Holistik Analisis Nexus

ACCURACY AND ACCEPTABILITY OF *THE WELLERMAN'S* FOLKSONG TRANSLATION

Luqman Rosyidi[1], Putri Itsna Ulayya[2], Miftah Nur Afifah [3], Anam Sutopo[4], Dwi Haryanti[5]
Universitas Muhammadiyah Surakarta, Surakarta, Indonesia
rosyidyluqman@gmail.com[1], *putriitsna28@gmail.com[2], miftahnur15@gmail.com[3], as123@ums.ac.id[4], dh194@ums.ac.id[5]*

Informasi Artikel	Abstract
Vol: 1 No : 8 Agustus 2024 Halaman : 8-16 **Keywords:** Accuracy Acceptability Folksong	An English folksong entitled The Wellerman became popular in Indonesia recently. Therefore, the accuracy and acceptability in folksong were important to be investigated. This paper reported the accuracy and acceptability of English into Indonesian translation in a folksong entitled The Wellerman. This research applied descriptive qualitative method. In addition, this research combined with purposive sampling technique. Nababan translation quality assessment framework was used to investigate the accuracy and acceptability of the folksong. The whole The Wellerman's lyrics consist of 28 lines which was then assessed by the raters in terms of its accuracy and acceptability. The raters were 2 translators and 1 writer. The raters were purposely chosen to conduct reliable results of the accuracy and acceptability. This study found the average score of the accuracy was 2. 35 with 198 total scores and the average score of the acceptability was 2.48 with 209 total scores. The result indicates that the translation was relatively accurate and acceptable for the raters. However, it needs further improvement to maintain the context of the source text (ST) in the target text (TT) to reach an accuracy and acceptability in The Wellerman folksong. This study implied that it is crucial to maintain the imagery, narration, and the context of folksong translation.

Abstrak

Sebuah lagu rakyat Inggris berjudul The Wellerman baru-baru ini menjadi populer di Indonesia. Oleh karena itu, akurasi dan keberterimaan dalam terjemahan lagu rakyat ini penting untuk diselidiki. Penelitian ini melaporkan akurasi dan keberterimaan terjemahan bahasa Inggris ke bahasa Indonesia dalam lagu rakyat berjudul The Wellerman. Penelitian ini menggunakan metode kualitatif deskriptif dan dikombinasikan dengan teknik purposive sampling. Kerangka penilaian kualitas terjemahan Nababan digunakan untuk menyelidiki akurasi dan keterterimaan lagu rakyat tersebut. Seluruh lirik The Wellerman terdiri dari 28 baris yang kemudian dinilai oleh rater *dalam hal akurasi dan keberterimaan. Penilai terdiri dari 2 penerjemah dan 1 penulis. Penilai dipilih secara sengaja untuk mendapatkan hasil yang dapat diandalkan mengenai akurasi dan keterterimaan. Penelitian ini menemukan bahwa skor rata-rata akurasi adalah 2,35 dengan total skor 198, dan skor rata-rata keterterimaan adalah 2,48 dengan total skor 209. Hasilnya menunjukkan bahwa terjemahan tersebut relatif akurat dan dapat diterima oleh para penilai. Namun, masih perlu perbaikan lebih lanjut untuk mempertahankan konteks teks sumber (ST) dalam teks sasaran (TT) guna mencapai akurasi dan keberterimaan dalam lagu rakyat The Wellerman. Studi ini mengindikasikan bahwa penting untuk mempertahankan gambaran, narasi, dan konteks terjemahan lagu rakyat.*

Kata Kunci : Keakuratan, Penerimaan, Lagu Rakyat

INTRODUCTION

English is international language which people from around the world should learn about English language. Since English set to be international language or it called global language, people tend to learn English then translate it into their mother language such as *Bahasa Indonesia.* English is a global language not only as an international language. The definition about international language could be understood as

language that used on daily international communication. That involves people from two countries or more(Uktamovna & qizi, 2023). Uktamovna & qizi (2023) mentioned in page 889 the emergence of English language as global language could be found since first period of middle century, when Germanic tribes migrated to England and carrying their linguistics tradition. This Germanic developed become old English language which used by Anglo-Saxon in England.

Nowadays, accuracy in translation has important role to understand the meaning from first language or L1. According to McDonald (2020, p. 25)accuracy means the quality of translation conveys the message from source language (SL) correctly and accurate depend by the meaning from the author. Accuracy involves the meaning, context from SL, tone, and cultural. While meaning means that translation must deliver the same meaning and message from SL originally. Context from SL means the translation must be match for target language (TL) in translation context. Tone and cultural in translation refer to the same tone or style based on the SL and interpret the cultural references (Sumiati et al., 2022).On the other words, accuracy is the TL which contains of word, technical terms, clause, phrase or sentences from SL which delivered accurately to TL without distortion meaning (Rismaningtyas et al., 2023, p. 21).

According to McDonald (2020, p. 25)acceptability refers to the naturality of the translation text in target language (TL) depend by the norm of language of the target language to the readers. The acceptability in translation means that the translated words used formal language to the target language (TT). It means, that the translation was natural, familiar, and easy to understand to TT depends by grammar structures and unlimited ST (Harjanti, 2020, p. 66).Based on the general explanations from above, it could be seen that acceptability refers on how good the accuracy in translated work which refers culture, norm, and expectations. The rules in linguistics should be depends by cultural norms based on the guidelines, and grammatical style. Does slang words are in to it or not, the acceptability needs to get the maximum result in translation for TL and audiences.

The Wellerman is a folksong which published in years 1970 in New Zealand. The lyric from the song described a whale ship whom called "Billy O'Tea" which hunt whale, then the Wellerman described crews' ship. This song is the evidence of maritime richness in New Zealand and the importance of Weller brothers in whale hunting. The popularity of this song was highlighting the timeless of folksong and the ability to transcend the cultures and times.

In the last few years, folk music has begun come back to Indonesian listeners or Indonesian folk song lovers. Many people say that minimalist folk music with heart touching tunes is very suitable to be enjoyed while drinking a cup of coffee and accompanied by the beautiful dawn in the afternoon. However, if we step back for a little, folk song itself is not actually identic with minimalist music. Folk songs are songs of unknown authorship that have been inherited, preserved, and adapted in several versions and in oral tradition before being written down or recorded. Folk song itself usually have memorable melodies and simple poetic forms. The most prominent categories of folk song are narrative ballads and love story lyric. In this case the term of the music also includes various songs to accompany people's work, dancing, and drinking. Folk song is also songs that based on legendary or historical event, often existing in several versions or with regional variations (Asaqli & Masalha, 2020). In English, the meaning of "*Bangsa*" is Nation. If we associate this definition with the definition of folksong genre, then the word "Folk" itself is the pattern to be the identity to that music genre. Quoting from Rachel Clare Donaldson's article entitled "Music for the People; The Folk Music Revival and American Identity, 1930-1970". The lyrics that produced by folk song are dominated by people's voices, they used folk song to tell the story of their complaints about their live. So, the conclusion is folk song actually has power in its nationalism lyric. Folksong is actually having power in its nationalism. It can be seen from the lyric and the tune of the folk music. So, to translate folk song researcher transferred from a language to another language with looked for the background of that song, history that come from the song, and the implicit meaning from the song lyrics.

The research urgency of this paper related to cultural and society background in term of folksong. Both cultural and historical background of society are bridge to other cultures or communities. According to Singh (2020) cultural and historical background are the crucial in term of folksong, due their history, social, and value of the folksong's meaning. Thus, investigating the translation accuracy and acceptability of the folksong in important to be investigated. Also, this research shows how far the cultural background has been accurate and acceptable to target language (TL) was important to describe.

Previous research investigated about folksong such as Hamamra et al., (2023) "The Translation of Palestinian Folksongs in Ibrahim Nasrallah's *Time of White Horses*" that investigated the Palestinian folksong which has aims to discuss folksong affected artistic and national identity, with majority and norm in cultural as a target culture. Meanwhile, Hasan (2023) investigated about folksong entitled "Cultural Problems of Translating Mosuli Folk Songs into English" that has aims to examining translators' problem while translate Mosuli's folksong into English. Romala (2023) investigated folksong entitled "Finding the way to God through folk songs in Banyumasan, Indonesian, and English versions of Ahmad Tohari's Bekisar Merah" has aims to explain the strategies of Banyumas folksong by Ahmad Tohari with translation classification strategies. Chen & Miao (2023) investigated folksong entitled "Research on English Translation of Shaanxi FolkSongs under the Perspective of TranslationAesthetics" has aims to elaborate the specific part of translation in English from aesthetic perception folksong. The last was from Al-Azzam & Al-Kharabsheh (2011) entitled "Jordanian Folkloric Songs in Translation: Mousa's Song They Have Passed by Without a Company as a Case Study" aims to shade light folksong from Abdu Mousa's folksong with lingual-cultural ST to TL.

Based on the problem of translation above. The accuracy and acceptability in translation are important due to get the understanding to TL and the understanding for audiences the researchers are interested to make paper with title "Accuracy and Acceptability of *The Wellerman's* Folksong Translation". It can be said that the researchers have big responsibility to create high quality of translation to audiences with TL. The focus on this research about Wellerman's folksong with English lyric translate into Indonesian lyric due to terms and norms of the accuracy and acceptability based on the interpretation data.

METHOD

This research employed a descriptive qualitative method to describe the accuracy and acceptability of the translations. The theoretical basis for evaluating these aspects was using Nababan's approach. The translation quality assessment of Nababan provides a structured framework for assessing those two aspects (Nababan et al., 2012). Therefore, this methodology allowed for a reliable evaluation of the translation quality of *The Wellerman* folksong. Besides, a purposive sampling technique was used to purposely select the raters for this study. A purposive sampling technique according to Palinkas et al., (2015) is selective information of case study that related to phenomena in interest which become an investigation. This technique was chosen to provide relevant data for the assessment. There were two data sets in this study. The first data was the lyrics of a folksong entitled *The Wellerman* and its Indonesian translation found in *kapanlagi.com*. These lyrics were chosen due to their cultural background as a folksong. The second data was the assessment of the translation's accuracy and acceptability by the chosen raters. By carefully selecting the participants, the study aims to provide a relevant report of the accuracy and acceptability of The Wellerman's Indonesian translation.

There were three raters to assess the accuracy and acceptability. Rater 1 and Rater 2 are translators, while Rater 3 is a writer. The translators were selected for their proficiency and experience in translation. Translators and writer were chosen as the raters to provide a comprehensive evaluation of the accuracy and acceptability. Thus, this study was be able to maintain the reliability of the assessments. Google Form was used to collect the assessment data from the rafters. The use of Google Forms allowed for collecting the data efficiently and effectively. Each rater was provided with specific criteria from Scale 1 to Scale 3, based

on Nababan's approach to guide their assessments. These criteria ensured that the evaluations were consistent and systematic as suggested by Nababan.

The data analysis process involved two main data sets as well. Data 1 consisted of the original and translated lyrics of *The Wellerman*. This data provided the basis for evaluating the translation quality. Data 2 was the result of the evaluations from the raters focusing on the accuracy and acceptability of the translation. The accuracy assessment was scaled from score 1 to 3. Score

RESULT AND DISCUSSION

Data 1 in this research consists of 28 lines which is the lyrics of the folksong "The Wellerman and its translation into Indonesian. These complete lyrics provided a solid foundation for assessing
the translation quality. By including all 28 lines, the study offered a complete assessment of the accuracy and acceptability which will be reported further. The whole of Data 1 is presented in Table 1 below.

Table 1.

Code Number	Source Text	Target Text
1	There once was a ship that put to sea	*Pernah ada kapal yang berlayar*
2	And the name of that ship was the Billy o' Tea	*Dan nama dari kapal tersebut adalah Billy o' Tea*
3	The winds blew hard, her bow dipped down	*Angin bertiup kencang dan haluannya menghantam setiap ombak*
4	Blow, me bully boys, blow	*Angin ribut, kugertak seluruh awak kapal*
5	Soon may the Wellerman come	*Semoga Wellerman segera datang*
6	To bring us sugar and tea and rum	*Membawakan kita persediaan makanan*
7	One day, when the tonguin' is done	*Suatu hari saat perburuan telah usai*
8	Kita semua saling berpamitan dan pergi	*We'll take our leave and go*
9	She had not been two weeks from shore	*Belum ada dua minggu dia dari pantai*
10	When down on her, a right whale bore	*Saat berlayar, seekor paus melintas di depannya*
11	The captain called all hands and swore	*Sang kapten memanggil semua awak kapal*
12	He'd take that whale in tow	*Mereka akan menangkap paus tersebut*
13	Before the boat had hit the water	*Sebelum perahu diturunkan berlayar*

14	The whale's tail came up and caught her	*Seekor paus mengibaskan ekornya ke permukaan*
15	All hands to the side, harpooned and fought her	*Semua awak kapal bersiap dan berjuang untuk menombaknya*
16	When she dived down below	*Sesaat paus tersebut kembali menyelam ke laut*
17	No line was cut, no whale was freed	*Tidak ada tali yang dipotong, tidak ada paus yang dilepaskan*
18	The Captain's mind was not on greed	*Bukan artinya kapten kapal serakah*
19	But he belonged to the whaleman's creed	*Melainkan dia sangat berpengalaman*
20	She took that ship in tow	*Diseretnya paus itu dengan kapalnya*
21	For forty days, or even more	*40 hari sudah berburu dan bahkan lebih*
22	The line went slack, then tight once more	*Sehari-hari sepi dari paus kemudian kembali ramai*
23	All boats were lost, there were only four	*Semua perahu telah dikerahkan dan hanya tersisa 4 lagi*
24	But still that whale did go	*Tapi tetap saja paus itu meloloskan diri*
25	As far as I've heard, the fights still on	*Sejauh yang kudengar, perburuan masih berlangsung*
26	The lines not cut and the whales not gone	*Talinya tidak terputus dan pausnya pun tidak hilang*
27	The Wellerman makes his a regular call	*Wellerman beberapa kali menghubungi*
28	To encourage the Captain, crew, and all	*Untuk menyemangati kapten dan juga awak kapalnya*

Line 5 above indicated the accurate translation according to the three raters. It shows an effective translation work. The translation had captured the original meaning of the line. The word "Semoga … segera …" was translated from "Soon may" appropriately. The translation from ST to TT in line 5 had represented a good adaptation for TL's grammatical and cultural context.

Then, Line 13 shows the less accurate translation. The translation was accurate but partially it missed some details. The TT had communicated the general idea of the ST. However, the TT was not accurately describing the specific action in the ST.

ST : Before the boat had hit the water
TT : Sebelum perahu diturunkan berlayar (Line 13)

The ST phrases indicate the moment just before the boat made contact with the water. Slightly different, the TT was indicating that the boat was ready to sail. It misleads the focus of the moment of the ST. In the context of the song, the imagery of the specific monet was failed to be translated into TT. The imagery is crucial for the readers of lyrical text. Thus, Line 13 was showing the less accurate translation.

The next sample is Line 22 which failed to perform accurate translation. In other words, the raters assessed that Line 22 is inaccurate. There were such distances between the ST and TT. Moreover, it indicated that there was different meaning and context in the translation of line 22.

ST : The line went slack, then tight once more
TT : Sehari-hari sepi dari paus kemudian kembali ramai (Line 22)

The ST describes a specific moment when the line becomes loose and then it tightens again. On the contrary, it was translated into TT with different context. If the TT is re-translated into English, it becomes "Day by day quiet from whales and then back to bustling." The TT described the activity of the whale rather than maintaining the fishing context as in the ST. Thus, Line 22 is showing the inaccurate translation. For sure, it is essential to understand the song's narration to bridge from ST to TT appropriately without losing the story of the text.

The Acceptability

The average score of the acceptability was 2.48, with a total score of 209 accumulated from the evaluation of the raters. This score indicated that the translation was generally acceptable, but in some lines it was less acceptable and unacceptable. The average score of 2.48 stated that the translation mostly can be understood by raters; and, found it suitable for the TL translation. However, there were still certain lines which seemed awkward or less understood by raters. The assessment score of acceptability is shown in Table 3 below.

Table 3.

Acceptability Level	Data Frequency	Percentage
Acceptable	52	61.9
Less Acceptable	21	25
Unacceptable	11	13.09

For the evidence, Line 2 is shown to provide the proof of acceptable translation. It was successfully acceptable to the raters.

ST : And the name of that ship was the Billy o' Tea

TT : Dan nama dari kapal tersebut adalah Billy o' Tea (Line 2)

This translation of Line 2 effectively conveyed the meaning and maintained the structure of the ST. The translation from ST to TT in Line 2 can esure its clarity and the accuracy as well. The TT precisely mirrored the ST context. The use of "nama dari kapal tersebut" was appropriately translated from "the name of that ship" by maintaining the formal tone of the ST. Furthermore, the "Billy o' Tea" is unchanged since it was the proper noun that must not be translated. Line 2 was demonstrating acceptable translation from English into Indonesian. The translation ensured that the TL readers or audience can understand without losing the appreciation of the original text. Thus, the translation of Line 2 was effective and acceptable to the raters.

The less acceptable translation illustrated that the TT's translation is slightly difficult to be understood by the TL's readers or audience. Line 4 was reported as the less acceptable translation

ST :Blow, me bully boys, blow

TT: Angin ribut, kugertak seluruh awak kapal (Line 4)

The TL translation of Line 4 was attempted to capture energetic and command tone in which it was different from the ST context. The ST illustrates that the command was delivered cheerfully. The imagery portrayed by ST was different with the TT. The ST maintains the calm and cheers, while the TT feel more energized and direct. The use of "*angin ribut*" suggested natural force. Besides, "kugertak seluruh awak kapal" indicates a confrontation which do not occur in the ST. Line 4 was less acceptable because it failed to maintain the original nuance of the ST.

For the unacceptable translation, Line 6 showed significant deviation from the ST. The translation of Line 6 failed to convey the specific items in the ST such as "sugar", "tea", and "rum."

ST: To bring us sugar and tea and rum

TT: Membawakan kita persediaan makanan (Line 6)

In the TT, it was translated into "bring us food supply." Thus, the TT translation deviates from the detailed imagery and context of the ST. The ST specifies particular commodities or things that are culturally significant for the maritime life narration. By eliminating such details which refer to its imagery, the translation in Line 6 can not bridge the authenticity of ST. The generalization of Line 6 translation reduced the richness and imagery provided by the original text. Therefore, in translation work, especially in folk song translation, it is crucial to deliver the imagery and cultural context appropriately. With the analysis of such samples, ensuring faithfulness and appropriateness of translations in folksong is crucial to present the original text's imagery and context to the readers or audience of the TT.

CONCLUSION

This study implied the the crucial role of accuracy and acceptability of translation in *The Wellerman* folksong and other folksongs in general. However, from the discussion above, there were two conclusions of this study related to the accuracy and acceptability. First, the average score of accuracy was 2. 35 with a total score of 198. It indicates that the translation was accurate in general, but there were notable lines which were less accurate and inaccurate. Second, the average score of acceptability was 2.48 with a total score of 209. It indicates that the translation had a relatively good level of naturalness and cultural appropriateness for the readers of TT. However, there were still lines and phrases which were less acceptable and even unacceptable to the raters. The finding highlighted that accuracy and acceptability in folksong translation were not easy to be obtained. Thus, it was not an easy work to bridge the ST authentically and completely for the readers or audience in TT. Besides, in terms of folksong translation context, it is important to maintain the imagery, narration, and context of the ST. Remembering that there were still limited studies in folksong translation, this study contributes to the discussion about folksong translation. For the future research, incorporating a bigger population as raters might be valuable to be conducted. Besides, the discussion about this research context by applying other theoretical frameworks might enrich the discussion on the folksong translation studies.

REFERENCES

Al-Azzam, B., & Al-Kharabsheh, A. (2011). Jordanian Folkloric Songs in Translation: Mousa's Song They Have Passed by Without a Company as a Case Study. *Meta (Canada)*, *56*(3), 557–578. https://doi.org/10.7202/1008333ar

Asaqli, E., & Masalha, M. (2020). Folk Songs and How ʾAmal Dunqul Uses Them in His Poetry. *Advances in Literary Study*, *08*(02), 78–105. https://doi.org/10.4236/als.2020.82008

Chen, L., & Miao, Z. (2023). Research on English Translation of Shaanxi Folk Songs under the Perspective of Translation Aesthetics. *Journal of Global Humanities and Social Sciences*, *4*(05), 236–241. https://doi.org/10.61360/bonighss232015000504

Hamamra, B., Qabaha, A., & Awwad, E. (2023). The Translation of Palestinian Folksongs in Ibrahim Nasrallah's Time of White Horses. *An-Najah University Journal for Research - B (Humanities)*, *37*(11), 2117–2149. https://doi.org/10.35552/0247.37.11.2123

Harjanti, D. (2020). Indonesian Translation Acceptability of Directive Utterances in Harry Potter Novel and the Application in Translation Teaching. *KnE Social Sciences*, *2020*, 62–70. https://doi.org/10.18502/kss.v4i4.6467

Hasan, N. A. (2023). Cultural Problems of Translating Mosuli Folk Songs into English. *Journal of Language Studies*, *3*(3), 99–112. https://doi.org/10.25130/jls.3.3.6

McDonald, S. V. (2020). Accuracy, readability, and acceptability in translation. *Applied Translation*. https://doi.org/10.51708/apptrans.v14n2.1238

Nababan, M., Nuraeni, A., & Sumardiono, &. (2012). Pengembangan Model Penilaian Kualitas Terjemahan (Mangatur Nababan, dkk. *Kajian Linguistik Dan Sastra*, *24*(No. 1), 39–57.

Palinkas, L. A., Horwitz, S. M., Green, C. A., Wisdom, J. P., Duan, N., & Hoagwood, K. (2015). Purposeful Sampling for Qualitative Data Collection and Analysis in Mixed Method Implementation Research. *Administration and Policy in Mental Health and Mental Health Services Research*, *42*(5), 533–544. https://doi.org/10.1007/s10488-013-0528-y

Rismaningtyas, I. N. N., Rahayu, D., & Apriyanti, C. (2023). Translation Accuracy of Online Dictionary Kamusku and U-dictionary in Translating Narrative Text. *Empowering Alpha Generation with Digital*

Literacy Skills for Facing Industrial Revolution 5.0 in New Normal Era, 17–27.

Romala, A. G. S. (2023). Finding the way to God through folk songs in Banyumasan, Indonesian, and English versions of Ahmad Tohari's Bekisar Merah. *Sintesis*, *17*(2), 73–97. https://doi.org/10.24071/sin.v17i2.7176

Singh, R. (2020). Interpreting culture, society and space: Folk music perspective. *Space and Culture, India*, *8*(1), 14–20. https://doi.org/10.20896/saci.v8i1.919

Sumiati, Baharuddin, & Saputra, A. (2022). the Analysis of Google Translate Accuracy in Translating Procedural and Narrative Text. *Journal of English Education Forum (JEEF)*, *2*(1), 7–11. https://doi.org/10.29303/j.v2i1.270

Uktamovna, M. M., & qizi, M. G. X. (2023). How English Become Global Language: Historical Overview. *Educational Research in Universal Sciences*, *2*(SPECIAL ISSUE 17), 888–892. http://eruz.uz/index.php/er/article/view/5321