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**TRANSLATION METHODS IN POLITICAL SPEECHES:
A CASE STUDY OF ENGLISH TRANSLATION OF PRESIDENT
JOKO WIDODO'S INAUGURAL ADDRESS**

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ABSTRACT

Translating political speeches poses its own challenges and difficulties, with one of the reasons being the fact that political speeches have their own unique features. Translation of political speech is also arguably still underresearched in translation studies. It is for this reason that this paper seeks to investigate translation method(s) that can be used to translate political speeches. The data source of this paper is the English translation of an inaugural address of President Joko “Jokowi” Widodo produced by a professional Australian translator. The speech was translated from Indonesian as the source language (SL) to English as the target language (TL). Appropriate translation methods are obviously needed to produce a higher quality political speech translation. This research applies the concept of translation methods proposed by Newmark (1988). This is a qualitative research with a comparative conceptual method. Results show that the translation methods adopted when translating the inaugural address are semantic and communicative translation methods. Semantic translation method is the most dominant one, followed by communicative translation method. Semantic translation method was used to translate the body part of the speech, while communicative translation method was used to translate the opening part and the closing part of the speech. These two methods are considered appropriate for translating this political speech.

KEYWORDS

Translation; Political Speeches; Translation Methods; Semantic Translation Method; Communicative Translation Method.

ABSTRAK

Menerjemahkan pidato politik menghadirkan masalah dan tantangannya tersendiri. Salah satu penyebabnya adalah pidato politik dianggap sebagai sebuah teks unik dengan fitur yang tidak dimiliki oleh jenis teks lain. Selain itu, penerjemahan pidato politik dianggap belum banyak diteliti di dalam kajian penerjemahan. Dengan alasan itu, penelitian ini mencoba mengungkap metode penerjemahan yang digunakan untuk menerjemahkan pidato politik. Sumber data penelitian ini adalah terjemahan pidato pelantikan Presiden Joko “Jokowi” Widodo ke dalam bahasa Inggris yang dihasilkan oleh seorang penerjemah

profesional berkebangsaan Australia. Metode penerjemahan yang tepat diperlukan untuk menghasilkan terjemahan pidato politik yang berkualitas. Penelitian kualitatif model komparatif ini menggunakan konsep metode penerjemahan yang digagas oleh Newmark (1988). Hasil dari penelitian ini menunjukkan bahwa metode penerjemahan yang paling sering digunakan oleh penerjemah adalah metode penerjemahan semantis dan metode penerjemahan komunikatif. Metode penerjemahan semantis digunakan untuk menerjemahkan bagian tubuh pidato, sedangkan metode penerjemahan komunikatif untuk menerjemahkan bagian pembukaan dan penutupan. Kedua metode itu dianggap cocok untuk menerjemahkan pidato politik.

KATA KUNCI

Penerjemahan; Pidato Politik; Metode Penerjemahan; Metode Penerjemahan Semantis; Metode Penerjemahan Komunikatif.

1. INTRODUCTION

Translation is often regarded a complex activity as it is arguably more than just a linguistic activity. For example, when translating a legal text from one language into another language, a translator has to consider not only linguistic differences between the two texts involved (the source text [ST] and target text [TT]) but also two different legal systems embedded in the ST and its TT. Therefore, in the translation process the translator has to be aware of the differences between the two legal systems or special legal terms and find ways to bridge the two systems. There is also a possibility that the translator have to consult with legal experts or do research on the legal systems of different countries, for example. Legal terms found in the translation are also an inevitable challenge that the translator will have to face in translating legal texts. Translating other types of texts might also bring its own unique translation challenges and difficulties.

Those conditions show that translation can indeed go beyond a linguistic activity. This is in line with translation definition proposed by House (2014), who states that translation is not only a linguistic act but also an act of communication, or with translation definition proposed by Lefevere (1992) who states that translation is a re-writing of the original text. Echoing their statements, Bassnett (1992) argues that translation is not only a kind of pure linguistic activity but also a kind of intra-culture and inter-culture communication. In other words, according to Bassnett, translation is not merely a linguistic transfer but also a cross-cultural activity. Simply put, a translation activity often requires the translator to do more than just translating. He might also be required to go beyond that: researching, consulting, comparing parallel texts, and doing other relevant activities. Hence, it is argued that a translator must not only have linguistic knowledge only but also general knowledge and particular knowledge related to the text(s) that he translates. The complexity of translation can be even more palpable when it comes to translating a political speech.

In general, political speeches are often used by politicians to communicate their messages or views to the public. Political speeches can also be used as a tool for persuasion, for giving instructions, or for giving directions from a politician to the general public. Newmark (1996) argues that political speech is considered one of the most important ways used by politicians during campaigns and adds that translation of political language is an abstraction of an abstraction. Meanwhile, Charteris-Black (2014) states that a political speech is a coherent stream of spoken language usually prepared for delivery by a speaker to audience for a purpose on a political occasion. It can also be added that political speech differs from other types of speech in terms of the one who delivers the speech: a speech can be considered a political speech if the one who delivers it has a political position. In the meantime, Erisen (2014) stated speeches offer presidents an opportunity to set the

agenda, signal their policy preferences, and, among other things, strike an emotional chord with the public. In Indonesia, translating political speeches is quite a common task among translators working for a government institution or ministry. Political speeches that those translators translate are, among others, those delivered by the President, the Vice President, Ministers, Governors, Mayors, or other high-ranking government officials, and the messages can also vary, ranging from opening or closing remarks, congratulatory remarks, the government's official statement, and many others. In general, though, the speeches are used by those officials to communicate their policies, their programs, or their views on certain matters or issues.

Nevertheless, to reach out to a wider audience, those speeches are usually translated or interpreted into other languages, predominantly English. Speeches in Indonesia are mostly written in the Indonesian language as it is required by the law that all official speeches delivered by government officials have to use the Indonesian language, the official language of Indonesia. Speeches that are usually translated or interpreted into other languages are the ones that are delivered at international events, that are delivered in an event attended by international guests, or that convey Indonesia's foreign policies or views on international issues.

Related to the translation, translating political speeches can arguably pose a host of challenges due to several factors, one of which is the assumption that political speech is considered as a special text genre, meaning that it has unique features that other types of text might not have. Another factor that adds to the complexity of translating political speeches is the fact that a political speech is closely related to socio-political aspects. For example, many Indonesian political speeches began with religious greetings from religions formally recognized in Indonesia such as Islam, Christianity, Hinduism, Buddhism, and Confucianism. This can be considered a unique feature of Indonesian political speeches that might not be found in political speeches in other countries. Several Indonesian texts might also have *pantun* or Indonesian traditional poetic form usually found in the closing part of the speech. Translating those features into other languages might give rise to translation challenges and difficulties.

Furthermore, translators who have to translate political speeches are also required to be aware of all matters related to political traditions or customs in a certain country as it will help them in the translation process. For example, a translator translating a political speech from Indonesian into English has to be aware of common phrases used as greetings and salutations in Indonesian political speeches, as well as how to find their common equivalents in English and how to choose the right strategy when translating them. Since political speeches often discuss various topics, they also often contain terms from various fields such as history, cultural studies, religious studies, and many others. Therefore, it will be a challenge for the translators or interpreters to translate those speeches.

Given the unique nature and the complexity of political speeches as described before, translating political speeches may bring its own difficulties and challenges to translators and interpreters. It is for that reason that this research seeks to investigate translation of political speeches. To that end, this research seeks to investigate translation methods that can be adopted, or the most appropriate translation method that can be used, to translate political speeches. Loosely defined, translation method is the way a translator approaches a text to be translated. Translation methods used as a reference in this research are the ones proposed by Newmark (1988). Data source that is used for this paper is the English translation of the inaugural address of President Joko "Jokowi" Widodo delivered on 20 October 2014. The speech was originally written in the Indonesian language and was translated into several other languages, including English. For the purpose of this research, the speech was translated by a professional Australian translator who was asked to translate the speech into English.

2. TRANSLATING POLITICAL SPEECHES

Political speech can discuss a wide range of issues such as economic, political, foreign policy, and socio-cultural issues. One single speech, for example, might cover economic, social, and political issues. Consequently, a translator who translates that political speech might find himself in a situation in which he also has to deal with economic, social, and political terms within one single text. Therefore, translating political speeches requires the translator to have ample knowledge about those economic, social, and political issues, in addition to their translation and linguistic skills. In terms of structure, Charteris-Black (2014) argues that a political speech usually consists of at least five parts, as shown in Table 1.

Part	Rhetorical Purposes
Prologue	This part introduces the topic to the audience, establishes a relationship between orator and audience to make the audience well-disposed towards the speaker, attentive, and receptive.
Narrative	This part sets out the facts of the case from a perspective favorable to the orator.
Proof	This part presents arguments in favor of the speaker's case.
Refutation	This part rejects opponents' arguments (could be incorporated with Proof).
Epilogue	This part summarizes the most persuasive points in the previous parts so that the audience is left with a favorable disposition towards the speaker and his or her arguments.

Table 1. Parts of a Speech.

In the context of Indonesian political speeches, several parts are not always found. For example, not every political speech in Indonesia contains the refutation part. Political speeches that often have the refutation part are usually those delivered during campaign periods. The prologue and the epilogue of many political speeches in Indonesia also have their own style marked by, among others, the prevalent use of religious greetings, *pantuns*, and quotes.

Mulyana (2000) classifies political speech into eleven types, among others, speech of introduction, speech of commemoration, speech of dedication, speech of campaign, speech of eulogy, speech of presentation and speech of acceptance, speech of welcome, speech of inauguration, keynote address, lunch/dinner speech, and speech of nomination. It can be said that this classification is based on the event where the speech is delivered. He also divides political speech into five parts, namely:

1. addresses and greetings
2. nopening/introduction
3. body
4. closing
5. thanking

For analysis purposes, the researcher uses the above categorization of political speech as the basis of analysis, meaning that each of those parts are analyzed in terms of translation method used.

In terms of function, political speeches are commonly employed by politicians, such as presidents, vice presidents, ministers, governors, or chiefs of political parties, to communicate their policies, views, and thoughts to the public. For example, the newly elected President of Indonesia delivers his/her inaugural address before the House of Representatives (DPR) after s/he has been sworn in. This political speech is often regarded as one of the most important political speeches in his/her tenure as a President. In regards to

this, Pamungkas (2014) classifies political speeches delivered by an Indonesian President into four sub-types, namely (1) remarks on ceremonial events; (2) the President giving his/her briefing/directives; (3) remarks before a cabinet meeting or other meetings; (4) press release/press statements; and (5) state address. The law also requires political speeches in Indonesia to be written and delivered in the Indonesian language, the official language of Indonesia. Nevertheless, in some cases, those speeches have to be translated or interpreted into foreign languages.

In translating and interpreting those political speeches, there are certainly challenges faced by the translators and interpreters. Badran (2001) states that the same political text can be translated differently by different translators, while different translation products are due to the translators' upholding different institutional policies or ideologies; therefore, the translation outcome is often colored and influenced by these factors. Meanwhile, Ali (2007) is of the opinion that translating political texts is problematic due to various ideological factors that are involved in the political discourse. Ali also stated that a political speech is a 'sensitive' text, so it requires special techniques to translate. From these two statements, it can be said that there can be many versions of translations of a political speech and that translating political speeches is always related to ideological factors.

Another problem that can be faced by translator(s) who translate political speeches is that in the translation process, they not only have to convey the messages of the speech accurately from ST into TT, clearly, and sometimes under time constraint, but also have to make sure that other aspects in the ST can be conveyed in the translation. For example, they have to make sure that the degree of formality (the high register of language, the selection of certain words or phrases that are considered to be "very formal"), style of the author (a speech usually can reflect the one who delivers it; for example, one can identify whether it is a speech delivered by President Jokowi or not), socio-cultural elements (such as the use of certain rhetorical devices or the use of religious phrases), and other features can be retained in TT.

Another challenge that might arise when translating political speeches is the fact that socio-cultural differences between the two languages involved are reflected in language. For example, as discussed previously, political speeches in Indonesia usually contain religious greetings at the beginning and at end of the speech, and translating them into other languages can be a challenge for the translators. On the other hand, political speeches in English, or people in English-speaking countries, might not include such features, namely using greetings from various religions. Therefore, it is the task of the translator to bridge the two cultures, while at the same time ensuring that the messages can be conveyed accurately and clearly. Another case is when a speech contains literary features typical of Indonesian cultures such as poems or *pantuns*, which are quite common in Indonesian political speeches, and when it has to be translated into other languages, problems may rise. The translator should decide on how to translate those *pantuns*.

Furthermore, in the process of translating political speeches, translators can adopt certain translation methods. Methods here can be loosely defined as the ways a translator approaches a text. Newmark (1988) proposes eight translation methods, as shown on Table 2 below.

Translation Methods	Meaning
Word-for-word translation	The SL word order is preserved, and the words are translated singly by their most common meanings, out of context.
Literal translation	The SL grammatical constructions are converted to their nearest TL equivalents, but the lexical words are again translated singly, out of context.
Faithful translation	Producing the precise contextual meaning of the original within the constraints of the TL grammatical structures.
Semantic translation	Only applied in as far as it must take more account of the aesthetic value of the SL text.
Adaptation	The freest form of translation, and is used mainly for plays (comedies) and poetry. The themes, characters, plots are usually preserved. The SL culture is converted to the TL culture, and the text is rewritten.
Free translation	Produces the TL text without the style, form, or content of the original.
Idiomatic translation	Reproduces the 'message' of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original.
Communicative translation	Conveying the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership (1988b, 45–47).

Table 2. Newmark's Translation Methods.

Among those methods, there are two methods that are often contrasted, namely semantic translation method and communicative translation method; the former puts emphasis on the ST style and form that should be maintained in the TT, while the latter mainly focuses on the messages of the ST that should be conveyed in the TT. Newmark (1988) points out the differences between these two methods, as shown on Table 3 below.

Parameter	Semantic Translation	Communicative Translation
Transfer of foreign elements into the TL culture	Focusing on the thought processes of the transmitter as an individual; it should only help TT reader with connotations if they are a crucial part of message	Subjective, TT reader-focused, oriented towards a specific language and culture
Culture	Remaining within the SL culture	Transferring foreign elements into the TL culture
Time and origin	Not fixed in any time or local space; translation needs to be done anew with every generation	Ephemeral and rooted in its own contemporary context
Relation to SL	Always 'inferior' to ST; 'loss' of meaning	May be 'better' than the ST; 'gain' of force and clarity even if loss of semantic content
Use of form of SL	If ST language norms deviate, this must be replicated in TT; 'loyalty' to ST author	Respect for the form of the SL, but overriding 'loyalty' to TL norms
Form of TL	More complex, awkward, detailed, concentrated; tendency to 'over-translate'	Smoother, simpler, dearer, more direct, more conventional; tendency to 'under-translate'

Parameter	Semantic Translation	Communicative Translation
Appropriateness	For serious literature, autobiography, 'personal effusion', any important political (or other) statement	For the vast majority of texts, e.g. non-literary writing, technical and informative texts, publicity, standardized types, popular fiction
Criterion for evaluation	Accuracy of reproduction of the significance of ST	Accuracy of communication of ST message in TT

Table 3. Comparison of Newmark's Semantic and Communicative Translation Methods.

From the differences presented in the table above, with regard to translating political speeches, the author argues that semantic translation is appropriate for translating political statements. The author argues that political speeches can be under the category of political statement in this case. With regard to this claim, this paper seeks to prove whether or not semantic translation is appropriate for translating political speeches. Analysis and discussion about this topic are presented in the following sections.

3. METHODOLOGY

This research adopts a qualitative method with a comparative conceptual method (William and Chesterman, 2002) in which the analysis is carried out by comparing between the ST and the TT and analyzing of the reasons behind the translations. This is also a case-study translation research in which only one speech and its translation is used as the data source for this research. Data source used for this research is the English translation of the inaugural address of President Joko "Jokowi" Widodo. In total, there are 62 sentences in the speech. The translation was done by Robyn Fallick, a professional and experienced Australian translator who is currently working for an Australian TV channel. She also has a wealth of experience in translation and interpreting and has a native-like proficiency in Indonesian. One of her experiences is to interpret the resignation speech of Indonesia's second President, President Soeharto. The translator was asked to translate the speech for international audience in general.

For the purpose of this research, only selected sentences are analyzed. Analysis in this research focuses on translation methods employed by the translator. Translation method itself is a way through which a translator approaches his translation. Newmark (1988) proposes eight translation methods, namely word-for-word translation, literal translation, faithful translation, semantic translation, adaptation, free translation, idiomatic translation, and communicative translation.

4. ANALYSIS AND DISCUSSION

The ST used as data in this research is the inaugural address delivered by President Joko "Jokowi" Widodo on 14 October 2014 before members of the House of Representatives (DPR). The speech was originally written in the Indonesian language but was interpreted and translated by both local and international media into other languages, including English. For analysis purposes, several translated sentences are randomly selected to be analyzed in terms of translation techniques that the translator used. Based on the identification of these techniques, translation methods were then determined.

This research found that the dominant translation method used by the translator is the semantic translation method and communicative translation method as shown in Figure 1 below.

Translation Method



Figure 1. Translation Method.

Out of 62 sentences in the ST and TT, 85% are translated by using semantic translation method and 15% are translated by using communicative translation method. Several selected ST sentences and their TT translations are further discussed in the next sections. The selection of those sentences that are discussed in this paper is based on the author's assessment about the translations of several sentences that can prove the use of either semantic translation method or communicative translation method.

4.1 Semantic Translation Method

Semantic translation method is mostly employed by the translator in translating this political speech. This method is mostly identified in the translation of the body of the speech. In fact, the whole body of the speech is translated by using semantic translation method. One of the sentences proving that the semantic translation method is used in this way is the following sentence found in the body of the speech.

ST	TT
<i>Sumpah itu memiliki makna spiritual yang dalam, yang menegaskan komitmen untuk bekerja keras mencapai kehendak kita bersama sebagai bangsa yang besar.</i>	This oath has a deep spiritual meaning, which underlines a commitment to working hard to achieve our common aim of becoming a great nation.

Table 4. Translation Case I.

In the example above, the translator maintains the structure of the ST in her English translation while still maintaining the accuracy of the translation as it can be seen that the translation still conveys the messages of the ST. The translator also does not make any modification to her translation, such as by changing the sentence structure or by changing the voice. In this case, there is a compromise between achieving accuracy and maintaining ST features. In other words, she does not translate the sentence 'freely' and tends to stick to the sentence structure of the ST. Furthermore, when the ST and TT pair was analyzed at the micro level, namely word and phrase, no inaccuracy is identified, as shown below.

<i>Sumpah</i>	<->	Oath
<i>Makna spiritual yang dalam</i>	<->	A deep spiritual meaning
<i>Kehendak kita bersama</i>	<->	Our common aim
<i>Bangsa yang besar</i>	<->	A great nation

Retaining the sentence structure of the ST in the TT can be considered as one of the characteristics of semantic translation method. It can also be argued that applying this strategy, namely retaining the sentence structure of the ST or maintaining the form of the ST, is important in translating political speech because both the content and the form are equally important in political speeches. This is why, it can be said that the sentence is translated by using semantic translation method.

Newmark (1988, 69) argues that in semantic translation, one must “take more account of the aesthetic value (that is, the beautiful and natural sounds of the SL text), compromising on ‘meaning’ where appropriate so that no assonance, word-play or repetition jars in the finished version.” Taking the sample sentence above, the translator manages to retain the aesthetic value of SL sentence structure while still maintaining ST messages in the TT. However, despite this treatment, the translation is still grammatically correct in TL. Another example is the following sentence and its translation.

ST	TT
<i>Kepada para nelayan, buruh, petani, pedagang bakso, pedagang asongan, sopir, akademisi, guru, TNI, POLRI, pengusaha dan kalangan profesional, saya menyerukan untuk bekerja keras, bahu membahu, bergotong rotong. Inilah, momen sejarah bagi kita semua untuk bergerak bersama untuk bekerja... bekerja... dan bekerja.</i>	Fishermen, laborers, farmers, bakso sellers, peddlers, drivers, academics, teachers, soldiers, police, businesspeople and professionals, I appeal to you to work hard, shoulder to shoulder, helping one another, because this is the moment in history for us all to move together, to work... work... and work.

Table 5. Translation Case II.

One of the unique characteristics of political speeches is the frequent use of rhetorical devices such as repetition, as shown in the above sentence. Repetition is mostly used to emphasize a point. In the second example above, he mentioned the word kerja (‘work’) several times to stress that his Cabinet focuses on kerja (‘working’); hence, the name of his cabinet is *Kabinet Kerja* (Working Cabinet). For this sentence, the translator also maintains the repetition in the translation. In translating sentences with a rhetorical device like this, adopting semantic translation method can be regarded as the right strategy. The repetition of certain words or keywords is certainly not applied without reasons. In this example, the word kerja is repeated three times and carries a meaning that the President wanted to put emphasis on the word kerja. In fact, the word kerja itself can be regarded as the general theme of the speech if we read the speech as a whole. Therefore, semantic translation method can be applied when translating sentences with rhetorical devices found in many political speeches.

Changing the sentence structure or omitting the repetition, for example, might still convey the original message, but the sentence’s distinct feature, which indicates a special intention, might not be conveyed in the translation. Thus, this sentence is translated with semantic translation method, evidenced by the rhetorical device maintained in the TT. Sentences with repetition are also found in another part of the speech as follows.

ST	TT
<i>Kini saatnya, kita menyatukan hati dan tangan.</i>	Now is the time for us to unite heart and hands.
<i>Kini saatnya, bersama-sama melanjutkan ujian sejarah berikutnya yang maha berat, yakni mencapai dan mewujudkan Indonesia yang berdaulat di bidang politik, berdikari di bidang ekonomi, dan berkepribadian dalam kebudayaan.</i>	Now is the time for us to join together and continue with the next formidable and historic task, that of achieving and creating an Indonesia that is politically sovereign, economically self-sufficient, and has a definite cultural character.

Table 6. Translation Case III.

In the example above, the phrase *kini saatnya* is also repeated twice, and the translator also retains the phrase in the translation *now it is time for us*. This strategy can convey the messages accurately, and the translation is still a grammatically acceptable sentence in English. Another example is as follows.

ST	TT
<i>Kita akan kembangkan layar yang kuat.</i>	We will unfurl a strong sail.
<i>Kita akan hadapi semua badai dan gelombang samudera dengan kekuatan kita sendiri.</i>	We will face all storms and ocean swells with our own strength.

Table 7. Translation Case IV.

Just like the previous two sentences, the sentence above also has a rhetorical device. In this case, the repeated phrase is *kita akan...*, and the translator decided to preserve the feature in the translation by using *we will...* The phrase *mengembangkan layar yang kuat* is also translated accurately into *to unfurl a strong sail*. Another example is the sentence below.

ST	TT
<i>Kita akan kembangkan layar yang kuat.</i>	We will unfurl a strong sail.
<i>Kita akan hadapi semua badai dan gelombang samudera dengan kekuatan kita sendiri.</i>	We will face all storms and ocean swells with our own strength.

Table 8. Translation Case V.

In the translation, the translator maintains several metaphors found in the ST such as *nakhoda*, *kapal Republik Indonesia*, and *berlayar*, and it shows that semantic translation method is also adopted for translating the sentence. In the case above, the translator can be considered as having produced an accurate translation despite the fact that she maintains the metaphors. When it comes to translating metaphors, which are common in political speeches, it can be argued that it is best to translate them literally as long as they make sense in the translation. Another way is by finding similar TL metaphors; however, there is a possibility that the TT metaphors do not carry exactly the same meaning as the SL metaphors.

It is important to note that the translator maintains the phrase *cakrawati samudera*, a Sanskrit phrase, in her translation. This phrase is a culture-bound phrase, which is possibly difficult to translate into English. Thus, the translator maintains the phrase in the English translation. In some cases, the translator can also

have the luxury of explaining certain phrases in his translation so that the readers of the translation can understand the concept.

4.2 Communicative Translation Method

Another aspect of political speeches in Indonesia is the use of greetings, some of which display religious phrases. Several examples of such greetings are shown in the table below, along with their translations.

ST	TT
<i>Assalamu'alaikum warahmatullahi wabarakatuh</i> <i>Salam Damai Sejahtera untuk kita semua</i> <i>Om Swastiastu</i> <i>Namo Buddhaya</i>	<i>Assalamu'alaikum warahmatullahi wabarakatuh</i> <i>Salam Damai Sejahtera untuk kita semua</i> <i>Om Swastiastu</i> <i>Namo Buddhaya</i>

Table 9. Greetings in Indonesian and English.

As previously discussed, those religious greetings are commonly found in Indonesian political speeches. It can be argued that the use of greetings from various religions reflects the country's recognition for religious diversity in Indonesia. The use of greetings of various religions can also be viewed as a sign of the government's respect for those religions. The closing part of political speeches is also often filled with religious expressions.

In general, there are two options when translating those religious greetings. First, those religious greetings do not have to be translated, or the translator may also provide a footnote to explain the meanings of those greetings. For example, greetings like *assalamualaikum*, *om swastiastu*, or *namo budhaya* do not have to be translated and can be written as they are in the TT. When translating President Jokowi's inaugural speech, the translator neither translate them nor give any footnotes to explain the meanings of those religious greetings. In other words, semantic translation method is employed here. The second option is to literally translate those phrases. For example, the phrase *assalamu'alaikum warahmatullahi wabarakatuh* can be translated into *may peace be upon you*, but the readers of the translation or the listeners of the interpretation would not get the message that this is an Islamic or religious greeting that is very common among Indonesians. Therefore, I argue that the second strategy, namely literally translating those religious greetings, might not a preferable option. Moreover, literally translating those religious greetings may also result in an inaccurate translation. Therefore, in order to deal with such phrases, it is important for translators to keep the original as they are, or not to translate them. In some cases, a translator can also add a footnote to explain the meanings of those religious greetings. Communicative translation method is also used by the translator in translating salutations, such as in the following examples.

ST	TT
<i>Yang saya hormati, para Pimpinan dan seluruh anggota MPR,</i>	Honorable parliamentary leaders and members of parliament,
<i>Yang saya hormati, Wakil Presiden Republik Indonesia,</i>	The honorable vice-president of the Republic of Indonesia,
<i>Yang saya hormati, Bapak Prof. Dr. B.J. Habibie, Presiden Republik Indonesia ke-3,</i>	The honorable Professor Dr. B.J. Habibie, third president of the Republic of Indonesia,
<i>Ibu Megawati Soekarnoputri, Presiden Republik Indonesia ke-5,</i>	The honorable Mrs. Megawati Soekarnoputri, fifth president of the Republic of Indonesia,

Table 10. Salutations in Indonesian and English.

Those salutations are very common at the beginning of many political speeches in Indonesia. Their function is to establish a rapport between the speaker and the audience and to acknowledge their presence in the event where the speech is delivered. Instead of jokes, political speeches in Indonesia mostly begin with those salutations, in which the speaker—the President in this case—mentions a list of names of special guests attending the event. Salutations are also found between paragraphs such as shown in the examples below.

ST	TT
<i>Hadirin Yang Mulia</i>	Honourable invited guests,
<i>Saudara-saudara sebangsa dan setanah air</i>	My fellow Indonesians
<i>Hadirin yang saya muliakan</i>	Distinguished audience

Table 11. Salutations in Indonesian and English.

In translating those phrases, there is also a wide range of options; in other words, a translator who translates those phrases have many options to choose from when translating the sentences. For example, the phrase *hadirin yang saya muliakan* can be translated in many ways besides *distinguished audience*, such as *ladies and gentlemen*, *distinguished ladies and gentlemen*, or *invited guests*. Simply put, when translating salutations, which is quite a common feature in political speeches, communicative translation can be the most appropriate method. In addition, it is also important for translators who are tasked to translate such speeches to have sound knowledge about common salutations in certain languages such as Indonesian and English. This knowledge will be useful when translating political speeches.

4.3 Discussion

The results of this research show that semantic translation method is mostly used for translating the body part of the speech, while the opening and the closing part of the speech is translated by using communicative translation method.

Based on the differences between semantic translation and communicative translation as presented on Table 3, Newmark (1981, 63) argues that the 'appropriateness' of the semantic translation lies in the fact that it can be applied when translating 'any political (or other) statement', among others. However, he does not specify whether this also include political speeches. As the results show, the most appropriate method

for translating political speeches is the semantic translation. As the table also suggests, a translation that is produced using semantic translation method 'remains within SL culture'. This is relevant to the translation of political speeches, and supposedly any other political statements in general. When translating the inaugural address of President Joko Widodo, for example, the translator preserves SL cultural elements in the translation. For example, the translator does not translate greetings such as *assamulaikumwarrahmatullahi wabarakatuh* or *om swastiastu*. In fact, it would be a good strategy not to translate such phrases. Another example is the translations of the phrase *Bung Karno* and *cakrawati samudera* that are also found in the ST. These two can be considered as cultural-bound phrases. In the translation, the translator explains the word and the phrase in the footnote. For example, she explains the word *bung* as "an affectionate and familiar term of address for Sukarno" and that *Bung* means "older brother". Next, she explains the phrase *cakrawati samudera* as "a Sanskrit phrase that means something like 'ruler of the oceans'". This strategy can indeed be justified, especially in political speech translation, because I have argued those culture-bound words and phrases should not be literally translated and should be maintained in the translation.

As mentioned before, most political speeches written in the Indonesian language often feature those religious greetings. Such greetings arguably reflect religious diversity in the country as well as the fact that religions are still an integral part of the lives of many Indonesians. It is also argued that the use of greetings of various faiths is often seen as a gesture of tolerance, meaning that the government—the President in the case—embraces religious differences. Those greetings are usually found in the opening and the closing sections of a speech. When it comes to those greetings, it would be advisable for the translator(s) to preserve those religious greetings in the TT, like the Jokowi inaugural address translator does. Translating those religious greetings by using an idiomatic or communicative method, for instance, might result in an inaccurate translation or might not be able to preserve the Indonesian characteristics in the TT. In fact, I argue that it is imperative for a speech translator to retain social, cultural, or even political elements of the ST. Various religious greetings such as the ones used in Indonesian political speeches might not be found in speeches in other languages. It is perhaps a typical feature of Indonesian political speeches.

When translating the speech, the translator manages to preserve the characteristics of Indonesian speeches, meaning that the translation does not refer to the style of speeches in any English speaking countries. As previously shown on Table 1, a political speech in general consists of five parts, namely prologue, narrative, proof, refutation, and epilogue. Nevertheless, the majority of political speeches, including the one used as the data source in this research, do not always—and do not have to—follow such an arrangement. For example, political speeches in Indonesia do not always end with an epilogue, and most of the speeches do not contain parts or arguments that rejects an opponent's arguments as well. Instead, most of political speeches in Indonesia commonly begin with religious greetings, which perhaps are not found in political speeches in other languages, and salutations by addressing a list of guests. Moreover, Indonesian political speeches also contain several literary features such as a poem or a *pantun*. It is also not common, for example, in an Indonesian political speech to begin with a joke, something that is quite common in American political arena. Another reason is that in Indonesian setting, what is considered as 'political speech' also includes those delivered by the President, ministers, or governors who are in power and are not always in the position to argue with their opponents or opposition parties. Not all the speeches they deliver contain arguments that reject the argument of their opponents. In this case, a translator is also expected to preserve those elements. In other words, political speeches in Indonesia have their own characteristics and arrangement. In translating speeches from Indonesian into English, the translator is expected to retain the characteristics of Indonesian speeches in the TT while still at the same time conveying the messages accurately from ST into TT.

5. CONCLUSION

The result of this research shows that in the translation of the inaugural address of President Joko Widodo, semantic translation method is most favored by the translator, followed by communicative translation method. Semantic translation method is used in the body part of the speech, while communicative translation method is used in the opening part and the closing part of the speech. By translating the speech with semantic translation method, not only can the messages contained in the speech be accurately conveyed, but other features, such as sentence structures or cultural features that constitute the speech, can also be preserved. By applying semantic translation method, features like repetition, religious greetings, and other cultural elements can also be retained. Semantic translation method also enables the translator to preserve the characteristics of the speech in the translation at macro level. It must be borne in mind that political speeches in Indonesia have distinct and unique characteristics, compared with political speeches in any English-speaking countries. Thus, the application of semantic translation method is expected to preserve those distinct and unique characteristics contained in the speech.

On the other hand, communicative translation method can be employed in the opening and the closing parts of the speech, which mostly contain salutations and greetings. Nevertheless, it can also be assumed that, although this is a case study that only investigates one political speech, the result of this research might also be applied to other political speeches, meaning that semantic translation and communicative translation can be regarded as the most appropriate methods for translating political speeches in general. However, further research on the translation method used in the translation of political speeches in general is needed to further support the statement. In addition, research on political speech translation at micro level (words and phrases), including one for this particular speech, is needed in order to gain a deeper understanding about more detailed elements in political speeches and their translation.

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