

SEMANTIC METHOD VS. COMMUNICATIVE METHOD: A CASE STUDY OF INDONESIAN TO ENGLISH TRANSLATION

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ABSTRACT

Translation methods by Newmark (1988) have long been known among translation academicians and perhaps by a small number of translation practitioners. However, the clear differences between one method and another, especially between semantic and communicative translation methods as the most ideal methods, have not been shown in-depth and in detail for the Indonesian and English language pair translation. Therefore, this paper aims to provide a translation analysis to show the differences in the application of those two methods. This study applies a descriptive qualitative approach in analyzing an academic text translation which contains both translation methods. The results show the semantic method is applied in the explanation with no figurative language and little or no cultural content, while the communicative method is applied in expressions full of cultural content. Therefore, with the semantic method, the meanings and the messages between the Source Text (ST) and the Target Text (TT) are quite close, whereas with the communicative method, the meanings of the ST and the TT are quite different despite having the same messages.

Keywords:

semantic method; communicative method; translation methods; the Indonesian and English language pair.

ABSTRAK

Metode penerjemahan oleh Newmark (1988) telah lama dikenal di kalangan para akademisi penerjemahan dan mungkin oleh sejumlah kecil para praktisi penerjemahan. Namun, perbedaan yang jelas antara satu metode dan metode yang lain, terutama antara metode penerjemahan semantis dan komunikatif sebagai metode yang paling ideal, belum ditunjukkan secara mendalam dan terperinci untuk penerjemahan pasangan bahasa Indonesia dan Inggris. Oleh karena itu, makalah ini bertujuan untuk menyediakan analisis penerjemahan untuk menunjukkan perbedaan penerapan kedua metode itu. Penelitian ini menerapkan pendekatan deskriptif kualitatif dalam menganalisis penerjemahan teks akademik yang menerapkan kedua

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metode itu. Hasilnya menunjukkan bahwa metode semantis diterapkan dalam penjelasan tanpa ada bahasa kiasan atau figuratif dan hanya sedikit atau tidak ada kandungan budaya, tetapi metode komunikatif diterapkan dalam ungkapan yang penuh dengan kandungan budaya. Oleh sebab itu, dengan metode semantis, makna dan pesan antara teks sumber (TSu) dan teks sasaran (TSa) cukup dekat. Sementara itu, dengan metode komunikatif, makna antara TSu dan TSa cukup berbeda, tetapi pesan yang dimiliki sama.

Kata kunci:

Metode semantis; metode komunikatif; metode penerjemahan; pasangan bahasa Indonesia dan Inggris.

1. INTRODUCTION

Newmark's translation methods (1988) have become the foundation for one of the translation strategies. Until today, many novice researchers will develop their translation papers focusing on translation methods, and a lot of beginners in translation need to pay attention to translation strategies in order to successfully render the message from the source text to the target text. Understanding how important it is to comprehend translation strategies, especially translation methods, should encourage the translation researchers and practitioners to find out the differences between one method and another.

Newmark (1988) has proposed eight translation methods, and the most ideal ones are semantic and communicative translation methods. Despite thorough explanation about the differences between the two methods (Newmark 1981), without any real examples from a particular language pair, it will be hard to differentiate both methods. Such examples in the Indonesian and English language pair are rarely discussed in any papers or books on translation. Therefore, it is necessary to investigate further the differences between semantic translation and communicative translation in Indonesian to English translation. This paper aims to discover the differences of semantic and communicative translation methods applied in academic text translation.

Although the theory on translation methods has long been proposed, not many studies have focused on the differences between semantic and communicative translation methods in a particular language pair, and very few even exist in the research on the Indonesian and English language pairing. The first previous research on this topic was conducted by Zheng (2018). His paper focused on the comparison of semantic and communicative translation and explored the framework of Newmark's text typology. Zheng quoted from Newmark (1981) that communicative translation addresses merely to the target readers, while the semantic translation remains within the source culture and "assists the reader only in its connotations if they constitute the essential human (non-ethnic) message of the text" (2018: 628). Zheng then concluded based on Newmark's theory (1998) that expressive texts apply semantic translation, whereas informative and vocative texts apply communicative translation (2018: 630).

The second previous research discussing the differences between semantic and communicative translation methods is Pamungkas' dissertation (2020). His research focused on the translation of political speeches conducted by two translators, Indonesian native speaker and English native speaker. The result showed that the Indonesian native speaker translator tended to use the communicative translation, while the English native speaker translator preferred to apply the semantic translation. From his research, he discovered each translation ideology is followed by certain translation methods and procedures (2020: 122-123). For example, he found that foreignization ideology is usually applied in faithful and semantic translation, while domestication ideology can be discovered in communicative, idiomatic, free, and adaptation methods. As for procedures, for instance, the semantic translation method is usually supported by explication procedure, reduction procedure, modulation, and transposition (Vinay and Darbelnet, 1958/2000). Meanwhile, the communicative translation

method is typically supported by established equivalent (from Molina and Albir, 2002) and cultural equivalent (from Newmark, 1988).

The last previous research found on this topic was conducted by Mohamed (2022). His research compared and contrasted the semantic and communicative translation methods, and discovered that both methods can be applied in the same texts where “both the form and content are equally important” (2022: 86). He stated that semantic translation produces a translation that “is semantically and syntactically close to the source language” and “tends to preserve the original culture restricting any changes in a local expression of the source language (2022: 89). In contrast, communicative translation “focuses more on the social aspect, concentrates on the message and the main force of the text, and is always written in a natural and resourceful manner” (2022: 92). Moreover, he asserted that communicative translation “allows more freedom than” semantic translation (Ibid.). Communicative translation is concerned more with the effect of the message to the target readers, while semantic translation “follows a single well-defined authority, who is usually the author of the source text, emphasizing faithfulness and loyalty to the text writer” (Ibid.). In short, he added that “semantic translation has to interpret, while communicative translation has to explain” (Ibid.).

From the previous studies above, we can see that the differences of semantic and communicative translation in theory (Zheng, 2018; Mohamed, 2022) and in practice (Pamungkas, 2020). However, none have focused on the application of those differences in the translation of the Indonesian and English language pair in an academic text. This paper will fill in that gap by showing concrete examples of semantic and communicative translation occurring in one academic paper with the purpose to provide in-depth understanding on the application of those methods.

Prior to the analysis of the data, the theory used as the foundation of the analysis must be described first. First of all, Newmark introduced eight methods of translation in his book in 1988. Those methods are divided based on the emphasis on the source language and the emphasis on the target language. For the first emphasis, the methods are word-for-word, literal, faithful, and semantic methods, while for the second emphasis the methods are communicative, idiomatic, free, and adaptation methods (see Figure 1 below). The division can relate to the translation ideology developed by Venuti (1995) where the emphasis on the source language shows foreignization ideology and the emphasis on the target language shows domestication ideology.

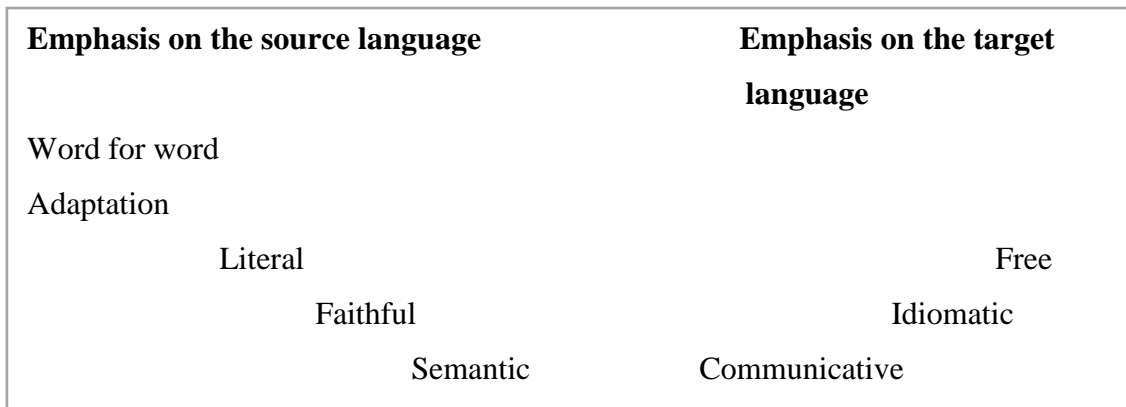


Figure 1. Newmark's eight translation methods (1988)

However, in Newmark's earlier publication (1981), he actually explained in detail the differences between semantic and communicative translation methods without mentioning the other six methods and of course none of the examples are about the Indonesian and English language pair translation. Newmark (1981) stated, as quoted by many other scholars after him, "communicative translation addresses itself solely to the second reader, who does not anticipate difficulties or obscurities", whereas "semantic translation remains within the original culture and assists the reader only in its connotations if they constitute the essential human (non-ethnic) message of the text" (1981: 39). Furthermore, he stated one basic

difference of these two methods where communicative translation “must emphasize the force rather than the content of the message”, while semantic translation “would be more informative but less effective” (Ibid.). In addition, he described that communicative translation is “likely to be smoother, simpler, clearer, more direct, more conventional”, whereas semantic translation “tends to be more complex, more awkward, more detailed, more concentrated, and pursues the thought-processes rather than the intention of the transmitter” (Ibid.).

Moreover, Dewi and Wijaya (2021) provided some examples in the Indonesian and English language pair translation to show the differences between these two methods. Nevertheless, their examples are just in sentences and without context. The following is the example taken from Dewi and Wijaya (2021: 33-34):

ST: Keep off the grass!

TT1: *Jauhi rumput ini.* (Semantic translation)

TT2: *Dilarang menginjak rumput!* (Communicative translation)

From the example above, we can see clearly the differences between the application of semantic and communicative methods. The first target text (TT1) applies the semantic translation method as the meaning and the message between the source text (ST) and the target text (TT) are close. The expression *Jauhi* (keep off) *rumput ini* (the grass) has the same meaning and message as the ST. Meanwhile, TT2 has a different meaning from the ST, although the message is the same and is more communicative. The expression *Dilarang* (don't) *menginjak* (step on) *rumput* (the grass) has the similar meaning with the following expression in English: *Don't step on the grass!* It is a more colloquial expression in Indonesian than *Jauhi rumput ini*.

2. METHOD

This paper will analyze an academic text translation which according to Jaya (2016) dominantly applies the semantic method.

However, this study uses a paper which applies the semantic method for the explanation and the communicative method for the interview results. The paper (written by Syarifah, et al., 2021) was originally written in Indonesian and then was translated into English, some by the researcher of this paper and some by the writers themselves. The researcher has already obtained a consent to use the data from this paper to be analyzed in this study. This paper was chosen because it contains not only the semantic translation method but also the communicative translation method as it has the data from the interview in the paper. Thus, the researcher as the translator found that in translating the interview results, the semantic method could not be applied as the results are not understandable.

The study uses the descriptive qualitative approach in the analysis. First of all, the analysis would focus on the translation of the explanation in the data as it would show the application of the semantic translation method. The data analyzed for this part consist of 143 words of the target text. The second analysis would focus on the translation of the interview results which apply the communicative translation method. The number of the TT words is 152 words. Thus, the data that apply both methods are in a similar number, more or less.

3. ANALYSIS OF SEMANTIC TRANSLATION METHOD APPLICATION

In this part, the analysis will focus on the translation that applies the semantic translation. Table 1 shows the data consisting of the ST and TT. The complete table consisting of the faithful translation from Table 1 can be seen in the Appendix in Table 11, completed with the number of rows.

Table 1. Data applying the semantic method

ST	TT
Pengumpulan data	<i>Data collection</i>
Data dikumpulkan dengan merekam kegiatan FGD setelah terlebih dahulu	Data were collected by recording all of the FGDs activities after first asking

meminta ijin kepada peserta FGD. Verbal konsent diminta dari setiap peserta untuk menjamin privasi dari peserta, setelah terlebih dahulu menjelaskan tujuan dari penelitian dan prosedur pengolahan data.	permission from the participants. Verbal consent was requested from each participant to ensure the privacy of the participants, after first explaining the purpose of the study and data processing procedures.
Analisis data Data dianalisis menggunakan pendekatan thematic analysis setelah terlebih dahulu melakukan proses verbatim pada data. Tema yang muncul kemudian disusun kesesuaiannya dengan tujuan penelitian.	<i>Data analysis</i> The data were analyzed using a thematic analysis approach after first performing a verbatim process on the data. The themes that emerged were then arranged according to the research objectives. The thematic analysis is presented in Table 1.
Pertimbangan etis Etika penelitian merupakan hal penting dalam penelitian ini. Oleh karena itu sebelum melaksanakan penelitian, peneliti mengurus ijin etik dari Komite Etik Penelitian Kesehatan, Fakultas Keperawatan USU dan telah disetujui dengan nomor 2328/VII/SP/2021. Ijin penelitian disampaikan melalui Ketua LP dan disampaikan kepada Kepala Dinas Kesehatan Kabupaten Tapanuli Utara.	<i>Ethics considerations</i> Before carrying out the research, the researcher submitted the ethical permit from the Health Research Ethics Committee, the Faculty of Nursing, Universitas Sumatera Utara and was approved by number 2328/VII/SP/2021. Legal research permits were also submitted through the Head of the Research Institute and submitted to the Head of the North Tapanuli Regency District Health Office.

From the data in Table 1 above, we can see that each subheading is translated faithfully where *pengumpulan data* becomes *data collection*, *analisis data* becomes *data analysis*, and *pertimbangan etis* becomes *ethics consideration*. We can also see some additions and deletions in the translation. As this part was translated by the writers themselves, it is not clear why there are those additions and deletions.

Table 2. The second and third rows of Table 11 in the Appendix

No	ST	Faithful Translation	TT
2	Data dianalisis menggunakan pendekatan thematic analysis setelah terlebih dahulu melakukan proses verbatim pada data.	The data were analyzed using a thematic analysis approach after first doing a verbatim process on the data.	The data were analyzed using a thematic analysis approach after first performing a verbatim process on the data.
3	Tema yang muncul	The themes that	The themes that

	kemudian disusun kesesuaiannya dengan tujuan penelitian.	emerged were then arranged their suitability with the research objectives.	emerged were then arranged according to the research objectives.
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Overall, the paragraphing and sentencing of the TT are quite similar with those of ST, except for several sentences that are added or deleted. In terms of meaning, the ST and the TT have similar meanings and of course the same messages. For the data in the second row of Table 2, the meaning and message of ST are the same with those of TT as can be seen in the faithful translation (see Table 11 in the Appendix). There is only a deletion of the word FGD in the TT. For the data in the third row, the meaning and message of the ST and TT are close, but there are a few words that have slightly different meaning from the ST. Those words are *guarantee* (from *menjamin*) to become *ensure* in the TT, *objective* (from *tujuan*) to become *purpose*, and *managing* (from *pengolahan*) to become *processing*. Despite having a slightly different meaning, those words in the TT still render the same messages and are even more acceptable in the target language than do the faithful translation ones.

Table 3. The fifth and sixth rows of Table 11 in the Appendix

No	ST	Faithful Translation	TT
5	Data dianalisis menggunakan pendekatan thematic analysis setelah terlebih dahulu melakukan proses verbatim pada data.	The data were analyzed using a thematic analysis approach after first doing a verbatim process on the data.	The data were analyzed using a thematic analysis approach after first performing a verbatim process on the data.
6	Tema yang muncul kemudian disusun kesesuaiannya dengan tujuan penelitian.	The themes that emerged were then arranged their suitability with the research objectives.	The themes that emerged were then arranged according to the research objectives.

For the data in row 5 of Table 3, there is only one word that is different, but actually the meaning and the message are the same. In

fact, the word choice in the TT (*performing*) is more formal and better than in the faithful translation (*doing*). For the data in the sixth row, in the faithful translation there is an expression *their suitability* which is improved in the TT to become *according to*. Although the meaning of the two expressions is quite different, they still render the same message.

Table 4. The tenth and eleventh rows of Table 11 in the Appendix

No	ST	Faithful Translation	TT
10	Oleh karena itu sebelum melaksanakan penelitian, peneliti mengurus ijin etik dari Komite Etik Penelitian Kesehatan, Fakultas Keperawatan USU dan telah disetujui dengan nomor 2328/VII/SP/2021.	Therefore, before carrying out the research, the researcher took care of the ethical license from the Health Research Ethics Committee, the Faculty of Nursing USU and has been approved with the number 2328/VII/SP/2021.	Before carrying out the research, the researcher submitted the ethical permit from the Health Research Ethics Committee, the Faculty of Nursing, Universitas Sumatera Utara and was approved by number 2328/VII/SP/2021.
11	Ijin penelitian disampaikan melalui Ketua LP dan disampaikan kepada Kepala Dinas Kesehatan Kabupaten Tapanuli Utara.	Research license was delivered through the Head of LP and delivered to the Head of the North Tapanuli Regency District Health Office.	Legal research permits were also submitted through the Head of the Research Institute and submitted to the Head of the North Tapanuli Regency District Health Office.

For the data in the tenth row, there is an expression missing, which is *therefore* (from *oleh karena itu*). There are some words that are different from the original meaning (read: from the ST). Those words are *taking care* to become *submitted* and *license* to become *permit*. The word choice in the TT is better and more acceptable in the target language. There is also a different use of tenses, where the faithful translation uses present perfect *has been approved* and the TT uses simple past *was approved*, both of which are equally correct. For the data in the eleventh row, there are additions of the word *legal* and elaboration of the abbreviation LP in the TT. The different words used are *license* to become *permit* and *delivered* to become *submitted*. The word choice is better in the TT as it is more acceptable in the target language.

From the analysis, we have discovered that the translation still emphasizes on the source language. There are not many changes in meanings, or in other words, the meanings between the ST and the TT are mostly close to each other to have the same messages. The expressions in the ST do not contain much cultural content, and they are not figurative expressions, so it is easy to understand them, without the need to read between the lines.

4. ANALYSIS OF COMMUNICATIVE TRANSLATION METHOD APPLICATION

For this part, we will analyze the data that apply the communicative method. Table 5 contains the ST and TT of the data applying the communicative method, and the table consisting of the faithful translation of the ST of Table 5 can be seen in Table 12 in the Appendix.

Table 5. Data applying the communicative method

ST		TT	
Peserta	Kan ada rutinitas perbulan, jadi kadang kadang kita tanya. Kadang kadang dia yang tau tanggalnya kapan kesana	Participant	There is a monthly routine, so sometimes we ask questions to the officer there. Sometimes he knows when we should go there.
Peneliti	Masuk gak ke Puskesmas?	Researcher	Did you go inside the health centre?
Peserta	Diluar ajalah pak	Participant	I was waiting outside sir
Peneliti	Kenapa?	Researcher	Why?
Peserta	Ya urusan ini lah pak	Participant	Yes, I had another thing to do, sir
Peneliti	Apakah waktu istri bersalin suami turun tangan mencuci?	Researcher	When the wife gives birth, the husband also washes clothes and dishes?
Peserta	Ia	Participant	Yes
Peneliti	Berapa hari ini?	Researcher	For how many days?
Peserta	Sebulan pak	Participant	For a month, Sir
Peneliti	Sebelumnya tidak? Hanya saat bersalin?	Researcher	The husband helps only during the childbirth?
Peserta	Karna itu biasanya tugas	Participant	Because that's usually

	istri		the wife's job
Peneliti	Tugas istri itu nyuci? Tugasnya ini darimana berasal?	Researcher	The wife's job is to wash clothes and dishes? How did you know to decide this job division?
Peserta	Dari dulu pak	Participant	From a long time ago, Sir
Peneliti	Siapa yang bilang itu dulu?	Researcher	Who determined the job division?
Peserta	Dari nenek moyang	Participant	The ancestors
Peneliti	Kalau disini kenapa kita gak mau nyuci	Researcher	Why don't the men here want to wash clothes and dishes?
Peserta	Kerja. Kita pergi cari uang	Participant	We have to work. We're earning money
Peneliti	Karna kita gak mau nyuci cukup uangnya?	Researcher	You won't have enough money if your time is used for washing clothes and dishes?
Peserta	Kalau nyuci nanti pak gak sempat lagi kerja pak	Participant	If we do the washing, Sir, we won't have time to work, Sir
Peneliti	Mengapa laki-laki tidak membantu pekerjaan istri?	Researcher	Why don't men help their wives with their work?
Peserta	Nanti disebut suami yang dikendalikan istri	Participant	Later I will be called as a husband who is controlled by his wife
Peneliti	Mengapa rupanya?	Researcher	Why is that?
Peserta	Malu pak sama tetangga	Participant	I will feel ashamed with the neighbours
Peneliti	Nanti tetangga bilang apa?	Researcher	What will the neighbours say?
Peserta	Suruh pake rok pak	Participant	They would tell me to wear a skirt, Sir
Peneliti	Pernah dengar kek gitu disini? Pake rok gitu	Researcher	Have you ever heard that expression here? To tell someone to wear a skirt
Peserta	Iya pernah	Participant	Yes, I have
Peneliti	Karna nyuci?	Researcher	---
Peserta	Iya	Participant	--
Peserta	Karna takut istri	Participant	--
Peneliti	Kan nyucinya di rumah masing-masingnya kan? Kan berarti kan gak ditengok tengok orang	Researcher	Don't you wash clothes at home? That means people don't see you
Peserta	Samanya itu pak. Kalo menjemur besok paginya	Participant	It doesn't matter, Sir. If you are drying the

	ditengok tengok orang itu pak		clothes the next morning, people will see you, Sir
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If we observe the faithful translation of the ST in Table 5 above (see Table 12 in the Appendix), we can see the translation is confusing, not clear, and absolutely does not make sense. That can happen when the translation is made close to the ST. The interview data consist of informal dialogs between the researcher and the participant which contain plenty of cultural content. Thus, the translation must be communicative so that the messages and function of the dialogs can be rendered correctly and successfully into the target language.

Table 6. Rows 4, 7, 8, 9, 11, 13, 15, 22, 27, 28, 29, and 30 in Table 12 in the Appendix

No	ST	Faithful Translation	TT
4	Kenapa?	Why?	Why?
7	Ia	Yes	Yes
8	Berapa hari ini?	How many days this?	For how many days?
9	Sebulan pak	A month sir	For a month, Sir
11	Karna itu biasanya tugas istri	Because it's the duty of the wife	Because that's usually the wife's job
13	Dari dulu pak	From a long time ago sir	From a long time ago, Sir
15	Dari nenek moyang	From the ancestors	The ancestors
22	Mengapa rupanya?	Why is it?	Why is that?
27	Iya pernah	Yes have	Yes, I have
28	Karna nyuci?	Because washing?	---
29	Iya	Yes	--
30	Karna takut istri	Because of afraid of wives	--

There are just a few where the meanings and the messages between the ST and TT are close, like in rows 4, 7, 8, 9, 11, 13, 15, 22, and 27 of Table 6 above, but some of them have additions and a deletion, as well as proper punctuation in the TT, to make the

translation more acceptable in the target language. However, in those rows the changes are not many and the meanings are still close between the ST and TT. Furthermore, we can see several data are deleted or not translated in the TT in the rows 28, 29, and 30 as the translator believes those lines are not important to be translated and are already included in the previous dialogs.

Table 7. The first row of Table 12 in the Appendix

No	ST	Faithful Translation	TT
1	Kan ada rutinitas perbulan, jadi kadang kadang kita tanya. Kadang kadang dia yang tau tanggalnya kapan kesana	Indeed, there is a monthly routine, so sometimes we ask. Sometimes he/she who knows the date when to go there.	There is a monthly routine, so sometimes we ask questions to the officer there. Sometimes he knows when we should go there.

In most rows, the TT contains many additions, deletions, and/or paraphrases to render the messages from the ST. In the first row of Table 7, we can see that the word *indeed* is erased as it is not necessary to transfer the word *kan* from the ST into the TT. After that, there are some additions to explain more clearly of the dialog in this row. For instance, in the expression *sometimes we ask* (from *kadang-kadang kita tanya*), it is not clear enough what is being asked and to whom the person is asking. Thus, in the TT the translator completed the expression into *sometimes we ask questions to the officer there*. The sentence after that expression is even more confusing if we see the faithful translation, so it is paraphrased into *sometimes he knows when we should go there*. This way all the dialog becomes clearer and understandable in English.

Table 8. The second, third, and fifth rows of Table 12 in the Appendix

No	ST	Faithful Translation	TT
2	Masuk gak ke Puskesmas?	Enter or not to the Puskesmas?	Did you go inside the health centre?
3	Diluar ajalah pak	Just outside sir	I was waiting outside sir
5	Ya urusan ini lah	Yes, this affair sir	Yes, I had another thing

	pak		to do, sir
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In the second row, the expression does not seem complete when faithfully translated into English. Because it is in Indonesian and in an informal conversation, it is fine to say expressions that are not complete or without a subject and a verb or both. However, in English it will become confusing. Hence, the translator decided to complete the expression as a complete question form and translate *Puskesmas* into *the health center*. Similarly with the third row, the expression is completed with a subject and a verb so that it is more understandable. In the fifth row, the expression is paraphrased so the message can be clearly understood. In the faithful translation, the expression *yes this affair sir* (from *ya urusan ini lah pak*) does make sense when translated into English, although as an Indonesian expression it can be understood and it has an implied message there. This implied message must be made explicit into *yes, I had another thing to do, sir*.

Table 9. Rows 6, 10, 12, and 14 of Table 12 in the Appendix

No	ST	Faithful Translation	TT
6	Apakah waktu istri bersalin suami turun tangan mencuci?	Does, when the wife is in labor, the husband help with washing?	When the wife gives birth, the husband also washes clothes and dishes?
10	Sebelumnya tidak? Hanya saat bersalin?	Previously not? Only when in labor?	The husband helps only during the childbirth?
12	Tugas istri itu nyuci? Tugasnya ini darimana berasal?	The wife's duty is washing? Where is this duty from?	The wife's job is to wash clothes and dishes? How did you know to decide this job division?
14	Siapa yang bilang itu dulu?	Who said that from a long time ago?	Who determined the job division?

In the sixth row, the translator had to restructure the order to make it acceptable in English and to explain more what it means by *washing* (from *mencuci*). In the tenth row, the two questions are combined into one, and the expression is added with a subject and a

verb so that it is understandable in English. In the twelfth row, the translator again added more to explain the word *washing* and paraphrased the second question to make it clearer and understandable. In the fourteenth row, the question is paraphrased into *who determined the job division* instead of the faithful translation *who said that from a long time ago*.

Table 10. Rows 16, 17, 18, 19, and 20 of Table 12 in the Appendix

No	ST	Faithful Translation	TT
16	Kalau disini kenapa kita gak mau nyuci	If in here why do we not want to wash?	Why don't the men here want to wash clothes and dishes?
17	Kerja. Kita pergi cari uang	Work. We go to find money	We have to work. We're earning money
18	Karna kita gak mau nyuci cukup uangnya?	Because we do not want to wash enough money?	You won't have enough money if your time is used for washing clothes and dishes?
19	Kalau nyuci nanti pak gak sempat lagi kerja pak	If washing later sir, no time to work anymore sir	If we do the washing, Sir, we won't have time to work, Sir
20	Mengapa laki-laki tidak membantu pekerjaan istri?	Why do men not help wives' jobs?	Why don't men help their wives with their work?

In the sixteenth row, the translator had to paraphrase and restructure the expression as we can see that the faithful translation is confusing. Similarly in the seventeenth row, the first expression in the TT becomes a complete sentence and the second sentence is paraphrased using the expression that is more acceptable in English, so instead of *we go to find money* (which is a normal expression in Indonesian) to become *we're earning money*. The eighteenth row shows an awkward expression when translated faithfully. Thus, it is paraphrased and added with more explanation to make it clearer. The same thing goes with the expression in the nineteenth row. The faithful translation does not make sense, so it has to be completed with the subject and the verb. The TT of the twentieth row is improved just a

little from the faithful translation to make it acceptable in the target language.

Table 10. Rows 21, 23, 24, 25, 26, 31, and 32 of Table 12 in the Appendix

No	ST	Faithful Translation	TT
21	Nanti disebut suami yang dikendalikan istri	Later called husbands controlled by wives	Later I will be called as a husband who is controlled by his wife
23	Malu pak sama tetangga	Ashamed sir with neighbors	I will feel ashamed with the neighbours
24	Nanti tetangga bilang apa?	Later the neighbors say what?	What will the neighbours say?
25	Suruh pake rok pak	Telling us to wear skirts sir	They would tell me to wear a skirt, Sir
26	Pernah dengar kek gitu disini? Pake rok gitu	Ever heard like that here? Wearing skirts	Have you ever heard that expression here? To tell someone to wear a skirt
31	Kan nyucinya di rumah masing-masingnya kan? Kan berarti kan gak ditengok tengok orang	Washing at each house right? It means cannot be seen by people	Don't you wash clothes at home? That means people don't see you
32	Samanya itu pak. Kalo menjemur besok paginya ditengok tengok orang itu pak	It's the same sir. If drying the next morning seen by those people sir	It doesn't matter, Sir. If you are drying the clothes the next morning, people will see you, Sir

The expressions in the twenty first and twenty third rows are completed in the TT compared to the ones in the faithful translation, so the target readers can understand what they attempt to say. The expression of the twenty fourth row is restructured in the TT, so it sounds more acceptable in English, and the one in the twenty fifth row is completed with the subject and the verb. The expressions in the twenty sixth are also completed and added with more explanation. In the thirty first row, the expressions are completed and changed from a passive voice to an active voice. The last row, the thirty second row, the expression *it's the same sir* (from *sama itu pak*) is paraphrased into *it doesn't matter, sir*, because that is a more appropriate expression in

English in this dialog. The second expression in that row is completed and changed from a passive voice into an active voice.

Therefore, from the analysis we can see that many changes had to be made to adjust the expressions from the ST to be accepted in the target language. Without all these changes, the translation would have been awkward, would not have been understandable, and would not have made sense. These changes happen because there is much cultural content in the dialogs that cannot be translated as they are. The meanings of the ST cannot be close to the meanings of the TT to deliver the same messages. These many alterations to suit the target language and culture are the characteristics of the communicative translation method.

5. CONCLUSION

Based on the analysis above, it is obvious that the differences between the application of the semantic method and the application of the communicative method have been explained by Newmark (1981; 1988). However, without the implementation in the analysis to discover those differences in a particular language pair, particularly in the Indonesian and English language pair, it will not be very easy to understand and identify them. This paper has shown that the semantic translation method is applied in straightforward expressions with little or no cultural content so that the meanings and the messages between the ST and the TT are quite close. Meanwhile, the communicative translation method is used in expressions with figurative language and much cultural content so that the meanings between the ST and the TT are not similar, but the messages remain the same.

The findings of this paper support the theory proposed by Dewi and Wijaya (2021) on the differences between the semantic method and the communicative method, although their examples are just in sentences and without context. The findings also strengthen the theory

proposed by Jaya (2016) that academic writing usually dominantly applies the semantic method as the language used there is straightforward and not figurative language. This paper only focuses on the differences between the semantic method and the communicative method in academic writing translation. For future research, it is suggested to see the differences between the other methods, such as the faithful method and the semantic method, the communicative method and the idiomatic method, and other comparisons, so that we have a clear picture on the application of those methods, especially in the Indonesian and English language pair.

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APPENDIX

Table 11. The faithful translation of the ST in Table 1

No	ST	Faithful Translation	TT
1	Pengumpulan data	Data collection	Data collection
2	Data dikumpulkan dengan merekam kegiatan FGD setelah	Data were collected by recording the FGD's activities after first	Data were collected by recording all of the FGDs activities after first asking

	terlebih dahulu meminta ijin kepada peserta FGD.	asking permission to the FGD participants.	permission from the participants.
3	Verbal konsent diminta dari setiap peserta untuk menjamin privasi dari peserta, setelah terlebih dahulu menjelaskan tujuan dari penelitian dan prosedur pengolahan data.	Verbal consent was requested from each participant to guarantee the privacy from the participants, after first explaining the objective of the research and the data managing procedures.	Verbal consent was requested from each participant to ensure the privacy of the participants, after first explaining the purpose of the study and data processing procedures.
4	Analisis data	Data analysis	Data Analysis
5	Data dianalisis menggunakan pendekatan thematic analysis setelah terlebih dahulu melakukan proses verbatim pada data.	The data were analyzed using a thematic analysis approach after first doing a verbatim process on the data.	The data were analyzed using a thematic analysis approach after first performing a verbatim process on the data.
6	Tema yang muncul kemudian disusun kesesuaiannya dengan tujuan penelitian.	The themes that emerged were then arranged their suitability with the research objectives.	The themes that emerged were then arranged according to the research objectives.
7			The thematic analysis is presented in Table 1.
8	Pertimbangan etis	Ethics considerations	Ethics considerations
9	Etika penelitian merupakan hal penting dalam penelitian ini.		
10	Oleh karena itu sebelum melaksanakan penelitian, peneliti mengurus ijin etik dari Komite Etik Penelitian Kesehatan, Fakultas Keperawatan USU dan telah disetujui dengan nomor 2328/VII/SP/2021.	Therefore, before carrying out the research, the researcher took care of the ethical license from the Health Research Ethics Committee, the Faculty of Nursing USU and has been approved with the number 2328/VII/SP/2021.	Before carrying out the research, the researcher submitted the ethical permit from the Health Research Ethics Committee, the Faculty of Nursing, Universitas Sumatera Utara and was approved by number 2328/VII/SP/2021.
11	Ijin penelitian disampaikan melalui Ketua LP dan disampaikan kepada Kepala Dinas Kesehatan Kabupaten Tapanuli Utara.	Research license was delivered through the Head of LP and delivered to the Head of the North Tapanuli Regency District Health Office.	Legal research permits were also submitted through the Head of the Research Institute and submitted to the Head of the North Tapanuli Regency District Health Office.

Table 12. The faithful translation of the ST in Table 5

No	ST	Faithful Translation	TT
1	Kan ada rutinitas perbulan, jadi kadang kadang kita tanya. Kadang kadang dia yang tau tanggalnya kapan kesana	Indeed, there is a monthly routine, so sometimes we ask. Sometimes he/she who knows the date when to go there.	There is a monthly routine, so sometimes we ask questions to the officer there. Sometimes he knows when we should go there.
2	Masuk gak ke Puskesmas?	Enter or not to the Puskesmas?	Did you go inside the health centre?
3	Diluar ajalah pak	Just outside sir	I was waiting outside sir
4	Kenapa?	Why?	Why?
5	Ya urusan ini lah pak	Yes, this affair sir	Yes, I had another thing to do, sir
6	Apakah waktu istri bersalin suami turun tangan mencuci?	Does, when the wife is in labor, the husband help with washing?	When the wife gives birth, the husband also washes clothes and dishes?
7	Ia	Yes	Yes
8	Berapa hari ini ?	How many days this?	For how many days?
9	Sebulan pak	A month sir	For a month, Sir
10	Sebelumnya tidak? Hanya saat bersalin?	Previously not? Only when in labor?	The husband helps only during the childbirth?
11	Karna itu biasanya tugas istri	Because it's the duty of the wife	Because that's usually the wife's job
12	Tugas istri itu nyuci? Tugasnya ini darimana berasal?	The wife's duty is washing? Where is this duty from?	The wife's job is to wash clothes and dishes? How did you know to decide this job division?
13	Dari dulu pak	From a long time ago sir	From a long time ago, Sir
14	Siapa yang bilang itu dulu?	Who said that from a long time ago?	Who determined the job division?
15	Dari nenek moyang	From the ancestors	The ancestors
16	Kalau disini kenapa kita gak mau nyuci	If in here why do we not want to wash?	Why don't the men here want to wash clothes and dishes?
17	Kerja. Kita pergi cari uang	Work. We go to find money	We have to work. We're earning money
18	Karna kita gak mau nyuci cukup uangnya?	Because we do not want to wash enough money?	You won't have enough money if your time is used for washing clothes and dishes?
19	Kalau nyuci nanti	If washing later sir, no	If we do the washing,

	pak gak sempat lagi kerja pak	time to work anymore sir	Sir, we won't have time to work, Sir
20	Mengapa laki-laki tidak membantu pekerjaan istri?	Why do men not help wives' jobs?	Why don't men help their wives with their work?
21	Nanti disebut suami yang dikendalikan istri	Later called husbands controlled by wives	Later I will be called as a husband who is controlled by his wife
22	Mengapa rupanya?	Why is it?	Why is that?
23	Malu pak sama tetangga	Ashamed sir with neighbors	I will feel ashamed with the neighbours
24	Nanti tetangga bilang apa?	Later the neighbors say what?	What will the neighbours say?
25	Suruh pake rok pak	Telling us to wear skirts sir	They would tell me to wear a skirt, Sir
26	Pernah dengar kek gitu disini? Pake rok gitu	Ever heard like that here? Wearing skirts	Have you ever heard that expression here? To tell someone to wear a skirt
27	Iya pernah	Yes have	Yes, I have
28	Karna nyuci?	Because washing?	---
29	Iya	Yes	--
30	Karna takut istri	Because of afraid of wives	--
31	Kan nyucinya di rumah masing-masingnya kan? Kan berarti kan gak ditengok tengok orang	Washing at each house right? It means cannot be seen by people	Don't you wash clothes at home? That means people don't see you
32	Samanya itu pak. Kalo menjemur besok paginya ditengok tengok orang itu pak	It's the same sir. If drying the next morning seen by those people sir	It doesn't matter, Sir. If you are drying the clothes the next morning, people will see you, Sir