

RELIGIOUS SONGS TRANSLATION IN POST-PANDEMIC ERA: COMPARING THE TRANSLATION METHODS DONE BY HUMAN AND MACHINE

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Abstract

The interaction of every individual in this world has always become a part of human beings. There comes a pandemic era caused by a virus known as Covid-19. It takes over most of the human interactions. This virus causes social distancing, where people are not allowed to meet each other and have direct contact. Human beings need technology to come to the rescue. Machine translation has come to the surface to help and loosen everyone's burden in translating foreign songs since it works instantly for less than a minute and can be done everywhere through the gadget. However, machine translation could not be trustworthy for translating because it is programmed to translate words independently. The purpose of this paper is to try to compare the translation methods done by humans and machines in translating religious songs. Religious songs are composed within poetry in their lyrics and intended to deliver worship with deep meaning. Therefore, in prayerful song translation, the significance is prioritized, although singing ability and translation must also be thought-through since songs are for performance. The methods used by humans and machines lead to the performability and singing ability of the song translation.

Keywords – Pandemic era, human and machine translation, comparison, methods.

Introduction

Everyone has interaction as one of their principal communications. The cooperation is limitless until a virus named Covid-19 interrupts people from accomplishing direct contact as this virus is widely spread. This virus had made rules and regulations about social distancing that everyone's interaction should not be straight. Before this Covid-19 pandemic happened, people could have gatherings or meetings to discuss things. Everything turns apart, communication from a long distance with the help of technological development. Technology also dives into language, especially in translation. Therefore, people can instantly understand a foreign language. The use of book dictionaries gained lesser interest for people would choose machine translation that is much easier and faster.

The machine as an alternative helps people to take a break in the physical encounters. However, the translation result is different

because it is programmed to translate independently. In this case, translating religious songs needs consideration because there are some purposes brought in the lyrics. Those are the meaning and also the lyrics singing ability. Song lyrics are composed in the form of poetry to deliver the message aesthetically and sound beautiful. Newmark (1988, p. 165) stated that the translator of poetry is chiefly communicating in the conventional definition of communicative translation and tried to create the same effect on the target language readers as was created by the poet on his readers. Taken from May (2021), the terminology is similar but different such as "Let's go to the mall to window shopping" translated into Indonesian "ayo kita pergi ke mall untuk cuci mata." The meaning of both sentences is well delivered. If it is taken literary, the context would be different from the original.

The object in this paper is two religious songs. Those songs are widely known for worship in church and other religious events around the world. The title is "As the Deer" and "How Great Thou Art." Church songs are translated by concerning the poetry elements in the lyrics. There are some methods used in translation. According to Newmark (1988, p. 45), there are eight methods branched into two sections; source language (SL) and target language (TL). Thus, are word-for-word, literal, faithful, semantic, adaptation, free, idiomatic, and communicative methods.

This paper will be analyzing the translation methods used for translating the source text (ST). The purpose of this paper is to compare the performance between human and machine translation to know which better translate religious songs without changing the meaning and still maintaining the sing ability. This paper is to give valuable information regarding machine and human translation on religious song lyrics.

Methodology

The method applied in this paper is the qualitative research method, which describes "As the Deer" and "How Great Thou Art" song lyrics translation methods. The study uses Peter Newmark to analyze the translation methods of word-for-word, literal, faithful, semantic, adaptation, free, idiomatic, and communicative translations. In collecting data, the researcher uses systematic random sampling that uses intervals in choosing the research sample. In this paper, the analysis will require 8 samples from a population of 53 lines of lyrics from 4 translation versions of 2 songs. The samples are from the first verse line of the lyrics and the refrain in human translation (HT) and machine translation (MT). Thus, from ST "As the Deer" are HT entitled "S'perti Rusa" and MT entitled "Sebagai Rusa" and from ST "How Great Thou Art" are HT entitled "Kami Memuji KebesaranMu" and MT entitled "Betapa Besarnya Seni Anda".

George's (2008, p.7) qualitative research method designates any research whose results are captures in words, images, or non-numeric symbols. Therefore, the researcher did not use statistical data in analyzing "As the Deer" and "How Great Thou Art" human and machine translation. This paper used analysis of the text that are from websites and YouTube.

The researcher's first step is to search the source text and the original song's lyrics through websites and YouTube. The researcher then compared them to the Indonesian version. After the English and Indonesian lyrics are comparable, the researcher uses Google translation to translate the ST of both songs. Next, the researcher put all the lines in Microsoft word.

Finding and Discussion

Examine the translation of the original songs human and machine to know the methods used by each line. Based on the research methods in the MT and the HT, the researcher found that most of the lyrics use the free translation method for the HT and the literal translation method for the MT. There are 86 data lines that the 20 data are from the HT version, 33 are from the MT version, and the rest 33 data are from the ST version. There are 8 samples taken from HT and MT versions of the songs. The samples are from the first verse line of the lyrics and the refrain in human translation (HT) and machine translation (MT). From the chosen samples, the free translation method is applied in the HT version and the literal translation method in the MT version of the song "As the Deer." As for "How Great Thou Art," the methods applied in the HT version are the free translation method, and the MT version is the literal translation method.

Table 1. Comparison of First Verse Line "As the Deer" Translation Method in HT and MT

No. of Data	Version	Text	Method
1/ST/ AD/L 1	ST "As the Deer"	"As the deer patenth for the water"	-
1/HT/ SR/L1	HT "S'perti Rusa"	"S'perti rusa rindu sungai- Mu"	Free Translation
1/MT/ SB/L1	MT "Sebagai Rusa"	"Seperti rusa yang terengah- engah karena air"	Literal Translation

The table above shows the first verse line of the "As the Deer" song. Both HT and MT versions applied different translation methods. The translation result between HT and MT are different too. The HT version uses the free translation method. The table above shows that "As the Deer patenth for the water" is translated into "S'perti rusa rindu sungai-Mu." The free translation method is more about the matter without consideration of the manner. In the first data, the ST talks about deer patenth water. It turns out to be different from the HT version. In the HT version, the "patenth" word translated into "rindu" and the "water" word changed into "sungai" not only that, but the HT also add subject "-Mu" in the translation to become "sungai-Mu", which is not relevant with the ST version.

The MT version applied the literal translation method. The table above shows, "As the deer patent for the water" is translated into "Seperti rusa yang terengah-engah karena air." The MT version is translating correctly according to the choice of words but not in the context. The ST lyric is talking beyond action, "patenth" in the lyric is more to figuring the feeling of someone who is so thirsty and craving for water by that figure, there is an implicit meaning in which to tell that the deer is the singer and water is God. Nevertheless, the MT translates the word "patent" into "terengah-engah", which means the MT uses the ST's actual meaning instead of

trying to emphasize the meaning and purpose of the ST. The word "water" from the ST refers to God's belonging to give the deer pleasure.

Meanwhile, the MT uses the actual meaning "air" that does not refer to any ownership and does not put any deep meaning into the translation. The literal translation method itself means that the product is singly translated and out of context. The translation still emphasizing on the source language instead of concerned into the target language. For this case, the MT shows that its product still singly translated and out of context.

Table 2. Comparison of First Verse Line "How Great Thou Art" Translation Method in HT and MT

No. of Data	Version	Text	Method
18/ST/H G/L1	ST "How Great Thou Art"	"Lord my God, When I in awesome wonder"	-
13/HT/ KM/L3	HT "Kami Memuji Kebesara nMu"	"Ya Tuhanku tak putus aku heran"	Free Translation
18/MT/ BB/L1	MT "Betapa Besarnya Seni Anda"	"Tuhan Tuhanku, saat aku dalam keajaiban yang luar biasa"	Literal Translation

The table above shows the first verse line in "How Great Thou Art" and its HT and MT version. The methods applied in both versions are different. HT version uses free translation methods. The data of the lyric "Lord my God, When I in awesome wonder" is translated into "Ya Tuhanku tak putus aku heran" in the table above. In the thirteenth data of the HT version, there is "tak putus" translation that is not existing in the ST of the eighteenth data. The meaning also changes a little bit from using "when" to show the moment of wondering into non-stop wondering showed by "tak putus"

replacing the actual translation of "when" as should have been translated into "ketika" or "saat." The HT version is still delivering the message from the ST version. That is about wanting to tell God the moment when the singer is amazed. Different from the HT version, the MT version applied literal translation. The table above shows that "Lord my God, When I in awesome wonder" is translated into "Tuhan Tuhanku, saat aku dalam keajaiban yang luar biasa." There is the ambiguity that occurs in the MT version. The repetition of the word "Tuhan" here as the translation of both the words "Lord" and "God" is more like replaying than emphasizing the intended meaning "God." In the ST "Lord my God," that phrase is to highlight "God" by putting "Lord" as the emphasis towards the word "God." The repetition of "Tuhan" mentioned twice in the lyric in the MT version is unnecessary in addition to the word "wonder" from the ST is not directly stating about something magical nor miracle in which the MT tries to produce with the word "keajaiban" as the translation of the word "wonder." This translation means the MT still translating below the source language proving how the MT use direct and actual meaning for the translation. The intended meaning from the ST is like telling a story from the singer perspective. The singer is trying to portray the moment they think about how great the creations and anything coming from God are. God's creations are very mesmerizing and unbelievable, and it makes the singer cannot stop imagining and express it with the word "wonder." From this explanation, it is clear that the MT ignores the meaning of the song. The performance of MT shows how the literal translation method works. The MT is per the word of the source language.

Table 3. Comparison of First Refrain Line "As the Deer" Translation Method in HT and MT

No. of Data	Version	Text	Method
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14/ST/AD/L1 4	ST "As the Deer"	"You alone are my strength my shield"	-
9/HT/SR/L9	HT "S'perti Rusa"	"Yesus, Yesus"	Free Translation
14/MT/SB/L1 4	MT "Sebagai Rusa"	"Anda sendiri adalah kekuatan saya perisai saya"	Literal Translation

The above table presents the first line of the refrain in the song "As the Deer" with the HT and MT versions. Both versions employed different methods. The fourteenth data shows that the HT version is not translating based on the ST version. "You alone are my strength my shield" is translated into "Yesus, Yesus." This translation is far from the manner. In the HT version, the lyric is emphasizing for God's name. In the ST, the lyrics speak of God as both strength and shield for singers. The HT version might seem not to follow the ST version but has the same purpose for the vocalization. The lyrics will sound like a singer who gave his life. Therefore, this data uses the free translation method. The MT version from the table above, "You alone are my strength my shield", translated into "Anda sendiri adalah kekuatan saya perisai saya". The use of the word "saya" as the translation of the word "my" here made the lyric longer. It is considered a literal translation since the choice of words is still stiff and singly translated. Considering the instruments, the ST came up with an acceptable length of sentence. Unfortunately, the MT produce the translation singly. It is not compatible with the instrument of the original song though there is no problem with the meaning. However, there is a problem with the singing ability of this MT version lyric.

Table 4. Comparison of First Refrain Line "How Great Thou Art" Translation Method in HT and MT

No. of Data	Version	Text	Method
22/ST/H G/L5	ST "How Great Thou Art"	"Then sings my soul, My Savior God, to Thee"	-
17/HT/ KM/L5	HT "Kami Memuji KebesaranMu"	"Kami memuji kebesaranMu"	Free Translation
22/MT/ BB/L5	MT "Betapa Besarnya Seni Anda"	"Kemudian menyanyikan jiwaku, Tuhan juruselamatku, untukMu"	Literal Translation

The above table shows the first line of the refrain in "How Great Thou Art" with the HT and MT versions. As is stated in the table, the methods are different. The HT version applied the free translation method. The above table shows the translation of "Then sings my soul, My Savior God, to Thee" into "Kami memuji kebesaranMu." The translation of the twenty-second data is "memuji" to deliver the meaning of "sings my soul." The rest have no translation. The pronoun used in the ST is a possessive adjective but, in the HT, it uses "kami", a subject pronoun "we." The ST delivers the message of the singer's soul that sings to God about God as their saviour.

The HT version is no different in that it also tried to provide the message that the singer is singing for God for his greatness. As for the MT version, it applied literal translation methods. From the table above, "Then sings my soul, My Savior God, to Thee" is translated into "Kemudian menyanyikan jiwaku, Tuhan juruselamatku, untukMu."

Conclusion

To conclude from the comparison of human and machine translation, this research proves that human translation is better than the machine in translating songs for religious songs seen through the methods used by both versions. Using Newmark's theory of translation method, the researcher found two methods in the analysis: free translation and literal translation. The free

The phrase "Then sings my soul" states that the soul of the singer is singing. Meanwhile, in the MT version, this phrase is translated into "Kemudian menyanyikan jiwaku." It meant different from the ST version. If it is in the English version, it would mean that the soul is the subject to be sung.

Not the soul is singing. The rest of the translation is per the ST version. This MT version missed what the ST wanted to deliver. Because it is singly translated, the MT state something different. First, as mentioned before in the MT, the soul is the subject to be sung and then paying attention to the last phrase in the ST lyric sentence "to Thee" translated into "untukMu" by the MT. It means different. The singer's soul is the subject to be sung, and it is for God. This translation has gone wrong. The ST meant by putting the phrase "to Thee" because the singer's soul is singing for God in the form of worship. The MT is not worshipping God and providing mistranslation in the product, which is why the MT is considered a literal translation method. Not only the translation is directly under the ST, but also the translation is out of context. Compared to the HT that applied the free translation method, it produces the right and precise meaning as the ST proposed. In addition, the HT make it shorter to fit the original song instruments even though "My Savior God" is translated into "kebesaranMu", which does not match per word. However, the same in the message, "kebesaranMu" means "God's greatness", so both the word "savior" and "greatness" have similarities. A saviour is indeed a great character.

translation method is the matter and does not concern with the manner. The free translation methods in the HT version of the first line of the verse and refrain. The literal translation methods in the MT version in the first line of the verse and refrain. The method in MT presents its performance that it only translates for basic interpretation without considering the singing ability.

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