

## INTERPERSONAL FUNCTIONS OF THE ENGLISH QUOTES OF MOTIVATION AND THEIR INDONESIAN TRANSLATIONS

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### ABSTRACT

This study aims to identify and analyze the mood and modality as the parts of interpersonal metafunction in translation of the English quotes of motivation into Indonesian. The documentation method was applied to collect the source and target language quotes in the forms of clauses, simple or complex sentences. Close reading technique is applied while collecting the quotes to understand the context of the motivational expressions. The collected data were qualitatively analyzed. In order to identify the translation of English quotes of motivation into Indonesian, the parts of sentence structures in the source and target languages were compared. Contrastive linguistics is relevant for this study in order to identify the difference between both languages. The mood and modality as the interpersonal function of the Systemic Functional Linguistics (SFL) developed by Halliday were applied in analyzing the quotes of motivation. The quotes of motivation in English show the indicative mood, and so do their translations. There are 27 quotes of motivations found. All the quotes belong to the indicative mood, but there is only one quote that has the combination between indicative mood and imperative mood. Indicative mood consists of two sub-categories, they are declarative and interrogative. There is one quote started by a declarative statement, and then followed by the interrogative form, and the rest are declarative sentences. From the modality macro-function, there are eleven quotes in the forms of modal verbs. The quotes of motivation as the modality type show probability since it is given for a specific situation, and it is not used regularly. As the modulation type, it shows the obligation. In terms of the modality values, the high value is used more often than the median value. Most of the translations show similar modality types and modality values, however, there are only two quotes that show different modality types but the same modality values. The change is from the modalization type of probability 'should' to the modulation type of obligation 'must'. The modality type shift does impact the reader's understanding.

## 1. INTRODUCTION

Context has a significant impact on how a translator understands and conveys a text's meaning from one language to another, which is a crucial aspect in translation and the studies of language use (Sang, 2017: 1). According to Malmkjær (2018: 47), "meaning is a central concept in translation theory", and context plays an important role in defining meanings. It can be understood from different perspectives such as culture, pragmatics, genre/register, discourse, reference, as



well as time and place. Social and cultural context have gained a lot of attention in translation studies. Scholars' key concepts that have explored the importance of context in translation include cultural and situational context can impact translation (Baker, 2018), translator's role and influence of cultural context can have implications to translation choices (Venuti, 1995) roles of norms, situational and cultural context can impact the translation strategies chosen by translator (Tourney, 2012), social and cultural aspects, as well as contextual consideration may influence translator's choices (Pym, 2014). To accurately convey the intended meaning in the target language, translation requires more than just replacing words with synonyms. It requires a thorough comprehension of the context of the authentic text. Maintaining the cultural and contextual subtleties of the source text while maintaining linguistic accuracy are essential for a successful translation.

Despite the importance of context in translation, the fact that no two languages are identical in their linguistic features has become another challenge in translating. According to Nida & Taber (1982), formal equivalents are not always found between language pairs and some terms are also specific to their own culture. An example is given by Jakobson (1959) that is the Russian word *syr* which means a kind of food made of fermented pressed curds and its translation in English is *cottage cheese*. *Syr* is literally cheese made in Russia that is usually used to make *Syrniki*, which is a thick pancake. Meanwhile, *cottage cheese* is a kind of cheese that is not only used specifically for making pancakes. Basically, *syr* and *cottage cheese* are not exactly the same cheese. In this case, Jakobson argues that translation is an adequate interpretation.

Language is seen as a social semiotic system by Systemic Functional Linguistics (SFL), a linguistic theory by Halliday based on the functional grammar (Halliday & Matthiessen, 2004). It highlights that language is a tool for meaning-making in social contexts. The functional aspects of language and how it is employed to carry out social tasks are the focus of SFL, and it can be significant in the translation context. The systemic functional approach to language is used "to explain how meanings are made in everyday linguistic interactions" (Eggins, 2004: 1). In defining meaning there are three functions that are necessary to be considered. The ideational function shows how information is expressed or how experiences are portrayed, and it focuses on the communication of information about the world, events, and entities through language. The interpersonal function has to do with how communication functions in social settings. It addresses the ways in which people negotiate meaning, express attitudes, and form and maintain social relationships through language. The textual function shows the coherence and structure of discourse. It deals with how language is put together to produce texts that are cohesive and logical.

In terms of the social semiotic system, translation analysis of personal pronouns from one language to another language can be taken as the case study since there might be various choices considering the distinctiveness of a particular culture. The translation choices can be based on the social or status relation between speaker and hearer. For instance, the English personal pronoun *I* can be translated formally into *saya* (polite) or *aku* (used between close friends) in Indonesian.



Moreover, the existence of speech level also affects the uses of personal pronouns. The translation of English pronouns into Balinese has been studied by Brata (2010) in which context has become the important role to choose the pairs. He says that the choices made by the translator related to the potential meaning due to text factors are called textual meaning, and the choices made by the translator of potential meaning due to outside text factors are called contextual meanings. It allows obtaining equivalents of different linguistic variations. The translation of English pronouns adjusts the unique level of Balinese speech, such as *I* to *icang* (vertical-down interaction), or *tiang/titiang* and *iratu* (vertical-up interaction). There are two types of meanings used in the translation of pronouns in the English Bible into Balinese. First, textual meaning is caused by the difference between the two linguistic systems. Secondly, the contextual meaning is caused by the translator's preference in other translations according to the norms and values of the target language. In order to investigate the contextual meanings, transposition and modulation translations procedures were applied.

Jakobson (1959) and Brata (2010) have shown that the role of context is significant in defining meanings. Context helps determine specific and clear meanings to the certain lexicon (Widiastuti & Indriani, 2023). The cultural and social setting can also be found in motivation, such as from the motivator personal experience background. This study will investigate the contextual analysis in quotes of motivation. "Motivation cannot be measured, and cannot easily be viewed. Like quality, it is only understood when experienced" (Whiteley, 2002: 6). It is usually used or expressed to encourage and inspire people in order to successfully help achieve goals in life, education, or relationship. The translations of quotes of motivation from one language to the other has not been analyzed specifically from the writer-reader interaction from the interpersonal metafunction of language. This study, specifically aims to identify and analyze the mood and modality as the parts of interpersonal metafunction in translation of the English quotes of motivation into Indonesian.

## 2. LITERATURE REVIEW

The Systemic Functional Linguistics (SFL) was developed by Halliday in the 1960s. This is an approach to functional linguistics that highlights language as a system of social semiotics. Functional is the term describing that language evolved as a result of the needs. Through the use of metafunctions, functions are to have a significant impact on the organization and structure of language at all levels. According to SFL, metafunction is defined as the organization of the functional framework around systems. Halliday believes that all languages involve three simultaneously generated metafunctions namely the ideational function that interprets our experience of our inner and outer reality as well as the logical relationships between phenomena; the interpersonal function enacts social relations; and the textual function that sees the grammar of texts.



Munday (2009) states that the SFL has been widely applied and discussed in translation studies since the 1990s. Most of the studies are about the ideational and textual functions. Munday says that importance should be placed more on the interpersonal function that is necessary for the relationship between writers and readers to investigate the translator's intervention. His study focuses on the writer/reader's positioning as expressed in the choice of pronoun and naming from the political text. It is found that among the three possibility of reader responses to a text, compliant was used through reproducing the source's ideology (and the relationship between writer-reader), resistant through opposing it, and tactical by consciously or unconsciously reworking and replicating while inevitably shifting the audience's position in relation to the writer/speaker.

Ma & Wang (2016) agree with Munday (2009) that since the 1990s, SFL as one resource of discourse analysis has been often applied in translation that deals with multilingual studies. In their paper, one aspect of SFL, that is the interpersonal metafunction was analyzed. They summarize the SFL development and the integration with translation studies. Several key terms used in the grammar of interaction, namely mood, subject, finite, and modality were also discussed. To support the discussion, they reviewed the previous studies in relation to the interpersonal metafunction on translation studies. The research has produced new perspectives on how interpersonal decisions are translated, including the potential meaning that can be conveyed when translating mood type, polarity, and modality—concepts that translators might not be aware of at the time.

Chefor (2019) examines the SFL's interpersonal metafunction of language in two linguistic mediums, focusing on the mood system. The political speech that is being examined is the French and English translation of Cameroonian President Paul Biya's inaugural speech from 2018. The paper specifically aims to determine whether the English translation of a political speech maintains the same mood system as the original French speech. The study concludes that declaratives account for 96.42% and 97.79% of the choices of mood in the French and English texts, and imperatives account for 3.58% and 2.21%. The interrogative is not represented in either text. As a result, the English Target Text maintains the mood in the majority of the clauses found in the French Source Text. This demonstrates that every effort was made to maintain the original style of Paul Biya's political speech in the English translation of his inaugural speech from 2018.

As context plays an important role in determining meaning, it can be determined through the three metafunctions in SFL. One of the metafunctions, namely interpersonal metafunction has been viewed and discussed in the previous studies. It focuses on its relation to the social components of communication. It addresses the ways in which people negotiate meaning between themselves, express attitudes, and form and maintain social relationships through language. The key concepts of the interpersonal metafunction are mood and modality. Mood deals with how a modality is expressed, like necessity or possibility, and modulation deals with how the speaker changes their stance or attitude.



### 3. METHODOLOGY

#### 3.1 Data Source

The non-fiction book in English “*The Subtle Art of Not Giving A F\*ck*” written by Manson (2016) and its translation in Indonesian “*Sebuah Seni untuk Bersikap Bodo Amat*” translated by Wicakso (2018) are the data sources. This book consists of nine chapters with motivational expressions intended to provide an approach to living a better life and solving problems. This book contains expressive texts characterized by language dimensions showing the author's expression and having an aesthetic language function (Reiss, 1971: 24–47). Quotes of motivation were chosen as the case study of the contextual analysis (Kudrya & Lyzhina, 2019; Svenson, 2021: 31). The motivational expressions in the data source contain messages and were written based on culture in the original language.

#### 3.2 Data Collection

Motivation is expressed in the written form that either occurs in a clause, simple or complex sentences. Those are the units of analysis in this study, in which a text “will be further broken down into measurable concepts such as lexical items, sentences, clauses, phrases, collocations and so on” (Saldanha & O’Brien, 2013: 24). The documentation method was applied with the aim of collecting and storing the written textual documents for the further analysis (Jupp, 2006). While doing the *close reading* technique which is one of the reading techniques to understand the content of the text and its context in English, the motivational expressions are chosen. Each motivational expression that has been identified in the source language was noted down. Then its translation was searched in the translated version book. Sometimes, the motivation was found in a part of a complex sentence, and therefore, it was marked and used as the data to be analyzed.

#### 3.2 Data Analysis

The collected data were qualitatively analyzed. In order to identify the translation of English quotes of motivation into Indonesian, the parts of sentence structures in both source and target languages were compared. Contrastive linguistics (Munday, 2016: 15) is relevant for this study in order to identify the difference between both languages. The mood and modality as the interpersonal function of the Systemic Functional Linguistics (SFL) developed by Halliday in the 1960s are applied in analyzing the quotes of motivation.

### 4. RESULTS AND DISCUSSION

The interpersonal macro-function of language consists of two main systems called mood and modality. They are usually chosen when communicating, and can be identified from the purposes intended by speakers/writers. In Halliday’s SFL, the unit of analysis is a clause. Mood is a system of clauses, and each of its elements is important to show the types used (Halliday & Matthiessen,





2004). There are two main types of mood in communication, they are indicative mood and imperative mood.

According to Halliday & Matthiessen (2004), the mood systems are identified based on the structures. An indicative clause generally has a subject, while an imperative clause begins with an infinitive verb. Indicative mood is sub-categorized into two parts, they are declarative and interrogative. The declarative statements are usually used to give or share information, while the interrogative forms are used to ask for information in the forms of open or closed questions. Additionally, it functions as an offer and it is specifically categorized as the modulated interrogative mood. Furthermore, imperative mood system comprises of choices, namely exclusive and inclusive imperative. Exclusive imperative sentence is used when the speaker is not a doer of the action, yet wants the hearer to make what is stated or to follow what is asked/commanded. Inclusive imperative sentence is used when the speaker becomes a doer of the actions.

Modality is another macro-function of interpersonal function in the SFL theory. It is defined as a participation form by the speaker in the utterances. It is categorized based on the functions of the clause. Modality is categorized into two types, namely modalization showing probability and usuality (how probable the information is valid), and modulation showing obligation and interlocutor's inclination. The modality types are realized from the modality value, they are low, median, and high. The modality value is realized from the uses of modal auxiliaries (can, could, may, etc.), modal and adverb of frequency (*would probably, should certainly, etc.*), or separate clauses (*I know, I think, I guess, etc.*).

There are 27 quotes of motivations found. A motivational quote can consist of one sentence or more. A motivation that is expressed in more than one sentence is identified as one quote because the information is related to one another. All the quotes belong to the indicative mood, but there is only one quote that has the combination between indicative mood and imperative mood. Indicative mood consists of two sub-categories, they are declarative and interrogative. There is one quote that begins with a declarative statement, and then followed by the interrogative form, and the rest are declarative sentences. From the modality macro-function, there are ten quotes that use the modal verbs. The following parts explain indicative moods realized in the form of declarative statements, the combination between indicative mood and imperative mood, and the modality in the source language, and their translations in Indonesian.

#### 4.1 Indicative mood in the form of declarative statements

The quotes of motivation found are all in the form of imperative mood. Generally, motivation is used to support people who might have problems in life. It is reasonable that the motivations are not stated in the imperative mood. This is in line with Halliday & Matthiessen's (2004) statement that indicative mood is the most used one in communication because the characteristic of the grammatical category is to exchange information. Though the motivations are in the forms of the



declarative statements, they differ in the indication of the messages, and shown by certain characteristics that are described and explained as the following.

### *Declarative statements indicating information sharing*

Statements usually describe people's opinions. The following declarative sentences in English as the source language (SL) and their translations in the target language (TL) are the writer's statements that aim at sharing information as well as motivating readers.

- (1) SL: "Happiness comes from solving problems." (pp. 26–27)  
TL: "Kebahagiaan datang dari keberhasilan untuk memecahkan masalah." (p. 36)
- (2) SL: "This is the most simple and basic component of life: our struggles determine our successes." (p. 34)  
TL: "Ini adalah komponen hidup kita yang paling sederhana dan mendasar: perjuangan kita menentukan kesuksesan kita." (pp. 46–37)
- (3) SL: "The deeper the pain, the more helpless we feel against our problems. And the more entitlement we adopt to compensate for those problems." (p. 48)  
TL: "Semakin dalam rasa sakit, semakin kita merasa tak berdaya menghadapi permasalahan kita, dan semakin banyak keistimewaan yang kita perlukan sebagai kompensasi atas permasalahan tersebut." (p. 64)
- (4) SL: "Problems add a sense of meaning and importance to our life. Thus to duck our problems is to lead a meaningless (even if supposedly pleasant) existence." (p. 73)  
TL: "Permasalahan membuat hidup kita lebih bermakna dan penting. Karena itu menghindari masalah justru menuntun kita kepada suatu kondisi yang hampa makna (bahkan meskipun di satu sisi menyenangkan)." (p. 100)
- (5) SL: "You can become your own source of inspiration. You can become your own source of motivation. Action is always within reach. And with simply doing something as your only metric of success – well, then even failure pushes you forward." (p. 140)  
TL: "Anda bisa menjadi sumber inspirasi anda sendiri. Tindakan selalu ada dalam jangkauan anda. Dan cukup dengan menggunakan ukuran "melakukan sesuatu" untuk menilai kesuksesan anda maka kegagalanpun akan mendorong Anda maju ke depan." (p. 189)
- (6) SL: "Rejection is an important and crucial life skill." (p. 147)  
TL: "Penolakan adalah keahlian hidup yang penting dan krusial." (p. 199)
- (7) SL: "In this way, rejection actually makes our relationships better and our emotional lives healthier." (p. 147)  
TL: "Dengan cara ini, penolakan sesungguhnya membuat hubungan kita lebih baik dan kehidupan emosional lebih sehat." (p. 200)

The statements written as the quotes of motivation are related to how to see problems not as something that should be avoided. It is more about how to cope with problems and learn its lessons. Quotes (1), (3), (4) show the writer's statements to cope with problems. Quote (2) is related to the opinion that struggle can actually determine one's success. Quote (4) states that oneself can be the source of intrinsic motivation, even when someone has made a mistake in life, s/he can learn lessons from it. Quotes (6) and (7) show the writer's opinion about the need to reject something that is not important to live healthier.



In terms of the translations, the sentence types in English as the source language shows different shifts in Indonesian. Quote (3) has two sentences, one complex and one simple sentence respectively. However, they are shifted into one complex sentence with three clauses in the TL. Quote (5) has four simple sentences in English, yet they are translated into three simple sentences. The second sentence “*You can become your own source of motivation*” is not translated. This SL sentence only differs in the last lexicon *motivation* with the first sentence *inspiration*. The other English quotes are translated with the same type of simple/complex sentence(s) to the TL, even though there is a shift of phrase within the sentence, for example in quote (1) the prepositional phrase “*from solving problems*” (P+NP) is translated into “*dari keberhasilan untuk memecahkan masalah*” (P+NP[P+VP]).

### *Declarative statements indicating comparisons and contrasts*

The comparisons and contrasts show the positivity versus negativity, something right or wrong, also healthy versus unhealthy relationships. Eight SL quotes belong to this category.

- (8) SL: “The key to a good life is not giving a fuck about more; it’s giving a fuck about less, giving a fuck about only what is true and immediate and important.” (p. 5)  
TL: “Kunci untuk kehidupan yang baik bukan tentang memedulikan lebih banyak hal; tapi tentang memedulikan hal yang sederhana saja, hanya peduli tentang apa yang benar dan mendesak dan penting.” (p. 6)
- (9) SL: “The desire for more positive experience is itself a negative experience. And paradoxically, the acceptance of one’s negative experience is itself a positive experience.” (p. 8)  
TL: “Hasrat untuk mengejar semakin banyak pengalaman positif sesungguhnya adalah sebuah pengalaman negatif. Sebaliknya secara paradox, penerimaan seseorang terhadap pengalaman negatif justru merupakan sebuah pengalaman positif.” (p. 10)
- (10) SL: “In other words, negative emotions are a call to action. When you feel them, it’s because you’re supposed to do something.”  
“Positive emotions, on the other hand, are rewards for taking the proper action. When you feel them, life seems simple and there is nothing else to do but enjoy it.” (p. 29)  
TL: “Dengan kata lain, emosi negatif adalah suatu panggilan untuk bertindak. Ketika anda merasakannya, itu karena seharusnya Anda melakukan sesuatu.”  
“Emosi positif, sebaliknya, merupakan imbalan atas tindakan yang tepat. Ketika Anda mulai merasakannya, hidup akan terlihat sederhana dan tidak ada hal lain yang layak dilakukan selain menikmatinya.” (p. 39)
- (11) SL: “Everything comes with an inherent sacrifice – whatever makes us feel good will also inevitably make us feel bad. What we gain is also what we lose. What creates our positive experiences will define our negative experiences.” (p. 30)  
TL: “Setiap hal yang didapat melalui sesuatu pengorbanan—apa pun yang membuat kita merasa nyaman, tak dapat disangkal, juga akan membuat kita merasa buruk. Apa yang kita dapatkan adalah apa yang akan kita lepaskan. Apa yang menciptakan pengalaman positif kita akan menentukan pengalaman negatif kita.” (p. 41)
- (12) SL: “The true measurement of self-worth is not how a person feels about her positive experiences, but rather how she feels about her negative experiences.” (p. 40)  
TL: “Pengukuran yang benar tentang penghargaan-diri seseorang bukan pada bagaimana seseorang merasakan pengalaman positifnya, namun pada bagaimana dia merasakan pengalaman negatifnya”. (p. 55)
- (13) SL: “A person who actually has a high self-worth is able to look at the negative parts of his character frankly and then acts to improve upon them. But entitled people, because they are incapable of acknowledging their own problems openly and honestly, are incapable of improving their lives in any lasting or meaningful way.” (p. 41)





- TL: “Seseorang yang benar-benar memiliki penghargaan diri yang tinggi mampu melihat bagian negatif dari pribadinya secara blak-blakan kemudian bertindak untuk memperbaikinya. Namun orang yang keblinger dengan dirinya sendiri, karena mereka tidak mampu mengakui masalah mereka sendiri secara terbuka dan jujur justru tidak bisa memperbaiki hidup mereka dengan cara yang tahan lama atau bermakna.” (pp. 55—56)
- (14) SL: “When we learn something new, we don’t go from “wrong” to “right”. Rather, we go from wrong to slightly less wrong. And when we learn something additional, we go from wrong to slightly less wrong than that, and then to even less wrong than that, and so on.” (p. 100)
- TL: “Ketika kita mempelajari sesuatu yang baru, kita tidak beranjak dari “salah” menuju “benar”. Namun kita mengangkat dari salah menuju sedikit salah. Dan ketika kita menambahkan sesuatu yang baru lagi, kita bergerak dari sedikit salah ke kesalahan yang lebih sedikit lagi, dan seterusnya.” (p. 137)
- (15) SL: “The mark of an unhealthy relationship is two people who try to solve each other’s problems in order to feel good about themselves. Rather, a healthy relationship is when two people solve their own problems in order to feel good about each other.” (p. 152)
- TL: “Tanda dari sebuah hubungan yang tidak sehat adalah dua orang yang mencoba memecahkan masalah orang lain agar diri mereka sendiri merasa baik. Sebaliknya, suatu hubungan dikatakan sehat ketika dua orang memecahkan masalah mereka sendiri agar keduanya merasa baik.” (p. 206)

The comparisons are marked by the comparative adjective and the contrasts are marked by conjunctions. The comparative markers *more* and *less* are used in quotes (8) and (9). While the contrasts are shown by the uses of conjunctions *instead*, *on the other hand*, *but rather*, *but*, and *rather*, except for quotes (12), the compared sentences are separated just by a punctuation (.). Even though the conjunction is not used in the quote, the information between the sentences has shown the comparison between two things. *Paradoxically* is an adverb that begins the second sentence of quote (9) showing a statement contains the opposite fact compared to the first sentence. *Instead* is also an adverb found in quote (10). It indicates there is another choice in life that can be hoped for. Quote (11) uses the cohesion *on the other hand* to compare two opposite ways of thinking between positive and negative emotions. Quote (13) shows the use of *but rather*, in which *but* is used to present the added statement that is different from what is said before, while *rather* is used someone who avoids to do something that someone else is doing. *But* is also used in quote (14), and *rather* is can be found in quotes (15) and (16).

Most types of sentences in the SL are translated with the same sentence types in the TL. There are quotes consisting of two simple sentences, a complex sentence, two complex sentences, also the combination between simple and complex sentences. Quote (14) is the only data that is translated differently. It consists of one complex sentence, one simple sentence, and the last one is a complex sentence with two clauses. One part of the clause in that the last complex sentence is not translated. The SL is “...we go from *wrong to slightly less wrong than that, and then to even less wrong than that...*” There are two phrases: 1) “*from wrong to slightly less wrong than that*”; 2) then from the result of the first, that is “*from slightly wrong to even less wrong than that*”. Those two are merged in Indonesian becoming “*from slightly wrong to even less wrong*” Its translation is “...dari sedikit salah ke kesalahan yang lebih sedikit lagi”. It results in the loss of important information about the sequence.



### *Declarative statements indicating suppositions*

There are five suppositions used to give motivation. The suppositions literally show the situation when someone believes something is true without any proof. The following quotes show the supposition found in the SL and TL.

- (16) SL: “You will never be happy if you continue to search for what happiness consists of. You will never live if you are looking for the meaning of life.” (p. 9)  
TL: “Anda tidak akan pernah bahagia jika Anda terus mencari apa yang terkandung di dalam kebahagiaan. Anda tidak akan pernah hidup jika terus mencari arti kehidupan.” (p. 11)
- (17) SL: “True happiness occurs only when you find the problems you enjoy having and enjoy solving.” (p. 27)  
TL: “Kebahagiaan yang sejati akan terwujud hanya jika ketika Anda menemukan masalah, Anda menikmatinya, dan menikmati proses.” (pp. 36–37)
- (18) SL: “If suffering is inevitable, if our problems in life is unavoidable, then the question we should be asking is not, ‘How do I stop suffering?’ but ‘Why am I suffering – for what purpose?’” (p. 60)  
TL: “Jika penderitaan tidak bisa ditolak, jika permasalahan dalam kehidupan kita tidak dapat dihindari, pertanyaan yang harus kita ajukan bukan ‘Bagaimana saya menghentikan penderitaan?’ tapi ‘Mengapa saya menderita – demi tujuan apa?’” (p. 81)
- (19) SL: “If you want to change how you see your problems, you have to change what you value and/or how you measure failure/ success.” (p. 68)  
TL: “Jika anda ingin merubah cara Anda memandang permasalahan Anda, Anda harus mengubah nilai yang Anda pegang dan/atau bagaimana Anda mengukur kegagalan/kesuksesan.” (p. 93)
- (20) SL: “If you’re stuck on a problem, don’t sit there and think about it; just start working on it. Even if you don’t know what you’re doing, the simple act of working on it will eventually cause the right ideas to show up in your head.” (p. 136)  
TL: “Jika Anda terhenti di satu soal, jangan duduk saja dan hanya memikirkan hal itu; mulailah mengerjakannya. Bahkan jika anda tidak tahu apa yang akan kalian lakukan, suatu tindakan sederhana, yaitu mulai mengerjakan pada akhirnya akan membuat beberapa ide yang tepat muncul di kepala Anda.” (p.185)

The five quotes contain motivations aimed at persuading the readers that they should not do something when it is not confirmed to be true. The quotes of this category are marked by the uses of *if* and *when*. The *if*-clause seen in all quotes except number (17) shows that problems might be solved if someone gets motivated and tries to do the suggestions. The use of the relative clause *when* also aims for the same situation as the use of the *if*-clause, because the translation of *if* and *when* ‘*ketika*’ are the same, that is *jika* (literally is the meaning of *if*).

Quotes (16), (19), and (20) consist of one or two complex sentences in the SL, and their translations also have the same types of sentences. However, the SL complex sentences of quotes (17) and (18) are not translated in the same ways. The part of the second clause in quote (17) is “...when you find the problems you enjoy having...”, the word *problems* has the extended information *you enjoy having*, while its translation “...ketika Anda menemukan masalah, Anda menikmatinya...” (means “...when you find the problems, you enjoy them...”) shows that the information is divided into two parts, separated by a comma. The translation is TL-oriented in order to make the translation sound more natural and understandable.

Quote (18) is the only one data shows the combination between the declarative sentence and interrogative sentence. The sentence is the complex type consisting of five clauses, the first



three clauses are declarative statements, while the other two are in the forms of open questions. The question “How do I stop suffering?” shows that after the verb *stop* there is another verb -ing (gerund) *suffering*, while the translation is “*Bagaimana saya menghentikan penderitaan?*” shows that after the verb *menghentikan* ‘stop’, there is a noun *penderitaan* ‘suffering’. The translation of this quote is oriented to the TL form.

### *Declarative statements indicating suggestions*

Suggestion is the other form of motivation found. The following two data shows the motivational quotes in the form of suggestion, and this form has the least data compared to the other forms.

- (21) SL: “... pain and loss are inevitable and we should let go of trying to resist them.” (p. 22)  
TL: “... rasa sakit dan kehilangan tidak dapat dielakkan dan kita harus belajar untuk berhenti menolaknya.” (p. 30)
- (22) SL: “We shouldn’t seek to find the ultimate “right” answer for ourselves, but rather, we should seek to chip away at the ways that we’re wrong today so that we can be a little less wrong tomorrow.” (p. 100)  
TL: “Sebaiknya kita tidak bernafsu untuk mencari jawaban paling “benar” bagi diri kita sendiri, namun lebih pada pencarian agar dapat menyingkirkan kekeliruan kita, sehingga esok hari kekeliruan itu menjadi semakin kecil.” (p. 137)

Suggestion is usually used when someone gives a solution or advice to other people. Three quotes found in the book expressing the motivation. The suggestions are marked by the word *should*. The translation of *should* in quote (21) changes to a command *harus* ‘must’, meanwhile, its translation in quote (22) is the equivalent of the SL term, that is *sebaiknya* as seen at the beginning of the first clause. *Should* also occurs at the beginning of the second clause in the SL, however, it is not translated.

### *Declarative statements indicating commands/orders*

There are three quotes of motivation that indicate command, yet they are not in the form of imperative mood. Imperative mood usually begins with a clause or a sentence with a verb. The following clauses do not begin with verbs but subjects. They are statements that indicate command.

- (23) SL: “To not give a fuck about adversity, you must first give a fuck about something more important than adversity.” (p. 14)  
TL: “Untuk bisa mengatakan ‘bodo amat’ pada kesulitan, pertama-tama Anda harus peduli terhadap sesuatu yang jauh lebih penting dari kesulitan.” (p. 19)
- (24) SL: “We get to control what our problems mean based on how we choose to think about them, the standard by which we choose to measure them.” (p. 65)  
TL: “Kita harus mengendalikan makna dibalik permasalahan kita seturut persepsi yang telah kita pilih, seturut standar yang telah kita tentukan untuk mengukurnya.” (p. 89)
- (25) SL: “The point is this: we all must give a fuck about something, in order to value something. And to value something, we must reject what is not that something.” (p. 147)  
TL: “Intinya: kita semua harus peduli terhadap sesuatu, untuk menghargai sesuatu. Dan untuk menghargai sesuatu, kita harus menolak apa yang bukan sesuatu tersebut.” (p. 199)



The commands are shown in the last three quotes of motivation from the word *must* and *get to*. The commands are used by the writer to emphasize that the orders have to be done by readers when they are in those certain situations.

The types of sentences in the SL are retained in the TL. The SL complex sentences consisting of two and three clauses in quotes (23) and (24) are translated into the same type of clauses. The first clause in quote (25) “*The point is this...*” is translated into a suffixed word *intinya* which does not show the same clause structure of the SL, however, it does not change the meaning.

#### 4.2 The combination between indicative mood and imperative mood

The following two quotes are the combination between the indicative and imperative moods. Quote (26) has three simple sentences in which the first and third sentences are imperatives, one with negative form “*Don’t hope ...*” and the other is with the infinitive verb “*hope ...*” respectively. The second simple sentence is the indicative mood in the form of the declarative statement. Quote (27) is a complex sentence consisting of four clauses. The first two clauses show the indicative mood in the form of declarative statements, meanwhile, the last two clauses begin with an infinitive verb followed by a noun *solve problems*, and to be as the predicate followed by an adjective *be happy* showing the imperative mood.

- (26) SL: “Don’t hope for a life without problems. There’s no such thing. Instead, hope for a life full of good problems.” (p. 26)  
TL: “Jangan mengharapkan suatu kehidupan yang bebas dari masalah. Tidak ada hal seperti itu. Sebaliknya, berharaplah akan hidup yang penuh dengan masalah-masalah yang baik.” (p. 35)
- (27) SL: “Whatever your problems are, the concept is the same: solve problems; be happy.” (p. 27)  
TL: “Apa pun masalah Anda, konsepnya sama: selesaikan masalah; lalu berbahagialah.” (p. 37)

Both the SL types of sentences are retained in the TL. The SL verb *hope* as exists twice in quote (26) means *meng-harap-kan* in the TL. The first translation is as it is because the negation occurs before the verb. However, the second translation is *ber-harap-lah* as it occurs without the negation. These variations of translation concern the grammatical forms of the SL, and are adapted with the TL-oriented forms. Quote (27) also shows the TL-oriented translation. An addition of information *lalu ‘then’* is placed before the verb *ber-bahagia-lah* as the translation of the SL *be happy*. The prefix *ber-* in the TL occurs before a root verb shows the intransitive form, and the suffix *-lah* is usually added after the prefix *ber-* + verb as the marker of imperative mood.

#### 4.3 Modality

The quotes of motivation found are all in the form of imperative mood. Generally, motivation is used to support people who might have problems in life. It is reasonable that the motivations are not stated in the imperative mood. This is in line with Halliday & Matthiessen’s (2004) statement that indicative mood is the most used one in communication because the characteristic of the grammatical category is to exchange information. Though the motivations are in the forms of the declarative statements, they differ in the indication of the messages, and shown by certain characteristics that are described and explained as the following.



Modality as the macro-function of interpersonal function in the SFL theory besides mood is the participation form by the speaker in the speech event. From 27 quotes of motivation, 11 of them show the use of modality. There are two modality types used, they are modalization and modulation. In the theory, modalization has two parts namely probability and usuality, however, the quotes of motivation only show probability. It is because the motivation is given for a certain situation, and it does not tend to use usuality. Modulation also has two parts, they are obligation and inclination. In the data, it was only found the obligation. In terms of the modality values, the high value (should/must) is used more often than the median value, meanwhile, low (can/could/may/might) value is not found. The eleven quotes in English and Indonesian showing modality and its types are described as the following.

**Table 1 Modality types and values of motivational quotes**

Number of quotes	Parts of SL and their translation	Modality type	Modality value
5	SL: can become TL: <i>bisa menjadi</i>	Modalization (Probability) Modalization (Probability)	High High
10	SL: you're supposed to TL: <i>seharusnya Anda</i>	Modulation (Obligation) Modulation (Obligation)	High High
11	SL: will make TL: <i>akan membuat</i>	Modalization (Probability) Modalization (Probability)	Median Median
16	SL: will never be happy TL: <i>tidak akan pernah bahagia</i>	Modalization (Probability) Modalization (Probability)	Median Median
18	SL: the question we should be asking TL: <i>pertanyaan yang harus kita ajukan</i>	Modalization (Probability) Modulation (Obligation)	High High
19	SL: You have to change TL: <i>Anda harus mengubah</i>	Modulation (Obligation) Modulation (Obligation)	High High
21	SL: we should let go TL: <i>kita harus belajar</i>	Modalization (Probability) Modulation (Obligation)	High High
22	SL: we shouldn't seek to find; we should seek to chip away TL: <i>sebaiknya kita tidak bernafsu untuk mencari; Ø (lebih pada) pencarian</i>	Modalization (Probability) Modalization (Probability)	High High
23	SL: you must give a fuck TL: <i>Anda harus peduli</i>	Modulation (Obligation) Modulation (Obligation)	High High
24	SL: we get to control TL: <i>kita harus mengendalikan</i>	Modulation (Obligation) Modulation (Obligation)	High High
25	SL: we all must give a fuck TL: <i>kita semua harus peduli</i>	Modulation (Obligation) Modulation (Obligation)	High High





Most of the translations show similar modality types and modality values, there are only two quotes (18 and 21) that show different modality types but the same modality values. According to Halliday & Matthiessen (2004: 618), modalization is in the form of indicative, while modulation is the imperative type. The modal verb 'should' in quotes (18) and (21) show that the motivations are as probability. It is seen from the expression in quote (18) 'the question that we should be asking', that is not a must to be asked. However, in the TL, it is made as an obligation 'the question that we must be asking'. Quote (21) has the same change from modalization type of probability 'should' to the modulation type of obligation 'must' (*harus* in Indonesian). From the translation analysis, the modality type shift does impact the reader's understanding. Quote (22) shows two modal verbs in negative and positive forms. The SL negative form is the modalization type of probability, the same as the SL positive modal verb, the translation of the first modal verb is of the same type with the SL, however, the second one is not translated. The translation is not with the Subject 'we' and the modal verb 'should', but directly to the verb 'seek' preceded by the additional conjunction '*lebih pada*' (literally means 'more about') to replace the Subject and modal verb.

The mood and modality analysis as the parts of the interpersonal metafunctions in SFL theory has shown that people find it easier to interpret each utterance based on the communicative contexts in which it is used when they see the typical speech function. Each person can understand their role in the communication exchange, in this case, to understand the motivations. It shows the importance of coherence in the TL context while the meanings remain unchanged (Jianchang, 2015: 134).

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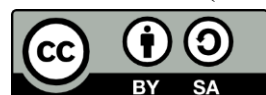
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