



LOCAL LANGUAGE MAINTENANCE IN TRANSLATING ENGLISH TEXT

PEMERTAHANAN BAHASA DAERAH DALAM PENERJEMAHAN TEKS BAHASA INGGRIS

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Abstract

Translation and foreign language mostly influence the use of local language di Indonesia. However, in the translation text entitled "*Asal-Usul Elite Minangkabau Modern: Respons terhadap Kolonial Belanda Abad XIX/XX*," there is an attempt to maintain a local language, Minangkabau. The original text was written in English by E. Grave an American researcher. This paper aims to identify translation techniques as the form of language maintenance and its impact on the readability of the translation text. The findings show that adaptation, established equivalence, particularization, explicitation, and addition techniques are used in maintaining Minangkabau. The assessment of the translation indicates that these techniques did not decrease the level of readability. The readability level is at an easy level with a score of 3.53. This finding implies that language maintenance does not reduce the readability of translation and it is a positive effort that translators can make.

Keyword: *English, language maintenance, Minangkabau, translation technique, readability*

Abstrak

Penerjemahan dan bahasa asing seringkali mempengaruhi bahasa daerah di Indonesia. Namun, dalam karya terjemahan "*Asal-Usul Elite Minangkabau Modern: Respons terhadap Kolonial Belanda Abad XIX/XX*," ditemukan upaya pemertahanan bahasa daerah, Minangkabau. Teks asli ditulis dalam bahasa Inggris oleh E. Graves seorang peneliti asal Amerika. Tulisan ini bertujuan untuk mengidentifikasi teknik penerjemahan yang merupakan bentuk pemertahanan bahasa lokal dan dampaknya terhadap keterbacaan

terjemahan. Temuan menunjukkan bahwa teknik adaptasi, padanan lazim, partikularisasi, eksplisitasi, dan adisi digunakan dalam mempertahankan bahasa daerah. Dampak penerapan teknik ini ternyata tidak mengurangi tingkat keterbacaan. Tingkat keterbacaan berada pada tingkat mudah dengan skor 3,53. Implikasi penelitian ini menunjukkan bahwa pemertahanan bahasa lokal tidak menurunkan tingkat keterbacaan dan merupakan upaya positif yang dapat dilakukan penerjemah.

Kata kunci: bahasa Inggris, pemertahanan bahasa, Minangkabau, teknik penerjemahan, keterbacaan

Introduction

Local language shift or language loss is one of the topic being discussed by the researchers lately. This has also been supported by UNESCO by settling on February 21 as an international mother tongue day (Mbeta, 2010). Some researchers have also proposed various efforts and models of local language maintenance (Bramono & Rahman, n.d.; Mbeta, 2010; Nurhayati, 2014). Indonesia as one of the richest local languages and cultural heritage in the world has attracted many researchers to inventory and maintain the languages and the culture.

Since the research results and books are written by foreign researchers, the material should be translated into Indonesian language. The translation activities into Indonesian and regional languages can empower the target languages, in this case the regional language (Mbeta, 2010). Mbeta also added that translation into the local language would empower local communities to keep up with technology (Mbeta, 2010). Therefore, the translation of the work of foreign researchers is a must.

However, translators are also influenced by ideologies that influence the form of the translation (Machali, 2012; Venuti, 2004, pp. 20–24). Ideology in translation can be understood as a view of how the form of translation should be. Translators themselves are certainly influenced by the belief that a good translation might be close to the source language (foreignization) or the target language (domestication). Therefore, the translator may give impact to influence the target readers with the source language that reduce the use of target language. In other hand, the translators might also use more target language or local language that maintains the target language. The ideology of the translators is reflected in the translation technique implemented by the translators.

Related to the roles and functions of translation activities, this paper aims to identify and discuss the translation techniques chosen by translators as an effort to maintain and empower the Minangkabau language and culture in

translating the English book entitled "The Minangkabau Response to the Dutch Colonial Rules in the Nineteen Century" (TMRDR) by Elizabeth E. Graves. This phenomenon is based on translation techniques applied by translators in the translation version in Indonesian language, "*Asal-Usul Elite Minangkabau Modern: Respons terhadap Kolonial Belanda Abad XIX/XX*".

Language maintenance is a decision to continue to use language collectively by a community that has used the language (Fasold, 1987). It indicates that the decision to continue to choose and use the language or a vocabulary can be said to be a form of language maintenance. Moreover, Fasold (1984: 189) states that language selection is not an easy thing, just choosing one among those needed. Speakers must certainly consider whether the hearer understands the language or vocabulary used. This is what will be observed when the translator tries to apply Minangkabaunese as a language maintenance whether the translator considers the reader's understanding or readability? The form of the maintenance and preservation of the Minangkabaunese is reflected through translators' choice carry out in translating English-language texts into Indonesian.

Translation functions as a medium of communication between communicants and communicators who have different languages (Bell, 1991; Machali, 2009). To run effective communication, translation must produce a translation that is able to bridge and convey messages written by the original author to the target text reader. In order to achieve this, the translator must have translator competence, which includes extra-linguistic sub-competence, bilingual subcompetence, instrumental subcompetence, subcompetence of knowledge regarding translation, strategic subcompetitions, and psycho-psychological components (PACTE, 2005).

The term strategies and translation techniques are different from the perspective of process or product translation (Molina & Albir, 2002). Strategy is a procedure (consciously or unconsciously, verbal or non verbal) that is used by the translator to overcome the problem when doing the translation process with certain intentions that occur in his mind (Molina & Albir, 2002). On the other hand, translation techniques are the result of choices made by translators or the realization of strategies in overcoming problems at the micro level which can be seen by comparing the translation results with the original text (ibid: 508 & 509).

The selection of the appropriate technique as an application of understanding the translation theory will play an important role in producing translations with a good quality (accurate, acceptable, and have a high level of readability) and the selling value of a translation work (Ardi, 2010a). The decision

to apply the technique to the translation depends on the problems faced by the translator. The technique that embodies the actual translation strategy is greatly influenced by the mastery of translation knowledge and skills or translation competencies as mentioned above.

In this study, translation techniques are an embodiment of translation strategies as the result of the translator's choice to solve the problem in translation. Translation techniques are obtained from the comparison of the translation results and the original text. It can be said that on a micro-basis, the chosen translation technique is the implementation of a translator's ideology how it should be in the form of translation. In this paper we will see how the translators show the willingness to maintain and empower Minangkabaunese. According to Basori (2013), one of the efforts that can be done is to use regional languages as the main source of enrichment in Indonesian vocabulary. As part of empowering regional languages, every component of the nation must think that regional languages are a major element in the development of Indonesian.

Research Methods

This research involved two important aspects in qualitative research, namely genetic and objective aspects. The source of objective data is the book "The Minangkabau Response to the Dutch Colonial Rules in the Nineteen Century" by Elizabeth E. Graves (American historical researcher) published by Cornell Modern Indonesia Project, New York in 1984 (Graves, 1984), and the translation " *Asal-Usul Elite Minangkabau Modern: Respons terhadap Kolonial Belanda Abad XIX/XX*" which was translated by three translators and one editor (Graves, 2007). All translators and editor are from the Minangkabau ethnic group. Genetic data collected in the form of background information on the translator, covering the fields of science, education level, type of translation training that has been followed, other activities related to translation, and information regarding the background of decision making during the translation process. Data is collected through reviewing documents and records (content analysis), questionnaires, and interviews.

Results and Discussion

From the genetic data that is owned it turns out based on the influence of cultural background and knowledge of the translators and editor have their own ideology that coloring their translation works. From the translation also indicated

that each translator had ideological differences regarding to what kind of translation should be realized from the choice of words raised. Based on the data, the some indicators showing that the translator or editor try to maintain the Minangkabau language through the translation.

The effort is reflected that choice appears as a translation technique in dealing with translation problems. After collecting data, there are 731 translation techniques identified in the translation text by comparing to the source text. Some of the translation techniques are functioned to maintain the regional language of West Sumatera, Minangkabaunese. For more details, the translation techniques and the use of several Minangkabau regional languages to solve the translation problems are described below.

Adaptation Technique

There were 57 (7.80%) of the translation techniques belong to adaptation techniques. Adaptation technique is a technique of replacing cultural elements in source language (SL) with cultural elements that are equivalent to target language (TL) culture. The use of this adaptation technique is intended to produce the same response from the reader, although literally the meaning is not exactly the same. It was found that the translators adapted the term in SL translation into Minangkabaunese.

The following example is an adaptation technique into Minangkabaunese:

- SL1 : But, during the nineteen century, both the penghulu and the government chiefs (larashoofd and nagarihoofds) were able to expand the scope of **personal service** by using their new position as administrators of the Dutch government_corvée labor corps.
- TL1 : Akan tetapi, selama abad ke-19 penghulu dan kepala-kepala pemerintahan (kepala nagari dan kepala laras) bisa memperluas jangkauan **lembaga sarayo** itu untuk digunakan dalam kedudukan mereka yang baru sebagai administrator pemerintah Belanda dalam bentuk kerja rodi.

In the example, the English term of “personal service” is adapted into "sarayo" a Minangkabaunese term that has equivalent meaning to the word “help”. The term “sarayo” means 'help' or 'asking for help or help to do something in mutual cooperation'. At TL1 the translators choose to use the Minangkabaunese in its original form to introduce and remind the social culture of "sarayo" or "manyarayo" in Minangkabau culture. This activity is usually carried out during the rice harvest whenever farmers in Minangkabau usually work together together to help each other to harvest rice. Actually, the Indonesian word “gotong royong” can also be used instead of “manyarayo”, however the

translators tend to choose the the Minangkabaunese to maintain the regional language.

In the next example, the translators introduce the words “wali nigari” and “angku lareh” in TL2, TL3 and TL4 as follows:

- SL2 : The **laras-** and **nagarihoofd**, working through the penghulu suku, organized the levies.
- TL2 : **Kepala Nagari dan Angku Lareh**, bekerja melalui penghulu suku, mengurus tenaga kerja ini.
- SL3 : Coffee export from Padang fluctuated throughout the 1830s, and an important factor in the fluctuation was apparently the degree of pressure exerted by the **laras-** and **nagarihoofd** to channel the coffee harvests to government dealers.
- TL3 : Ekspor kopi mengalami fluktuasi sampai tahun 1830-an, dan salah satu faktor penting dari fluktuasi ini ialah adanya tekanan yang dilakukan oleh **Angku Lareh dan Wali Nagari** agar panen kopi mengalir ke distributor pemerintah.
- SL4 : Neither the matrilineal family nor its usual married partners represented important village literati until one member, Abdul Halim, was chosen **nagarihoofd**.
- TL4 : Baik keluarga matrilineal maupun pasangan dalam perkawinan tidak memiliki peranan penting dalam literatur kampung hingga akhirnya Abdul Halim terpilih sebagai **Angku Nagari**.

In TL2 and TL3 the translators paired two Dutch translations of “nagarihoofd” for the regional leader or head of the village into “wali nagari” and “Angku Lareh” (about the same level as the subdistrict head) for the translation of “larashoofd”. However, there is an inconsistency for the translation techniques in translating “Nagarihoofd” and “Larashoofd”. Sometimes, the word *Nagarihoofd* is translated into ‘kepala nagari’ (TL2) and at other times becomes ‘wali nagari’ (in TL3) or “angku nagari” (TL4). Actually, ‘wali nagari’ has become an established equivalent in the Indonesian language and also takes place in the current government structure in West Sumatra. This adaptation is expected to provide the right response to the reader. Meanwhile, Angku Lareh is an adaptation to the Minangkabau culture which is the maintenance of Minangkabaunese to translate *Larashoofd*. In the dictionary (KKBI IV and online) actually, *Larashoofd* has an established equivalent, “Angku Laras” but according to the editor the sense is better whenever using *Angku Lareh*. Again, it shows the maintenance of Minangkabaunese.

In the examples above, adaptation techniques are raised as a language maintenance so that some Minangkabau terms persist and also try to empower some of these vocabulary into standard Indonesian. This is consistent with the opinion of Basori (2013), that regional languages are a source of Indonesian vocabulary.

Established equivalence

Established equivalent is a technique of using terms or expressions that have been known or recognized in the dictionary or target language as the equivalent of the SL (Molina & Albir, 2002). This technique is also known as recognized translation/accepted standard translation (Newmark, 1988) or official translation (Suryawinata & Hariyanto, 2016). The use of established equivalence is not only the use of translations that have been included in the dictionary but also expressions and terms that are commonly used in certain fields of science or in society.

Based on the analysis it was found that 84 (11.49%) data used this technique from 731 techniques identified. These are the examples:

- SL5 : Each market day, before dawn, people from the hills begin their journey down to the populous towns of the plains.
- TL5 : Setiap hari pasar, di saat matahari terbit, penduduk dari nagari ini segera turun dari nagari mereka ke pasar-pasar yang terletak di nagari dataran baruh.

There are two terms that originate from the local culture raised by the translator in TL5 as indicator of language maintenance. It can be seen in the use of 'nagari' and 'baruh'. In contrast to adaptations that use Minangkabaunese vocabulary, established equivalence uses the regional vocabulary that has been standardized into Indonesian language, although sometimes it is not widely used. For instance, the word "plains" means flat ground or land. Actually, there are two concepts of place that are paired, namely "hills" and "plains". Based on the context of the sentence, it can be traced that these two words are antonym, hills/highland and lowlands with the keyword "down". However, the translators use the word *nagari* and the word "*baruh*" which means lowland. The word *baruh* is common in Minangkabaunes (but it rarely used today) and has been standardized in KBBI. In addition, the translators use the word "turun" (down) that implied the "dataran baruh" is a lowland.

According to the translators and editor the use of "nagari" rather than "daerah perbukitan" (hilly area) and the word "baruh" instead of "dataran rendah" (lowland) were intended to introduce the term nagari as a substitute for a village in the area of West Sumatra. The choice of this technique is also to empower the word "baruh" which has been standardized as Indonesian language. The translator acknowledged, indeed the word "baruh" from the word "baruah" is no longer familiar to the Minangkabau speakers. Community BM users tend to use the word "*ka bawah*" rather than "*ka baruah*". The use of the vocabulary is intended to make the readers familiar with the vocabulary.

Next, the word “villagers” is translated into 'anak nagari' instead of “warga desa” in the following example:

- SL6 : Dutch officials feared that such new penghulu might even degrade the office in the eyes of the villagers and thus erode the administrative system as a whole.
- TL6 : Pejabat Belanda khawatir penghulu baru itu malah bisa menurunkan citra penghulu di mata anak nagari dan dengan demikian merusak sistem administrasi secara keseluruhan.

The word "anak nagari" in TL6 above is a translation of the word "villagers". The translators do not choose the vocabulary 'warga kampung' because 'anak nagari' is the term that is commonly used in the Minangkabau community to the villagers or residents, but that is not Indonesian standard. According to editor as the historian, this is a characteristic of how an ethnic group called that is commonly used in society. Based on the TL6, at this stage we can say that the translators try to empower the Minangkabaunese word to the standardized of Indonesian language.

Addition and Explicitation

Previously, Molina and Albir (2002) mentioned that additions and explicitation is included as amplification techniques. However, there is actually a difference between the amplification of information that still comes from text or outside the text (translator). It is better to distinguish addition and explicitation both of the techniques that function to generate implicit messages (explicitation) and addition that enrich the translation with information from the translator (Ardi, 2010b, 2010a; Ardi, Nababan, & Santosa, 2018). This addition technique is actually the same as the addition concept proposed by Delisle, but not the "addition" referred to by Nida.

Based on this distinction, the addition technique here is the addition of information that is not mentioned in the SL (both implied and explicit) that is carried out by the translator to enrich the information for the reader.

- SL7 : burial of family member; marriage of a spinster sister; repairs to the family house; and installation of the lineage penghulu.
- TL7 : yaitu apabila salah seorang anggota keluarga meninggal dunia (atau mayat terbujur yang belum dikuburkan); perkawinan perawan tua (perawan tua belum bersuami); memperbaiki rumah gadang yang rusak (rumah gadang ketirisan); dan akhirnya bertegak penghulu.
- SL8 : Worried sisters would accuse a brother of spoiling his own children instead of fulfilling his tradition duties toward his nephews and nieces, who, according to strict interpretation of adat, had first claim on his attentions.
- TL8 : Sang istri yang merasa kecewa akan segera menuduh saudaranya yang laki-laki (mamak) memanjakan anak-anaknya sendiri ketimbang kemenakannya, yang

menurut aturan adat justru harus mendapat perhatian yang utama sebagai pemenuhan kewajiban yang tradisional.

At datum TL7, the translators introduce the expression of Indonesian language that is derived from Minangkabau customs. This addition is to provide added value for readers to recognize Minangkabau culture or local wisdom in Minangkabau culture. This information is considered important by the translators because this information is rarely understood by the young generation. This addition is more likely a maintenance of Minangkabau culture and the introduction of local wisdom.

Meanwhile, datum TL8, the translators explicit the word "mamak" as the role of a brother to the children of his sister in Minangkabau culture. This is what the translator tries to Explicit. With this effort, the maintaining vocabulary "mamak" with the standardized cultural values in KBBI to anticipate the tendency to use the word 'om' (uncle) in West Sumatra. The same thing is also seen in the selection of the word 'kemenakan'. Although it has become a standard word in KBBI, the translator has concerns about the word 'kemenakan' over the word "keponakan" which has a Minangkabau philosophy value.

Based on the examples above, translators with ideology and their views on culture of Minangkabau and the intention to empower and maintain the use of Minangkabaunese toward the hegemony of Bahasa Indonesia in translating English book into Indonesian language. This is in accordance with the opinion of Basori (2013) that applied by this translator can be said as an effort to maintain and preserve the regional languages as the main source in the enrichment of Indonesian vocabulary.

Readability

Readability is associated with the ease of a text to be understood by the target reader. In this research, readability is not only influenced by the choice of words but also the structure of the sentence, the length of the sentence, so that this level of readability is not absolutely influenced by the use of Minangkabau vocabulary. To see this level of readability, informants from students of Department of History Department of Universitas Negeri Padang and Universitas Sebelas Maret were selected as the target readers. Therefore, readers involved from different cultural backgrounds to represent the diverse backgrounds of the readers. This is specifically to see the effect of Minangkabaunese on readers that do not come from Minangkabau ethnic. Table 1 below shows the amount of readability of the data for each level of readability.

Table 1. Distribution of Translation Text Readings

Range	Remark	Freq of data	Percentage
3.65-4.00	Very Easy	96	33.92
2.60-3.60	Easy	181	63.96
1.55-2.55	Difficult	6	2.12
1.00-1.50	Very Difficult	-	-
		283	100.00

Based on the distribution of the translation categories above, it can be seen that in general the five readers gave a good value for the level of readability. The following is an example of each type of readability level. Determination of the score range above is based on the area of each range.

The examples of translations that are considered very easy (TL12, TL128, and TL271). Based on the data it turns out that the reader can understand several terms that are only commonly used in West Sumatra, such as, "*sebuah paruik*" and "*nagari*". The use of foreign terms accompanied by translations is considered to facilitate and enrich the readers' vocabulary. Some data do show that sentences are relatively short (ranging from 7-29 words), but in example 21, it can be seen the sentences with 39 words that can still be read easily.

TL12 : Adapun unit yang paling kecil ialah sebuah paruik, yang terdiri dari semua anak-anak dari satu Ibu, ditambah dari anak-anak dari saudara Ibu yang perempuan (anak bibi).

TL128 : Perluasan dalam sistem penanaman kopi lebih memengaruhi secara langsung nagari-nagari di daerah dataran rendah.

TL271 : Kampung ini merupakan bayangan dari tradisi para syekh pada awal abad ke-18 yang diduga lahir dengan mukzizat dari sebuah desa suci.

Based on the data above, it is seen that the use of Minangkabaunese, such as the *paruik*, can be easily understood by the reader because of the support of the context of the sentence. However, not all of the data that is considered to be very readable has good accuracy. For example, TL128, when it is compared to the source text, this translation experienced a distortion of meaning due to the application of the deletion technique. This translation should say otherwise, that this is more influential on "*dataran tinggi*" rather than "*dataran rendah*". Then in data 271 this translation uses more general terms than local culture.

Then the translation has an easy level of readability by the reader if the translation is generally understandable, but there are 1-2 terms that are poorly understood. Among 283 data, 181 (63.96%) data were considered easy. This shows that most of the translations are considered to be easily understood by the readers but there are still 1-2 words that are poorly understood. Data were considered easy is taken based on the average score of the level of readability ranges from 2.6 to 3.6. The average score of the data were taken because the reader has different judgments but it can be assumed that this average value

represents the diversity of the target readers of this translation text in the community. Here are a few examples:

TL77 : Di atas jabatan kepala nagari, de Stuers menciptakan suatu kedudukan baru, seorang yang diangkat untuk semua unit memegang fungsi sebagai kepala untuk semua unit politik teritorial, yang disebutnya dengan laras.

TL125 : Kepala Nagari dan Angku Lareh, bekerja melalui penghulu suku, mengurus tenaga kerja ini.

TL272 : Jelas nagari ini sudah menjadi sasaran dari kaum puritan (Paderi, penerjemah) di Koto Tuo, yang didukung oleh pemimpin adat yang ambisius yang tak syak lagi menaruh dendam terhadap kedudukan mereka sebagai subordinasi dari penghulu Koto Gadang dalam urusan ritual adat dan gengsi.

The data above were considered easy by the target text reader, but there are one or two terms that are not understood by one or two readers. Meanwhile, datum 77, the reader generally understands the intent of the sentence, but lacks understanding of the position of "kepala laras", especially readers with a non-Minangkabau background. This can be understood because this position is no longer used, especially outside West Sumatra. The position created by the Dutch was firstly introduced to datum 77 by giving information about the position. The translator should provide additional information regarding the position of this position that is above the head of the nagari or as the current sub-district position.

Furthermore, datum 125, this sentence can also be understood by the reader, but the term "Angku Lareh" is poorly understood by the reader. This term also shows the translator's inconsistency in the use of the term, such as, "Angku Lareh" for "kepala laras" used by translators previously. The term "Angku Lareh" was used by people in colonial times. The inconsistency of the translators must also confuse the readers, and this clarification only appears on the back of the text. It is better to introduce this term in the form of a technique to add information about the position. Of course this must be done at the first appearance of the words so that the reader can understand it later.

Furthermore, data that has a level of readability considered to be difficult by the reader if the average score of the translation is in the ranged of 1.55-2.55. The translation has several terms that are poorly understood and the sentence is less coherent. There were only 6 (2.12%) data that were considered difficult by the readers, for examples:

TL35 : Malahan suatu keluarga baru tersebut dapat menjadi kaya dan menguasai sejumlah pemilikan yang lumayan dengan meminjamkan uang kepada penduduk nagari lain yang terpaksa harus mengakui kekuasaan de facto dari nagari tersebut. Namun mereka ini tetap dianggap sebagai warga kelas dua vis-à-vis keluarga asal di nagari tersebut – mereka tetap dianggap penduduk pindahan di antara penduduk asli.

TL70 : Lebih dari itu, ia di mata Elout, menunjukkan sikap provokatif vis-à-vis rezim Belanda, dengan mengadakan perjalanan keliling keluar daerah teritorialnya (ia sendiri menunaikan ibadah puasa dan berhari-rayanya di Pagaruyung, di pusat kerajaan) dan memperlakukan residen secara tidak hormat (ia mulai menyurati Residen Elout dengan sebutan "saudara" ketimbang sebutan "bapak").

Datum 35 is a translation of 1 sentence, the translator has done rankshift by making it into 2 sentences (with 31 and 24 words). While 70 datum is maintained in 1 sentence with a composition of 49 words. From the description above it can be obtained the first explanation that the length of the sentence is one of the causes of the difficulty of the reader.

Next, some loan terms in datum 35 are used by translators, such as "de facto" and "vis-a-vis", without any translation. The same thing happened in datum 70 which uses a foreign term "vis-a-vis". In fact, the readers who assessed the datum 70 data told that they did not understand the foreign terms used. Even though the term has been considered normal in history, most readers did not understand the point. In addition, datum 70 according to the reader feels less coherent as the phrase "keliling keluar" and the relationship between explanations is not clear. The readers' expectations, texts containing foreign or regional terms are also translated or explained in Indonesian because not all readers understand the terms.

None of the data is considered very difficult by the reader. In other words all translations can be understood even though there are parts that are poorly understood. Among the rater there are those who consider some data have a very difficult level of readability but the average final score of the translation is still relatively difficult. This is because the reader does not know much about the cultural setting of the translated text so that he has difficulty understanding some terms and translation sentences. In addition, there is also a difference in mastery of historical terms mastered by readers.

From the overall data and the third rater finally the final average score for readability was 3.53. This score shows that the translation has a relatively high readability because it is in the "easy" range almost close to "very easy". However, of course the level of readability of the text can still be improved by realizing the expectations of the reader (reader's expectation), such as the use of common terms, adding information in Indonesian to the social / historical scientific terms contained in the text. Besides that, it also needs to be given information on local terms that are not yet known in general in the archipelago.

Conclusion

Based on the findings the translators/editors tried to introduce and maintain the local vocabulary in the translation results as an effort to empower Minangkabau and culture. The translation techniques used were apparently also an impact on the quality of the translation. The use of vocabulary from local languages is carried out by translators is to maintain the existence of local languages. The regional language used both standard and non-standard words in Indonesian are related to the culture of the people being discussed in the translation work. Indeed most of the vocabulary has been commonly used both in the field of history and general readers, but consequently the use of this local term reduces the level of readability of the translation.

It cannot be denied that the effort to introduce local vocabulary is very beneficial in maintaining the existence of local languages from the hegemony of Indonesian and English languages. In addition, the use of local vocabulary also plays a role in enriching the repertoire of Indonesian vocabulary. However, it should be borne in mind that translation functions as a communication bridge (Bell, 1991; Hatim & Mason, 1997; Suryawinata & Hariyanto, 2016), of course translators must prioritize their translation skills to communicate messages from source language to target language effectively. Thus, the use of duplet techniques (two techniques at once for one problem) will bridge the language maintenance. Therefore an interpreter is needed to use the technique so that the use of the local term is effective.

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