



The Equivalence in Religion-Related Outdoor Text on Signboards in Denpasar City

Baharuddin

Universitas Mataram, Lombok, Indonesia.

Email: bahar@unram.ac.id

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Abstract*

In today's society, travel is inevitable. With international visitor arrivals reaching 1,4 billion in 2018, almost one-fifth of the world's population travels abroad. Travelers must have access to accurate information about their destination. Signage posted in several locations to replace the information desk workers must be tailored to minimize misleading misinformation. This page examines religious signs or signage in Denpasar, the capital of the globally renowned province of Bali, Indonesia. In this article, questions are raised regarding the equality of religious text meanings in the Indonesian-English translations of Denpasar's signage. Photographs of nameboards and information were taken in four sub-districts to collect data, which was then examined from the standpoint of linguistic landscapes and translation science. The information is shown as text or outdoor signs. The study of the data indicates that the equivalent translation of the bilingual versions of the text is acceptable, with the exception of the linguistic structure. On the other hand, textual material can be regarded culturally, functionally, and descriptively acceptable, but the language of the content on present websites requires refinement.

1. Introduction

The United Nations World Tourism Organization's 2010 long-term prediction of visitor arrivals projects that there will be 1,4 billion international tourist arrivals in 2020. According to the United Nations World Tourism Organization's World Tourism Barometer Latest Nations report released in Madrid, Spain on January 21, 2019, international tourist arrivals increased by 6 percent to a total of 1.4 billion in 2018. This indicates that the two preceding years of 2020 are discussed. According to trends, economic forecasts, and the United Nations World Tourism Organization Certainty Index for Nations. The United Nations World Tourism Organization predicts that international arrivals will increase by 3 to 4 percent next year, based on the historical tendency.

To get from one place to another, people from all over the world travel for a variety of reasons, including business, pleasure, and religious pilgrimages. When moving to a new location, it is important to collect information about the new location that is as accurate as possible so that one does not waste time or money. Signboards fill an extremely vital function by acting as a stand-in for either the people or information centers that are not always available when they are

required. When this happens, signage becomes increasingly necessary as a way to guide newcomers in unfamiliar regions.

Research on signage has been carried out in several locations, either generally for the purpose of classification or specifically for the purpose of terminology. Akindele's (2011) research takes a semiotic approach to the study of signs. The nameboards that are affixed on public signs are regarded as semiotic signs because of their close connection to one another. A public sign is a signifier for something associated with it, whether that something is a business, product, location, or idea. On the other hand, when people are traveling, a sign may either offer directions that bring people to a certain location or just attract attention to a particular subject, such as an advertisement. In either case, the sign's purpose is to lead people to the desired location.

Inya (2019) did research on the linguistic landscape (LL) of religion-related boards in chosen locations of Ado Ekiti, Nigeria, in regard to opinions on the establishment of linkages between languages on these boards and the implications for identity, globalization, and culture. This study comes to the conclusion that religious signage reflects the prominent use of English in Christian-related signage more because Christianity is a modern and foreign religion. This suggests that the use of English on signs is a reflection of sophistication and globalization.

In Singapore, a study titled "Linguistic Landscape" was carried out in order to investigate the relationship between ecology and the function of a number of languages that are spoken in that nation, including Malay, English, Tamil, and others (Tang, 2016). After reviewing the results of multiple earlier investigations, this paper emerges as the primary focus of the research. According to Pietikainen et al. (2011), the language landscape can be broken down into five categories: name signs, notices, ads, street signs, and street names.

The authors of the Wafa et al. (2018) study carried out research on the language landscape of religious cues. In the paper that they presented at a seminar, they discussed outdoor and indoor sign data that they had obtained from prominent religious places in Surabaya. These prominent religious places included two mosques, two churches, two purely Chinese (kenteng), two purely Hindu (pura), and two Buddhist pure (vihara).

2. Quality of Translation and Equivalence

There are three distinct varieties of translation, according to Jakobson (Jakobson, 1959; Schulte, 1992). It is referred to as "intralingual translation" or "rewriting" when the same meaning is expressed by utilizing a variety of terms within the same language. The translation from one language to another is the "actual" translation that is typically learned. Translation from one language into another, sometimes known as literal translation. According to Jakobson, there is yet one other translation. It is the process of deciphering one symbol using another, such as translating a verbal symbol into a non-verbal symbol. Both the military and the traffic systems make regular use of it, and most people are familiar with its meaning. This process is referred to as translation or intersemiotic transmutation by Jakobson.

According to Bell (1991), the term "translation" can be understood in three different ways: as a process, as a product, and as an abstract translation notion. In the first scenario, "translation" refers to the methods that can be used to achieve a more successful "transfer" from one context to another. The second meaning of the word "translation" refers to the actual text that has been derived from previous translations into other languages. A translation is an expression in which the meaning, or the content and style, of the source text is incorporated into the meaning of the phrase itself. Many people believe that semantics is the most important part of translation. The process of changing text written in one language into another language is another description that fits well with the concept of translation.

Bell, who is most known for his concept of equivalent, believed that translation was difficult to accomplish. Language is its own unique thing, so translating it into another language is an impossible dream that can never come true. Languages are distinct from one another and each has its own characteristics and idiosyncrasies. There is no such thing as a word in any language that can communicate the same meaning in another language, or even in the same language itself. From the perspective that Bell was using, a translation that was equivalent in every way to the original is not possible. Because of this, it is essential to look for genres that are open to the idea of partial equivalence.

According to him, translation might be feasible due to the universality and convergence of languages or the cognate words of each language. Therefore, translation is not the same thing as text transcoding; rather, translation is the process of making a form or action converge as closely as possible to that of another language. Not only does this encompass the language, but also the culture (cross-cultural transfer).

The aim must be reached by the translation. Everything associated with the target language, including the lexicon, the grammatical structure, the communication situation, and the cultural context, is completely overshadowed by the target phrase. It is also important to consider the readers or audience that will be targeted in order to ensure the success of the translation. A lack of knowledge about the goal is frequently the root cause of problems. When one is in the process of studying and parsing the text that is going to be translated, this can become particularly frustrating for the translator. On the other hand, the vagueness of the words will lead to tough choices in terms of diction.

The concept put out by Bell lends support to the method and procedure of translation by means of paraphrase, which produces knowledge that is engaging with regard to culture, context, time, targeted audience, technical/key terminology, and so on. It's possible that people from other cultures will use different words to describe the same concept, even though those words might have a similar meaning. In this way, the exact same term used in two distinct languages might convey completely different ideas. The word "gedang" in Sasak and the Balinese language both have the same pronunciation but have different meanings.

Equivalence is a highly significant notion in translation, as it helps to generate strong understanding as well as similarities between the concepts expressed in the source language and those expressed in the target language. In their investigation of cultural texts, Malmkjaer et al. (2018) discuss lexical equivalence in terms of the semantic values and connotative meanings of individual words, both of which can be distinct from one another. Some people may emphasize the significance of culture while discussing translation. When thinking about equivalency, function, description, and reference are all mentioned by multiple other people as being essential components.

To expect that the translation is capable of communicating the original text in one hundred percent of its cultural associations and connotations would be an extremely foolish assumption. Words that are equivalent in meaning can be used to translate cultural artifacts or expressions. Even though it's doubtful, the most accurate interpretation could be used to prevent providing false information.

Additionally, the meaning of an expression or object can be conveyed in the target language via the function of the item or expression. Even if certain things might seem different, be made of different materials, or be utilized in a different way, they might nonetheless serve the same purpose in other civilizations. In terms of the functionality they provide, these are at least comparable to one another. Especially in linguistic landscapes, the functional equivalent of an item or statement might be employed to communicate information.

3. Research Methods

This study uses a qualitative approach. Data is taken directly from the field by observing phenomena in natural conditions or in site. Although this research is qualitative research, it does not avoid quantification efforts in presenting data. That is probably most related to the participant observation method as mentioned later in data collection. Field researchers often take extensive field notes which are then coded and analyzed in a variety of ways. The handphone camera in taking picture is primarily used in data collection along with interviews. Data transcribed from pictures consisting of expressions or words in different languages are combined and analyzed to see the equivalence of text in between the two involved languages. Using the translation theory to measure the accuracy of translation of messages contained in the signboard is quite tricky especially when the terms available in one language is not existing in other language. Componential analysis might be applied for this case is available.

4. Discussions

4.1 Landscape in Denpasar

The visibility of a language on public signs in a certain region or location is referred to as the linguistic landscape of that location. At the very least, Landry and Bourhis provide us with this definition (1992). The term "linguistic landscape" refers to the manner in which any sign is announced, whether it be on the exterior or the inside of a public office or a private corporate building in a particular geographic region (Ben-Rafael, 2001). According to Gorter (2006), signs can be broken down into two distinct categories: top-down and bottom-up. When using a top-down approach, governments or other entities, including religious institutions, install directional signage that they have created themselves in order to direct people or deliver information to the general public. Because these locations are part of a religious institution, the signage that can be found in sites where people go to worship God may likewise be classified as top-down signage.

The topic of discussion in this article is religious indications that can be seen in Denpasar. On the other hand, this article just touches on a few of the available facts. The data, in particular those that use the writing of more than one language to determine equivalence of words or expressions between different languages, are called multilingual texts. This article examines the current signage that can be found in Denpasar's various sites of religious devotion. This research of the linguistic landscape was carried out in Denpasar, Bali, with data being gathered from four sub-districts located in South Denpasar, East Denpasar, North Denpasar, and West Denpasar respectively. Based on the information gathered about the linguistic landscape, just a few signs were created in English and Indonesian simultaneously. These signs were rare.



Figure 1. Two boards are arranged in the same pattern and set side by side.

The two pieces of information that are presented below were discovered in two different locations in Bali. The information presented on both boards is identical. The signs contain pieces of information that are required to be obeyed by visitors to the two temples of Pura Dalem

Sakenan The attack and the Great Jagatnatha Temple. These temples are located in the same complex. It appears that the same printing company was responsible for both the design and printing of the two boards. The logo of the same local authority is shown in the upper left corner of both nameboards on the boards. The logo for Denpasar Tourism is also displayed on each board, and it is put in the same location on each. Only the names of the purees are printed in a different font, but they are placed in the same location as the header or title. There is a long line that runs below the header and separates the pure names from the contents of the board.



Figure 2. Full figures of the two pura nameboards.

The inscription on the nameboard of **Pura Agung Jagatnatha** appears to be legible and clean, and the roof is tiled. The board is substantial and set at a height that is elevated above the pure border wall. People who visit the puree on purpose may read the text without any difficulty, and it is not difficult for them to catch. The text is set in Arial, which is the typeface that was used. This particular font style is the one that is most frequently utilized in the vast majority of top-down category linguistic landscapes.

The nameboard of **Pura Dalem Sakenan Serangan** can be seen in a lower position and is clear to see and easy to read because it is placed in the same position as the eyes of visitors. Additionally, they are easy to view and read because they are crystal clear. In addition, the roof of the plank frame is crafted out of the same material as the sign that came before it. The photograph reveals that the board is backlit, with a blank wall serving as its backdrop, in the traditional form of Balinese artwork. Both the Indonesian and the English text are produced using the same size and style of font.

4.2 Equivalence in Translation

The information that is found on the nameboard is knowledge that is necessary to know in order to behave appropriately within pure and sacred boundaries. As is customary, pure visitors are not always Hindu or Balinese. Sometimes they are neither. The tourists therefore need to be aware of what to do and how to behave in an appropriate manner in order to avoid disturbing the Balinese people while they are praying and worshiping God in the purity. The Pure crew then took it upon themselves, on their own initiative, to disseminate information to Pure visitors in the two most prevalent languages. The information is written in Indonesian in the first column, which may also be found on the left side of the board. On the right-hand side of the Indonesian version is a sidebar with English text added next to it.

For visitors who enter the temple area are expected:	Visitors entering this Temple are kindly:
<ul style="list-style-type: none"> ✓ Dress neatly and politely ✓ Maintain cleanliness and environmental sustainability ✓ Wear the completeness of the traditional clothes provided ✓ Ask permission from the pemempon / temple priest, and ✓ for women who are menstruating, are prohibited from entering the temple 	<ul style="list-style-type: none"> ✓ to be dressed neatly and properly ✓ to keep cleanliness and environment conservation ✓ to wear provided traditional clothes ✓ to get permission to the priest, and ✓ not to enter the Temple during your period for lady

It is possible to literally translate this phrase into English as "visitor who enters the temple area is required to:" The first line of the text that is presented in the English language reads "For visitors who visit the temple area is expected to:" The word "bagi," which appears at the beginning of the Indonesian translation of the book, is written in an extremely stylized form of Indonesian, which is not the usual form. It does not serve a substantial structural purpose in the standard language, nor does it have any meaningful connotation. On the other hand, the word is used rather frequently to highlight the audience to which the material is directed. In English, the word that best conveys the sense conveyed by the preposition "for" is the word "for." However, in the English version, the term "for" cannot be displayed if there isn't a distinct function being performed. Although this information is not considered standard in the Indonesian version, it is clear that those who wish to visit pure should give it a lot of consideration because it is very important. Therefore, the tone of the English translation was altered, and it was translated into a straightforward clause that read, "Visitors who enter this Temple are courteous."

When it comes to the agreement between the subject and the predicate, the English translation of the text has certain structural flaws that need to be fixed. There is a mismatch between the subject (singular) and the predicate (plural). In point of fact, however, the single form of the word "visitor" is a general term that can refer to anyone. In this particular instance, the meaning of the sentence is appropriate, although there are grammatical errors. Both the Indonesian and the English versions of the text contain grammatical errors; nonetheless, the material has been transmitted accurately or does not display any significant differences between the two versions. At the very least, the comprehension of individuals who speak Indonesian is same to that of individuals who speak English. This transfer disregards grammar in its search for equivalent information, which, according to the theory of translation, is the goal of the process. The sentences that have been quoted above can assist in matching information between the Indonesian and English versions so that it can be accessed by pure visitors.

The five information reading points that are located under the board's title are conveyed quite accurately in terms of what is included in the text. Although the points in question are derived from a variety of theoretical frameworks, there is a possibility that some of them do not adhere to cultural norms but are nonetheless adequate. In the process of examining the translation, it is possible to make use of compatibility with procedural aid transposition and modulation (Vinay & Darbelnet, 2000). These texts are presented in two distinct versions, one of which may be printed directly without going through the translation process or, alternatively, the

translation may be considered a free translation because it just rephrases phrases that already exist. The discussion in the results is descriptive, analytical and critical.

5. Novelties

In this article, LL is discussed from the perspective of translation. LL's research relating to translation in Indonesia is still at a very preliminary stage, particularly with regard to topics pertaining to religion. Because of this kind of project, the research that is going to follow will be kicked off specifically to contribute knowledge that is connected to religious matters and prayers. There are a lot of people who go to places of worship without being aware of the regulations or the things that they are not allowed to bring. Therefore, a signboard that is bilingual should be given significant attention for the sake of further development.

6. Conclusion

From what has been mentioned so far, it is possible to draw the conclusion that text equivalence in religiously-related signage in Denpasar is at a pretty good level. This indicates that the level of text equivalence is not terrible, but it is also not very good. This article's analysis, which makes use of a number of different translation methodologies, arrives at the conclusion that the equivalence is not terrible, despite the fact that the type of language that is employed in the signage is not one that is commonly utilized.

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Biography of Authors



Baharuddin earned his bachelorette degree in English Literature in 1992 and his master degree majoring in translation studies in 2007 from University of Udayana Denpasar, Bali Indonesia. He is now a Ph.D Candidate at Udayana University, writing his doctoral thesis in translation studies, researching the translation of signage in public space on Lombok. In English Education Program, Mataram University, Lombok, Indonesia. he is teaching some subjects related to translation studies; translation, interpreting, IT-based translation, and subtitling. He also conducted some research in the field of translation studies, working with students of the Program. Besides being a researcher and an academician, since 1992, he has been a professional translator, member and former head of The Association of Indonesian Translators Branch Nusatenggara, Indonesia in 2013-2016. The Association of Indonesia Translators itself is a member of Federation de Internationale Traductur based in Paris, France. His interest as a researcher is translation, linguistics, and teaching.