



The analysis of translation in short story of Jim Anderson “The Ladybug Prayer” based on social, culture and information studies

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ABSTRACT

Background: It is always attracted in choosing short story entitled “A Ladybug prayer”, since the feels and story which really interesting and appreciate with structure of words, the sentence in English and limit from point of view in translator and translation, and how to find a good equality of meaning from the beginning in English into Indonesian. The Ladybug Prayer communicates a story around a boy who will “saved” in church. In spite of, he don’t identify or really know that he will saved from something, and finally, he knows about saved, through the ladybug prayer. This story, however based on true story. Sometimes you must be cautious and watch with what you pray of.

Purpose: It is really interested to translate this story since the writer want to identify problems which are found in translating in the Ladybug prayer with the Indonesian version.

Design and methods: The writer used the library in this research with reference to find and look for books that have relative and connection in translation and its connection in social, culture and information studies.

Results: The short story entitled “A Ladybug prayer” has a very beautiful story with simple and complicated words.

Keywords: Jim Anderson’s, The Ladybug Prayer, Analysis, Translation

Introduction

A lot of Indonesian are dislike to read English stories. Actually they are eager to read the stories, but if they find hard to translate the stories they will fell difficult to understand the meaning of those stories. Translation is needed in order to people can understand what the translator wants to.

Translation is transporting and transferring the meaning from source language into target language. Translation is the most important to learn. The translation contains in reproducing in the target language the closest normal communicator in the source language message.

According to Longman, (1978,1452) Translation is the act translating something or something that has been translated or formal the process of shifting something into a changed form. In the Oxford, (1948, 1382) Translation is the process of shifting something that is written or spoken into another language.

Translation is the additional of textual material in one language by equivalent textual material in another language. J.C. Catford, (1965, 12). In the Eugene A. Nida and Charles R Taber, (1972, 163-164) Translating consists of reproducing in the receptor language the closest natural equivalent of source language message, first in terms of meaning and secondly in terms of style.

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From, explanation above, translation is process of changing one language into a different form or another language that consists in reproducing of source language message, such as meaning and style.

Beside this story is very interesting, the writer wants to help the people who want to read this story since it has a very nice plots and strong characters, more related study about the translation and analysis of Burhanudin (2018) with Analyzing the English Translation of The Novel 'Laskar Pelangi' (The Rainbow Troops). He compares the quality of translation and also asses the translation qualification and sense. Also, Yulianti and Yadnya (2016) did a descriptive translation study focusing on the types of figurative expressions used in the short story of 'Sepotong Tubuh' and how they are translated into English in the short story of 'Body'. To distinguish from previous research, the writers propose "The analysis of translation in short story Jim Anderson the ladybug prayer based on social, culture and information studies" as the title of paper.

Methods

This research is used the resource and analysis from library. The data are the English version of the ladybug prayer and its Indonesian translation (*Doa Belalang*) Books and dictionary are discovered to support the theories and the meaning of words. As a validation technique reading and looking for the data that have relative in translation.

Findings & Discussion

The process of translation

Based on Bathgate, the process of translation separated into seven processes. They are tuning, analysis, understanding, terminology and restructuring (Widyamartaya, 1989,40). By tuning the translator mean receiving the texture or sense int text to translated, some text difficult or of not so aware to the translator or unfamiliar, he wants to read some contextual works or consult to the other author or expert in certain works.

Next phase is analysis. In this phase the translator decided his awareness to make the summary of the text and translated. He will income and make each sentence in chance and split it up into adaptable words or phrases.After divided sentence translated into elements, the translator will put it organized in a form which he can recognize or answer to expressively. The amount which depend on basic knowledge of topic. This part is called understanding.

The next level is terminology that is to contemplate the main words and expressions in sentence. The translator makes sure from understanding and senses what the indicators are. One has a translation in line with homogenous tradition and neither ambiguous, preposterous nor aggressive for the target of language reader.For restructuring phase, it occurs when all bricks required for the network of target-language has been gathered or completed. The translator will fit together in a formula, which is in harmony with decent usage in the target of language.

The next phase is checking, the translator will double and make sure to check draft of final translation in typing errors and also passages where second checking proposes a more stylish, or more precise translation. Last phase is discussion. One of good way to finish in translation process with a discussion among translator and expert or professional on the subject material.

How to Translate

Referring to H. G. De Maar (1983, 176) how to translate is separated into five parts, they are:

1. The text.
Read over passage in two or three times for getting a clear clutch of the general sense of the whole and of the relatives of each parts. The process in making translation comprises three levels: (a) reading and understanding the text and passage; (b) captivating entire main content and making in our own language; (c) articulating in idiom with least conceivable change in sense or tone.
2. The sentence
The lowest unit of look is the sentence, it is not the word. A single word does not give and carry a meaning; it couriers an awareness, but not a assumed. As combine the idea into thought in order to contemplate.
3. The letter
Be realistic to the inventive and give the fact of words or paragraphs, the whole actuality, and nothing but the certainty. No significant idea must look in the target of source in translation, unless it looks in the inventive. No substantial detail of the innovative must be mislaid from the souorce of translation.
4. The spirit
See and read cautiously of the source and target language. If the style is really common, be familiar in your target or main translation; if elevated, give it to the tone of translation which can be understandable.
5. The target language Indonesian
A translation may not read just like a translation. The Indonesian version would not remind one of the English, but should read precisely as if it had come conservative from the student’s mind. It would like a piece of original composition. The translation must direct the whole meaning of the original, but it must do this without foregoing its right to be better, as the idiomatic in translation of Indonesian.

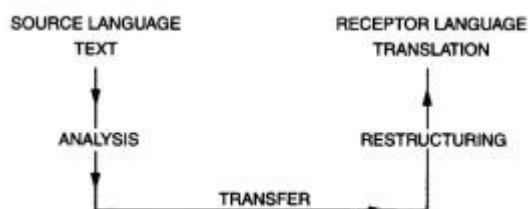


Figure 1. Nida's Model of Translation Process

In line with H. G. De Maar, Nida's model describes the simple and illustrates the effective model (Susan Bassnets 2002), the translation process starts with analysis the source language text (SLT), the next phased transfer the idea to the receptor language by restructuring the meaning to the target language.

Comparing the source to target language text

Here the findings from the source text and target language text.

As a child, I was required to attend Sunday school from 8:00am until 9:45am and then Sunday church service from 10:00am until noontime.

Ketika kecil, saya diwajibkan menghadiri sekolah minggu mulai pukul 8 pagi sampai 9.45 pagi dan kemudian kebaktian gereja pada hari minggu dari pukul 10 pagi sampai siang hari.

Every Sunday it was the same at church service. We sang hymns and read readings until 10:30am when the preacher promptly began his sermon.
Setiap hari minggu dengan kebaktian gereja yang sama kami menyanyikan pujian dan membaca Al-kitab sampai pukul 10.30 dimana pastur dengan segera memulai khutbahnya.

After his sermon, we again sang hymns and there were the usual church announcements before the music changed.
Sesudah dia berkhotbah, kami menyanyikan pujian lagi dan terdapat pengumuman sebelum musik diganti.

As a Southern Baptist, I knew what the music meant. It meant another opportunity for me to become “saved”. I didn’t know what I was being saved from; I just knew everyone become saved eventually most had become saved by age 9 or 10. I was 11.
Sebagaimana pembaptisan dibagian selatan, saya tahu apa arti musik. Itu berarti kesempatan lain untuk saya menjadi “selamat”. Saya tidak tahu saya selamat dari apa; saya hanya tahu setiap orang pada akhirnya akan diselamatkan. Kebanyakan diselamatkan pada umur 9 atau 10 tahun. Saya berumur 11 tahun.

My friends Mark Finno and Pat Hodges had been saved and they didn’t look any worse for it.
Teman saya Mark finno dan Pat Hodges telah diselamatkan dan mereka tidak tampak suatu keburukan akibat itu.

They hadn’t changed that I could notice. Mark was still funny and goofy, mocking the church deacons even though his dad was a deacon.
Mereka belum berubah seperti yang saya perhatikan. Mark masih lucu dan bodoh, mengolok-olok pembantu pendeta, meskipun ayahnya seorang pembantu pendeta.

He made fun of this father’s baldhead and slipped me licorice whips during church service when nobody was looking.
Dia membuat guyonan dengan kepala botak ayahnya dan membuat saya terpeleset dengan cairan gula-gula hitam pada saat kebaktian di gereja ketika tidak ada yang melihat.

Pat was still a showoff and was still sucking on his inhaler when he thought we weren’t looking. They both wanted to know what was holding me up from becoming saved.
Pat masih suka pamer dan masih menghisap inhalernya ketika dia pikir kami tidak melihatnya. Mereka berdua heran mengapa saya belum juga diselamatkan.

I had asked both of them what happened when you were saved and pretty much, the dialog went like this:

Saya telah menanyakan mereka berdua apa yang terjadi ketika mereka diselamatkan dan sangat banyak, dialog seperti ini:

"When you walk down to the front of the church, look serious cause the adults are looking," Mark said.

Mark berkata "ketika kamu berjalan ke depan Gereja, buat mimik yang serius karena orang dewasa melihat".

"They'll hug you down there and the pastor will shake your hand and congratulate you." Pat said.

"Mereka akan memelukmu dan pastur akan menjabat tanganmu dan memberi selamat padamu." ucap Pat.

"You'll have to fill out a form with a pencil and you have to stand down there till church is over," said Mark.

"Kamu harus mengisi sebuah formulir dengan pensil dan kamu harus berdiri sampai kebaktian gereja selesai," kata Mark.

"Next Wednesday you'll have to show up early before service and they'll dress you in a white gown and you'll get dunked in the water," said Pat.

Pat berucap, "Rabu berikutnya kamu harus muncul lebih awal sebelum kebaktian dan mereka akan mendandanimu dengan gaun putih dan kamu akan direndam kedalam air".

"The preacher will pinch your nose when you go under and then you go back to the dressing room to dry off and get dressed," Mark said.

"Pastur akan menjepit hidungmu ketika kamu masuk kedalam air, lalu kamu kembali keruang pakaian untuk mengeringkan badan dan berpakaian," kata mark.

"Then you'll be saved and can pray," said Pat. "Saved from what?" I asked, "I don't know, just saved." They both said in unison.

"Lalu kamu akan diselamatkan dan dapat berdoa," kata Pat. "Diselamatkan dari apa?" Saya bertanya, "Saya tidak tahu, hanya diselamatkan," Mereka berdua bilang dengan serempak.

So, here I was sitting in the fifth isle so I wouldn't have that far to go to the front. Edgar Miles was next to me and was picking his nose. I was afraid.

Jadi, disini saya duduk di baris kelima sehingga saya tidak perlu sejauh itu untuk pergi kedepan. Edgar Miles berada disebelah saya dan mengorek hidungnya. Saya takut.

First off, I didn't know what being saved was and I was always one who liked a lot of information before I rushed into anything. I watched as Dorothy Trent's father walked to the front.

Mula-mula, saya tidak tahu apa itu diselamatkan dan sayalah orang yang selalu banyak menyukai informasi sebelum beralih ke yang lain. Saya diperhatikan seperti saat ayah Dorothy Trent berjalan ke depan.

The preacher sang, “Jesus is Calling, calling to you.” I couldn’t seem to make my feet move until Edgar pushed me up. I wondered if he used the same hand with which he had picked his nose.

Pastur bernyanyi, “Yesus memanggil, memanggilmu.” Saya tidak dapat menggerakkan kaki saya sampai Edgar mendorong saya. saya merasa heran jika dia menggunakan tangan yang sama dengan yang dia gunakan untuk mengorek hidungnya.

Then I was up. One foot followed the other and I didn’t dare look around me. Kemudian saya berdiri. Satu kaki diikuti yang lainnya dan tidak berani melihat sekitar saya.

I began to wish I had sat in the second row, but all the deacons sat there and you couldn’t chew gum from that close or they would frown and pull you aside after service.

Saya mulai berharap saya dapat duduk dibaris kedua, tetapi semua pembantu pendeta duduk disana dan kalian tidak dapat mengunyah permen karet sedekat itu atau mereka akan marah dan mendorongmu keluar setelah kebaktian.

Suddenly I was there. “Jesus is calling, calling to you.” Sang the pastor as he put his arm around me and guided me to a chair in the front row.

Tiba-tiba, saya berada disana. “Yesus memanggil, memanggilmu” Pastur bernyanyi sambil merangkul saya dan membawa saya kebangku baris depan.

Mark’s father came up to me and leaning over, pushed a clipboard into my hand, which held a form, and had a small pencil attached to it.

Ayah Mark menghampiri saya dan bersandar, menyodorkan sepotong papan kecil ke tangan saya, yang terdapat sebuah formulir, dan sebuah pensil kecil yang dijepit.

There was no eraser. I’d have to be careful. Mr. Finno’s head was shiny and I wondered if he polished it. His breath was bad. The flowers in front of the podium were real. Mrs. Sullivan, who sang in the choir, could open her mouth wider than anyone I knew could.

Tidak ada penghapus. Saya harus berhati-hati. Kepala Pak Finno mengkilap dan saya pikir jangan-jangan dia memoles kepalanya. Nafasnya bau. Bunga-bunga hidup didepan altar. Nyonya Sullivan yang bernyanyi dalam paduan suara, bisa membuka mulutnya lebih lebar dari siapapun yang saya tahu bisa melakukannya.

Afterwards, people came by and shook Mr. Trent’s hand, my hand and a couple of other people who had come to the front and had also filled out the paperwork.

Sesudah itu, orang-orang datang dan menjabat tangan Pak Trent, tangan saya dan sepasang orang telah datang kedepan dan juga yang telah mengisi kertas kerja.

I was the youngest and kinda wished there had been someone my age there with me. Mark and Pat came up and Shook my hand, grinning and saying, "bless you" while snickering.

Saya yang paling muda dan berharap disana ada yang seumur dengan saya. Mark dan Pat datang dan menjabat tangan saya, tersenyum lebar dan berkata "diberkatilah kamu" sambil tertawa.

The pastor gave them a look and they moved on. My mom came by and was proud, blathering on and on about something which I wasn't listening to.

Pastur melirik mereka dan mereka pindah. Ibu saya datang dan bangga, berbicara terus menerus tentang sesuatu yang tidak saya dengarkan.

She said she would wait for me if I wanted or I could walk. I knew she had to get home to check on Mamo so I told her I would walk.

Ibu bilang dia akan menunggu jika saya ingin atau bisa berjalan. Saya tahu ibu harus pulang kerumah untuk mengecek Mamo jadi saya katakan saya dapat berjalan.

There were hurried promises of dinner at Luby's or a movie, as the pastor pulled her aside to chat.

Saat itu mereka sedang terburu-buru untuk pergi janji makan malam dirumah keluarga Luby atau pergi ke bioskop saat pastur mengajaknya mengobrol.

I finally got to slip out the side entrance without being seen by anyone and was sick of being coddled and cooed over.

Akhirnya, saya harus keluar melalui pintu depan tanpa dilihat oleh siapapun, merasa muak dengan perlakuan dan omongan tentang diri saya yang berlebihan.

I began my walk home the seven blocks down Idalia Street. As I walked, I began to remember what the preacher had said to me earlier.

Saya mulai berjalan pulang kerumah Jalan Idalia blok tujuh. Ketika saya berjalan, saya mulai ingat apa yang pastur katakan tadi.

"Now you can begin your prayer son," He had said. I remembered Mark and Pat saying they too had been allowed to pray before being saved, but it was somehow more legit now that I was saved.

Dia berkata, "sekarang kamu bisa mulai berdoa anakku". Saya ingat ucapan Mark dan Pat mereka juga diizinkan berdoa sebelum diselamatkan, tetapi itu sesuatu yang lebih berkuasa dimana sekarang saya diselamatkan.

I remembered hearing from either Mark or Pat and perhaps even an adult that you couldn't pray for material stuff.

Saya ingat ketika mendengar dari Mark atau Pat dan mungkin orang dewasa yang kamu tidak dapat berdoa untuk barang materi.

If you prayed for material stuff, your prayers would never be answered. I thought about this a bit while slowly walking home.

Jika kamu berdoa demi materi, doa kamu tidak akan dijawab. Saya berpikir sedikit tentang ini sambil berjalan santai kerumah.

My parents had always wanted that Cadillac from Fred Schneider Auto. “I can’t pray for that. God would never send them a car.” I reasoned.

Orang tua saya selalu menginginkan Cadillac dari Fred Scheineider Auto. Saya berdalih,” saya tidak bisa berdoa untuk itu. Tuhan tidak akan memberi mereka mobil”.

I thought of several things but came up empty because they were all material things. I need to try this prayer thing out to see if it worked. All the way home I thought and thought, coming up with nothing.

Saya memikirkan beberapa hal tetapi menjadi kosong karena semua itu adalah barang materi. Saya perlu berusaha doa ini dipanjatkan untuk melihat apakah itu manjur. Sepanjang perjalanan pulang, saya terus berpikir, tapi tidak ada hasilnya.

Once home, I was in my front yard when it hit me. I would pray a bug to land on me.

Sesampai dirumah, saya berada di depan halaman ketika ada yang menabrak saya. Saya berharap ada serangga yang hinggap pada saya.

Yuck! I wasn’t too sure about this because I was not very partial to bugs. Maybe a good bug like a pill bug.

Aah! Saya tidak yakin tentang ini karena saya tidak terlalu mengetahui tentang serangga. Mungkin serangga yang baik seperti serangga dalam pil.

Hum... nope, wouldn’t work because it would just roll off. I thought and thought and suddenly Wham! A ladybug! However, not just an ordinary ladybug, this would have to be a large ladybug; one bigger than I had ever seen so I would know it was a true answer to my prayer.

Mmm... tidak. Tidak akan berhasil karena itu hanya akan diabaikan. saya terus berpikir dan tiba-tiba Wuss! seekor belalang! Bagaimanapun, bukan belalang biasa, ini pasti belalang besar; belalang yang lebih besar dari yang pernah saya lihat jadi saya tahu itu adalah jawaban yang benar dari doa saya.

Words found as signals to translate

- a. *Dunked* is translated into *direndam*, in dictionary it means *dicelupkan*. Because dunked has “you” as the subject. So that, dunked is more possible to be translated into “direndam” than “dicelupkan” in the sentence.... *You’ll get dunked in the water.* So, it means *kamu akan direndam ke dalam air.*
- b. *Pushed* is translated into *menyodorkan*, in dictionary it means *mendorong*. Because pushed is followed by “a clipboard into my hand” in the sentence *pushed a clipboard into my hand.* So, it means *menyodorkan sepotong papan kecil ke tangan saya.*

- c. *Put* is translated into *merangkul*, in dictionary it means *meletakkan*. Because *put* is followed by "his arm around" in the sentence *...he put his arm around me....* So, it means *dia merangkul saya*.
- d. *Bad* is translated into *bau*, in dictionary it means *buruk*. Because *bad* is following the word "breath" in the sentence *His breath was bad*. So, it means *nafasnya bau*.
- e. *Shook* is translated into *melempar*, in dictionary it means *menggoyangkan*. Because *shook* is followed by "the ladybug of my thumb" in the sentence *I promptly shook the ladybug of my thumb....* So, it means *dengan segera saya melempar belalang itu dari jempol saya*.

Phrases/ idiomatic expression in Cultural and Information

In the short story the writer found out phrases/idiomatic expression, such as:

- a. *Walk down* is translated into *berjalan*. Because in dictionary the idiomatic expression it means, *walk away or off with something*.
- b. *Fill out* is translated into *mengisi*. Because in dictionary the idiomatic expression it means, *one's fill of something*.
- c. *Show up* is translated into *muncul*. Because in dictionary the idiomatic expression it means, *become visible or arrive*.
- d. *Dry off* is translated into *mengeringkan*. Because in dictionary the idiomatic expression it means, *something to become completely dry*.

Conclusion

The short story entitled "A Ladybug prayer" has a very beautiful story with simple and complicated words. Since the writer impressions that it is very motivating to understand the structure of words in this short story. The sentence that used in English and limit from the point of view of translation and how to discovery a good correspondence of connotation from English into Indonesian. It is a very good part that we have to understand the target language and also the main language.

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