

## The Following Investigation of the Mapping on Emotion in "Tanpa Kemudian" Translated as "No Resolution"

Ririn Tasumbey<sup>1\*</sup>, Dewa Made Agustawan<sup>2</sup>

<sup>1</sup>Sekolah Tinggi Bisnis dan Manajemen (STBM) Dua Sudara Bitung, Indonesia

<sup>2</sup>Universitas Bali Dwipa, Indonesia

\*Correspondence Email: [ritasumbey@gmail.com](mailto:ritasumbey@gmail.com)

### Article Info:

Received: 28-09-2024

Accepted: 10-10-2024

Published: 12-10-2024

### Abstract

The present study focuses on the mapping of emotion in "Tanpa Kemudian" translated into "No Resolution." The research is grounded in the theory of Natural Semantic Metalanguage (NSM), a concept that has been supported by Wierzbicka (1999) and Goddard (1997). The natural semantic metalanguage (NSM) is defined as a minilanguage believed to correspond to the common core of all languages. This hypothesis has emerged through comprehensive cross-linguistic inquiries that have spanned over three decades. The NSM system was developed primarily as a linguistic theory aimed at identifying the "language of thought" and the shared core of the lexicon and grammar of all natural languages. The present study explores the notion of emotion, delineating its association with positive and negative phenomena. The objective of the present study is to demonstrate that emotion mapping is imperative for effective translation. This ability will assist the translator in accurately conveying the intended message from the source language to the target language. The findings reveal that the data is distributed as follows: four data points are associated with favorable outcomes, while three data points are associated with unfavorable outcomes. Each lexicon is representative of its semantic features, as determined by the NSM approach.

**Keywords:** NSM, Semantic, Translation, Emotion

**How to Cite:** Tasumbey, R & Agustawan, D., M. (2024). The Following Investigation of the Mapping on Emotion in "Tanpa Kemudian" Translated as "No Resolution." *Asshika: Journal of English Language Teaching & Learning*. Pages, 22-31. Vol. 2, No. 1, 2024.

### Introduction

The world boasts a multitude of languages, numbering in the thousands. However, human beings have the capacity to communicate with one another, despite the existence of linguistic barriers, due to the existence of translation. Translation is a phenomenon that exerts a considerable influence on quotidian life. It is important to note that translation can be approached from two distinct perspectives. The initial sense pertains to the process of translation, while the subsequent sense is associated with the product. This assertion is supported by Shuttleword and Cowie's seminal work in 1997. Indeed, the process of translation is more intricate and challenging than commonly perceived. A variety of factors can influence the quality of a translation. A review of the extant literature reveals a number of distinctions between translators and authors, many of which are attributable to their respective backgrounds and personalities. To illustrate, the author hails from Indonesia, while the



translator is an American. For example, the translator translated the word "ngaben" as "cremation." As previously discussed, the discrepancy in background characteristics between the translator and author can adversely impact the quality of the translation. It can be posited that the cultural and religious elements inherent in ngaben, a practice distinct from cremation, are potentially diminished in the context of ngaben. This phenomenon is likely to have ramifications for the quality of the translation, particularly with respect to translation equivalence. As Arono and Nadrah (2019) have noted, achieving the highest degree of semantic similarity between the source and target languages is the most challenging aspect of translation.

The present study focuses on the adjectival lexicon, wherein the writer determines the emotion evoked by each lexicon, whether positive or negative. The lexicon of emotions reflects "the habit of the heart" and "the habit of the mind." Consequently, the utilization of specific emotional lexis may vary across different cultures (Ni Komang Lilik Arikusuma, 2014). Furthermore, she asserts that the act of translating emotions is a complex undertaking. The utilization of the NSM approach, therefore, will facilitate the demonstration of the phenomenon of mapping that occurs between the source language text and the target language text. The utilization of the NSM approach will facilitate the demonstration of the phenomenon of mapping that occurs between the source language text and the target language text.

A study was conducted that exclusively focused on the mapping of action verbs (Dewa Made Agustawan, 2021). The existing body of research on this subject is limited in scope, with most studies addressing the emotional aspect of the source language in the target language. Consequently, this research endeavor aims to explore the mapping of the emotional lexicon that has been translated. The objective of this study is to reveal the phenomenon of translating the adjectival lexicon existing in the source language into target language.

## Research Method

The material for this paper was taken from the bilingual book entitled "Tanpa Kemudian" (Without Resolution), which was written by Pramoedya in 2000 and translated by Julie Shackford-Bradley under the title "No Resolution" in the same year. The source language text is in Indonesian, and the target language is in English. The focal point of this study is the translation of noun phrases in accordance with the NSM theory, which was proposed by Wierzbicka (1992) and Goddard & Cliff (2006).

This study is being conducted using the theory of NSM, or Natural Semantic Metalanguage. According to this theory, the subset of word meanings in total is sixty-five, together with a subset of their associated grammatical properties. The NSM itself represents a substantial set of purported

findings about language universals, the existence of a specifiable set of fundamental lexicon semantic primes shared by all languages, with their shared combinatorial (syntactic) properties constituting or universal grammar. The NSM Metalanguage, however, is not merely an object of study in its own right. It serves as an invaluable descriptive instrument, facilitating the analysis and contrastive study of meaning-related phenomena across diverse linguistic contexts.

## Result and Discussion

### “Something Good Happened”

Source Language Text	Target Language Text
<i>Kenang-kenangan serta pengalaman-pengalaman di jaman Jepang dengan sekaligus padam, terdesak kesibukan-kesibukan baru yang memberikan kebahagian bagi pemuda-pemuda miskin. (Pramoedya, 2000:106)</i>	Memories and experiences during the Japanese Occupation were immediately snuffed out, shoved aside by new preoccupations which brought <b>happiness</b> to poor youths. (Bradley, 2000:196)

As demonstrated in the aforementioned data, the root word "bahagia" is derived from the root word "kebahagiaan," which is translated as "happiness." According to the Cambridge Advanced Learner's Dictionary, 4th Edition, happiness is defined as the feeling of being happy. A lexical analysis of the concept of happiness reveals a wide array of associated terms, including "cheerful," "pleased," "delighted," "glad," "contented," and "elated." Furthermore, the experience of happiness is influenced by numerous factors, including the duration of the emotion, that is, whether it is experienced over a brief or protracted period. Additionally, the underlying cause or motivation for one's happiness plays a pivotal role. Consequently, the temporal and causal factors may interplay in shaping the experience of happiness. The following exposition elucidates the concept of happiness.

### **The subjective experience of joy and contentment is indicated by the presence of the subjective experience of "X is happy."**

X's perception of an experience is indicative of X's subjective experience.

X may have perceived that the sensation was only present during a specific interval, whether brief or protracted. In some cases, individuals conceptualize temporal frameworks in either the short or the long term. The occurrence of a particular event is met with elation. The desire to experience such pleasure is evident. When this person thinks this, she/he experiences a sensation of profound well-being.

X's experience of this phenomenon can be described as follows:

As illustrated in the Aforenoted data, the term "happiness" is translated as "happiness". According to the big Indonesian dictionary, happiness is the root of the word happy, which is defined as the feeling of being happy and secure or feeling free from all suffering. The mapping of happiness or happy is something positive, which happiness is sourced from a sense of security, peaceful, and free

from discharge. Searching for happiness and happiness leads to a positive meaning, which happiness comes from a sense of security, peace, and peace.

### **Happiness (X is Bahagia)**

The occurrence of this sentiment is attributable to the presence of a favorable occurrence.

X's experience was the catalyst for a subsequent emotional response.

Occasionally, an individual engages in the following thought process:

"Some good things happen to me

I want things like this to happen

I want this things stay with me

When this person thinks this, she/he feels something good

X's experience was analogous to X's experience.

In essence, the equivalence of kebahagian and happiness is appropriate because the closest meaning of the source text can be transferred to the target text. Furthermore, the two words are in the same category of emotion concept and are congruent with each other.

Source Language Text	Target Language Text
<i>Dengan tenang, aku naik ke rumahnya, dan kemudian membuntutinya masuk ke dalam.</i> (Pramoedya, 2000:104)	I <b>calmly</b> climbed the stairs and followed her inside. (Bradley, 2000:193)

As illustrated in the preceding data, the term "tenang" is translated into. The term "calmly" is a derivational word that is fundamentally derived from the root of the word. According to Cambridge Advanced Learner's Dictionary, the term "calm" signifies a state of tranquility or peace, devoid of any sense of apprehension. The emotional state of calm can be characterized as unruffled, cool, composed, and placid. The following is the elucidation of "calmly":

### **Calmly (x is Tenang)**

X felt something

Sometimes a person thinks:

I know something good is happening

I want this thing happens

I do not want something else disturbs this thing

When this person thinks this, this person feels something good

X felt something like this

The term "tenang" is an adjective phrase that conveys the concept of calmness or tranquility. According to the Kamus Besar Bahasa Indonesia (KBBI), tenang signifies a sense of security in the absence of noise. This concept is understood in the context of the prevailing circumstances. The following is the explication of tenang.

### **Tenang (x is Tenang)**

X felt something because x experienced something

Sometimes a person thinks;

I know something good is happening

I can do something because this thing

I like this thing

I will be this thing because of this good situation  
 When this person thinks this, this person feels something good  
 X felt something like this

The preceding analysis demonstrated that the term "calmly" does not adequately capture the essence of "xml-ph-0000@deepl.internal tenang." In the context of Indonesian language usage, the source text conveys the notion of a state of security or freedom from treatment in a silent or noiseless situation. In essence, these two terms are associated with positive emotions, particularly in circumstances where favorable outcomes are occurring.

Source Language Text	Target Language Text
<i>Tiap kesempatan kupergunakan untuk mengetahui benar tentang makhluk yang dikanianai begitu banyak kemauan untuk menggetarkan keberahian. (Pramoedya, 2000:102)</i>	I used every opportunity to understand this creature who had been graced with such a propensity to arouse <b>desire</b> . (Bradley, 2000:191)

As illustrated in the aforementioned data, the term "keberahian" is translated into desire." According to Cambridge Advanced Learner's Dictionary, desire signifies a profound longing for something, or, alternatively, a potent sentiment of desiring to engage in sexual relations with another individual. The following is an elucidation of the concept of desire:

### Desire (x is desire)

X felt something because x see something  
 Sometimes a person thinks:  
     I see something nice  
     I want to have this thing  
     I will do something because of this thing  
     I have to do something with this thing  
 When this person think this, this person feels something good  
 X felt something like this

In the context of Indonesian linguistics, the concept of desire is not fully encapsulated by the term "kebirahian." In English, desire is associated with the concept of sexuality and emotional arousal. However, in the context of Indonesian, the term encompasses a broader range of meanings, including the desire for physical intimacy or the aspiration to engage in certain activities, irrespective of their nature. Notably, the term "kebirahian" specifically refers to the emotional bond between couples, irrespective of their gender identities. According to this definition, kemerdekaan is not exclusively a sexual emotion; it also encompasses the feeling of being attracted to another individual without any intention of engaging in sexual activity. The phenomenon is influenced by factors such as physical appearance and personality traits. It typically occurs within a brief timeframe for specific reasons that are understood. The following is the elucidation of kebirahian:

### Kebirahian (x is Birahi)

X felt something because x see something  
 Sometimes a person thinks in a short time

I see something nice  
 I like this thing  
 I want this thing  
 I have to do something to have this thing  
 When this person thinks this, this person feels something good  
 X felt something like this

As previously mentioned, the distinction between desire and kebirahian is influenced by the cognitive scenario, thereby demonstrating the character of each lexicon. This suggests that the term "kebirahian" in the Indonesian context is predominantly associated with sentiments of love and sexuality, while the term "desire" may encompass a broader range of meanings, contingent on the specific context of the text.

Source Language Text	Target Language Text
<i>Di luar dugaanku ia adalah begitu <b>ramah</b>, tidak seperti waktu kita masih tinggal segang. (Promoedya, 2000:104)</i>	Contrary to my expectation, she was very friendly, quite unlike when we still lived in the same alley. (Bradley, 2000:194)

The data presented above indicates that the term "ramah" is translated as "friendly." According to the Cambridge Advanced Learner's Dictionary, the term "friendly" conveys the idea of behaving in a pleasant or kind manner towards another person. The following is a detailed elucidation of the term "friendly":

### **Friendly (x is friendly)**

X felt something because x experienced something  
 Sometimes a person thinks;  
     I know something good is happening  
     I like this thing happens  
     I want to create a positive atmosphere  
 When this person thinks this, this person feels something very good  
 X felt something like this,  
 Because x experienced something like this

The term "ramah" is derived from the Kamus Besar Bahasa Indonesia, which defines it as "kind-hearted, good at adapting to new environments, and a pleasure to be around." In the context of Indonesian culture, the expression of ramah is said to be bestowed by an individual who embodies a profound sense of warmth and amiability. The following is a detailed elucidation of the concept of ramah:

### **Ramah (x is ramah)**

X feel something because x do something  
 Sometimes a person thinks;  
     I know something good is happening  
     I like to smile and being kind  
     I have to make somebody else to be happy  
     I want to make this thing impact positive atmosphere to others  
 When this person thinks this, this person feels something very good

X felt something like this

Because x do something like this

When the term "ramah" is translated into English, the only characteristic that might not accurately represent the concept is the behavior of smiling. As previously discussed, the Indonesian populace is well-acquainted with smiling in the context of XML-PH-0000@deepl.internal Ramah. Nevertheless, the term "ramah" is particularly apt in this context, as both terms denote positive emotions.

### **"Something Bad Happened"**

Source Language Text	Target Language Text
<i>Kadang-kadang pekik <b>ketakutan</b> atau dera yang menggeletar dari ujung rotan mentah. (Pramoedya, 2000:102)</i>	Sometimes too, screams of <b>fear</b> or the flailing lash of a raw rattan cane. (Bradley, 2000:192)

In the data presented above, the word "ketakutan" is translated into fear." According to Cambridge Advanced Learner's Dictionary 4th Edition, fear signifies an unpleasant emotion or notion experienced when confronted with a situation that is perceived as dangerous, excruciating, or unfavorable. The lexical mapping of fear encompasses a range of associated concepts, including frightened, worried, insecure, and panic. The following is a detailed elucidation of the concept of fear: Fear is a complex emotional response that typically arises in situations perceived as threatening or distressing. It serves as a protective mechanism, alerting individuals to potential dangers and prompting responses aimed at self-preservation. Fear can manifest in various forms, from mild apprehension to intense dread, and can be triggered by real or imagined threats.

At its core, fear involves both physiological and psychological components. Physiologically, it can provoke a fight-or-flight response, characterized by symptoms such as increased heart rate, rapid breathing, and adrenaline release. These changes prepare the body to either confront or flee from the perceived danger. Psychologically, fear can lead to feelings of anxiety and distress, causing individuals to ruminate on their worries, leading to a sense of insecurity or vulnerability.

Fear can also be categorized into different types, such as:

#### 1. Realistic Fear

This arises from immediate and identifiable threats, such as encountering a wild animal or being in a dangerous situation.

#### 2. Phobia

An irrational and disproportionate fear of specific objects or situations. Common examples include arachnophobia (fear of spiders) and claustrophobia (fear of confined spaces).

#### 3. Social Fear

This involves anxiety related to social situations, often associated with feelings of being judged or embarrassed,

### **Scared (x is takut)**

X felt something because x experienced something

sometimes a person think:

something very bad is happening to me (feeling bad)

i do not know why this is happening to me (being frightened)  
 i do not want this is happening to me (being unsecure)  
 i cannot do anything because of this (being worried)  
 when this person thinks this this person feels something bad  
 The feeling happened because of some bad things happened.

The term ketakutan, which is derived from the root of the word takut, is defined in the Kamus Besar Bahasa Indonesia as the sentiment of apprehension when confronted with a situation that is perceived to have the potential to result in a calamity. This definition suggests that ketakutan is influenced by temporal factors, as it may be experienced in the future. This phenomenon can be conceptualized as a cognitive scenario, wherein each lexicon exhibits slight variations. The following section presents an explication of ketakutan.

In conclusion, the concept of fear has evolved, particularly in relation to the dimension of "time." As described in the previous discussion, fear is often perceived simply as the feeling of being afraid, which may not carry significant negative consequences. In contrast, the term "ketakutan" encompasses a deeper, more profound sense of dread that can have a lasting impact. This distinction emphasizes how language shapes our understanding of emotions, illustrating that fear, in its modern sense, may lack the weight and seriousness associated with its more intense counterpart, ketakutan.

Source Language Text	Target Language Text
<b>Kemuakan</b> masyarakat yang sedang berjuang menghadapi bala tentara musuh yang lebih kuat. (Pramoedya, 2000:108)	The <b>disgust</b> of a society fighting for independence, facing an enemy army that was more powerful. (Bradley, 2000:198)

The data above showed that the word of *kemuakan* is translated into *the disgust*. The meaning of *the disgust* which is according to Cambridge Advanced Learner's Dictionary is a strong meaning of disapproval and dislike at a situation or person's behavior. The mapping of *beastly, shocking, abhorrent, displeasing, and mucky*. Below is the explication of *the disgust*:

### Disgust (x is muak)

X felt something

Sometimes a person thinks:

I know something bad happened

I don't want this thing like this happen

I may give up because of something like this

I know I cannot do anything

When this person thinks this, this person feels something bad

X felt something like this

In the data above, the disgust is translation of *kemuakan*. *Kemuakan* is the root of *muak* which according to Kamus Besar Bahasa Indonesia means the sequence where someone feels bored and even want to vomit. Below is the explication of *kemuakan*:

The translation of *kemuakan* into *the disgust* is appropriate because they are in the same category of emotion concept and match each other.

Source Language Text	Target Language Text
----------------------	----------------------

---

Kenang-kenangan serta pengalaman di jaman Jepang dengan sekaligus padam, terdesak oleh kesibukan-kesibukan baru yang memberikan kebahagiaan bagi pemuda-pemuda miskin, pemuda-pemuda pencinta, kelaparan, <b>kesakitan</b> , dan penakut. (Promoedya, 2000)	Memories and experiences during the Japanese occupation were immediately snuffed out, shoved aside by new preoccupations which brought happiness to poor youths, youths who were in love, starving youths, <b>sick</b> youths, and cowardly ones, too. (Bradley, 2000:196)
---	--

---

The data above showed that the word of *kesakitan* is translated into *sick*. According to the Cambridge Advanced Learner's Dictionary, *sick* means physically or mentally ill, not well or healthy. This usually correlates to period of the illness. The semantic feature of *sick* can be seen below;

### **Sick (x is sakit)**

X felt something because x experienced something bad

Sometimes a person thinks;

I know something bad happened

I don't want things like this

I cannot do anything because of this thing

When this person thinks this, this person feels something bad

X felt something like this

As we have seen on the data above, it might be said that the word of *sick* does not represent the strong emotion of *kesakitan*. *Sick* seems as the concrete expression while *kesakitan* is part of temporary expression which caused by some known-reasons. According to Kamus Bahasa Indonesia, *kesakitan* means the feeling of being sick, or suffering from the pain. Below is the explication of *kesakitan*;

In Indonesian language, *kesakitan*, might happen only for a short time when someone get bad treatment for example. However, *sick* might happen for a very long time which depends on the illness that someone ailed. In short, the equivalence meaning of target text is close to the target text, and both of it associated the bad emotion.

### **Conclusion**

In the analysis of the bilingual book "Tanpa Kemudian," translated as "No Resolution," the writer identified two primary emotion concepts: positive (good) and negative (bad) emotions. The examination revealed four instances associated with good emotions, showcasing moments of hope, joy, and satisfaction, while three instances reflected bad emotions, indicating feelings of despair, disappointment, and confusion.

The study employed the Natural Semantic Metalanguage (NSM) approach to delve into the semantic features of each lexicon related to these emotions. By utilizing explication, the writer was able to articulate the underlying meanings and cultural connotations of the emotional expressions in the text. This approach highlighted how each lexicon encapsulates specific human experiences and

the shared cultural understanding of emotions, revealing the complexity and depth of the emotional landscape within the narrative.

Through this analysis, it becomes clear that the emotional dynamics in "Tanpa Kemudian" reflect broader human experiences, where good emotions serve as points of light amidst challenges, while bad emotions underscore the struggles of the characters. The careful examination of these emotions enriches our understanding of the text and the cultural context surrounding it.

## References

Wierzbicka, Anna. 1999. *Emotions Across Language and Cultures*. Diversity and Universal. United Kingdom; Cambridge University Press.

Goddard, Cliff. 1998. *Semantic Analysis*. Oxford: Oxford University Press.

Goddard, Cliff. 2001. Lexico-semantic universals: A critical overview. *Linguistic Typology* 5(1): 1–66

Shuttleworth, Mark & Cowie, Moira. 1997. *Dictionary of Translation Studies*. New York; St. Jerome Publishing

Arono, Nadrah. 2019. Students' Difficulties In Translating English Text. *JOALL (Journal of Applied Linguistics and Literature)*. 4, 88-99, doi: 10.33369/joall.v4i1.7384.

Arikusuma, Ni Komang Lilik. 2014. The Mapping of Emotions in Kidung Pujadharma Ratri Cendana. Denpasar; Udayana University

Agustawan, Deda Made. 2021. The Mapping of Action Verbs In 'Pelukis' Translated Into 'Painter'. *Focus Jurnal: Language Review*. 1, <https://ojs.balidwipa.ac.id/index.php/sfilg/issue/current>

Toer, Ananta Pramoedya. 2000. *Tanpa Kemudian*. Jakarta; Hastra Mitra.

Bradley, Julie Shackford. 2000. *No Resolution*. Singapore; Equinox Publishing.

Allan, Keith. 2001. *Natural Language Semantics*. Oxford: Blackwell Publisher. Ltd.

Goddard, Cliff. 1996. "Semantic Theory and Semantic Universal". *Cross Linguistic Syntax from Semantic Point of View (NSM Approach)* 1-5 Australia.

Goddard, Cliff (ed.). 2006. *Ethnopragmatics: Understanding Discourse in Cultural Context*. Berlin: Mouton de Gruyter

Kamus Besar Bahasa Indonesia OFFLINE version 2.0.

McIntosh, Colin. 2013. *Cambridge Advanced Learner's Dictionary* 4th Edition. United Kingdom; Cambridge University Press

Hornby, A.S. 2. *Oxford Advance Learner's Dictionary* 5th Edition. London: Oxford University Press. Kamus Besar Bahasa Indonesia OFFLINE version 2.0.

Jackendoff, Ray. 1990. *Semantic Structures*. Cambridge, MA: MIT Press. Jackendoff, Ray. 2001. *Foundations of Language. Brain, Meaning, Grammar, Evolution*. Oxford: Oxford University Press.

Wierzbicka, Anna. 1999. *Emotions Across Language and Cultures*. Diversity and Universal. United Kingdom; Cambridge University Press.

Wierzbicka, Anna. 1980b. *The Case for Surface Case*. Ann Arbor: Karoma.

Wierzbicka, Anna. 1985. *Lexicography and Conceptual Analysis*. Ann Arbor: Karoma.