CHAPTER I

INTRODUCTION

This chapter introduces the study covering the background of study. Research questions, research objectives, theoretical framework, the significance of the study, definition of key terms, scope, and limitations, and proposal organization.

1.1 Background of Study

For religious individuals, the constitution serves as a guiding principle that governs the lives and work of sisters within the church, the nation, and society. Canon Law (754) states that all Christian faithfuls are obliged to observe the constitutions and decrees which the legitimate authority of the Church issues to propose doctrine and to proscribe erroneous opinions, particularly those which the Roman Pontiff or the college of bishops puts forth. However, this applies to decrees issued by the Pope or the College of Bishops. For religious individuals, the constitution is integrated in everyday life. The authentic interpretation of these constitutions is entrusted to the Holy See, and the sisters of Our Lady of Amersfoort (SPM) are obligated to adhere to them. (SPM Constitution, 1984).

Proper implementation of the constitution requires accurate and thorough understanding. To achieve this, precise translation is essential. Semantic structure plays crucial rules in bridging the gap between the original and target language. As meaning is the most important factor in the translation process, it is the meaning that must be conveyed and maintained consistently. The meanings contained in the source text are encoded and documented. These meanings must be preserved and re-encoded in the target language. Therefore, only the form is altered. The translation text should then receive these meanings and be translated, encoded, and documented (Larson, 1984). The degree of translation accuracy greatly impacts how well it is implemented in day-to-day activities. Translation is the closest natural equivalent of the source language (Nida, 1964).

The constitution of the Congregation was approved by the Holy See of Rome on 29 July 1988. This constitution consists of some translations. Dutch, English, and Indonesian. The Congregation of the Sisters of Our Lady of

Amersfoort was established in Indonesian 1926, Malawi- Africa 1959, and Brazil 1968 (SPM Constitution 1984:13). for decades, the constitution, which has been well used by all members of the congregation spread across various countries in the world, has served as a unifying guide. However, the thinking abilities of the sisters, and advances in technology, concerns began to arise regarding the differences in translation between English and Indonesian translations.

Differences in translation impact daily practices. For example, from Chapter 1 "The purpose of congregation" (page 17) the English version states: "*We shall commit ourselves to this humanity created in the image of God, which was disclosed in all its fullness in Jesus Christ*". In contrast, the Indonesian version reads *"Kita mau mempertaruhkan diri untuk manusia itu, yang diciptakan menurut citra Allah, dinyatakan kepada kita dengan segala konsekwensinya dalam Yesus Kristus"*. In Chapter two "Community life" (page 21), the English version states: "*When the Lord God saw the misery of human beings, he took their lot upon himself* ". In contrast, the Indonesian version reads: "*Ketika Allah, Tuhan kita melihat penderitaan manusia, hatiNya tergerak akan nasibnya*". Next, other example, in Chapter Three of the constitution, under "Mission" (page 71), the English version states: *"Our mission is first of all a life with one another, nourished by prayer and fasting, which witnesses to the spirit of Jesus who let himself be led by the vision of the kingdom of God."* In contrast, the Indonesian version reads: *"Perutusan kita yang utama adalah hidup bersama dijiwai oleh doa dan puasa, untuk memberi kesaksian tentang semangat Yesus yang membiarkan dirinya dibimbing oleh Gambaran Kerajaan Allah."* The concept of communal living as interpreted by the SPM emphasizes that communal life takes priority over other aspects of the mission. This includes communal prayer, shar ed meals, and group discusions within the community. Given these considerations, the researcher aims to examine the English and Indonesian translations of the constitution more critically.

There are several questions about why the author wants to research further on this matter. The questions are: How accurate are the English and Indonesia

translation version? Which parts need to be revised to account for the discrepancies between the English and Indonesian versions? This study aims to give suggestions to the spirituality team of SPM Congregation and to identify a precise translation to ensure accurate interpretation and practice and to facilitate effective implementation in practical contexts. Starting from concerns in the last few years, during the research process, the researcher looks at the comparison of translations of the Indonesian and constitutions, which would be a contribution to the SPM congregation.

Based on the explanation above, the author is interested in doing t h i s research which the writer entitles "Translation Quality of the SPM (Santa Perawan Maria) Congregation's Constitution: A Content Analysis". Therefore, the result of this study is a proposed revision for the spirituality team of the SPM Congregation, which will serve as a consideration for adjustments in the translation content between the English and Indonesian versions.

1.2   Research Questions

Given the study's detailed background, the following research issues need to be addressed:

1.   How is the quality of the translation of the SPM Congregation's Constitution in Indonesian translation versions in terms of legal terminology and contextual meaning?
2.   Which sections of the constitution should be revised to address the discrepancies in Indonesian version?
3.   What are the recommended revisions of those discrepancy?

1.3   Research Objectives

The following are the study's objectives:

1   To evaluate the quality of the translation of the SPM Congregation's Constitution in Indonesian translation versions in terms of legal terminology and contextual meaning.
2   To identify and highlight specific sections where translation discrepancies should be revised.
3. To give recommended revisions of those discrepancy.

1.4   Theoretical Framework

Translation is the process of conveying meaning from the source language (SL) to the target language (TL). This method requires several elements, such as content and equivalence in the original language. Translation is a difficult task for the translator because there are many variables involved in interpreting a material. According to Catford (1965) Translation is the act of replacing written material in language (SL) with equivalent written material in another language (TL). All the components of this course are based on translation theory.

1.5   The Significance of Study

The results of this study can help SPM Congregation in its spirituality-related endeavors. With this study and knowledge, it is expected that it can become an input for the spirituality team of the SPM Congregation. Moreover, this study addresses pertinent concerns raised by the sisters, particularly regarding discrepancies in translation, which can significantly influence the application of spiritual principles in their daily lives. Finally, this research can be a reference for other future studies.

1.6   Definition of Key Terms

The definitions of the important terminology used in this study are as follows to help prevent misunderstandings:

1.6.1**Translation**

According to Brislin (1976), translation is the term used to describe the broad transmission of ideas and thoughts between two languages, regardless of whether the languages are written or spoken, have established orthographies, or are based on signs, such as the signs used by the deaf. Moreover, Translation is changing of the text material of the source language (SL) to the target language (TL) where in the target language the text has the equivalence in the source language (Nainggolan,2020). Therefore, translators must exercise extreme caution when conveying the meaning of the verses, ensuring that no sense or meaning is lost. Unclear or ambiguous translations may lead to different interpretations and serious consequences meaning of the text (Zusani, 2023).Translation quality is a multifaceted concept that has been defined in various ways. Eugene Nida (1964)

defines a quality translation as one that produces a similar response in the target audience as the original did in its context and introduce the idea of dynamic equivalence. In addition, translation quality related to ac

1.6.2 Accuracy

From the Cambridge Dictionary, there are two exact translations. First, accuracy is the quality or condition of being truthful or exact. The second is the degree to which the result of a measurement, calculation, or specification matches a precise value or norm. According to Nainggolan et al (2020) accuracy as the suitable and detailed explanation of the source message and the transmission of that message as exactly as possible. A translation will be considered inaccurate if it inadvertently omits some piece of information, adds some information which is not available in the source text, and makes mistakes in analyzing the meaning, structure, or context of the original text.

1.6.3 SPM

It stands for Santa Perawan Maria. It can be c a l l e d Sister of Our Lady of Amersfoort. It is One of the names of the congregation of religious life. The consecrated life, deeply rooted in the example and teaching of Christ the Lord, is a gift of God the Father to his Church through the Holy Spirit. By the profession of the evangelical counsels the characteristic features of Jesus- the chaste, poor and obedient one- are made constantly "visible"in the midst of the world and the eyes of the faithful are directed towards the mystery of the Kingdom of God already at work in history, even as it awaits its full realization in heaven. (Vita Consecrata, artikel 1)

1.6.4   Congregation

Our Congregation is a religious institute of pontifical right dedicated to works of the apostolate (Constution Chapter Community Life No 1). In a d d i t i o n , Cnaan & Curtis (2013) stated that Congregation are the smallest organized units of collective religiosity in each society. Furthermore, A congregation is a collection of people with a common purpose. Congregation is a term used to describe a religious community's meeting. It continues to exist today to support the church's work. The church benefits from the congregation's presence. Among the religious communities is the Congregation of Sisters of Our Lady of Amersfoort. The small town of

Amersfoort, located in the Netherlands, serves as the motherhouse of the Sisters of Our Lady Congregation.

1.6.5 Constitution

It is the foundational code of a religious institute's valid law, written by its members and approved by the appropriate ecclesiastical authority (Canon Law c.587.2). The Constitution of religious institutes provides constitutive or essential norms that reflect the sacred patrimony of the institute. (Canon Law c. 578). The constitutions contain the designs of the founder or foundress regarding the nature, purpose, spirit, and character of the institute, as well as its sound traditions approved by competent ecclesiastical authority. (c.578).

1.6.6   Content Analysis

Stemler (2001) states that content analysis as a systematic, replicable technique for compressing many words of text into fewer content categories based on explicit rules of coding.   Furthermore, content analysis as any technique for making inferences by objectively and systematically identifying specified characteristics of messages.   Content analysis is potentially one of the most important research techniques in the social sciences. The content analysis views data as representations not of physical events but of texts, images, and expressions that are created to be seen, read, interpreted, and acted on for their meanings, and must therefore be analyzed with such uses in mind. Analyzing texts in the context of their uses distinguishes content analysis from other methods of inquiry. In connection with this statement, Krippendorff (2005) also e x p l a i n s that the term content analysis is about 60 years old and it has migrated through disciplines that were n o t p r e v i o u s l y concerned w i t h textual data, such as the cognitive sciences and artificial intelligence. Methodology without some practice is empty.   According to Wever et al. (2005) s t a t e s that content analysis instruments should be accurate, precise, objective, reliable, replicable, and valid.

1.7 Scope and Limitation of the Study

In this study, the writer focuses on the English and Indonesian constitutions in Chapter I about the purpose of the congregation and Chapter II about community life. And this research is within the scope of religious life, especially SPM (Santa Perawan Maria) congregation. The decision to include Chapters I and II is based on their significance: the purpose of the congregation is a fundamental goal that its members strive to achieve, and community life serves as the core of religious fellowship, closely intertwined with daily life.

1.8   Organization of the Thesis

Five chapters make up this paper.

The first chapter describes the background of the study, research questions, research objectives, theoretical framework, the significance of the study, definition of key terms, scope and limitation of the study, and organization of the proposal. The second chapter reviews all the theories and previous studies that relate to this research. The third chapter outlines the research methodology, including the research methods, data sources, data collection procedures, data analysis techniques, data validation, and research schedule. The fourth chapter presents the findings and discusses the results of the study. Finally, the fifth chapter provides the conclusion and offers suggestions based on the study's findings