salome (Jesus’ cousin) tells Jesus to revive Eleazar because he has seen Jesus make birds of clay and the birds live in His hands and then fly into the air. In this data, there is a shift of units from the ‘come alive’ phrase in SL to be ‘hidup’ in TL.

SL: “Just make him **come alive**, Jesus, the way you made the birds come alive!”

TL: “*Bikin dia hidup, Yesus, seperti saat kau menghidupkan burung-burung itu!*”

The reduction technique is a translation technique in which the translator removes or limits the information to the TL with certain considerations, e.g., for the effectiveness of the word. In this research, however, reduction techniques can reduce the level of speech magnitude sentence by experiencing a shift of meaning in the source language. Data C1/BSu5/BSa12 shows that Salome (Jesus’ cousin) tells Jesus to revive Eleazar because he has seen Jesus make birds of clay and the birds live in His hands and then fly into the air.

SL: “**Just** make him come alive, Jesus, the way you made the birds come alive!”

TL: “*Bikin dia hidup, Yesus, seperti saat kau menghidupkan burung-burung itu*”

In this data, eliminating the word ‘just’ in the TL does not affect the integrity of the message but results in a shift in meaning because it occurs between two young children, Salome and Jesus, their siblings and playmates. However, Jesus is older than Salome so Salome respects him as a big

brother. So actually the meaning of the sayings in the word using the word 'just' actually only give suggestion to Jesus because she has seen Jesus makes birds of clay and the bird lives in His hands. However, because it eliminates the word 'just' in the TL, the speech is more to the meaning of a firm reign when the real meaning is not so. So it is said that this technique reduces the level of accuracy.

Data C12/BSu68/BSa164 tells about after the soldiers leave, Joseph and Mary hug and kiss old Sarah. Mary says to all the children to come closer to Sarah because she wants to introduce the children to her.

SL: "All of you come here to **old** Sarah," she said to us children.

TL: "*Kalian semua mendekatlah ke Sarah,*" katanya pada anak-anak.

In this data, the reduction technique is used to reduce or eliminate the word 'old' on TL. This omission is possible to do because it does not affect the integrity of the message as in the speech but it impacts on the shift of meaning because removing the word 'old'. Sarah position equates with the children, though the children are his grandchildren.

When a translator uses a more concrete, precise, and specific term from general to specific, then at that particular technique of particularization is applied. Thus, the term language of a common source language is changed to a more specific term in the target language. Data: C5/BSu32/BSa76 is an example of data that uses particularization techniques. The situation context is Joseph tells Mary to stay with Jesus, hold his hand, not to let go.

SL: "Get him, pull him down."

TL: "*Pegang dia, tarik dia.*"

In this data, the term 'get him' means '*mendapatkan dia*'. It is translated into a more specific term on the target language i.e., '*pegang dia*'. Translators use specialized techniques to translate more general terms into more specific ones.

Translators use discursive creation technique by searching for their temporal equivalents, so they tend to differ from their original meaning. Data C12/BSu65/BSa155 shows the situation when they have not had time to get a shelter. They suddenly are confronted by a group of Roman soldiers. One of the soldiers tells his friends to see Joseph's family standing in fear before them.

SL: "Well, look at this," said one of the man in Greek, "it seems you're the only people that live in Nazareth."

TL: "*Wah, coba lihat ini,*" kata salah seorang tentara itu dalam bahasa Yunani, "*sepertinya kalian satu-satunya orang yang tinggal di Nasaret.*"

This technique is used by the translator to translate the word 'well' which means '*baik*' to be the exclamation '*wah*' in TL. This equivalent aims to make the translation more acceptable to the reader, but it tends to produce a less accurate translation.

The naturalized borrowing technique is part of the borrowing technique where the word from SL is translated according to the TL spelling to make the translation seems natural. In this research, the technique is used in the mention of the name. Data C13/BSu73/BSa176 shows when Cleopas is still in doubt with their security. Then Alfeus rebukes and tells Cleopas to stop complaining and fear.

SL: "Cleopas leave it," said Alphaeus.

TL: "*Cleopas sudahlah,*" kata Alfeus.

From the findings of translation techniques used to translate the speech, it has found the translation techniques that cause the shift in the meaning of order speech are an addition, reduction, and discursive creation. The addition translation technique is one part of the amplification translation technique. It is a translation technique that adds information or details to the TL but is not contained in the SL. The addition of this technique is only the information used to help deliver the message or the reader's understanding. The addition should not alter messages that exist in the SL text.

From the data that have been described, there are 42 data translation techniques addition used in the TL. It is obvious that the most widely used is the '**lah**' particle, then the marker of politeness '**coba**', and the word containing the meaning of omission that is '**terlebih**'. Furthermore, it can be explained that the '**lah**' particle is one of the particles or word class associated with another word. This partisan cannot stand on its own when spoken and written, but it must be united with the other word so as to give the full meaning. These particles are used in imperative sentences as a confirmation, even as a smoothing of imperative meaning.

Based on the results of the analysis of the 40 data, it is found that the function of 'lah' particle here contains smoothing meaning. This is contrary to the basic principle of the imperative sentence in this case the convincing speech which is convincingly speaking is a decisive ruling. So here it can be concluded that in the translation that uses the translation techniques of addition has affected the accuracy level to be low due to many distortions of meaning.

Despite the styles and approaches used by translators based on the prevailing culture in Indonesia, it can not be taken for granted because one of the standards of translation is the element of accuracy. Accuracy refers to the exact or derogatory meaning of source language when translated to the target language. Moreover, this element is the main requirement of the translation work that is received in the community. Although the acceptability and legibility of a translation are still high, it reduces the level of accuracy so that it impacts the shift in meaning. In other words, scientifically the accuracy of a text needs to be maintained because it is translated from two languages from two different cultures. Therefore, the function of translation must be given the information accurately without distorting the original meaning from the SL to TL.

Meanwhile, using the word '*coba*' in imperative speech will make the utterance more meaningful and more polite than imperative speech without using the word '*coba*'. To express the meaning of commanding in imperative speech, the use of the word '*coba*' will lower the level of its imperative speech. Using such a form, as if the spoken counterpart is treated as a person parallel to the speaker despite the fact that the rank between them is very different. The assumption that the partner speaks parallel to the speaker will save the face of both parties. Such a thing will sustain politeness in the activity of speech but violates the meaning of the order speech.

While the word '*terlebih*' is in pragmatic science less acceptable, in the context of the speech, the word refers to let others. Because the imperative sentences of omission can also mean a sentence that tells or instructs to let something happen and means asking for permission to prevent something from being obstructed. Based on the explanation

of the addition technique translation can be concluded that the impact of the use of translation techniques can reduce the level of imperative speech, especially the commanding speech because it affects the level of accuracy to be low because of the distortion of the meaning of speech.

The technique reduction of translation is the reduction of information contained in the SL when translated into the TL. It aims to compress information from SL by eliminating or implicating the information into the TL. Compacting of information performed should not alter messages in the SL text. In this research, three data are found related to the use of reduction translation techniques.

As in the example data presented in the results findings, the use of translation reduction techniques, in which the word 'just' omitted makes the meaning of the speech more assertive. It is conventionally accepted but the meaning of SL changes. Because the meaning of the utterance is subtle, the conversation takes place between Salome and Jesus, who at that time are both still young. Jesus is seven years old while Salome (Jesus' sister) is still about three years old. So it is not possible for Salome to rule Jesus as firmly as in the TL. Further reducing or eliminating the 'old' word in the TL is a distortion of meaning because it aligns Sarah and the children or in other word diminishes the meaning of tribute to Sarah. Though Sarah is the grandmother of the sons of Joseph, Cleopas, and Alfeus. Thus it is clear that the use of translation reduction techniques result in the distortion of meaning so that the meaning of speech on the TL becomes less accurate.

The discursive creation technique is an unexpected or out of context temporary matching. In this research, the researchers find one data using discursive creed translation technique that is word well translated into word 'wah'. The use of translation technique of discursive creations in both instances in the context of its meaning is acceptable, but the accuracy of SL to TL is less acceptable because distortion has occurred the meaning of the ordering speech.

Table 1 (see appendix) presents ordering speech act, the translation techniques, and the translation quality. It is a table of component analysis of the level of accuracy, acceptability, and readability (Nababan, 2012). He has stated that the score 3 can be said the translation is very good, score 2 is average, and score 1 is low.

Based on Table 1 (see appendix), to translate the ordering speech act the established equivalent appears as many as 400 times, variation is 88 times, implication is 36 times, addition is 42 times, explicitation is 36 times, modulation is 20 times, adaptation is 16 times, pure borrowing is 9 times, generalization is 4 times, paraphrase is 4 times, transposition is 3 time, reduction is 3 times, particularization is 2 times, discursive creation is also 2 times, and naturalized just 1 time. Further, the accuration of ordering directly is 2,64% that means almost less accurate, acceptability is 2,99% that means good, and readability is 3,00% that means very good. While the accuration of ordering indirectly is 3,00%, that means very good, as well as the acceptability and readability. Furthermore, the total level accuration, acceptability, and readability of the ordering speech act show that the accuration is 2,82%, the acceptability is 2,99%, and readability is 3,00%. From these result, the whole level of ordering speech act is very good because the translator uses the more established equivalent technique for translating than other translation techniques, so it makes the translation is communicative, natural, and well accepted.

In another hand, the translation almost is less

accurate because the translator used addition technique, reduction technique, and discursive creation technique on ordering directly. The addition is used by the translator to make the translation is well communicative based on Indonesian culture, but it contradicts the foreign language as English. Moreover, the reduction is used by the translator to reduce the words to condense the information in the target language, but it is eliminating the meaning of the source language. Then the discursive creation is used by the translator to find out the order word based on Indonesian style like word 'wah' that is translated from the word 'well', so it impacts to the meaning of the original context. Besides, the three translation techniques are impacting the meaning of ordering speech act.

CONCLUSIONS

The most important communication function of this discussion is the attempt of the translator to provide information naturally as well as to maintain the continuity of the relationship between the communicants. So that it can be said that although the language is used as the tool that contains very complicated rules to command how a person should speak for the interpersonal relations of the wearer to be preserved. Then there are certain strategies that speakers use to speak with the partners. However, it can not be denied that the conventional meaning of a speech that also needs to be considered to be considered when assessing the level of accuracy.

This research is based on translation study that analyzed ordering speech act in translation novel. Thus the research has found two ways to express ordering speech acts are ordering directly and ordering indirectly. Moreover, this research finds 15 translation techniques used in translating the data. Besides, in the 15 translation techniques, the researchers find three translation techniques that cause the impact of shifting meaning. These techniques are the addition, reduction, and discursive creations. From the three translation techniques, the most technique widely used is the addition technique. The translator uses the addition technique as an example she added particle 'lah' on ordering directly, and it has reduced the value of commanding.

Although it can be received by Indonesia readers because Indonesia culture is not direct, it has reduced the original meaning of the text. The other hand, it is an attempt of the translator to make translation more natural and communicative so the readers can easily understand the translation text. In addition, it is already said in the discussion that acceptability and legibility of ordering speech act in this novel are high but accuracy becomes almost less accurate due to the quality of ordering speech on ordering directly is almost less, and it is like requesting speech act.

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APPENDIX

Table 1 Ordering Speech Act, Translation Techniques, and Translation Quality

No	The Forms of Ordering Speech Act	Translation Techniques														Translation Quality			
		EE	Var	Imp	Add	Ex	Mod	Ad	PB	Gen	Par	Tra	Re	PAr	DC	NB	Acc	Accep	Read
1	Ordering Directly	292	64	33	42	23	9	13	6	4	2	3	3	1	2	-	2,64	2,99	3,00
2	Ordering Indirectly	108	24	3	-	13	11	3	3	-	2	-	-	1	-	1	3,00	3,00	3,00
	Total	400	88	36	42	36	20	16	9	4	4	3	3	2	2	1	2,82	2,99	3,00