Translation Procedure of Happy Emotion of English into Indonesian in Kṛṣṇa Text

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Abstract—The current study is aimed at identifying the translation procedure of happy emotion of English into Indonesian. The emotion of happy is translated into several words included bahagia, senang, suka, lega, kesenangan, gembira ria, riang, ceria, patah hati, and tenteram. The structural and metalinguistic differences between language and culture, the effects of certain styles cannot be achieved without disturbing lexis or syntactic order in the target language. In such cases, it is a more complex procedure must be used to convey the meaning of the source text. It may looks quite modern, or even unusual, indirect translation procedure allow translators to exercise over strict control the reliability of their efforts. The cultural system owned in SL and TL is at a high level and/or high context. It prioritizes positive emotions, positive thinking, and positive face rather than negative emotions. It is possible to be an evaluative the emotion in a part or fully their configuration meaning and explication technique. The most of emotive words has a positive evaluation regarded to positive feelings. It is categorized as a style and strategy communication.

Index Terms—culture, emotion, happy, translation procedure, transposition

I. INTRODUCTION

Emotion is the humans complex expression involved feelings, environment, desires, psychological changes, and self-control (Wierzbicka, 2010). The emotions fundamentally are interests, joy, wonder, sadness, anger, disgust, contempt, fear, shame, and sin (Wierzbicka, 1992). It is whatever stated by the humans must be based on certain emotions. The study therefore on the translation of emotion is very important and how important the study on, it can be seen from a philosophical rationally and an empirical point.

Regarding the philosophical rationally, the basic nature of the research is motivated by the epistemological aspects of the translation from the Source Language (SL) to Target Language (TL). The meaning or message to be conveyed can be through language or/with a sign system. In order to transfer the meaning is a basic principle of the translation. The translation involves the form, function, and meaning through the semantic structure. The meaning is transferred and must be preserved, however, the form can be changed. Larson (1998), argued that translation defined studying lexicons, grammatical structures, communication situations, and the cultural context of SL. Observing the text in SL for its equivalent on TL. The main basically thing is how to re-express the meaning of using a lexicon and grammatical structure in accordance with the cultural context.

The study empirically has been conducted by Sumaranama (2015), about the emotions approached on the translation. It was found direct and oblique procedures were applied evenly to the translation of negative emotions. This research proved that translations and semantics were related and support each other in the analysis of the negative emotions. Natural Semantic Metalanguage (NSM) analysis especially that created a significant contribution about understanding the lexicon studied. Therefore it is not shown to look for equivalence, but also how to convey the scenario cognitively, and their effects in the translation results. It was all able to do with the NSM theory (Wierzbicka, 1986; 1990; 1992; 1994; 1995; 1999; 2003; 2009; 2010). This study has completed previous research of the translation to identify the translation procedure of the positive emotions, espically happy in Kṛṣṇa text.

II. METHODS

This research method used the paradigm of phenomenological perspective thinking. Ricouer (2005), stated the purpose of phenomenological research was to explain the essential meaning of the objects of observation through a
phenomenal study. Husserl (2005), defined the research can also be conducted of dismantling ideas at reducing the phenomenology of the world (spatiotemporal).

The research was qualitative descriptive. It was translation research that viewed translation as a product. The problems and the focus of the research were determined in the proposal research before the researcher explored in the test (Sutopo, 2002). The data was collected from the textbook titled \textit{Krṣṇa: The Supreme Personality of Godhead} (English version) and its TL titled \textit{Krṣṇa: Personalitas Tuhan Yang Maha Esa} (Indonesian version). The research was focused on the positive emotion of \textit{happy} in the SL with reference to the TL. In order to identify its translation procedure, the theory applied in the present article was Vinay and Darbelnet (2000) and supported by the theory of the cultural scripts (Wierzbicka, 1994; Goddard, 1997; 2000; 2004). Something good happened concept of emotion regarded \textit{happy} was adapted from the scenario cognitive (Wierzbicka, 1999). The procedure of direct and oblique translation is presented in Figure 1.

![Figure 1. The procedure of direct and oblique translation (Vinay and Darbelnet, 2000)](https://example.com)

Vinay and Darbelnet (2000: 84-93), stated the translation procedure can be divided into two; (a) \textit{direct translation} (borrowing, kalke, and literal, (b) \textit{oblique translation} (transposition, modulation, equivalence, and adaptation).

III. RESULTS AND DISCUSSIONS

There are several words of emotion that express emotion about \textit{something good happens}, one of them is \textit{happy}. The emotion of \textit{happy} can be translated into several words of emotion in the TL. An emotion of \textit{happy} and its translation is presented in Figure 2.

![Figure 2. An emotion of happy and its translation](https://example.com)

Figure 2 shows that the emotion of \textit{happy} has been translated into several words of emotion included \textit{bahagia}, \textit{senang}, \textit{suka}, \textit{lega}, \textit{kesejenangan}, \textit{gembira ria}, \textit{riang}, \textit{ceria}, \textit{patah hati}, dan \textit{tenteram}. The following explanation is to identify the translation procedure that is applied to translate the emotion of \textit{happy} of the SL into the TL. In order to know more about one word is for one meaning and one meaning is represented in one form, the culture scripts used as supporting explication.

\[(1)\]  
...he was so \textbf{happy} that he wanted to give many thousands of cows in charity to the Brahmanas. (V1. p. 25)  
\[\text{TL}\]  
...\textbf{dia bahagia} sehingga dia ingin memberikan beribu-ribu sapi sebagai sedekah kepada para brahmana. (V1. p. 40)

Sample like the one presented in (1) \textit{happy} in the SL is translated into \textit{bahagia} in the TL. It is a very flexible translation with reference to SL oriented concept. The same meaning in the SL is still available in the TL, even though, it seems like a translation based on the meaning of the dictionary, however, it linguistically can be expressed with the language consisted in the SL. Therefore, it can be identified that the translation procedure applied is transposition. The word of emotion in the SL is a basic meaning and the meaning expressed in the TL as a result of transposition. It has been oriented to the SL. The word of emotions of \textit{happy} and \textit{bahagia} can be configurated their meaning.
People think like this:
When I say something to other people,
It is good if these people think that I feel something good
It is not good if these people think that I feel something bad (Wierzbicka, 1999).

Something good happened to someone, some good things happened to this person, this person wanted things like this to happen, this person does not want anything else now. When this person thinks this, this person feels something good because this person felt something like this. In term of this, happy is configurated as the main concept to explicate the meaning of emotions in the other emotions in the TL. Therefore, for the further explanation towards translation procedure, here, the same concept is formulated in the word of emotion happy and bahagia.

It is presented in (2). The emotion of happy is translated into an emotion of senang. There is a shift in the point of view, based on the context of the story in this section. Wherein, the context that occurred in the SL is a situation about something good happened. It is an emotion of happy. Based on the context it is translated to senang. Happy sometimes is not seen explicitly due to happy is in the person’s heart, however, if the meaning of emotion of senang, it shows an expression of being happy. Therefore, it can be identified, the translation procedure applied is transposition. The emotion of senang is the result of transposition of the adjective happy. It is TL oriented.

The emotion of senang can be configurated that nonetheless, the cognitive scenario of senang (3) is simpler than that of happy or happiness, and partly, for this reason, joy is a better starting point for the analysis of positive emotion terms (Wierzbicka, 1999). There are two crucial cognitive components in the senang scenario, an evaluative one: something very good is happening, and a volitive one: I want this to be happening.

Senang is not a very common everyday word in modern Indonesian, and its frequency is much lower than that of the adjective happy. One could be stated that the concept of being happy has expanded in the history of English emotions, at the expense of senang. For example, in Shakespeare’s writings (Svevack, 1968) senang and happy have the same frequency of 215, whereas in Bernard Shaw’s works (Bevan, 1971) happy is seven times more common than senang. The reasons for this decline of senang and expansion of happy is expressed in the following configuration of Indonesian emotion.

People think like this:
It is good if a person can often think that something very good happening.
It is good if a person can often feel something good because of this.
This person thinks this, this person feels something very good (Wierzbicka, 1999).

The emotion of suka in Indonesian (Bahasa Indonesia) happened universally to people. This emotion expresses something good happened to a person. This person feels, this person want this is happening. It is due to something good happened because of happy. It is identified, the translation procedure of transposition. Suka is expanded of the adjective happy. It is defined as something good is happening. This emotion can be configurated its meaning in a part evaluative.

Person thinks like this:
When I say something to other people,
It is good if I think that I feel something good happening (Wierzbicka, 1999),
I always want this happened to me
Point of view if this is fully evaluative.
I think like this;
When I say something to other people,
I want to do something because I feel something good happening
Another person may be think something good or bad happening
I can not feel something had happening because I want to feel something good happening to me

The emotion of suka can be evaluated based on the part and the whole perspective. In Bahasa Indonesia, this is a reference to something or someone else. It is to show a little different from being happy and being suka. Happy is a more personal expression than suka. The two-term is conceived as something good happened in positive thinking.
Indonesian society at large appears to value not just painted smiles, but smiles reflecting genuine riang, genuine enthusiasm, a genuine state of feeling happy; but in the dominant hierarchy of values riang appears to be above spontaneity and perhaps even above sincerity. It is illustrated (5) emotion happy is translated into dengan riangnya in the TL. It is identified the translation procedure of transposition. It is categorized the adjective happy is translated into the adverb dengan riangnya. It has occurred a change of the class of word into the TL. This is a configuration of meaning, at defining riangnya with its prototype of riang as a semantic prime become a semantic molecule. The emotion of riang can be fully explicated.

People think:
It is good if I think that something very good is happening now
It is good to say often something like this,
I feel something very good

An evaluative one: something very good is happening now, and a volitive one: I feel something very good. It defines that riang is reflected in happy. However, the emotion of lega (1) in the TL, there is a cause-effect emotion. Therefore, it is an applied translation procedure of transposition. It occurred a chronological process of how a person feels lega in Bahasa Indonesia. It has a similar thing with satisfied. The full configuration can be explicated based on the script in the Indonesian language.

People think like this:
It is good if I say something to someone,
This person feels something bad because of it
Because of this, when I want to say something to someone (Wierzbicka, 1999),
I think something bad will have happened
I can not think like this because I do not want something bad to happen
I now know something good happened
It is good if I think about it for some time before I say it
It is to show that the emotion of lega basically someone feels something bad and definitely feels something good happened. It released someone from their emotion of anxiety, thus, it is gone as not expected happen.

The emotion of happy in the SL is translated into kesenangan (6) in the TL. It has occurred a change of class of word. The adjective happy is transposed the noun kesenangan. Happy is in the SL; original expression is referred to as the base expression, and kesenangan is the result as the transposed expression (Waliński, 2015). Therefore, it is identified that applied the translation procedure of transposition.

Person thinks like this:
It is good if I know now, something very good happened, I didn’t know that this would happen. When this person thinks this, this person feels something very good because a person thought something like this

Despite the morphological kinship with pleased, kesenangan is semantically only a distant cousin; when one is contented, delighted, relieved, or excited, one feels contentedness, delight, relief, or excitement. One is pleased one doesn’t necessarily feel kesenangan. In fact, kesenangan is usually not regarded as an emotion at all, and with good reason, for it doesn’t imply any cognitive scenario at all, not even a prototypical one. Rather, it implies only that a person feels something good because of something that is happening to him or her at the same time not necessarily something seen as something good. It is only the feeling which is (feels) good, no cognitive evaluation needs to be involved (Wierzbicka, 1999).

Kesenangan is made quickly and automatically by all human beings, whatever their language or culture appears to me/us unfounded. Moreover, since other languages don’t have words corresponding exactly to the Indonesia arousal or kesenangan, imputing to all other people, whatever their culture or language, a quick and automatic judgment based on these notions seem to me to suffer from the same flaw as imputing to people all over the world Indonesian categories such as bahagia, marah, or sedih. The habit of uttering loud reiterated sounds from a sense of kesenangan, first led to the retraction of the corners of the mouth and of the upper lip, and to the contraction of the orbicular muscles; and that now, through the result is a smile (Darwin, 1955).

Kesenangan is in expressing aloud the emotions which are momentarily possessing them. There is a considerable Indonesian vocabulary for the expressing of the emotions, pouring out one’s soul is one of the most common. For many Indonesian, this is the most valued aspect of living. Indeed, feeling and expressing the emotions you feel is the sign that you are alive; if you don’t feel, you are to all intents and purposes dead (Gorer, 1949).
The emotion of happy is translated into *gembira ria* (7) in the TL. In term of this, happy is stand for a base expression and gembira ria as the result of the transposed expression. The emotion of the adjective happy is a word and its translation is a phrase in the TL. Based on this viewed it can be identified the translation procedure is a transposition. Happy is a deep expression, unlike something happened personally in implicit viewed, however, gembira ria likely look explicit emotion due to some expression in the face or smile. It was something good happened of happy and something good is happening of gembira ria. In order to know the configuration of meaning gembira ria in Indonesian culture. It can be fully explicated.

People think like this:

When something good is happening to a person, it is good if this person thinks,

I do not feel something bad, this is good and I wanted this happened to me

However, it doesn't imply anything contrary to expectations I do not feel something bad. Like joy, excitement refers to current rather than past desires I wanted this happened, and this combined with the certainty that the desired event will happen creates an impression of vividness, arousal, and something like a thrill.

**Gembira ria** is a joyful face for Indonesian people. This emotion is used to describe an occasion that is filled with happiness. It is a positive adjective describing emotions, unlike happiness, love, inspiration, peace, hope, excitement, gratitude, and amusement. The emotion of gembira ria can help to describe other people, objects, places, and situations in a pleasant way. This is useful for the factual situation. Additionally, gembira ria is useful when communicating with someone who needs motivation or encouragement. They can be used to highlight the bright side of any situation or to help someone identify their positive attributes and feel more confident.

People think like this:

When I say something to other people,

It do not feel something very good

I do not know this will happen because I never think this happened to me

Despite, there is a difference of an evaluative one, however, they have a meaning of kinship and it is something good happened. Riang is more visible than happy. Due to be riang has an expression of face, that is, apparently because of the emotion of happy. An emotion of riang happened to someone respecting got something, perhaps, having surprises, presents, or good news. This emotion is temporary happened, it is not solid looks like the emotion of happy.

The emotion of happy in the SL is translated into ceria (9) in the TL. This is a flexible translation based on the context of the expression. The base expression here is the emotion of happy, this can express much emotion of something good or positive thinking regarded to Indonesia culture. The proposed expression in term is ceria. It is indicated the change of nuance of something good become something very good. Thus, it is identified that the translation procedure applied is transposition. Take a look meaning of kinship between happy and ceria. It can be explicated based on the configuration of meaning the emotion of happy and ceria.

People think like this:

When I say something to other people,

It is good if these people think that I feel something very good (Wierzbicka, 1999),
I know now this is happening because I something very good happened to me

Something very good is happening

At the same time, Eckman (1972), argued that the meaning of a smile cannot be identified by means of one particular Indonesian word, such as happy, because, first of all, some smiles would often be interpreted as amused, cheerful, serene, joyful, playful etc. rather than necessarily “happy”, and second, because other languages have other interpretive categories and so it would be ethnocentric to interpret all human messages (verbal or non-verbal) in terms of English lexical categories such as happy. The alternates in the interpretation of smiling between different words, such as happy and ceria, as if these words meant exactly the similar (Wierzbicka, 1999).

Indonesian society at large appears to value not just painted smiles of ceria, but smiles reflecting genuine cheerfulness, genuine enthusiasm, a genuine state of feeling happy; but in the dominant hierarchy of values cheerfulness appears to be above spontaneity and perhaps even above sincerity. In Indonesia, there are many common speech routines which manifestly reflect a cultural premiss to the effect that it is good to feel good and to be seen as someone who feels good. In particular, the common apa kabar? baik routine implies an expectation that good feelings will be expressed, and if need be, artificially displayed. Of course, this expectation may be violated, but it is undoubtedly there, as highlighted by the dictum don’t tell your friends about your indigestion, how are you/apakabar is a greeting, not a question (Leech 1983). However, there is no normative script recommending to people that they should feel something like that, as there are normative scripts of positive thinking or cheerfulness (Eva, 1989).

The importance of good feelings (such as ceria, riang, gembríra, or gembríra ria) in Indonesian culture and the absence of similar norms in the high culture have illustrated an emotion of happy. An emotion of ceria can be seen to someone face. It is although not easy to know someone feels happy or not.

(10) SL
We should try instead to be happy. (V1. p. 198) TL
Malalah sebaiknya, kami menikmati rasa patah hati ini. (V3. p. 94)

This is an interesting phenomenon how come the emotion of happy in the SL is translated into patah hati (10) in the TL. Viewing on the perspective of thinking is for Indonesian society respecting their high culture; it looks like modulated emotion meaning transfer to TL culture. However, in this case, it is not only about positive thinking, but also regarded the form of the word in the SL between the TL in the unit of translation such as happy become patah hati. The word is translated into the phrase, it is identified the translation procedure applied is a transposition. It has been oriented to the TL.

Solomon (1995), illustrated emotions were not just disruptions of our otherwise calm and reasonable experience; they were at the very heart of that experience, determining our focus, influencing our interests, defining the dimensions of our world of emotions. In order to know about the emotion of patah hati in the Indonesian language can be configured its meaning. Patah hati/broken heart/heart-broken is categorized as a negative feeling.

People think like this:

When I say something to other people,

It is good if these people think that I feel something very bad (Wierzbicka, 1999),

I do not want this happened to me, I feel something bad happened

It is not good if these people think that I feel something very bad

I do not want this happened to me, I feel something bad happened

Maybe something good happened to these people

But I feel something bad happened

Patah hati can be evaluated in a part or fully configuration of meaning. A part of an evaluative; something bad happened, a volitive one; feel something very bad. A fully of an evaluative; something good happened to other people, a volitive one; feel something very bad. The Indonesian cultural script is in the TL presented in (10), it consists of a high-value philosophy to feel happy, positive thinking, positive face, and positive nuance in suffering.

Patah hati in term of verbal and nonverbal constraints is a perceived inability to defy the expressed wishes of someone/Kṛṣṇa (and even a positive attitude towards complying with their/gopi will), and the perceived need for caution in order to avoid causing them any negative feelings. It is also deeply flawed by terminological ethnocentrism in its primary dichotomies of the positive face and negative face, and in its uncritical use of descriptors such as direct and indirect expression, not to mention the quintessentially Indonesian term imposition. As for contrastive pragmatics, it is flawed by the assumption that Indonesia speech act categories such as disappointed, request, apology, and compliment are appropriate tools for describing languages and cultures which have such indigenous categories (https://www.degruyter.com/files/pdf/9783110188745Introduction.pdf). It is to show that Indonesian culture has a high-value level.

Patah hati universally mood is to feel negative, in this case, it is generating positive politeness strategies for getting their desire, and contrastive pragmatics assumes conducted ny the gopi in the story of Kṛṣṇa.
The word of happy in the SL is translated into tenteram (11) in the TL. Its translation occurred as a cause-effect of the nuance. There is not tenteram without happy. It defines if someone wants to be tenteram, they must be initially happy. It is illustrated that to feel happy can be felt tenteram. The base expression is happy; the result of the emotion of happy is tenteram regarded the transposed expression. It is identified that the translation procedure applied is transposition. Have a look at the meaning of emotion of tenteram.

Tenteram refers to peaceful involving a context; there is no chaos, quite, calm and respect to the social welfare. To be happy is to feel something good for personal reasons an ideal quite consistent with the general orientation of a culture dominated by expressive and utilitarian individualism. This is the importance of positive feelings is also reflected in the key role of the adjective happy (Bellah et al., 1985). In Indonesian discourse, used, among other things, is as a yardstick for psychological well-being and social adjustment. The emotion of tenteram can be configurated its meaning.

People think like this:
When I say something to other people,
It is good if these people think that I feel something very good (Wierzbicka, 1999),
I wanted this, because of it
Something very good happens to me

Tenteram indicated something very good happen. The concept of tenteram is harmonious well-being and freedom from hostile aggression. In a social sense, tenteram is commonly used to mean a lack of conflict (such as war) and freedom from fear of violence between individuals or heterogeneous (relatively foreign or distinct) groups. It defines that tenteram is something very good happen. Hirschfeld et al., (1994), argued mapping the mind based on the domain specificity in cognition and culture. It described that positive thinking of happy can occur many positive emotions. The one is tenteram.

The study is able to be identified the translation procedure that is applied in translating the emotion of happy in the SL with reference to their translations in the TL tends to transposition. The procedure for translating transpositions is an indirect translation (Vinay & Darbenet, 2000) that has been oriented to Indonesia culture or the culture of its readers.

IV. Novelty

It is often possible to overcome the gap between SL and TL. Transposing the SL message is word by word into TL. The structural and metalinguistic parallelism occurred between language and culture. The translators have a look a gap in the SL, they can use parallel categories or parallel concepts to convey meaning from the source text. It can be conducted by a direct translation procedure. The differences of structural and metalinguistic between language and culture, the effects of certain styles cannot be achieved without disturbing lexis or syntactic order in TL. It is complex procedure must be used to convey the meaning of SL. Although, at first glance, they may look quite modern, or even unusual, indirect translation procedures allow translators to exercise strict control over the reliability of their efforts. The nuances of the positive emotions are very deep in the Kṛṣṇa text, especially in Indonesian culture, it is regarded emotion of happy in the scenario cognitive as something good happen. It shows the cultural system is owned in the SL and TL at a high level and/or hight context. It prioritizes positive emotions, positive thinking, and positive face rather than negative emotions.

V. Conclusion

The most relevant translation procedures applied to translate the Kṛṣṇa text are the transposition procedure. This procedure has an alignment to the SL culture. It has been orientated to the culture. There is in the TL, it determines the translation procedure applied by the translator. This procedure is applied to create translation results; it easily understood by the target reader. In this study, the target audience is the Indonesian culture.

Having seen the meaning transfer from the SL to the TL; the culture scripts theory is relevance used. It is possible to be an evaluative the emotion in a part or fully their configuration of meaning. The most of words of emotion, in this study, has a positive evaluation regarded to positive feelings. The feelings are categorized in the high level as a style and strategy communication. It was applied the cognitive style of thinking as a practice of nonverbal communicative, therefore, the emotion of happy; has many transposed expression included bahagia, senang, suka, lega, kesenangan, gembira ria, riang, ceria, patah hati, and tenteram.

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