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Revisiting Translation of Local Culture: The Case of Madura

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ABSTRACT

Cultural translation is a complex process that involves transferring messages between two linguistic codes while considering the sociocultural contexts of both the source and target languages. It requires a holistic approach to navigate various challenges and ensure meaning equivalence. One key perspective in translation studies is the examination of translation through the lens of specific cultural concepts. This study explores the dynamic relationship between translators, the translation of culturally specific expressions, and the quality of the translated work. Understanding cultural nuances is essential, as language is deeply intertwined with the values, traditions, and worldviews of a community. Translators must not only have linguistic proficiency but also possess cultural awareness to convey meaning accurately. Inadequate cultural adaptation may lead to misinterpretation, loss of meaning, or even offense in the target language. Thus, cultural translation requires strategies that balance fidelity to the source text with the naturalness and clarity needed for target readers.

This article presents findings from research analyzing the translation of Madurese cultural expressions into English. The study examines distinctive cultural expressions found in Madura, the strategies translators employ to convey these expressions, and the impact of these strategies on message transfer and translation quality. The research draws data from translators working in local government, private sectors, and educational institutions, as well as from official and unofficial documents containing Madurese cultural expressions. Data collection methods include document analysis, questionnaires, and in-depth interviews, analyzed using an interactive model.

Keywords: translation, quality, translator, culture, Madura.

INTRODUCTION

Translation is a comprehensive and multifaceted process that involves dealing with various complexities and challenges. Because of this inherent complexity, any attempt to analyze the process of translation must also adopt a similarly comprehensive and all-encompassing approach. This necessity leads to what is referred to as "holistic criticism," a term that describes an analytical framework used to evaluate translation from multiple interconnected perspectives. Holistic criticism focuses on three essential components: 1) the genetic factor, which pertains to the translator as an individual, including their background, expertise, and overall competence in translation; 2) the objective factor, which refers to the actual translation product—the final text that is produced and presented to the audience; and 3) the affective factor, which concerns the reception and evaluation of the translated work by readers, critics, or the target audience.

The fundamental idea behind holistic criticism is that these three factors—translators, the process of translation, and the reception of the translated product—are deeply interconnected and influence one another in significant ways. For instance, translators, through their active engagement in the translation process, inevitably produce translation products. The effectiveness and quality of these translated works are largely dependent on the translators' skills, educational background, experience, and their understanding of linguistic and cultural nuances.

At the same time, the overall quality of a translated work is directly shaped by how effectively the translator applies their knowledge and expertise during the translation process. A translator's ability to produce an accurate, coherent, and contextually appropriate translation depends not only on their linguistic proficiency but also on their understanding of the subject matter, cultural differences, and intended audience. Similarly, the success of a translation is also determined by how it is received by its readers—whether they find it clear, faithful to the original, and culturally appropriate.

Thus, holistic criticism emphasizes that translation is not merely the mechanical conversion of words from one language to another, but rather a dynamic and intricate process shaped by the translator’s capabilities, the nature of the translation product itself, and the way the target audience perceives and interacts with the final translated work.

The holistic criticism approach has been utilized in several studies (Masduki, 2016, 2019, 2020) to conduct a more detailed examination of the process of translating English texts into their Indonesian counterparts. In the primary analysis presented in this article, data corresponding to each of the three key factors—translator (genetic factor), translation product (objective factor), and reader reception (affective factor)—were systematically analyzed one by one. However, before investigating into a more comprehensive and detailed examination, it is useful to first explore a few preliminary examples. These initial examples serve to illustrate the nature of the Source Text and demonstrate how specific word choices have been rendered in the Target Text, providing a foundational understanding of the translation process before proceeding with a deeper analysis.

Translators play a crucial role in the translation process, acting as the primary facilitators who help reduce the communication gap between the original author of a text in the source language and the readers of the translated text in the target language. Bridging this gap is a challenging task that requires a high level of expertise and cannot

be effectively accomplished without strong competence and substantial experience in the field of translation.

Competence, in this context, refers to the foundational system of knowledge and skills that enable an individual to carry out specific tasks successfully. In translation, competence encompasses the ability to apply various strategies and techniques to convert a text from the source language into the target language. This process requires multiple essential capabilities, including linguistic proficiency, cultural awareness, and subject-matter expertise, all of which contribute to ensuring that the translated text is accurate, coherent, and contextually appropriate.

Translation competence refers to a structured system that encompasses the essential knowledge and skills required for a translator to effectively carry out the translation process (Nababan, 2004; Sutopo, 2006). According to Hatim (2001), this competence can be evaluated qualitatively through four key aspects: linguistic competence, textual competence, subject competence, and cultural competence.

Linguistic competence refers to a translator's proficiency in both the source and target languages. This includes a deep understanding of lexical choices, grammar, and morphological structures in both languages. Moreover, translators must stay updated on any shifts or evolutions in vocabulary and language usage within both linguistic systems. Textual competence highlights the importance of a translator’s ability to structure and organize text effectively in both the source and target languages. Since translators work with diverse types of texts, they must be skilled in constructing well-formed sentences, paragraphs, and cohesive texts that maintain clarity and coherence.

Subject competence involves expertise not only in linguistic structures but also in the specific subject matter being translated. A strong grasp of the topic simplifies the comprehension of the source text and ensures that the final translation accurately conveys the intended meaning. Additionally, subject competence enables translators to find appropriate equivalents for specialized terminology and technical terms. Cultural competence becomes essential when a text contains cultural elements from the source language. Translators must have a thorough understanding of cultural expressions, norms, and values in both the source and target languages (Yadnya, 2005). Since culture is often reflected in ideas, behaviors, and material objects, translators need to accurately convey these cultural nuances to maintain the authenticity and intent of the original text.

The term cultural expressions encompasses various aspects of life, including values, traditions, beliefs, social customs, as well as the native flora and fauna found in Madura. Cultural expressions can be categorized into three main types: material culture, ecological culture, and social culture (Newmark, 1988; Sumarno, 2003).

Expressions of material culture refer to tangible cultural elements, such as food, clothing, housing, and transportation. In terms of food, this includes traditional dishes, beverages, and the customs associated with their preparation and presentation. Clothing covers traditional attire, national costumes, and cultural norms regarding dressing styles. Housing refers to architectural expressions unique to a community, including traditional residences and buildings designed with specific cultural significance. Additionally, transportation plays a role in material culture, as it encompasses various means of transport and their associated infrastructure. In certain societies, transportation is not only a practical necessity but also serves as a status symbol, reflecting personal wealth and social standing.

Ecological terms differ across cultures, as they are influenced by regional naming conventions and the uniqueness of each area (Newmark, 1988: 97). In many

countries, local terminology is deeply rooted in regional characteristics, serving an essential role in defining geographic identity and reinforcing national heritage. Meanwhile, social culture refers to distinctive societal expressions conveyed through language, including borrowed terms from foreign cultures (Newmark, 1988: 98). Social cultural expressions can be observed in various aspects of daily life, such as occupations, leisure activities, personal naming conventions, and cultural events.

Expressions related to leisure activities typically represent pastimes commonly enjoyed by members of a community, ranging from national sports and games—such as tennis, card games, and gambling—to other recreational pursuits. Personal naming conventions are also an essential aspect of social culture, as they often reflect group identity and cultural traditions. In literature, such names frequently carry associative meanings, symbolizing specific cultural or personal traits. Additionally, naming can sometimes serve as a way to represent a person's physical characteristics or social role. Furthermore, cultural events are another key component of social cultural expressions. These terms refer to nationally or culturally significant occasions, festivals, or traditions that hold special meaning within a country or society.

Madura Island is abundant in cultural expressions and possesses significant natural and cultural potential. However, despite these valuable assets, there is still a lack of comprehensive multilingual information about Madura's cultural elements. This absence of adequate translation poses a challenge for the island's tourism sector, as it prevents the development of a fully integrated and complete tourism package. According to Weaver (2000), tourism encompasses various interconnected components, including tourists, regional attractions, industries, and other supporting factors.

To promote Madura's tourism potential effectively, translation of its cultural and natural assets is necessary. However, translators often face several challenges in this process, one of the most significant being the difficulty in achieving cultural equivalence (Sumarno, 1991). Cultural differences can lead to translation limitations, where certain words or expressions in the source language lack a direct equivalent in the target language due to cultural disparities. These linguistic gaps create obstacles in accurately conveying cultural concepts, as the target language may have lexical limitations that prevent the translator from finding an appropriate and precise equivalent.

It is evident that achieving equivalence in terms related to habits, socio-cultural concepts, specific vocabulary, and stylistic elements within a story requires a comprehensive analysis. This analysis should not only focus on the translated text itself but also consider the translator's background, level of competence, and the way readers perceive the translation. By adopting a holistic approach, it becomes possible to assess the degree of meaning and stylistic equivalence between the source and target texts. Such an evaluation can help determine whether the translator has successfully maintained naturalness in the translation or whether certain equivalences have been deliberately altered. In some cases, adjustments may be made to ensure the text reads smoothly in the target language, while in others, forced equivalence might result from the translator's limited understanding of either the source or target language.

This study seeks to examine key theoretical aspects of translation while providing a comprehensive analysis of the relationship between a translator's background, level of competence, the translation process, and the overall quality of the translated work. Additionally, it aims to offer practical recommendations for translators on effectively conveying messages in a holistic manner.

METHODOLOGY

This research adopts an embedded case study approach, focusing on a single case where the specific issues to be examined were pre-determined. It employs a qualitative methodology to analyze data derived from three key sources, each corresponding to the three factors of holistic analysis: the translator (genetic factor), the text itself (objective factor), and reader responses (affective factor).

First, in relation to the genetic factor, an in-depth interview was conducted to gather insights into the translator's approach, strategies, and decision-making processes throughout the translation. Second, to examine the objective factor, a contrastive analysis was performed by comparing sentences from the source text that contained literary elements—such as cultural references and figurative language—with their corresponding translations. Relevant sentences were identified through a detailed reading of the entire text, and when multiple similar words or phrases appeared, only one representative example was selected for analysis.

Third, the affective factor—which pertains to reader responses—was explored through a questionnaire survey. The respondents included university students, as well as an experienced translation expert. This expert, a highly productive translator with a strong command of both the source and target languages, provided valuable insights into the challenges being investigated. The questionnaire was designed to assess translation quality in terms of readability and to capture readers' opinions regarding the translated work.

DISCUSSION

The findings of this research are based on the research objectives mentioned above, namely to: reveal the form of Madurese proverbial expressions in order to support the preservation of Madurese local wisdom globally, reveal the form of Madurese poetry expressions in order to support the preservation of Madurese local wisdom globally, and finding a comprehensive technical translation strategy in the realization of Madurese proverb and poetry texts in order to support the preservation of Madurese local wisdom globally.

Forms of Madurese Proverbs

Based on the data that has been found, several examples of Madurese proverbial expressions are as follows:

1) *Sabharang larang moda patot*

This proverb in Indonesian can be translated as "All things that are cheap but look expensive because they are clever in how they are used." This proverb illustrates a behavior that is a proper action, whereas an item bought at a high price because it is used carelessly looks like a cheap item. This proverb shows that the Madurese ancestors wanted the younger generation to be able to look after everything they owned so that it always looked orderly and well maintained.

2) Mon copa la ghagghar ka tana ta' kenneng jhilat pole

This proverb in Indonesian can be translated as "Spit water that has fallen on the ground cannot be licked back." This proverb means that once spoken it must be carried

out according to the words. In other words, Madurese ancestors always advised the younger generation to always speak kind words. Good speech is very necessary in everyday life and we should not speak or speak carelessly in front of the family or in public places. The ancestor's message is not only that we have to carry out what has been said, but we also have to think carefully about what we are going to say. If this can really be implemented, then misunderstandings and clashes with other people will not occur and this will make life calm without causing hostility.

3) Jhangka'na katoju'i

This proverb in Indonesian can be translated as "one's own chair must be occupied." This proverb means that someone who has a position in an office should not encroach on other people's duties even if that person is their own friend. The Madurese ancestor's advice was for the younger generation to work well. Whatever duties and responsibilities must be carried out as best as possible and never interfere with or take over a friend's work or interfere in other people's affairs even though one's own work has been completed. This proverb shows that the younger generation should not be selfish and ambitious to control other people's rights. In this life, no human being is versatile, so no one should have the right to insult other people's work. Every job has its own experts. This expert is the one who must be responsible for the results of his work. Furthermore, this proverb gives the message that everyone should be a good leader, namely a leader for themselves, their family and society by not interfering in the affairs of other leaders.

4) Bilis se dhaddhi ratona iya bilis keya

This proverb in Indonesian can be translated as "king of ants, namely ants too". This proverb means that the leader of a nation should come from that nation itself. Regarding local culture, those who become regional leaders should be people from the region itself. This proverb implies that a good leader is a leader who understands the will of the people and understands the character of those he leads and knows the abilities of the people who will help him in his work. Such a leader will only be obtained if the leader comes from the region itself because he understands the ins and outs of the region including the abilities of its people.

5) Rampa' naong bringen korong

This proverb in Indonesian can be translated as "A banyan tree has a fence with thick leaves for shade". In the past, every square in front of the palace or palace was always planted with a banyan tree which always had lush leaves and the tree was surrounded or fenced so that the banyan tree seemed to be in a cage. The banyan tree with lush leaves underneath can be used for shade during the hot sun and rain. When you take shelter under a banyan tree, it creates a peaceful atmosphere. This proverb implies that Madurese ancestors always hope and pray, especially for the younger generation who are just entering marriage and forming a new household, so that the family will be able to provide shade to all their family members like the lush leaves of a banyan tree until they are old in the afterlife.

6) Mon bhaghus pabhaghas, mon kerras paakerres, mon soghi pasogha'

This proverb in Indonesian can be translated as "if you have a good, handsome face you should act bravely, if you have a tough character you should have a weapon in the form of a keris, if you are rich you should act naturally". This proverb or expression has the meaning that if you have a nice or handsome or beautiful face, you should act firm or dashing so as to give the impression to anyone that we know how to take care of our body and that in a beautiful body there must be a soul that is forgiving, patient, and always thinks about improve oneself both in bodily beauty and in interactions with others in the form of respectful behavior, and if you have a tough nature then have a keris because based on the nature of the keris, Madurese people have to think when wielding their keris. He must draw his weapon at the right time and not be careless. This expression sends the message that self-esteem must be maintained and respected. Meanwhile, if someone is rich, he should act appropriately so that other people do not think he is arrogant. A rich person must be honest and not cover up his wealth in order to prevent other people from easily approaching him and asking for help. In the view of Madurese ancestors, rich people have an obligation to help the poor, to help protect the environment from various disasters. A properly rich person will look dashing and be respected by his fellow men and the best dashing person is like standing up straight during prayer and looking down at the place of prostration. Likewise, the rich must look at the poor like a superior looks at the condition of his subordinates, likewise, the tough must first weigh the good and bad of the action they will take.

7) Mettha' buri' tengnga lorong

This proverb or expression in Indonesian can be translated as "Exposing the anus openly in the middle of the road". This expression means that if a family member reveals a family disgrace, it is the same as showing his anus openly on a public road so that many people see it, even though the anus must be covered so that other people cannot see it because the anus is a part of the human body that excretes dirt and is disgusting. . Likewise, things that are a disgrace to the family must not be revealed in public, if this is done then you and your family will be embarrassed. In maintaining self-respect, the Madurese ancestors wanted everyone to not only maintain their own self-respect but also their family's self-respect, meaning that each person must safeguard the good name of their family so as not to embarrass themselves and their family.

8) lako becce' ghutong rojhung lako jhuba' obbhar obhung

This proverb or expression in Indonesian can be translated as "good deeds must be done. Bad deeds must be burned or avoided." This expression conveys the meaning that everyone should desire to do good and this desire should be shared by all members of society. On the other hand, if you want to avoid something bad, you should not even have the desire to do anything less than praiseworthy.

Forms of Madurese Poetry Expressions

Based on the data that has been found, several examples of Madurese poetry expressions are as follows:

1) *Ngala sere esa-pesa*
   Esarengnga ghan sakone'
   Kaneserre oreng towa
   Se meyara kabit ghi kene'

   Sarkajana ebhungkana
   Nyalagha'a ka sabana
   Se raja'a pangabbhruna
   Da'ka bhala tatangghana

   Noro' pato dhabu kona
   Polong bi'reng ngobbhar dhupa
   Lomelo ro'omma dhupa
   Dhaddhi becce' bekkasanna

The advice contained in this poem is that the Madurese ancestors hoped that their descendants would always know themselves. Every human being grows up from childhood to adulthood and then lives independently. In this process, the services of both parents are enormous and every child must be able to appreciate and be grateful for the services of their parents, especially if we hope to have pious and pious children because every child will eventually become a parent. Likewise, in living as neighbors, the ancestors of the Madurese people gave advice that living as a good neighbor means having a yielding attitude. This means being able to respect other people's opinions. Likewise, when choosing friends or leaders, you must be clever and alert. Choose a friend or leader who smells like incense and make friends or become subjects of a leader who smells good, and you will get that sweet smell.

2) *Ngangghuy klambhi jita teron*
   Negghu'dhamo' ngetthok tongkol
   Dhunnya reya onggha toron
   Dhineng elmo ekasangkol

The poem above gives the message that to maintain and maintain self-esteem it is better not to rely on material possessions, but to have knowledge that has been mastered. Only by having knowledge or knowledge will people have self-esteem to be proud of.

3) *Emodha mon rajhabrana ka'dinto*
   Najjhan ta' oneg aghuli
   Nanging ebhasa ka'dinto
   Oreng sadhunnya bun-ebun

In general, the poem can be interpreted as: remember that knowledge has great benefits. With knowledge, thousands of people can do whatever they want. Madurese people never forget the services of teachers. The teacher is a figure who disseminates knowledge who has more value than his students. Teachers are not only required to convey knowledge to students, but they must also be able to explain how this knowledge is applied in life so that it is beneficial for all.

Translation Form Realized in Madurese Proverb and Poetry Texts

This form of translation can be realized in Madurese proverb and poetry texts using several strategies, but the most common is using equivalent descriptions into Indonesian and then into English. The form of translation is as follows:

1) Source Text:
Sabharang larang moda patot

Equivalent Description in Bahasa Indonesia:
Semua barang yang murah tetapi tampak mahal karena pandai cara memakainya.

Equivalent Description in English:
All things are cheap but look expensive because they are clever in how they are worn

2) Source Text:
Mon copa la ghagghar ka tana ta' kenneng jhilat pole

Equivalent Description in Bahasa Indonesia:
Air ludah yang sudah jatuh ke tanah tidak dapat di jilat kembali

Equivalent Description in English:
Saliva that has fallen to the ground cannot be licked back

3) Source Text:
Jhangka'na katoju'i

Equivalent Description in Bahasa Indonesia:
Kursinya sendiri itulah yang harus diduduki

Equivalent Description in English:
It is the chair itself that must be occupied

4) Source Text:
Bilis se dhaddhi ratona iya bilis keya

Equivalent Description in Bahasa Indonesia:
Raja semut yaitu semut juga

Equivalent Description in English:
The ant king is an ant too

5) Source Text:
Rampa' naong bringen Korong

Equivalent Description in Bahasa Indonesia:
Pohon beringin berpagar berdaun rimbun untuk berteduh

Equivalent Description in English:
Banyan trees are fenced with lush leaves for shade

6) Source Text:
Mon bhaghus pabhaghas, mon kerras paakerres, mon soghi pasogha'

Equivalent Description in Bahasa Indonesia:
Apabila memiliki wajah bagus rupawan hendaknya bersikap gagah, apabila memiliki sifat keras hendaknya memiliki senjata berupa keris, apabila kaya hendaknya bersikap sewajarnya

Equivalent Description in English:
If you have a good-looking face, you should act bravely, if you have a tough character, you should have a weapon in the form of a keris, if you are rich, you should act appropriately.

7) Source Text:
Mettha' buri' tengnga lorong

Equivalent Description in Bahasa Indonesia:
Memperlihatkan dubur secara terbuka di tengah jalan

Equivalent Description in English:
Showing the anus openly in the middle of the road

8) Source Text:
Lako becce' ghutong rojhung lako jhuba' obbhar obhung

Equivalent Description in Bahasa Indonesia:
Perbuatan baik harus dikerjakan bersama perbuatan buruk harusnya dibakar atau dihindari

Equivalent Description in English:
Good deeds must be done together. Bad deeds should be burned or avoided

9) Source Text:
Ngala sere esa-pesa
Esarengnga ghan sakone'
Kaneserre oreng towa
Se meyara kabit ghi kene'

Equivalent Description in Bahasa Indonesia:
Ambil daun sirih dibilah-bilah
Diseleksi sedikit demi sedikit
Sayangilah orang tua
Yang membesarkan sejak kecil

Equivalent Description in English:
Take betel leaves in pieces
Selected little by little
Love your parents
Who raised you from childhood

10) Source Text:
Ngangghuy klambhi jita teron
Negghu'dhamo' ngetthok tongkol
Dhunnya reya onggha toron
Dhineng elmo ekasangkol

Equivalent Description in Bahasa Indonesia:
Memakai baju tiron
Pegang parang untuk memotong bunga pisang
Harta benda bisa berubah
Sedangkan ilmu bisa dijadikan warisan

Equivalent Description in English:
Wearing tiron clothes
Hold a machete to cut banana flowers
Property can change
Meanwhile, knowledge can be used as a legacy

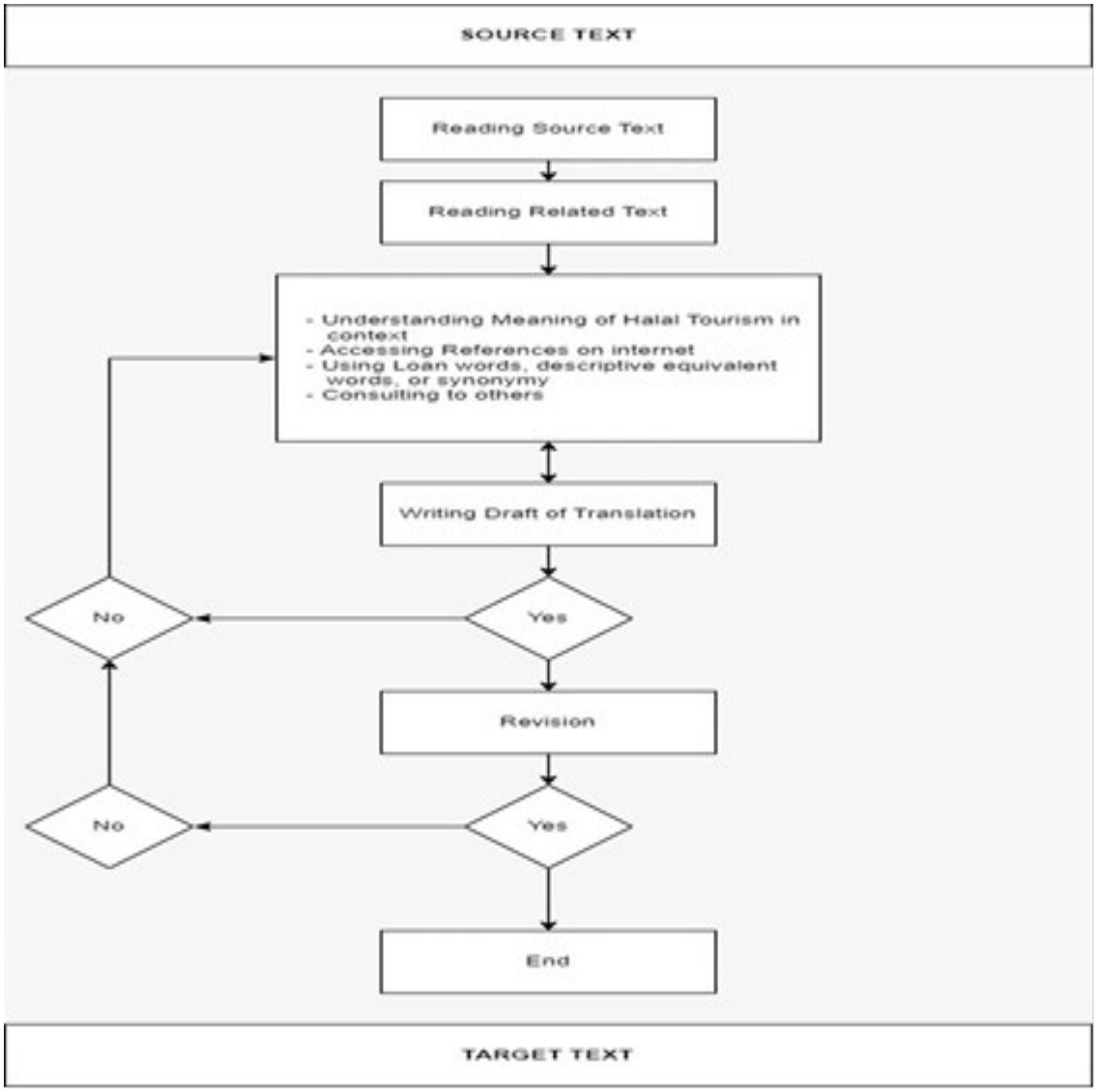
11) Source Text:
Emodha mon rajhabrana ka'dinto
Najjhan ta' oneg aghuli
Nanging ebhasa ka'dinto
Oreng sadhunnya bun-ebun

Equivalent Description in Bahasa Indonesia:

Ingatlah bahwa ilmu pengetahuan
Walaupun tidak bisa bergerak
Akan tetapi hendaknya diingat
Ada sesuatu kekuatan padanya
Yang menggerakkan ribuan orang disana

Equivalent Description in English:
Remember that science
Even if you can't move
However, it should be remembered
There was something powerful about him
Which moved thousands of people there

Based on the findings above, the process of translating Madurese halal tourism texts can be illustrated as follows:



Translator

The findings revealed that the translator's academic background, expertise, and experience significantly impacted the quality of the translation. Given that the translator graduated from a translation department, it can be inferred that he possesses specialized knowledge and skills in the field. His proficiency allows him to effectively apply linguistic principles in translation, manage language interference, efficiently process and convey information, and approach translation from a text-level perspective.

Furthermore, his extensive experience—evident in the numerous books, novels, and articles he has translated and published over the years—firmly establishes him as a professional translator. A translator's professional status serves as a key benchmark for evaluating translation quality. According to Nababan (2004:31), a professional translator is someone who not only produces high-quality translations but also views translation as a dedicated profession. The translator's demonstrated professionalism is reflected in the vast body of translated works he has produced, spanning both literary and non-literary genres throughout his career.

The translator's translation process consisted of three primary stages: preparation, translation, and editing. The preparation stage itself was divided into two phases: general and specific.

In the general preparation phase, the translator followed three key steps: 1) reading the entire text before translating to gain a holistic understanding of its content and determine an appropriate style for the target text. This step required professional expertise, as it involved not only linguistic considerations but also factors such as time management and expression style; 2) conducting research, including browsing the internet for relevant information; and 3) gathering and preparing appropriate dictionaries to assist in the translation process.

The specific preparation phase involved additional textual and stylistic analysis. The translator familiarized himself with specialized terminology by reviewing indexes, past and recent texts, and related articles. He also considered stylistic elements, which encompassed aspects such as sentence and paragraph length, page formatting (including font types and spacing), paper size, column structure, and the contextual relationship between the text and its readers.

This method aligns with the approach suggested by Nababan (2003) and Masduki (2019), who emphasize that before conducting further analysis, a translator must first read and comprehend the source text. This process requires not only an understanding of its linguistic structure but also an awareness of the extralinguistic and socio-cultural context surrounding the text.

The next phase in the translation process involved the production and input of the translated text. This stage encompassed several interconnected tasks, including: verifying words and phrases to ensure accuracy; consulting dictionaries to interpret difficult terms; deriving meaning from context for precise translation; utilizing online references to cross-check terminology; rewriting expressions to enhance clarity and fluency; determining appropriate translation strategies, such as using loanwords, naturalization, synonyms, footnotes, or even coining new terms when necessary; seeking advice from fellow translators or experts for additional input; and drafting and refining the translation, making continuous revisions as needed. These actions were performed in an iterative manner, with the translator reviewing and revising the work repeatedly to achieve the most accurate and effective translation.

At this stage, the translator needed to find equivalent expressions for all words, phrases, clauses, and sentences. This process required careful consideration, as some words possess unique characteristics that prevent them from being translated literally using a direct dictionary or glossary reference. Such words often present challenges in translation, including: culturally specific concepts that may not have direct counterparts in the target language; semantic complexities inherent in the source text; differences in how meaning is conveyed between the source and target languages; absence of equivalent superordinates or hyponyms in the target language; physical and conceptual differences between the source and target languages; variations in stylistic expression, meaning usage frequency, and communicative purposes; and presence of loanwords in the source text that may require adaptation. The final stage of the translation process involved restructuring and editing the text. This phase focused on refining the translation by improving language clarity, adjusting the format and layout, and ensuring the text reads naturally in the target language.

Translation Quality

The evaluation of translation quality was based on a rating scale, with assessment scores categorized as follows: 86-90 shows almost perfect translation, 76-85 shows very good translation, 61-75 indicates good translation, 46-60 shows sufficient translation, and 20-45 indicates fair translation. The detailed assessment of translation quality is presented in the following table.

Translation Criteria	Rater I	Rater II	Rater III
	%	%	%
Almost Perfect Translation (THS)	51,30	29,57	46,09
Very Good Translation (TSB)	26,96	32,17	32,17
Good Translation (TB)	13,04	25,22	16,52
Sufficient Translation (TC)	7,83	9,57	4,35
Fair Translation (TK)	0,87	3,48	0,87
Total	100,00	100,00	100,00

If the results of the table above are quantified according to the lowest rank score for each category of translation criteria, then the results are as follows:

Rater I

Category	Lowest Rank Score (S)	Frequency of data (F)	F x S
Almost Perfect Translation(THS)	86	59	5074
Very Good Translation (TSB)	76	31	2356
Good Translation (TB)	61	15	915
Sufficient Translation (TC)	46	9	414
Fair Translation (TK)	20	1	20
Total			8779

$$\text{Mean score} = \frac{8779}{115} = 76.34$$

Rater II

Category	Lowest Rank Score (S)	Frequency of data (F)	F x S
Almost Perfect Translation(THS)	86	34	2924
Very Good Translation (TSB)	76	37	2812
Good Translation (TB)	61	29	1769
Sufficient Translation (TC)	46	11	506
Fair Translation (TK)	20	4	80
Total			8091

$$\text{Mean score} = \frac{8091}{115} = 70.36$$

Rater III

Category	Lowest Rank Score (S)	Frequency of data (F)	F x S
Almost Perfect Translation(THS)	86	53	4558
Very Good Translation (TSB)	76	37	2812
Good Translation (TB)	61	19	1159
Sufficient Translation (TC)	46	5	230
Fair Translation (TK)	20	1	20
Total			8779

$$\text{Mean score} = \frac{8779}{115} = 76.34$$

These three mean scores give an overall final score of 74.35, indicating that the translation falls within the category of good translation.

Reader Responses

Feedback from a sample of readers indicated that the language used in the translation was engaging, the text was highly clear, and the word choices effectively conveyed the intended information. According to the translation expert, the overall quality of the translation was very good. The translator's strategic use of reduction and addition in the target text contributed to making the translation more dynamic and engaging. However, the expert also emphasized that the translator should pay close attention to consistency and accuracy to further enhance the quality of the translation.

CONCLUSION

Several factors contribute to the craft and artistry of translation, including academic background, experience, skills, and translation strategies. Based on the evaluation results, the translation was classified as good quality. This assessment was reinforced by feedback from both the translation expert, who rated the translation as very good overall, and the readers, who responded positively to the text.

However, challenges in bridging the linguistic gap between English and Bahasa Indonesia were also observed, particularly regarding inconsistencies in translating specific terms. The findings indicate that a professional translator with strong academic qualifications and extensive experience in the field is likely to produce higher-quality translations. Additionally, the study suggests that a skilled translator's ability to effectively transfer meaning from English to Bahasa Indonesia has a positive impact and can serve as a model for other translators striving to produce high-quality translations.

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