

C14. Baharuddin -
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EQUIVALENCE IN MULTI-
LINGUAL SIGNAGE ON
LOMBOK- INDONESIA

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Submission date: 28-Mar-2023 09:26PM (UTC-0500)

Submission ID: 2049590406

File name: C14._Baharuddin,_M.Hum.pdf (475.13K)

Word count: 8005

Character count: 42497

NEGOTIATING MEANING EQUIVALENCE IN MULTI-LINGUAL SIGNAGE ON LOMBOK- INDONESIA

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Abstract:

It is particularly intriguing to analyze the application of Baker's theory of translation equivalence through research on such brief texts as on signage because it reveals a lot of interesting patterns. In order to make a signage read in the least amount of time feasible and to get the word across to the reader in a more expedient manner, short phrases are frequently used. Texts taken from Lombok's newly emerging market for multilingual signage served as the basis for this research's collection of data. In addition to the translation equivalence theory, the purpose of this study is to investigate the level of translation equivalence at which signage could be able to give appropriate information for viewers. It has been determined that all levels of translation equivalence can, in fact, be applied to multi-lingual texts of signage. This is the conclusion. It is a very positive result when signage makes a significant contribution to the development of tourism in Lombok. This research demonstrates that signage plays an important role in providing information to people who are unfamiliar with the area.

Index Terms: Signage, Translation Equivalence, Lombok, Tourism, Symbol, Icon.

1. INTRODUCTION

In several places on Lombok in particular and in West Nusa Tenggara in general, it is necessary to encourage the completeness of signage in various languages to provide clear and definite information that can be understood by foreign visitors or tourists. Local governments, with their plans to organize Superbikes or Moto GP, cannot stand idly by and accept any form of signage posted by stakeholders or companies with arbitrary nameplates, especially those related to the beauty of the city. If the purpose of holding international events such as Moto GP and the like is to attract foreign tourists to enter Lombok, then the facilities and the beauty and informative level of the signage must be considered, because not a few of these tourists travel not just for vacation but also for business.

To expedite their business, they need signage that uses international languages such as English in addition to the local language or Indonesian. This is of course necessary to meet the needs of tourists, which will bring benefits to destinations such as Lombok. Tourists really need to

be picked up with adequate signage, even though the end of the Covid-19 pandemic is not yet known.

The Covid-19 pandemic isn't over yet, but whatever the state of the world, some people with 'adventurous hobbies' will not feel hindered from traveling and coming to Lombok. Part of the reason is the attractiveness of the new circuit, which will be filled with international events. For some of them, Lombok as a new place can certainly become an arena of interaction and ideological processes that will form what is referred to as "post-tourist's objects of desire" which are sign values related to sensation, spectacle, novelty, and the accumulation of cultural capital. In this context, Gonçalves said that he found most of these (Gonçalves, 2020) sign values and objects of desire in the context of bungee jumping on the historic Kawarau bridge in Queenstown, New Zealand. As an immigrant from outside New Zealand, Gonçalves certainly needs what is known as "signage" to adapt more quickly or to get to know the area he has just visited.

On the other hand, signage is not always familiar to newcomers or first-time guests. This can happen if there is a shift in signage or a shift in language, and it is not always a reflection of a larger shift in language, and is heavily influenced by the regime in power. In contexts where the newly adopted language does not correspond to the language used by the majority of the population, one can expect a diglossic situation to emerge with one language being used for signage. Top-down and lighter language on bottom-up signage, such as commercial and personal signage, in daily interactions (Shohamy et al., 2010). Making such a classification is certainly not easy.

It takes more than verbal language to provide the information a newcomer to a place really needs. Things that bridge between these needs were put forward as research objects in this study, along with a number of things that need to be clarified with questions. Does the meaning in different languages of one sign have the same meaning? Or does the symbol on the signage (if any) contribute to clarifying the equivalent for the verbal text?

2. LITERATURE REVIEW

Translation is a bilingual activity and the languages involved in translation have their own grammatical lexicon characteristics (Susini et al., 2019). Translation has three meanings, which refer to the result (product), process, and concept. Meanwhile, translation is the act of transferring messages from one language to another with an attempt to re-express messages from SL with the same message content in TL. For the time being, this is a general understanding of translation that is widely known by the wider community, translators, or researchers in the field of translation. Translation is the process of transferring meaning or message from SL to TL, according to this definition. In the transfer process, the equivalence of meaning is prioritized.

In fact, the theory of translation (traductologie) differs from the practice of translation (traductique) because it is an innate knowledge that is sui generis. Yet parallels can be drawn between translation theory and "recent forms of 'discourse' such as Michel Foucault's

'archeology' and Jacques Derrida's 'grammar'," two forms of discourse that invert speculative hierarchies and place rhetoric above logic (Karpinski & Basile, 2022).

A. Equivalence in Translation

The concept of "equivalence" or "equivalence of meaning" has become a special concern for translation experts because it is closely related to the practical aspects of translation. The concept of equivalence became interesting for translation theory scholars in the 1960s and 1970s to study and develop in translation theory. The equivalence that is meant to show that ST and TT must have some kind of similarity in the ability to convey the message or content of a text.

The issue is determining which types and levels of similarity give rise to the various types of equivalence. Successively Vinay and Darbelnet (Baker, 1992; Catford, 1965; Hatim & Mason, 1990; Hatim & Munday, 2019b; House, 1997; Jakobson, 1959; Koller, 1979; Newmark, 1981; Nida & Taber, 1982; Panou, 2013; Pym, 2010; Vinay & Darbelnet, 1958), Jakobson (1959), Catford (1965), Nida and Taber (1982), Koller (1979), Newmark (1981), Hatim & Mason (1990), M. Baker (1992), (1997), Hatim & Munday (2019b) Pym (2010), and Panou (2013) have made efforts to critically analyze the equivalence or equivalence paradigm as they conceptualize it in their research and books. And most recently Olohan (Olohan, 2020) seeks new things related to machine translation.

Nida's Concept (Nida, 1964) about formal equivalence and dynamic equivalence represents one of the first approaches to determining translation quality. Newmark (Newmark, 1981, 1988) uses the terms translation of semantic and communicative equivalence in a summary of several translation theories which he calls the V-flat theory. Meanwhile, Bastin, on a more pragmatic level, advocates adaptations to translation (Baker & Saldanha, 2009). Skopos' theory (Reiss & Vermeer, 2014), which emerged in 1978, and appeared again in 1984, continues to be developed even though it has drawn a lot of criticism, for example from (Schäffner, 2021).

The idea was then continued by Nord (Nord, 2018) and further explained by Hatim and Munday (Hatim & Munday, 2019b, 2019a) with its tiered practice after creating a kind of training material by Munday (Munday, 2001, 2016) by emphasizing that skopos or the purpose of translation is a measuring stick used to measure the quality of translation. Deeper entry Hatim and Mason (Hatim & Mason, 1990), Hickey (Hickey, 1998) and Mona Baker (Baker, 1992) to the disciplines of theoretical linguistics, pragmatics, sociolinguistics, and discourse analysis is to develop models and descriptions of translation quality with the concept of equivalence.

B. Equivalence Terms

Equivalence in translation is an expensive rarity because a translation must meet sufficient requirements to be called an equivalent translation. As stated previously in the sub-chapter above, equivalence has to be categorized or classified into several parts so that the requirements are fulfilled according to the type of equivalence. In terms of cultural equivalence, for example, in general, the translator adds or provides annotation, and sometimes replaces or removes

linguistic or visual elements of the source by sacrificing cultural concepts to achieve functional equivalence (Bouziane, 2016).

In contrast to the case above, translation in the field of literature reflects the evolution of the transferability category and contains modern concepts regarding the communicative equivalence of ST and the target text or translated text as the norm for translation accuracy. Because literature often transfers culture as well as modern technology, and even tends to be futuristic, modern communicative equivalence approaches are more often applied to literary translation due to the facts of cross-language and cross-technology communication (Menke, 2019; Milostivaya & Makhova, 2017; Saule & Aisulu, 2014) which may come to a truistic degree.

Conversely, the new vocabulary can also be a problem for novice translators, who tend to use translation correspondences in bi-lingual dictionaries without realizing that formal equivalence does not always equate to textual equivalence. The semantic value of a word, obtained in context, goes far beyond the dictionary meaning and is related to phenomena such as semantic prosody and lexical selection preferences, which can vary depending on the type of text and the specific domain (Cárdenas & Faber, 2016).

C. Equivalence Level in Translation

As M. Baker admits, in a bottom-up approach to translation (not LL), equivalence at this level is the initial element to be considered by the translator. Here the translator sees and analyzes the word as a unit whose equivalent is directly found in the target language. This is because one word can have many meanings and can be considered a unit or a more complex morpheme. So translators need to consider factors such as plural-singular, male-female, and deixis related to time and place as well as personal. The next equivalence is above word level equivalence.

At this level, M. Baker sees translation problems that are caused by other things, like incompatibility caused by wordings that have different meanings from the word itself. For example, collocations and idioms are two things that often confuse translators because there is no sign that they have to be translated according to context and culture. It is very good to find words or expressions that are on the same level; idioms are translated with idioms in TL or if the collocation has the right equivalent in TL. However, it often requires long studies, analyses, and experiments to ensure compatibility.

At the third level, grammatical equivalence is considered to have an important role in translation. When referring to grammatical contrasts across languages, it should be noted that grammar can vary in different languages, and this may present problems in finding an immediate match in TL. The fact that the different structures between TL and TL can result in major changes to the way messages are conveyed is a consideration that cannot be ignored in translation. The advantages and disadvantages of one language over another may cause a distortion in meaning or cause one element to not be represented properly. The words "we" and "us" in Indonesian, which only have one equivalent in English, can create serious problems, especially in the translation of sensitive texts.

At an even higher level, textual equivalence is very important for translation at the text level. Textual equivalence is discussed in two different chapters by M. Baker. The first is thematic textual equivalence and structural information, and the second is cohesion equivalence. These two textual equivalences are unquestionably distinct. However, what is important is the feature in the translation that provides a reference for how to understand and analyze ST, which can facilitate the translator in his efforts to translate into a cohesive and coherent text for the reader in a clear context.

The translator is given the freedom to maintain or change the cohesive bond and coherence of the text by considering three factors; target audience, the purpose of the translation, and the type of text. The text will not be meaningful unless it is also seen from a pragmatic perspective. Then this pragmatic equivalence becomes part of the equivalence levels in translation. This pragmatic equivalence, as understood by many people, does have a nuance that is different from what is commonly understood. There are implicatures that are considered by translators, because what is implied is often different from what is stated. The translator's task is to straighten out the intent of a text and decide what the implications of SL are when translated into TL.

M. Baker also explained that equivalence at the semiotic level is a combination of equivalence at the previous level. There are sides to words, grammar, cohesion, coherence, and linguistic choices that are combined into semiotic equivalence. The discussion opens with an understanding of what is verbal and non-verbal and how these are equated. As a result, the sources and (what he refers to as) the semiotic regime are discussed and drawn from the texts to be translated in order to obtain the semiotic equivalents as in TL. M. Baker's expression, "a translator's ability to adapt a given resource or deploy a different one to express similar meanings in the target text," can be understood to mean that the translator's endeavors must arrive at finding equivalent and commensurate meanings between the source text and the translation in the target language.

At the last level that was added starting in the second edition of his book (Baker, 2011) is the equivalence of ethics and morals. This is the latest thinking of M. Baker which he also called 'beyond equivalence'. This is related to ethics and morals. How can a translator accommodate ethics and morals in his translation action? The professionalism of translators is really tested between ethics and law as well as its commerciality. And of course, the translator still has his linguistic choice in translating the text at this level.

3. METHOD

For the purpose of this investigation, data were gathered in a number of different ways, each of which made it feasible to gain as comprehensive data as practically possible. This was done in light of the necessity of providing responses to research questions. Data were gathered using a variety of methods, including observation, interviews, recordings, and the use of the internet, among others. In order to acquire a more in-depth explanation, direct observations were carried out to determine the situation with the data as well as the atmosphere and the data environment. According to Bhattacharjee (Bhattacharjee, 2012), this technique is known as direct

observation. In addition, unstructured observations were carried out so that data could be developed that would have a tight relationship with the requirements for supporting data (Munck, 2009). It is vital to conduct unstructured interviews according to the settings encountered in the field when conducting the research in order to gain a clear image of the situation and the signage. Therefore, the direct participation of the researcher is very necessary in order to guarantee the accuracy of the data acquired.

During the stage of data collecting, records were made so that the integrity of the data could be preserved. It is possible that recording is very vital, and hence, it is strongly recommended to make use of many methods and/or a variety of recording devices. This is done to ensure that the actual narrative is obtained in the analysis, so that more focused details are surely obtained to maintain interactions between several data that mutually support research claims. Additionally, this is done to ensure that the actual narrative is obtained in the analysis. Several authors have pointed out the advantages and disadvantages of both video and audio recordings by Schilling and Atkinson & Hammerslet, et al (Atkinson & Hammersley, 2007; Schilling, 2013), and they emphasize the importance of considering how recordings impact the research.

The recording is not limited to recordings of moving visual images, but also includes photographs and recordings that can take the form of notes about a particular circumstance or occurrence. Traditional techniques of data collection are insufficient; CMC (Computer-Mediated Communication) must be used to collect diverse data, particularly from individuals who are unidentified but have good photographs to be studied in this study.

The existing data will then be supplemented with information from blogs, websites, Facebook, Instagram, Twitter, Google pictures, WhatsApp, Telegram, and BiP. The data received through this computer communication were validated and confirmed using WhatsApp or other direct conversations to assure the data's existence and accuracy. The photo's owner or the person who took the photo was called and asked for their thoughts and information regarding the snapshot, particularly in regards to comprehending the photo's substance and function in giving information.

4. FINDING AND DISCUSSION

The discussion of this article focuses on translation by applying the theory proposed by Baker. Equivalence, equivalence, or equivalence of meaning consists of several levels as stated by M. Baker (Baker, 1992, 2011, 2018) in his book which continues to be updated until the third edition in 2018. In the first edition he conveys the level of equivalence starting from the word level to the pragmatic level, then in the second edition he adds one more level, namely ethical or moral equivalence.

Finally, in the third edition he added what he called semiotic equivalence. Through the data collected in this study, attempts were made to find compatibility between what was conveyed by Baker starting from the lowest level of equivalence (word level) to ethical or moral level equivalence.

A. Equivalence at Word Level

Translating one word into two or more words or something like this is not related to collocations or expressions which will be discussed at the next level. But matters related to culture, and the concept of lexical meaning, are indeed objects and targets of conversation at this level, outside of idioms or expressions. In discussing lexical meaning, Baker admits that he refers to Cruse (Cruse, 1986) divides lexical meaning into four kinds, namely propositional meaning, expressive meaning, presupposed meaning and evoked meaning. Propositional meaning is distinguished from expressive meaning which is closely related to the feelings of speakers of a language. Propositional meaning is meaning that is often understood as it is. For example, a 'house' is a building that is a family residence with equipment to support the lives of those living in the house.

A house is distinguished from an office in that the building equipment is not the same as a house because it is not intended as a place to live. But it is not impossible for a word to have a propositional meaning as well as an expressive meaning.

Presuppositional meaning is meaning that can be assumed or estimated beforehand. The meaning is more or less different from the meaning of the original word. As an example, given by Baker, the word 'broken' in legal terms cannot be translated 'broken' in Indonesian, but means 'violated' and that can be understood because the law seems to have been damaged which is also the meaning of the word 'broken' in English.

In Arabic it is not translated as 'violated' or 'damaged' but tends to be translated with the meaning 'contradicted'. Another example given by Baker is the word 'to brush teeth' which in English uses 'to brush teeth'. German and Italian use the term 'to polish teeth', while Polish uses 'to wash teeth' and Russian uses 'to clean teeth'. The terms used by the languages mentioned above, two of which are acceptable in Indonesian namely, 'brushing' and 'rubbing'.

The last of the four kinds of lexical meaning is what is called 'evoked meaning' or 'meaning taken' from the speaker's dialect or register. This is of course related to the speaker's situation when expressing a word or because of the culture of the speakers of that language. The influence of situation and culture in the utterance of a word makes a difference in meaning which of course must be taken into consideration in translation.

So with this nature, a translation is not considered as something that is right or wrong but is correct, inaccurate, or inappropriate. In contrast to the propositional meaning, the translation can be declared wrong because the propositional meaning is not a matter of 'correct' or 'incorrect' but the correct or wrong equivalent of the word used in the translation.

At the Nurul Bilad Kuta mosque, many signs use both Indonesian and English, and some even include the local language (Sasak). Many of the translations of the words in English are imprecise and some can be considered wrong because of their propositional nature. A proposition cannot be tolerated in terms of meaning because it must imply a completely different meaning.

In Obelow taken from **Error! Reference source not found**,propositional lexical meaning is the word 'periodically' which is transferred to 'intensively'.

Figure 1: Signage recommending hand washing



The word 'intensive' in English is an adverb taken from the adjective 'intensive'. In the electronic version of the Oxford Advanced Learner's Dictionary 10th edition, the word 'intensively' means 'in a complete and extremely detailed way; with a lot of care (perfectly done and in a very detailed way with great care)'. Meanwhile, in the online version of the English Indonesian Dictionary, edition 5, the word 'periodic' means 'repeated at a certain time and regularly; steady'.

Propositionally the essence of the meaning of these two words is very far. Considering the situation why this signage appeared, namely because of the Covid-19 pandemic, the desired meaning is actually the meaning contained in the word 'periodic', in accordance with the recommendations of the government and WHO. The meanings of the two words in different languages are not the same.

The equivalent phrase 'periodically' should be 'regularly' which means 'at regular intervals or times'. So that the sentence 'Washing hands periodically' is translated into 'to wash hands regularly' which describes the equivalent meaning in the translation in accordance with the faithful translation method (Newmark, 1981, 1988) which puts forward all the words must be represented in the translation.

Although words or phrases can be translated into sentences in translation shift theory, under certain conditions faithful translation must be applied to avoid misunderstanding except in sentences that have idiomatic content. Regarding this signage, translation shift can still be tolerated as long as the full meaning of the message contained in the text is still the same or

reaches the reader of the translation. Some of the lexicons in the signage above still contain expressive meanings and propositions that can still be translated more freely to convey the message of the signage.

Another mistake on the signage above is the translation from Indonesian into Sasak. Still related to the phrase 'periodically' which translates to 'once in a while' in the Sasak language which triggers the understanding 'no need to do it often', just 'once in a while' is enough. The essence of the meaning of 'periodically' is not the same as 'once in a while'.

Even though from an expressive 'taste' perspective, in translating the phrase 'periodically' to 'once in a while' in the Sasak language, the translation has absolutely no sense or is wrong. This cannot be measured by other lexical meaning concepts such as presuppositional meaning or evocative meaning based on previous experience which is retrievable. From deep memory. However, not all signage has the same fate as above. There are translations which are very well measured by presuppositional lexical meanings for example.

The signage below, if the propositional lexical meaning is applied, will definitely be in shambles. The words used one by one can still be traced to presuppositional lexical meanings. The word 'please' English as a translation of the word 'please' Indonesian in the signage below still has other equivalents in different contexts. 'Please' is the same as 'please', 'please', 'please' or 'please' or any other word that allows for a proper equivalent. Likewise, the phrase 'sandals' has a broad meaning that cannot be limited to the propositional equivalent of 'sandals', for example.

Footwear can be in the form of sandals, shoes, sandals, or for crossing the hot desert there is what is known as a 'khof', a kind of boot that is only opened once every three days when washing with water. The right equivalent in English is 'footwear' which has a presupposition to everything that is worn on the feet as protection, such as shoes and boots.



Figure 2: Signage of removing footwear

Whereas the word 'released' in Indonesian has many equivalents in English but you can still choose according to the sentence. There is the word 'release', the phrase 'take off' and also the word 'remove' which is used on this sign, which can be the equivalent of the word 'let go'. The sentence 'Please take off your shoes' when judging from its structure is a causative sentence

which can be understood that shoes must be removed. By starting with the word 'please' which is the equivalent of 'please', the sentence can be considered as an imperative sentence. Both sentences in the source and target languages are imperative sentences.

B. Equivalence at the Level above the Word

Equivalence above words in translation is used when words cannot explain why a text cannot be translated. Baker addresses collocations, idioms, and expressions. Collocations were previously covered at the word equivalence level, however this part is discussing collocations that appear in similar situations. Baker cites the example of the transitive verb 'deliver' in English, which has several meanings depending on its object.

Table 1: Collocation of the word delivers in English

English	Indonesia	object
deliver a letter/telegram	give	letters/telegrams
deliver a speech/lecture	convey	speech/lecture
deliver news	preach	news
deliver a blow	give	blow
deliver a verdict	give	decision
deliver a baby	give birth to	baby

In the example above, there are at least four variants of the meaning of the verb 'deliver' in Indonesian. In Arabic, each of the six verbs 'deliver' has a different meaning, so it must be translated differently in the six. The difference is due to the difference in the object of the transitive verb. In Indonesian, some of the meanings of these collocations can still be exchanged except for the verb in 'deliver a baby' which must be translated 'to give birth to a baby'. This kind of collocation is indeed quite flexible which can still provide choices in different forms. It is another case with some expressions consisting of words whose meaning is somewhat far from its propositional lexical meaning, such as the word 'dry bag' in Indonesian. The word 'pocket' has a clear propositional meaning, so does the word 'dry'. But in combination, the two words form an unusual meaning. The word 'dry' will cause the meaning of the phrase 'dry bag' to be not propositional. 'Dry bag' would mean 'no money' although traced back it has a vague connection.

In other phrases such as 'vote bag', the word 'pocket' would not mean a real pocket. Because it is combined with the word 'voice', the word 'pocket' will be interpreted as an area that can contribute a large number of voters' votes in the election. The expression 'voice bag' is a common expression and is immediately understood by Indonesian speakers. Idiomatic expressions of this kind are not always the same from one language to another, although sometimes similarities can occur such as the expression 'on the edge' which describes someone who is in a dangerous position or has no choice to solve the problem. English uses the term 'on the horns of a dilemma'. For those who find it difficult to choose an option that doesn't hurt. Indonesian and English both use the same object, namely 'horn'.



Figure 3: Welcome

On the signage above, the expression 'welcome' in various languages is used to welcome incoming buyers. The expression 'welcome' in Indonesian cannot be translated word for word. So for this it is necessary to find an appropriate equivalent in another language which has the same function to welcome and is used in the same situation as the use of the expression 'welcome'. English uses the expression 'welcome' which literally means 'welcome'. The equivalence between the expression 'welcome' and the expression 'welcome' is the equivalence over the word or the equivalence over the expression. Several translations of this kind exist on many signs as shown in the table below

Table 2: Equivalence level above the word

No	Indonesian expression	English expressions
1	Welcome	welcome
2	Thank you	thank you

C. Grammatical Equivalence

Equivalence at the word level and above the word is lexical equivalence. Lexical equivalence is not the only determinant that influences translation. Above that there are grammatical equivalences that talk about morphological and syntax systems. The morphological and syntax systems are not the same in one language to another. The word formation system in English is certainly very different from the word formation system in Arabic, Indonesian, and other languages. The affixation system in forming a word is also not the same. Prefixes in English are not the same as prefixes in Indonesian both in form and function.

The difference does not only occur in morphological systems but also in sentence structure. It takes the correct arrangement and order of words to form a meaningful sentence. The order of words in forming sentences has different rules in each language. Certain word classes must be at the beginning which is then followed by other word classes with their respective functions. Nouns, verbs, adjectives, adverbs and other words have different roles in forming sentences. Each also has a complementary function in the sentence.



Figure 4: Car wash

Certain sentence arrangements can be accepted in one language, but not necessarily meaningful in another language. These differences are very important to be known and studied by translators to get grammatical equivalence.

D. Textual Equivalence

Before going any further with the text in this signage translation, it is necessary to understand the concept proposed by Baker regarding textual equivalence. Baker discusses this at two levels, namely textual equivalence regarding information structure and themes. Meanwhile, at another level, Baker talks about textual equivalence in relation to cohesion. At the first level, it is explained that the text is inextricably linked to themes and rhyming units, or theme and rhyme in English. These two terms exist in the sentence structure. Each of them is a sentence-composing segment that acts as a central conversation or orientation point of a sentence, and the other becomes an explanation of what is the subject of the discussion. The subject matter is the theme, whose explanation is given by the poet. In multilevel sentences, rhemes themselves can have themes and other rhemes that are sub-discussions of the main theme, so that the themes and rhemes become stratified in one complete multilevel sentence. In this section, Baker draws heavily on Holliday's theory of text. He explained at length that the theory can be used in translation, which is nothing but to make the message in the text reach the readers of the translation. Translation, according to experts (one of them for example Newmark (Newmark, 1988), is indeed at this level (text) not to deviate from the actual content of a text. A text is decoded to get the message and then encoded into target language with the naturalness of the target language so that it sounds normal, natural, and can be understood properly (Baharuddin, 2015, 2022; Purnomo & Baharuddin, 2018).

At the next level, Baker discusses textual equivalence which focuses on cohesion so that all things that are interrelated in a text do not provide individual information that is independent from other elements. Cohesion is the lexical and grammatical network and other relationships that interweave all parts of a text. Certain lexicons will be related to each other by referring to

each other so that the information is not cut off or seems fragmented and separated. References between lexical units become important along with the use of conjunctions and pronouns that connect entities in a text. Mutual reference both forward and backward (anaphoric-cataphoric) between these entities should not be neglected in relation to the translation of a text. Relationships or mutual references between entities are associated with semantic or grammatical references, which are often partially discarded because they have been represented before, such as in ellipsis sentences.



Figure 5: Sharia Tourism Area

In the following example the meaning of the phrase 'shari'ah tourist area is clarified by the following phrase 'must wear Muslim dress'. This signage is actually intended for women who are required to wear a headscarf or at least wear clothes that cover from the top to below the calf when entering the mosque area to be considered polite. Likewise for men, it would be awkward if they came to this area wearing only shorts that did not cover their genitals as in Islamic teachings. The two phrases that explain each other are translated into English into 'Moslem Friendly Tourism'. This phrase in English is used in discussions about halal tourism which is very thick with Islamic nuances. So in terms of the meaning of the text, the phrase 'Moslem Friendly Tourism' is the same as the meaning of the expression halal tourism whose concept can indeed be explained in the two Indonesian phrases mentioned above (Hasanah, 2020). Here it can be understood that although it is not considered as a translation, the English phrase 'Moslem Friendly Tourism' has the same meaning as the two Indonesian phrases 'Sharia Tourism Area, Mandatory Muslim Dress'. The Indonesian text can be considered equivalent to the English text.

E. Pragmatic Equivalence

If cohesion is a network that forms text, then coherence is also a network but in a deeper position than cohesion itself. Coherence is not as visible as a network or relationship between words and expressions that clearly refer to each other as in cohesion. However, the relationship between what the speaker has plays a role in determining the meaning of the utterance in accordance with what can be interpreted by the speaker's interlocutor. So that the implications of each word can be different, because it is not explicit. The same word may be understood differently by different individuals. Each individual's ability to draw conclusions or implications from an utterance determines the individual's attitude to respond to that utterance.



Figure 6: Signage IN

In the field of pragmatics that studies speechlessness, there are three things that are closely related. Although not explicitly stated by Baker in his theory, what is referred to as, locutionary, illocutionary and perlocutionary cannot be abandoned specially to see the effect of a signage on the people who see it. Because M. Baker refers more to Grice (Grice, 1975) which focuses on two things; he considers more coherence and implicature to be more contributive to translation, as if the three things of locution, illocution, and perlocution don't really hit. Baker's emphasis in referring to Grice is actually related to addressing someone who in one language and another language differs a lot, especially in terms of nicknames and titles. On signage, instructions or directions can be included. In English-speaking country, where native speaking only in that language, the terms 'IN' and "OUT" is rarely, if not never, used to mean as what 'ENTRANCE' and 'EXIT' refer to. This is the pragmatic equivalence between 'IN' and 'MASUK' and between 'OUT' and 'KELUAR'.

F: Semiotic Equivalence

Regarding the concept of semiotic equivalence, Baker refers a lot to Leeuwen (Leeuwen, 2005) who wrote a book that explores social semiotic problems with semiotic resources. There is the term "semiotic regime" mentioned to refer to what is defined by Baker as a way of using semiotic resources that are arranged in a particular context. Meanwhile, semiotic resources are defined by Leeuwen as actions, materials, and artifacts used for communicative purposes, whether produced physiologically by speakers, by technology, or using computer hardware and software. Physiological production is any form of physical movement that can be interpreted as a way of communication that is understood by the other person. These gestures can come from all parts of the body, including the face, with expressions showing joy, pleasure, sadness, and anger. Head movements can also be up-down and right-left, which can be interpreted as approval and rejection. All of these are physiological movements that have semiotic meanings, which may have different meanings in certain languages.

In Indonesian-speaking culture, giving a thumbs up can mean "agree" or "support." In another context, the same thing can also mean praise when held up facing upwards. When held up facing downwards, it can mean "challenge" or "denigrate" or "humiliate" the other person. The movement of the fist when stretched forward and accompanied by an angry facial expression can be understood as a way of showing anger or 'challenging'. Meanwhile, a gesture similar to that with a cheerful face can be interpreted as support or an invitation to stay enthusiastic. Sign language is often translated into verbal language as an explanation of the intended meaning. Not only those made with body movements but also those made with modern printing

technology involving computers with complex software and up-to-date hardware. Some printers, these days, are capable of producing three-dimensional prints. The letters are embossed, and even the printed paintings can take the form of sculptures. On two-dimensional surfaces, signage can be printed with the incredibly rich colors of high-resolution photography. There is no obstacle to printing in gigantic sizes up to more than five meters wide.



Figure 7: Halal tourism area

On the signage above, although there is no clear symbol which means the verbal text, there is a logo which symbolizes that there is a power that intervenes to issue the implementation of the rules contained in this signage. The local government logo has a symbol that refers to the existence of a regional regulation that regulates halal tourism in Lombok.

G. Ethics and Moral Compatibility

Compatibility at this level begins to exist in the second edition of Baker's book in addition to being placed in chapter eight (Baker, 2011) entitled 'Beyond Equivalence: ethics and morality'. This is actually not a level of equivalence because the content is more on how a translator and interpreter (interpreter) behave towards something related to codes of ethics and morality, law, manners, what is formulated as what is not allowed and what is allowed to be done ('don'ts' and 'dos').



Figure 8: Ethical equivalence

The imperative sentence 'Please take off your footwear' can be understood as an order or request that all forms of footwear, be it shoes, loafers, boots, sandals, or even socks (which are not sacred) be removed when entering the worship area at the mosque. There is a sacred boundary that is agreed upon or marked by the manager of the mosque, which is the boundary of the area

where footwear is allowed and not allowed. Footwear, especially the outermost ones (not sacred socks), are considered to be able to pollute the worship area, which makes worship illegal. This sentence is commonly found in many places in Indonesia. While the sentence 'Please remove the footwear' is very limited because some people will be reluctant to say it to their guests even though there are dozens or hundreds of reasons that can be explained for that.

5. CONCLUSION

The first level of equivalence, which he calls "word level equivalence," is used to translate by looking for equivalents at the word level. Every word in SL as a TU (Unit of Translation) is analyzed as comprehensively as possible to get the right equivalent in TL. One word can be translated into two or more words to get an equivalent that corresponds to a propositional meaning that is different from the expressive meaning. To complete the comprehensive analysis, the presuppositional meaning is also proposed at this level. Lexical meanings are also proposed by Baker to understand ST so that it can be translated correctly. At the equivalence level above the word, one signage uses many languages with the same meaning, which, if translated at the equivalence level at the word level, would be very difficult. The greeting 'Welcome' is translated into various languages on the signage at a food stall in the tourist area of Senggigi. At the grammatical level of equivalence, the English structure has been well adapted to the Indonesian structure in the translation of short phrases. Texts with text-level equivalences are abundant, as are longer phrases with translations that cannot be understood as equivalences at an earlier level.

At the pragmatic level, many of them are found at the gates of offices and banks, which are accompanied by arrow symbols indicating the direction of entry to the relevant place. This signage is often installed side by side with verbal and non-verbal text. The semiotic level of equivalence, in fact, is very high and is more commonly found in signage in Lombok. Almost every sign in verbal language is accompanied by a sign in the form of an icon or symbol. At a minimum, arrows are used to index directions. At the ethical level of equivalence, social semiotics plays a role in making the sign commensurate. The level of privacy in an area shows how considerate a person is towards areas that cannot be accessed by the public. Likewise, the level and pragmatic translation of politeness differ between offices and places of worship. Don't wear shoes in the mosque, and don't wear sandals in the office.

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