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Translation Methods on the Mark of Newtestament in Kupang Malay

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Abstract. This study analyzes the translation methods of the Gospel of Mark into Kupang Malay using various approaches, including word-for-word, literal, faithful, semantic, adaptive, free, idiomatic, and communicative translations. The study aims to identify how each method contributes to preserving the original meaning while adapting the text to the linguistic and cultural context of Kupang Malay. Data were collected through content analysis and systematically tabulated to highlight differences in translation. The findings indicate that word-for-word and literal translations maintain the structure and word order of the source text, although they may sometimes be less compatible with the syntax of the target language. Meanwhile, faithful and semantic translations are more flexible in preserving the original meaning without altering the main message. Adaptive and free translation methods demonstrate cultural adjustments and local context adaptations, while idiomatic and communicative translations emphasize clarity and comprehensibility for Kupang Malay readers. Overall, this study reveals that the translation of the Gospel of Mark into Kupang Malay not only seeks to maintain fidelity to the source text but also considers cultural aspects and readability for target language speakers.

Keywords: translation method; mark of newtestament; kupang malay

Introduction

Language is a communication system used by humans to convey information, thoughts and feelings. Language consists of symbols, whether in spoken, written or gestural form, which have meaning and are arranged according to certain rules. Language serves as a social phenomenon, governed by a set of rules and norms, and serves as a system of symbols. In addition, effective communication involves recognizing paralinguistic signs such as facial expressions and gestures, which complement verbal communication, (Laghadze, 2024; Lanteigne & Najafi, 2024). Kupang Malay is widely used by the locals of East Nusa Tenggara Province to communicate with some other indigenous people of East Nusa Tenggara. According to Latupeirissa (2019), Kupang Malay is a local language in East Nusa Tenggara Province, specifically in the city of Kupang. East Nusa Tenggara itself is a province in Indonesia located near the State of Timor Leste.

Translation is the transfer from one language to another language. The translation is not easy because when doing the translation, must to understand the source language (SL) that will be translated into the target language (TL) without changing the meaning. According to Newmark (1981), Translation is a skill that involves attempting to replace a written message or statement in one language with a message or statement in another language. For those who cannot speak or

understand a foreign language, this translation is helpful. According to Nida and Taber (1969), Translating is conveying the same message in different languages. This definition emphasizes the importance of retaining the meaning or message contained in the original text when translating it into another language (Akpaca, 2024; Syafran et al., 2024; Thren, 2025).

Meaning translation is a complex process that involves a deep understanding of the meaning and context of the source text, as well as the ability to restructure that meaning in the target language in a natural and effective way. The main focus is on the equivalence of meaning and effect, not on the equivalence of form, so that the original message can be conveyed appropriately and well received by the target audience. Translation is a job that always requires the use of at least two languages and two cultural traditions, according to (Hartono, 2014). This statement states that translation faces many challenges due to the complexity of the language associated with it (Pudjiastuti, 2024; Zhao et al., 2024).

Translation is a complex and mind-draining activity. In fact, translation is a difficult job, because it requires precision and accuracy in translating messages from the source language (SL) to the target language (TL). It is not uncommon for a translator to often encounter difficulties in translating (Kurniawan, 2023). As said by Rudianto (2021), states that Translation is a linguistic process that basically involves rewriting messages from the source language (SL) into the target language (TL). According to Newmark (198&), Translation can be defined as the process of acquiring information in a foreign language through transfer and finding the equivalent meaning from the source language to the target language (Matilda & Sulistyani, 2025; Saragih et al., 2025; Tambunsaribu & Hattalaibessy, 2025).

However, in this study, the researcher chose a different method from the previous study, but in this study, the researcher used the same source, namely the New Testament Mark Bible in the Kupang Malay language. In this study, the researcher also describes and explains the translation method Finally, the researcher was inspired to conduct a study entitled: Translation Methods on The Book of Mark New Testament in Kupang Malay (Harmelink, 2025; MacLochlainn, 2025; Yong, 2024).

Method

Research methods were the plans, procedures, or methods used to gather information or proof for analysis in an effort to learn new things or develop a deeper comprehension of a subject. In order to address any difficult issues that might have come up throughout the study and to have a deeper understanding of the topic, it was imperative that this reflective approach be followed, (Somekh and Lewin, 2005). The method used in this study was a qualitative method. Qualitative research, according to Bogdan and Biklen (1992), Generated descriptive data about the behavior and speech of the observed person. In this study, the data collection techniques used the Content Analysis method, According to Bungin (2010), Content analysis was a method used to analyze qualitative data by interpreting the meaning of the text that had been collected (Nicmanis, 2024). According to Patton (2002), Stated that qualitative descriptive focused on in-depth descriptions and explanations of the data collected, including the use of narratives and citations to describe and contextualize the findings (Lyhne et al., 2025; Villamin et al., 2025). The technique to describe the data was to use tabulation techniques. This technique included the arrangement of the analyzed data into a systematic tabular format.

Discussion

The results of the data analysis found in the tabular form are based on the findings analyzed

in the New Testament Gospel of Mark by considering the choice of chapters and verses chosen. Based on the research problem related to translation method, Therefore, the following is a description of the findings of found on the Mark of New Testament as follows:

Word for word Translation

Data 1: Mark, 6:3

Sources Language:

Bukan Ia ini Tukang Kayu

Taget language:

Padahal dia Cuma tukang kayu

Based on data 1, There is a word-for-word translation process, when the sentences of *bukan Ia ini tukang kayu* translated to target Kupang Malay become to *Padahal dia Cuma tukang kayu.* This is because each word in the source language (SL) is translated directly into the target language (TL) while preserving the original word order and using the most common meaning of each word. when *bukan* translated as *padahal,* which is a word with a similar meaning in this context. *Ia* translates to *dia,* which is the direct equivalent in Kupang Malay, *ini* translates to *Cuma* Although there has been a slight shift in meaning, the word is still used in its most common form and *Tukang kayu* still translates as *tukang kayu* without any cultural change or adaptation, According to Newmark's description of word-for-word translation theory, this type of translation is frequently illustrated as interlinear, with the target language (TL) words right below the source language (SL) words. The words are translated out of context and in their most popular meanings while maintaining the SL word order. Translated literally are cultural terms. Word-for-word translation is primarily used as a pre-translation method to determine the mechanics of the source language or to interpret a challenging material. In this case based on the data, the structure and meaning of individual words are retained without any significant syntactic or semantic adjustments. Therefore, this translation can be categorized as a word-for-word translation as it meets the main characteristics described by Newmark.

Data 2: Marks, 7:22

Sources language (SL):

Perzinahan, keserakahan, kejahatan, kelicikan, hawa nafsu, iri hati.

Target language (TL):

Balalas, barsina, jahat, putarbalek, iko nafsu, iri hati

Based on data 2, there is a word-for-word translation process. When sources language translated into target language still translates word for word. *Perzinahan, keserakahan, kejahatan, kelicikan, hawa nafsu, iri hati* translated into target language become to *Balalas, barsina, jahat, putarbalek, iko nafsu, iri hati*. Because of according to Newmark where the source text is translated literally, maintaining the exact sequence and structure of words without significant grammatical or syntactic adjustment to fit the target language. In this case, each word from the source language is directly replaced with its equivalent in the target language, often preserving the morphological form rather than adapting it into a natural expression in the target language.

For instance: *Perzinahan* is translated as *Balalas*, which follows a direct lexical correspondence, *keserakahan* is translated as *barsina,* in this case, the word *keserakahan* (noun) is still translated as *barsina*, regardless of whether in the target language the word is more commonly

used in a different form in the sentence structure. *kejahatan* is translated as *jahat,* which is the base form of the word in the target language without any grammatical or contextual adjustments. *Kelicikan* is translated as *putarbalek,* which, while understandable, does not necessarily align with how the concept is naturally expressed in the target language. *Hawa nafsu* is translated as *iko nafsu*, maintaining the same word structure without modification and *iri hati* remains translated as *iri hati* without cultural adaptation of the kupang language.

Literal Translation

Data 3: Mark 8:30

Sources Language (SL):

Lalu Yesus melarang mereka.

Target Language (TL):

Ma Yesus larang sang dong.

From data 1, a literal translation process occurs in which the sentence *lalu Yesus melarang mereka* Translated into the target language as *ma Yesus Larang sang dong.* The translation process is carried out by considering the grammatical structure, translating word by word while adapting to the culture of the target language. The word of *lalu* translates to *ma* which has a similar function in the target language as a temporal conjunction, *Yesus* translated as *Yesus* which remains unchanged in form or lexical adaptation during translation *Yesus* Here, it is referred to as the subject, *Melarang* translates to *larang* Which retains its basic meaning without any changes in aspect or conjugation *mereka* translated as *sang dong,* which *sang dong* Here, it functions as an object, which in the target language is a plural pronoun form that corresponds to the reference in the source language. In this case, the translation process is categorized as literal translation because it adheres to grammatical structure by translating word for word without altering meaning or syntactic structure. According to Newmark's (1988) theory, the literal translation method is a translation process that preserves the grammatical structure and original meaning as closely as possible in the target language.

Data 2: Mark, 9:16

Sources language (SL):

Lalu Yesus bertanya kepada mereka.

Target language (TL):

Ju Yesus tanya sang dong bilang.

From data 2, the translation process from the source language to the target language occurs literally, in which case the translation process from *lalu Yesus bertanya kepada mereka* translates to *Ju Yesus tanya sang dong bilang.* This translation process occurs by preserving the grammatical structure and translating word for word. For instance: *lalu* translated as *ju, Yesus* When translated, it still retains the original word or form, namely *Yesus*, *bertanya* translated to *tanya* and *mereka* translates *sang dong,* With the addition of the word *bilang di* The addition of the word bilang in the target language only functions as an adjustment element in Kupang Malay but does not change the core meaning of the source language. In literal translation, the translator does not attempt to adapt the phrase to make it sound more natural in the target language but instead focuses on preserving the meaning of each word directly. In this case, the phrase *Yesus bertanya kepada mereka* It is translated in a way that preserves all elements of the source language words without altering the structure into a more idiomatic form in Kupang Malay.

Data 2: Mark, 9:16

Sources language (SL):

Lalu Yesus bertanya kepada mereka.

Target language (TL):

Ju Yesus tanya sang dong bilang.

From data 2, the translation process from the source language to the target language occurs literally, in which case the translation process from *lalu Yesus bertanya kepada mereka* translates to *Ju Yesus tanya sang dong bilang.* This translation process occurs by preserving the grammatical structure and translating word for word. For instance: *lalu* translated as *ju, Yesus* When translated, it still retains the original word or form, namely *Yesus*, *bertanya* translated to *tanya* and *mereka* translates *sang dong,* With the addition of the word *bilang di* The addition of the word bilang in the target language only functions as an adjustment element in Kupang Malay but does not change the core meaning of the source language. In literal translation, the translator does not attempt to adapt the phrase to make it sound more natural in the target language but instead focuses on preserving the meaning of each word directly. In this case, the phrase *Yesus bertanya kepada mereka* It is translated in a way that preserves all elements of the source language words without altering the structure into a more idiomatic form in Kupang Malay.

Data 3: Mark, 10:27

Sources Language (TL):

Yesus memandang mereka

Target language (SL):

Yesus lia sang dong

From data 3, in this case, the translation process *Yesus memandang mereka*

Translated into the target language as *Yesus lia sang dong.* which *Yesus* translated as *Yesus* which still retains its original form, *memandang* translates to *lia* which, in the target language, has the same basic meaning, namely to see or to gaze. *mereka* translated as *sang dong.* Although there are adjustments in the form of pronouns to align with the target language system, the choice of *"sang dong"* It still functions as a fairly direct equivalent of *"mereka."* In this translation, the syntactic structure maintains the original word order of the source language, following the sentence pattern of the subject *(Yesus) + predicate (memandang) + object (mereka)*, And in the target language, it still follows a similar pattern, namely *subjek (Yesus) + predicate (lia) + object (sang dong)*. Thus, this translation preserves the lexical meaning and original syntactic structure as much as possible without making significant changes in idiomatic form or style, making it categorizable as literal translation according to Newmark's theory.

Faithful Translation

Data 1: Mark, 1:25

Sources Language (SL):

Tetapi Yesus Menghardiknya, Katanya: diamlah, keluarlah dari padanya.

Target Language (TL):

Ma Yesus masparak sang dia, bilang. Tutu lu pung mulu, kaluar dari itu orang

From Data 1, this translation follows the structure and original meaning of the source language

while maintaining the key elements of the command spoken by Jesus. The word *menghardiknya* is translated as *masparak sang dia, bilang,* which reflects Jesus' firm action toward the evil spirit. The phrase *diamlah, keluarlah dari padanya"* is translated as *tutu lu pung mulu, kaluar dari itu orang,* which still conveys a direct command with an equivalent meaning. The sentence in the target language (TL) maintains the relationship between the subject (Jesus), the object (the evil spirit), and the verbs that indicate action (commanding and casting out). Although this translation incorporates more natural linguistic elements in the TL, it does not attempt to alter the meaning or adjust idiomatic expressions excessively, ensuring fidelity to the source text. Thus, this translation can be categorized as a faithful translation because it preserves the original meaning of the source text without adding significant interpretation or adaptation while still following the natural structure of the target language.

Data 2: Mark, 3:1

Sources language (SL):

Kemudian Yesus masuk lagi ke rumah ibadat.

Target language (TL):

Ais itu ju, Yesus kembali lai pi ruma sambayang.

From data 2, In TL, the core meaning of SL is retained. For example, the phrase *Yesus masuk lagi* translated into *Yesus kembali lai*. Words *masuk lagi* in SL adjusted to the word *kembali* in TL, which has the same semantic meaning, namely the repetition of actions to a certain place. Translation using the target language's distinctive vocabulary, such as *ruma sambayang* to *rumah ibadat*. This phrase indicates a cultural adaptation because *rumah ibadat* in the local context, it is better known as *ruma sambayang*. Nevertheless, loyalty to the religious meaning is maintained.

In TL, the grammatical structure is adjusted to the rules of the target language. For example, the use of *Ais itu ju* as a sentence opener gives a local feel and is idiomatic in nature, although it is not literally translated from *kemudian* in SL. This reflects the need to follow the prevalence of TL structures without losing their temporal meaning. The main subject, Jesus, is still explicitly retained in the TL. This is in accordance with the principle of faithful translation which emphasizes the importance of maintaining the identity of important elements in the source text. Based on the analysis, this translation can be categorized as a form of faithful translation because it retains the core meaning and context of the SL while adapting it to the grammatical structure and culture of the TL. While there are some elements of adaptation, such as the use of local idioms, this does not change the essence of the message of the source text.

Data 3: Mark, 3:12

Source language (SL):

Tetapi ia dengan keras melarang mereka.

Target language (TL):

Ma dia larang karas sang dong.

From data 3, The sentence in the target language (TL) follows a grammatical pattern and structure similar to that of the source language (SL). The phrase *"Tetapi ia dengan keras melarang mereka"* is directly translated as *"Ma dia larang karas sang dong,*" maintaining the word order as well as the relationship between the subject, predicate, and object in the sentence. Based on semantic accuracy: *"ia*" is translated as "*dia*," preserving the reference to the main subject (Jesus). *"dengan keras*" is translated as "*karas,"* maintaining the intensity of the prohibition as in the source text.

"melarang mereka" is translated as "*larang sang dong,"* retaining the meaning of the act of prohibition directed toward a group of people. Regarding faithfulness to the original style and nuance, this translation does not introduce additional interpretations or replace words with more idiomatic equivalents in the target language. This aligns with the principle of faithful translation, which focuses on preserving the original contextual meaning, even if it sacrifices some fluency or naturalness in the target language. The translation in Data 3 can be categorized as a faithful translation because it maintains accuracy in meaning, structure, and nuance in accordance with Newmark's theory.

Semantic Translation

Data 1: Mark, 1:32

Sources language (SL)

Menjelang malam, sesudah matahari terbenam.

Target language (TL):

Waktu matahari mulai tanggalám.

In data 1, in the contextual meaning of the language source (SL) shows a certain time atmosphere, namely *menjelang malam setelah matahari terbenam*. This phrase describes a specific situation that refers to the transition between afternoon and night. In TL, the phrase used is *waktu matahari mulai tanggalám*, which refers to when the sun begins to set on the western horizon. The difference arises in the focus of time, in the source language emphasis on time *setelah matahari terbenam,* while when translated into the target language time *saat matahari mulai tenggelam.* In the context of semantic translation, even though there is a slight difference in time explained, TL still maintains its beauty and general meaning, namely the change of time from afternoon to night. This shows that the translator is trying to convey the essence of the atmosphere in the context of TL culture. TL translation shows cultural influence by using the term *tanggalám,* that are more relevant and familiar in the target culture. Semantic translation supports the use of local terms like this to maintain cultural relevance in translation. SL uses a descriptive and complete sentence structure, while TL is simpler. This simplicity is acceptable in semantic translation if it does not detract from the main meaning. However, in this data, a bit of time is lost because the TL does not explicitly mention *sesudah* atau *setelah.* Although TL does not explicitly reflect the entire meaning of SL, the essence of the context is still understandable. Translators seem to opt for a contextual approach to ensure TL is easier to understand in the target culture.

Adaptation Translation

Data 1: Mark, 1:12

Sources language (SL):

Segera sesudah itu Roh memimpin Dia ke padang gurun.

Target Language (TL):

Abis itu, Tuhan pung Roh hela bawa sang Yesus pi di tampa kosong yang sunyi

From data 1, the sentence of *Abis itu, Tuhan pung Roh hela bawa sang Yesus pi di tampa kosong yang sunyi.* this translation, it can be seen that the cultural elements and language style of the target text, namely Kupang Malay, are very dominant, so the adaptation method is used to ensure that the target text is easily understood by local readers without losing the core meaning of the source text. In a sentence of time expression in the form of *segera sesudah itu* translated into *Abis itu,* which is a

typical time expression in the Malay Kupang language, reflecting the simplicity and spontaneity of the local community's speaking style. However, in a religious context: *Roh memimpin Dia* translated into *Tuhan pung Roh hela bawa Yesus.* Here, there is the addition of a phrase *Tuhan Pung* clarifies the religious context explicitly, in accordance with local understanding. In a sentence *Padang Gurun* translated into *tampa kosong yang sunyi* This translation adapts the concept of *Padang Gurun* which may be less geographically or culturally relevant in Kupang Malay becomes a more universal description.

Data 2: Mark, 2:15

Sources language (SL)

Kemudian ketika Yesus makan di rumah orang itu, banyak pemungut cukai.

Target language (TL)

Ais itu ju, Yesus dong ada dudu makan di Lewi pung ruma, sama-sama deng Lewi pung taman tukang tagi bea.

From the data 2 phrases *kemudian* translated into the target language into *ais itu ju,* which is a local expression that is more familiar among the target language-speaking community, namely the Kupang people. *Ais itu* in this context, it serves to convey the meaning of *kemudian* However, with a more relaxed and informal feel, which shows an adaptation to a more common local way of speaking. In this translation, the word *ketika* indicating the specific time in the source language is replaced with *ada* in the target language. This choice of words indicates an adaptation to the more common use of words in the target language, although this changes the meaning or timing appropriately. However, this selection focuses more on the fluency and understanding of local readers. Sentence *Yesus makan di rumah orang itu* from the source language is translated into the target language to be *Yesus dong ada dudu di Lewi pung ruma.* In this section, *makan* which is a very common activity where there is a process of adding words to *dudu makan, dudu makan,* which is more reflective of the expression or style of the local language. Word *dong* used to refer to the subject (Jesus) in a more informal way and more in line with the style of everyday conversation. *Lewi pung ruma* is an adaptation to *rumah orang itu,* by using *Lewi* which refers to a personal name, there is an adaptation of the same name when translated to mean that the reader of the target language can understand who it is *Lewi* and words *pung* to show a local form that is easier for readers to understand from the local community.

Sentence *banyak pemungut cukai* in the target language to be *sama-sama deng Lewi pung taman tukang tagi bea.* In this case, this translation is much more specific by mentioning *tukang tagi bea* to describe the tax collector, which is a cultural adaptation that makes it easier for the reader to understand the type of work in question in a more local context. *Sama-sama deng* here it serves to indicate that the person is in the same group or is related to the Lewi replaces the Concept *banyak* in the source language sentence (SL), but it is more descriptive. This translation can be categorized as translation adaptation because the translator has changed the cultural elements, structure, and words to fit the cultural context of the target language reader.

Free Translation

Data 1: Mark, 1:21

Source language (SL):

Mereka tiba di kapernaum, setelah hari sabat mulai, Yesus segera masuk ke dalam rumah ibadat dan mengajar.

Target language (TL):

Ais Yesus deng itu ampa orang yang iko sang dia, sampe kota Kapernaum. Waktu orang Yahudi dong pung hari sambayang.

In Data 1, in the SL sentence, the original structure is quite formal, with clauses arranged according to the standard grammar of the Indonesian language. On the other hand, the TL has a more casual structure and tends to follow the spoken style of the community that uses Kupang Malay. The phrase *Mereka tiba di Kapernaum* is translated into *Ais Yesus deng itu ampa orang yang iko sang dia* in the TL. This translation does not follow the literal structure but aligns more with the everyday speech style of the community. *Rumah ibadat* in the SL is replaced with *orang Yahudi dong pung hari sambayang* in the TL. Instead of using a direct equivalent for *rumah ibadat,* the translator adapts the Jewish cultural context with a local term, *hari sambayang,* which is more easily understood by TL readers. Cultural adaptation is evident in the substitution of the term *hari sabat* with *hari sambayang*. In the SL, the term *hari sabat* refers to Jewish traditions, but in the TL, this term is translated according to the local religious concept, *hari sambayang*. This shows the translator's effort to ensure the message is well received in the readers' cultural context. Free translation focuses on conveying meaning idiomatically. Even though the TL uses many additional phrases, such as *ais Yesus deng itu ampa orang yang iko sang dia,* the main meaning of the text remains intact: Jesus arrived in Capernaum with His followers to teach.

Data 2: Mark,4:4

Source language (SL)

pada waktu ia menabur sebagian benih itu jatuh di pinggir jalan.

Target language (TL)

Waktu dia siram itu bibit dong, ada yang jato di jalan.

From Data 2, in the translation, *pada waktu,* which is a formal expression in Indonesian, is replaced with *Waktu,* a simpler and more common form in the target language (TL). This choice is very accurate and can be considered a literal translation because *Waktu* in the target language still conveys the same meaning as *pada waktu.* In the translation process, there is a significant change in word choice. *Menabur* in the source language means throwing seeds onto the ground, a specific action in the context of agriculture, whereas *siram* in the target language means to water (usually with water). This represents a major shift in meaning. The translation *siram* is more aligned with common habits or terms used in the target language, but it changes the intended action's meaning from the source text. The phrase *jatuh di pinggir jalan* is translated into *jato di jalan.* Here, *jatuh* is translated as *jato,* which is the local form of the word *jatuh.* However, *pinggir jalan* is only translated as *jalan,* without including the word *pinggir.* This demonstrates an adjustment to a simpler or more straightforward sentence structure in the target language, even though *pinggir jalan* has a more specific meaning than just *jalan.* It can be concluded that this translation process involves adaptation, as many parts of the sentence have been altered or adjusted to fit the norms or more natural usage in the target language, although efforts to maintain the original meaning are still evident.

Data 3: Mark, 6:4

Source language (SL)

Maka Yesus berkata kepada mereka: seorang nabi dihormati di mana-mana kecuali di tempat asalnya sendiri, di antara kaum keluarganya dan di rumahnya,

Target language (TL):

Ju Yesus kasi tau bilang, memang batul orang lebe suka kasi hormat sang Tuhan Allah pung jubir dari tampa laen. Maka di dia pung kampong sendiri, orang sonde kasi hormat sang dia.

Based on data 3, in the TL text, the sentence structure and word choice are adjusted to better align with the linguistic style and cultural expressions of Kupang Malay. For example, the phrase *Maka Yesus berkata kepada mereka* is translated as *Ju Yesus kasi tau bilang*. This phrase is not a literal translation but conveys meaning more naturally in the target language context. The expression *kasi tau bilang* is an idiomatic form in Kupang Malay, reflecting everyday speech patterns among the local community. The sentences in the TL text add contextual elements such as *memang batul* and *orang lebe suka kasi hormat*, which are not explicitly present in the SL. These adjustments enhance the understanding of the message within the Kupang Malay culture by providing a distinctive nuance of affirmation and emphasis. The TL text omits certain literal elements from the SL, such as *di tempat asalnya sendiri, di antara kaum keluarganya dan di rumahnya*, and replaces them with the phrase *di dia pung kampong sendiri.* This is a form of simplification that still retains the core meaning. Additionally, there is contextual addition through the expression *sang Tuhan Allah pung jubir*, which provides further emphasis on the prophet's position as God's messenger. This translation adopts a highly communicative linguistic style that aligns with the speaking patterns of the local community. Word choices like *sonde kasi hormat* depict local nuances and make it easier for the target audience to understand the message.

Idiomatic Translation

Data 2: Mark, 8:4

Source language (SL):

Bagaimana di tempat yang sunyi ini orang dapat memberi mereka roti sampai kenyang

Target language (TL):

Papa. Ini tampa su jao dari kampong. Jadi sonde mungkin kotong bisa kasi makan orang bagini banya.

In data 2, SL (Source Language): The sentence in Indonesian *Bagaimana di tempat yang sunyi ini orang dapat memberi mereka roti sampai kenyang* shows a question implying concern or amazement regarding the ability of people in a deserted place to feed others until they are satisfied. The structure of this sentence is relatively formal, focusing more on the clear delivery of ideas through the use of words such as *tempat yang sunyi* and *memberi mereka roti sampai kenyang.* Analysis of TL (Target Language) The sentence in Kupang Malay *Papa. Ini tampa su jao dari kampong. Jadi sonde mungkin kotong bisa kasi makan orang bagini banya.* reflects a more idiomatic and conversational translation that does not strictly adhere to word-for-word alignment. The expression *Ini tampa su jao dari kampong,* which literally means This is already far from the village, provides a more localized and informal context. Meanwhile, *Sonde mungkin kotong bisa kasi makan orang bagini banya,* meaning It's not possible for us to feed so many people like this, leans more toward the difficulty in meeting the needs of many people, using expressions more commonly found in everyday conversations. Comparison between SL and TL: In this translation, the most striking difference lies in the use of a more relaxed and idiomatic sentence structure in the TL. The phrase *dapat memberi mereka roti sampai kenyang* in the SL, which conveys the physical or practical ability to feed, is translated in the TL as *kotong bisa kasi makan orang bagini banya,* which indicates the impossibility or difficulty of doing so. The use of the term *tampa su jao* also introduces a local nuance absent in the SL, replacing the term *tempat yang sunyi* with an expression more aligned with the cultural and

linguistic context of the region.

Data 3: Mark, 10:22

Source language (SL):

Mendengar perkataan itu ia menjadi kecewa, lalu pergi dengan sedih, sebab banyak hartanya

Target language (TL):

Itu orang dengar ambe Yesus pung omong bagitu, ju dia pung hati ancor.

From data 3, in the first part of the sentence, *Mendengar perkataan itu* is translated as *Itu orang dengar ambe Yesus pung omong bagitu*. Here, the word *ambe* (I in Kupang Malay) replaces the general subject in Indonesian *ia* with a word that is more idiomatic and fitting with everyday language habits in Kupang. The choice of *itu orang* shows a cultural adjustment, reflecting the local community's custom of referring to someone this way. The use of the expression in the target language, such as *hati ancor* to describe feelings of disappointment, is a highly characteristic idiomatic expression. In Indonesian, we tend to use phrases like *hati merasa berat* or *kecewa*, but in Kupang, the expression *hati ancor* is more commonly used to describe a deep sense of disappointment. Thus, the translator has chosen a phrase that fits the local custom even though there is no direct equivalent in Indonesian. In the second part of the sentence, *lalu pergi dengan sedih, sebab banyak hartanya*, is translated as *ju dia pung hati ancor*. Although there is no direct translation of *pergi dengan sedih*, the emotional meaning of disappointment and sadness is still preserved in the idiom *hati ancor*. This word choice indicates that the translator prefers to maintain the intense sadness while using a more local and idiomatic structure.

Communicative Translation

Data 2: Mark, 2:11

Source language (SL):

Kepadamu ku katakana, bangunlah, angkatlah tempat tidurmu dan pulanglah ke rumahmu!

Target language (TL):

Lu dengar, e! sekarang lu su bae! Jadi bangun, angka tikar ko pulang su,e.

Based on data 1, in terms of word selection in translation, words in Indonesian are changed to more informative and relaxed forms in Kupang Malay, such as *Lu dengar, e!* which replaces *Kepadamu ku katakan,* This choice of words is more familiar and more natural in everyday conversation, but still conveys the same intent. By the use of everyday words *su (sudah) and bae (baik)* in Kupang Malay is a more informal and more familiar form of communication for speakers of the target language. This is in line with the principle of communicative translation which prioritizes a natural impression and is easy to understand by the target reader or listener. Meanwhile, in accordance with the local context, this translation also adapts to the social and cultural context of the local community. The phrase *angka tikar* as a translation of *angkatlah tempat tidurmu* serves as a relevant reference in local cultures that consider mats to be bedding.

Data 3: Mark, 3:30

Source language (SL):

Ia berkata demekian karena mereka katakana bahwa ia kerasukan roh jahat

Target language (TL):

Yesus bilang bagitu, tagal dong su cap ame sang dia bilang, itu orang su kana setan

From data 3, it can be seen that translation tends to prioritize communication that can be understood by people who speak the target language, namely Kupang Malay. Although this translation does not always reflect the formal or grammatical sentence structure in the source language, it does manage to convey the intended message clearly. In the context of communicative translation, Newmark emphasizes the importance of achieving clarity and cultural appropriateness in translation. In this case, the structural differences between the source language and the target language are clearly visible, for example in the use of words *Yesus* to replace *ia*, which leads to readers who may be more familiar with this name. In addition, said *tagal dong su cap ame sang* which can be interpreted as *begitu mereka bilang* is a more casual expression and is easy to understand for Kupang Malay speakers. This translation shows an attempt to convey the meaning contained in the original sentence effectively without paying too much attention to word-for-word fidelity. Also, the term *setan* used in TL replaces *roh jahat* is a more familiar and understood option in the context of local culture. This shows that translators strive to maintain clarity of meaning by using terms that are more familiar in everyday life, in accordance with the principles of effective communication taught by Newmark. Overall, these translations prioritize easy understanding by the audience taking into account the cultural background and language of the target, despite the sacrifices in terms of word-for-word fidelity.

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Conclusion

This study analyzes the translation methods of the Gospel of Mark into Kupang Malay using various approaches, including word-for-word, literal, faithful, semantic, adaptive, free, idiomatic, and communicative translations. Word-for-word and literal translations maintain the structure and

word order of the source language, although they may sometimes be less compatible with the syntax of the target language. Meanwhile, faithful and semantic translations are more flexible in preserving the original meaning without altering the main message. Adaptive and free translation methods demonstrate cultural adjustments and local context adaptations, such as the use of terms more familiar to the Kupang Malay community. Idiomatic and communicative translations, on the other hand, emphasize clarity and comprehensibility by adjusting expressions to match local linguistic habits. Overall, this study shows that the translation of the Gospel of Mark into Kupang Malay not only strives to maintain fidelity to the source text but also considers cultural aspects and comprehensibility for target language speakers. This diverse approach ensures that the meaning and message of the sacred text can be effectively conveyed and well understood within the linguistic and cultural context of the local community.

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