Translation is Impossible: A Comparative Study of Ideological Meaning of " *The Beatitudes*" in Mathew Chapter 5 of Kupang Malay, Indonesian, and English Bible

Yandres Answo Djedelbert Lao

ABSTRACTS

This study entitled Translation is Impossible: A Comparative Study of Ideological Meaning of "*The Beatitudes*" in Mathew Chapter 5 of Kupang Malay, Indonesian, and English Bible. It aims at; 1) figuring out types of ideological meaning of "The Beatitude" in Kupang Malay, Indonesian, and English Bible; and 2) finding out the differences of ideological meaning of "The Beatitude" of Kupang Malay, Indonesian, and English Bible that contribute to the religious meaning. The data of this research were taken from Mathew chapter 5 verses 1 to 12 of Kupang Malay, Indonesian, and English Bible. Comparative analysis was applied in investigating this topic. The result of this research proved that there are three types of ideological meaning found in three different languages of Bible. "The Beatitudes" in Indonesian and English Bible are equivalent in form of ideology of understanding real life circumstance while Kupang Malay version has ideology as subject determination and social status types. The dissimilarities were found on the construction of paradox, sources, and the use background of the ideological features of those three different languages of Bible. The final finding of this project confirms that translation is impossible in terms of ideological meanings used in "The Beatitudes" found in Kupang Malay, Indonesian, and English Bible.

Keywords: ideological meaning, comparative study, translation, equivalence in translatoin
* Corresponding author: yandreslao@teachers.org

1. Introduction

The Bible, Christians' life guiding principles, has been translated into many languages including Indonesian. In Indonesia, the Bible is even translated into local languages depending of particular areas including Kupang Malay and many other local languages. It is aimed at providing simple access to the Word of God to everyone who needs it. However, there have been challenges and even problems occur on multiplicity of the Bible. There are many preachers who refer to the authentic text of Bible while interpreting it. Some of them refer to English version and not few who directly turn to Hebrew and Greek. To this factual proof, it can be assumed that translation products of the Bible denote impossibility in terms of meaning reference, even though, equivalence of religious meaning brought by each version is absolute. As Indonesian, we tend to use Indonesian version, as priest, referencing Hebrew and Greek is a must. The question appears is "how about our local language Bible? Is it only for language documentation?"

The equivalence of translated Bibles (plural form of Bible refers to translated ones-translation products) can be depicted by this following figure which draws relationship among translation products.

Figure (1) indicates the equivalence found in Greek as source language (SL), English, Indonesian, and Kupang Malay (Bible) as target language (TL) or translation products. It

means that English (meaning) is equivalent to Greek, to Indonesian and to Kupang Malay. In short, the equivalence is not only reflected by SL and TL, but among TLs. In other word, it is not necessary to refer to its SL to elaborate the religious meaning.

Greek = English
Greek = Indonesian
Greek = Kupang Malay
or
Greek = English = Indonesian = Kupang Malay
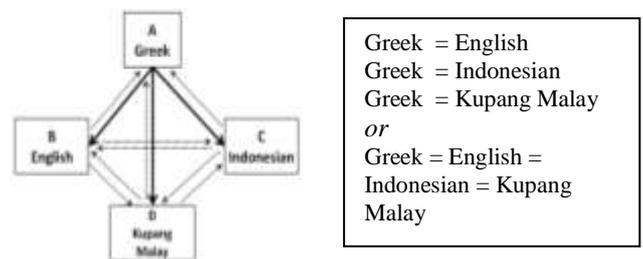
Figure 1. Equivalence of Meaning in Translation Products (Lao, 2018: 186)

Equivalence in meaning is not only determined by how the Bible is translated but also considerations of the outside aspects of language like culture and ideology as well. In one hand, meaning affects different use of language style but in the other hand language style is derived from ideology which determines the meaning itself. In short, ideology must be associated to meaning united aspect of translation or interpretation is not only referring the Bible's SLs but also TLs.

The TLs of Bible must contain the same ideology to represent the universal meaning. In fact, it is found that there are differences in terms of ideology when they are compared. This reflects unequivalence of meaning on translation products. This is how the paper found the phenomena of translation. Moreover, Bible as religious text must bring the authentic meaning without any interference of other aspects including culture and language style.

2. Consept, Theory, Method

This writing applies descriptive study of translation which defined as process of investigating components of translation. It involves product, process, and function of translation (Munday, 2001: 10). Further, analysis of translation product is oriented on examining the existing translation by means the analysis of translation is on its result (Holmes, 1988 in Munday, 2001: 11). To sum up, this writing does not investigate how Bible was translated. It only discusses the result of translation where contains values and meaning representing each TL.

Ideology as religious aspect considered in translation is defined as systematic thought and sometimes used as guiding principles in life. Palmiquis (2002) stated that ideology in it's the early century was a must for people who lived in that era. In this context, ideology is considered as the basic and origin of ideas and vision containing practical politics, economy, and social systems. Storey (2004) gave five definitions of ideology, one of them is related to connotative meaning of particular text, however, the meaning is bounded by circumstance. Althusser (1969: 231 in Storey: 2004) divided ideology into; a) something that functions to create subject; b) experience undergone by someone; c) paradox and understanding of real conditions; and d) it is involved in production of social formations and its relation to social power. Those four perceptions of ideology, according to Barker (2009: 59), stand to enable society to live together with others in some certain values that are approvingly agreed and applied in social life. In relation to Bible text, ideology that found in each TL must be different since the text is oriented on each social life.

Comparative study is also applied in investigating ideology on TLs of Bible. Lado (1957: 2) states that comparative analysis, in terms of language, is an activity to put languages together to see whether they have similarities of differences. In this writing, the term comparative is preferred that contrastive in order to emphasize that there will be aspects of ideology that are similar. Comparison of ideology is also supported by general procedures of grammatical and lexical comparisons. Thus, in this research, comparison is made on level of word and supported by sentence reconstruction to deeply examine whether the ideology of certain item is different or similar to other. In short, the method of comparison is the main technique in exploring the phenomena

3. Discussion

Based on the investigation done on those three versions of Bible, there are three types of ideology. Ideology as subject

determination, social status, and understanding real condition are found in those TLs. However, not every version contains the same type of ideology.

3.1. Ideology as subject determination

The first type of ideology is subject determination. It refers to how a topic of a discourse is introduced. The appearance of topic, according to this type of ideology, indicates that the focus is on the topic because it is introduced in the initial part as subject. This type of ideology is only found in Kupang Malay version.

(1) Kupang Malay	:	***Orang kasian dong*** ontong, tagal TuhanAllah sandiri tu, dong pung Raja yangbae.
(2) English	:	Blessed are the poor in spirit, fortheirs is the Kingdom of heaven
(3) Indonesian	:	Berbahagialah orang yang miskin dihadapan Allah, karena merekalah yangempunya Kerajaan sorga. *Mathew 5:3*

Data (1, 2 & 3) above proves that Kupang Malay version provides affirmative sentence in its construction. It means that the structure of sentence is like positive sentence in common with subject in its initial sequence. The phrase *orang kasian dong* stands as subject of the sentence with predicate *ontong*. This is found in all verses of the Beatitudes. The construction of noun phrase *orang kasian dong* consists of noun, adjective, and plural form. *Orang* refers to certain person followed by adjective *kasian* and *dong* which reflects plural form in Kupang Malay. The appearance of subject in the initial part of sentence signifies that the subject is very important. In other word, the subject locates as the main focus of the idea. The topic is determined by the subject.

This construction of sentence shows that Kupang Malay version of Bible tends to put personal appearance as something that is important. This personal appearance will affect the occurrence of predicate logically. It means that, in Kupang Malay version, personal identity is highly demanded. This kind of ideology places human being as the core or target of evangelical activities. Everything talked in Bible is actually about and refers to human beings themselves. The placement of subject in the opening part of sentence as noun leads the readers to know it first before going further to other content of text. There is no doubt that subject, for Kupang Malay version, is very crucial.

It is totally different compared to Indonesian and English versions of Bible. Both English and Indonesian have distinguished construction of sentence without containing subject at the initial part of sentence. These two versions formulate their sentences in imperative construction. Since the sentences are direct speech, it is possible to be in imperative form. In Indonesian version, the sentence starts with word *berbahagialah* which contains adjective *bahagia* as the base

and *ber-* affix and *–lah* suffix. The appearance of *ber-* affix in the sentence functions to change adjective *bahagia* into verb *berbahagia* which means to have happiness. It is also attached by *–lah* suffix that stands as a part to change it into imperative form *berbahagialah* means to have happiness. This form is found in

The English version is still in the imperative construction as Indonesian. However, English version of sentence is in passive form. It is indicated by the appearance of verb *blessed* and followed by *are* to be which stands to change verb into its passive construction. Even though it is in passive construction, it still reflects imperative purpose. This kind of sentence construction is found in most of the verses in this version.

The elaboration and comparison above confirms that sentence construction and dictions used in Kupang Malay version determine the ideology of subject determination where individuality as human being becomes the main focus of evangelism. The appearance of the phrase *orang dong* in almost all of the verses verifies that subject of evangelism in version of Kupang Malay Bible must be the core. Thus, this is the ideology contained in the version which is not found in others.

3.2. Ideology of social status

This type of ideology is also found in Kupang Malay. In this section, the analysis is on diction used in verses that represents social status in text. Social status does not only stand for level of social strata but various group of society as well which differs in economic indicators. This type of ideology proposes the image of common economic situation like poverty. It is related to economic condition since one of poverty indicators is revenue. Therefore, this ideology brings up the context of social stratum in terms of low-level revenue group of society.

(4) Kupang Malay : ***Orang kici*** dong ontong, tagal nanti dong tarima samua berkat yang TuhanAllah su janji. Mathew 5:5

The italic and highlighted phrase ***orang kici*** in sentence (4) above indicates the use of social term. ***Orang kici*** consists of noun *orang* and *kici* that is an adjective which in Indonesian is known as *orang kecil*. The word *kecil* embodies economic situation which characterizes low-level social group emphasized by plural form *dong*. This plural form shows that *orang kecil* is in a community. This phrase actually denotes type of people with low-level income or even in poverty. In contrast, there is a term used to denote those who are in high-level status, *orang besar*. This term is applied to those who are wealth. Therefore, it is true that the use of the term *orang kici* represents social group with particular economic status.

(5) Indonesian: Berbahagialah ***orang yang lemah lembut***, karena mereka akan memiliki bumi.

(6) English : Blessed *are **the meek***, for they shall inherit the earth. *Mathew 5:5*

Quite the opposite, the term used in Kupang Malay version is not found in both English and Indonesian versions. They use atypical label to express the meaning. In Indonesian version, it is used *orang yang lemah lembut.* This noun phrase images the attitude of person which does not relate to any characteristics of social status. The phrase *lemah lembut* actually denotes individual manner in his reaction to something. Attitude conveys individual orientation on how a person personally responds internal or external action. Many people might have same attitude but they do not live that attitude in the same group of community. In other word, persons with such attitude may live in any social communities. It is totally different compared to Kupang Malay version with the term *orang kici* that signifies particular group of society. The English version carries the similarity as it is found in Indonesian version. The term used in the version is *the meek* that represents the same meaning as in Indonesian version.

The description above provides evidence that Kupang Malay version of Bible uses social status ideology in expressing the meaning. The term used to utter the meaning indirectly shows that social status for Kupang Malay is considered even in evangelical text known as Bible. On the contrary, English and Indonesian versions provide distinguished terms that are not classified as this type of ideology.

3.3. Paradox: ideology of understanding real condition

This type of ideology talks about paradox. It is understood as a way of thinking which is based on real circumstances in social life. It also means that logical thought is very considered by people in expressing feelings. In this case, paradox is applied in rendering meaning found in Indonesian and English version of Bible. There is no paradox found in Kupang Malay version.

(7) Indonesian: Berbahagialah ***orang yang dianiaya oleh sebab kebenaran***, karena ***merekalah yang empunya Kerajaan sorga. Mathew 5:10***

This sentence is syntactically accepted in terms of its structure. It has fulfilled the condition of sentence, they are subject and predicate. However, semantically it contains meaning that is not fully accepted since the components of sentence are not semantically collocated. The phrase ***orang yang dianiaya oleh sebab kebenaran*** is not collocated to ***empunya Kerajaan sorga.*** It seems from the meaning they carry. ***Mereka*** in the second-spotlited phrase refers to persecuted persons in the first phrase. The second phrase ***Kerajaan sorga*** contains ***kerajaan*** as the head and ***sorga*** as the modifier. However, they are combined in a single sentence containing causative relationship between dependent and independent clauses. This is the point of contradiction in this sentence. The use of this contrary meaning is based on the

ideology of Christian. Abineno (2012: 29) discussed the term of persecuted persons. Persecuted persons, in Jews community lose their place in society. They will not be respected, and hardly can live among society. However, the phrase ***orang yang dianiaya oleh sebab kebenaran*** indicates another meaning.

(8) English: Blessed are ***those who are persecuted for righteousness' sake***, for ***theirs is the Kingdom of heaven. Mathew 5:10***

The data of paradox found in Mathew chapter 5-7 of English Bible are same as it found in Indonesian Bible. The sentences of paradox contain the same attributes they are topic and image which consist of contrary point within them. Topics of those three data cover meanings that are contradicted to the image. Data (7 & 8) above prove that paradox as a way of understanding real circumstance around is applied in both English and Indonesian version of Bible. It is not found in Kupang Malay version. This pattern of sentence construction is found in most of the verses in both Indonesian and English version. Therefore, it can be deduced that the paradox is the way Indonesian and English express the meaning of evangelical speech in their texts. The use of paradox is to emphasize that the Gospel is meant to be told to anyone from any background including those who are with paradox attitude to Gospel. In short, the ideological meaning of both Indonesian and English Bible tends to use comparison between people and their negative ways of behaving and the Grace of God.

When we make comparison on ideological meaning used to express evangelical text of different version of Bible, we shall find that translation is impossible. It is proved by the existence of different types of ideology which reflect different meaning as well. In part of *The Beatitudes,* Kupang Malay applies social status and subject determination ideology while English and Indonesian versions put paradox as an ideology to see real circumstances in life related to evangelism. Translation is possible if those three different versions of Bible apply similar ideology in order to keep the universality of meaning of the Bible.

4. Conclusion

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