

Bridging Cultures Through Modulation: A Cross-Cultural Analysis of Soekarno's 1955 Speech Translation

I Gusti Ngurah Parthama^{1*}, Ni Ketut Alit Ida Setianingsih², Ni Luh Kade Yuliani Giri³

^{1,2}English Department, Faculty of Humanities, Udayana University, Badung, Indonesia

³Japanese Department, Faculty of Humanities, Udayana University, Badung, Indonesia

*Email: ngurah_parthama@unud.ac.id

ABSTRACT

Translation is a vital tool for bridging linguistic and cultural gaps. It also provides cross-cultural communication and understanding. This study explores the use of modulation as a translation technique in Soekarno's 1955 Asian-African Conference speech. Modulation, defined as a shift in perspective or expression to suit the target language's norms, is essential for maintaining the original text's meaning. While, at the same time, it is also ensuring cultural and linguistic relevance. This research focuses on how modulation adapts rhetorical elements, idiomatic expressions, and cultural nuances in political text translation. The research employed a qualitative method to analyze bilingual data from the English and Indonesian versions of Soekarno's speech. The data were collected through documentation and systematically categorized into compulsory and optional modulation types based on Vinay and Darbelnet's framework. Examples were analyzed to understand how modulation preserves meaning and cultural resonance. The findings were presented descriptively to highlight the role of modulation in cross-cultural translation. The findings reveal that modulation effectively adapts linguistic structures and cultural concepts to the target language. Examples such as translating *peoples* into *bangsa-bangsa* and *terrific* into *hebat* demonstrate the translator's ability to maintain rhetorical impact and cultural relevance. The study also underlines the significance of modulation in ensuring that translated texts are relevant with their audience while preserving the original message's intent. This research contributes to the understanding of modulation as a strategic tool for achieving effective and meaningful translations in political and historical contexts.

Keywords:

modulation translation, cross-cultural communication, political text translation, linguistic adaptation, rhetorical impact

INTISARI

Penerjemahan adalah alat yang sangat penting untuk menjembatani kesenjangan bahasa dan budaya. Penerjemahan juga menyediakan komunikasi lintas budaya komunikasi dan pemahaman lintas budaya. Penelitian ini mengeksplorasi penggunaan modulasi sebagai teknik penerjemahan dalam pidato Konferensi Asia Afrika tahun 1955 oleh Soekarno. Modulasi, yang didefinisikan sebagai pergeseran perspektif atau ekspresi agar sesuai dengan bahasa sasaran, sangat penting untuk mempertahankan makna teks asli. Pada saat yang sama, modulasi juga memastikan relevansi budaya dan bahasa. Penelitian ini berfokus pada bagaimana modulasi mengadaptasi elemen retorika, idiomatik ungkapan idiomatik, dan nuansa budaya dalam penerjemahan teks politik. Penelitian ini menggunakan metode kualitatif untuk menganalisis data dwibahasa dari pidato Soekarno versi bahasa Inggris dan Indonesia dari pidato

Soekarno. Data dikumpulkan melalui dokumentasi dan secara sistematis dikategorikan ke dalam jenis modulasi wajib dan pilihan dan opsional berdasarkan kerangka kerja Vinay dan Darbelnet. Contoh-contoh tersebut dianalisis untuk memahami bagaimana modulasi mempertahankan makna dan resonansi budaya. Temuan-temuan disajikan secara deskriptif untuk menyoroti peran modulasi dalam penerjemahan lintas budaya. Temuan-temuan tersebut mengungkapkan bahwa modulasi secara efektif mengadaptasi struktur linguistik dan konsep budaya ke dalam bahasa sasaran. Contoh-contoh seperti penerjemahan peoples menjadi bangsa-bangsa dan terrific menjadi hebat menunjukkan kemampuan penerjemah untuk mempertahankan retorika dampak dan relevansi budaya. Studi ini juga menggarisbawahi pentingnya modulasi dalam memastikan bahwa teks yang diterjemahkan relevan dengan pembacanya dengan tetap mempertahankan maksud pesan aslinya. Penelitian ini berkontribusi pada pemahaman tentang modulasi sebagai alat strategis untuk mencapai penerjemahan yang efektif dan efektif dan bermakna dalam konteks politik dan sejarah.

Kata Kunci :

penerjemahan modulasi, komunikasi lintas budaya, penerjemahan teks politik, adaptasi linguistik, dampak retorik

INTRODUCTION

Translation is more than the mere act of converting words from one language to another. It is an art that bridges cultural gaps. Translation also enables people of different backgrounds to understand and connect with one another. Throughout history, translation has played a vital role in fostering global understanding. From ancient scripts to modern technologies, the evolution of translation continues to influence cross-cultural communication ¹. Among various translation techniques, modulation stands out as an essential method for achieving natural and meaningful translations. Defined as a shift in viewpoint or expression to suit the cultural and linguistic norms of the target language, modulation ensures that the translated text retains its intended meaning while sounding natural and relatable ².

Vinay and Darbelnet ³ introduced modulation as a crucial strategy for adapting linguistic and cultural differences between source and target languages. This technique adjusts perspectives, reverses viewpoints, and shifts between positive and negative constructions to align with the norms of the target language. Modulation not only preserves the essence of the original text but also enhances its cultural relevance. It considers deeply with the audience. The

¹ Mona Baker, *In Other Words: A Coursebook on Translation, Development*, vol. 134, 2018; Lawrence Venuti, *The Translation Studies Reader, The Translation Studies Reader*, 2021, <https://doi.org/10.4324/9780429280641>; Peter Newmark, *A Textbook of Translation, Prentice Hall*, 1988.

² Lucía Molina and Amparo Hurtado Albir, "Translation Techniques Revisited: A Dynamic and Functionalist Approach," *Meta* 47, no. 4 (2002): 498–512, <https://doi.org/10.7202/008033ar>.

³ (in Venuti, 2021)

approach is particularly significant in translating political texts, in which rhetoric and cultural nuances must be carefully preserved to maintain the impact of the message.

Soekarno's speech at the 1955 Asian-African Conference provides a compelling case study for analyzing the role of modulation in translation. The speech, rich in rhetorical and cultural significance, is a call for unity among newly independent nations. It is embodied the aspirations of nations striving for freedom, equality, and global solidarity. Translating such a historic speech poses unique challenges. The translator must navigate linguistic and cultural differences while retaining the emotional depth and rhetorical impact of the original ⁴. By examining shifts in perspective and adjustments in tone in the English translation of Soekarno's speech, this study highlights the critical role of modulation in ensuring that the message resonates with the target audience.

Existing studies have explored the importance of modulation in various types of texts. For example, Rahmatillah ⁵ focused on the application of modulation in translating training modules and academic texts. Her research emphasized that shifts in perspective do not alter meaning, but adjust focus to align with the cultural context of the target language. Similarly, Putranti ⁶ highlighted the significance of fixed and free modulation in achieving naturalness in translations, particularly for culturally bound expressions. Misbah ⁷ further examined modulation's role in student translations which is identifying its effectiveness in bridging grammatical and cultural gaps.

While these studies provide valuable insights, their focus remains limited to non-political texts. This research fills that gap by examining how modulation adapts rhetorical elements and idiomatic expressions in a political speech. Political texts often involve unique challenges due to their rhetorical, emotional, and cultural dimensions. These elements require careful adaptation to preserve the text's original intent and impact ⁸. By analyzing Soekarno's 1955

⁴ Tira Nur Fitria, "The Roles of Translators and Interpreters: Opportunities and Challenges in Translation and Interpreting Activity," *Jurnal Humaya: Jurnal Hukum, Humaniora, Masyarakat, Dan Budaya* 4, no. 1 (2024): 13–31, <https://doi.org/10.33830/humaya.v4i1.7775>.

⁵ "Modulation in Translation Process," *Ethical Lingua: Journal of Language Teaching and Literature* 4, no. 1 (2017): 68–75, <https://doi.org/10.30605/ethicallingua.v4i1.334>.

⁶ "Modulation: A Translation Method To Obtain Naturalness in Target Language Texts," *Journal of Language and Literature* 18, no. 1 (2018): 98–101, <https://doi.org/10.24071/joll.2018.180112>.

⁷ "Modulation in English into Indonesia Translation," 2024.

⁸ Suprpto, Sri Samiati Tarjana, and M.R Nababan, "Kajian Tentang Teknik, Metode Dan Ideologi Penerjemahan Bahasa Politik Teks Berita Politik Internasional Di Media Cetak," *Prasasti: Conference Series*, 2016, 793–804, <https://jurnal.uns.ac.id/prosidingprasasti/article/view/1680>; Molina and Albir, "Translation Techniques Revisited: A Dynamic and Functionalist Approach."

Asian-African Conference speech, this study demonstrates how modulation facilitates the preservation of meaning, cultural resonance, and rhetorical power across languages. The findings underscore the importance of this technique in fostering cross-cultural understanding, particularly in political and historical contexts. This research thus contributes to the broader discourse on the art of translation as a tool for bridging cultures.

This study introduces a novel perspective on modulation by focusing on its application in a political speech of historical significance. Unlike previous research that examines generic texts, this study explores the rhetorical and cultural adaptation required for translating Soekarno's 1955 Asian-African Conference speech. The research highlights how modulation preserves meaning, enhances cultural relevance, and maintains rhetorical impact across languages⁹. By providing real-life examples of modulation in a politically and historically important text, this study contributes to the understanding of cross-cultural translation. The findings underscore the technique's critical role in bridging linguistic and cultural gaps, particularly in contexts requiring nuanced rhetorical adaptation¹⁰.

Existing studies on modulation primarily focus on non-political texts, such as training manuals, academic literature, and student translations¹¹. While these studies highlight the importance of modulation in achieving cultural and linguistic equivalence, they lack exploration of its application in political speeches. Political texts often involve unique challenges due to their rhetorical, emotional, and cultural dimensions. These elements require careful adaptation to preserve the text's original intent and impact. This research addresses this gap by analyzing modulation techniques in Soekarno's speech at the 1955 Asian-African Conference. It examines how shifts in perspective and tone adapt rhetorical elements, offering new insights into the role of modulation in translating political and historical texts.

This study introduces a novel perspective on modulation by focusing on its application in a political speech of historical significance. Unlike previous research that examines generic texts, this study explores the rhetorical and cultural adaptation required for translating

⁹ Putranti, "Modulation: A Translation Method To Obtain Naturalness in Target Language Texts"; Rahmatillah, "Modulation in Translation Process"; Misbah, "Modulation in English into Indonesia Translation."

¹⁰ Suprpto, Tarjana, and Nababan, "Kajian Tentang Teknik, Metode Dan Ideologi Penerjemahan Bahasa Politik Teks Berita Politik Internasional Di Media Cetak"; Lutfi Efendi and Tofan Dwi Hardjanto, "Modulation in the Idiom Translation from English to Indonesian in the Novel Rich People Problems," *SALEE: Study of Applied Linguistics and English Education* 4, no. 1 (2023): 249–61, <https://doi.org/10.35961/salee.v4i1.570>.

¹¹ Putranti, "Modulation: A Translation Method To Obtain Naturalness in Target Language Texts"; Rahmatillah, "Modulation in Translation Process"; Prasuri Kuswarini, "Penerjemahan Intertekstualitas, Hermeneutika, Dan Estetika Resepsi," *Jurnal Ilmu Budaya* 4 (2016): 39; Misbah, "Modulation in English into Indonesia Translation."

Soekarno's 1955 Asian-African Conference speech. The research highlights how modulation preserves meaning, enhances cultural relevance, and maintains rhetorical impact across languages ¹². By providing real-life examples of modulation in a politically and historically important text, this study contributes to the understanding of cross-cultural translation. The findings underscore the technique's critical role in bridging linguistic and cultural gaps, particularly in contexts requiring nuanced rhetorical adaptation.

METHOD

The data for this research were taken from Soekarno's 1955 Asian-African Conference speech. Both the English and Indonesian versions of the speech were analyzed to identify examples of modulation. The bilingual texts were obtained from reputable online sources, ensuring the authenticity and reliability of the data. The speech was chosen for its historical and rhetorical significance, offering rich material for exploring the application of modulation in political text translation¹³.

The method of collecting data involved documentation techniques. The bilingual texts were downloaded and carefully examined to locate examples of modulation. Relevant excerpts were highlighted and categorized into compulsory and optional modulation types. The categorization was based on the framework established by Vinay and Darbelnet ¹⁴. This systematic approach ensured that the data collection process was comprehensive and aligned with the research objectives.

The data analysis employed qualitative methods to examine the identified examples of modulation. Each example was reviewed to understand how linguistic shifts preserved meaning and cultural context. A table was used to present the source text, target text, and changes in meaning, providing clarity and structure to the analysis. Finally, the results were presented descriptively, highlighting the significance of modulation in bridging linguistic and cultural gaps while maintaining rhetorical impact.

¹² Molina and Albir, "Translation Techniques Revisited: A Dynamic and Functionalist Approach."

¹³ Suprpto, Tarjana, and Nababan, "Kajian Tentang Teknik, Metode Dan Ideologi Penerjemahan Bahasa Politik Teks Berita Politik Internasional Di Media Cetak."

¹⁴ (in Venuti, 2021)

FINDINGS AND DISCUSSION

This section presents the results of bilingual data and its analysis. Further analysis is discussed more detail in the discussion section. There are four bilingual data that are presented in table of source language and target language.

Findings

Table 1. Data 1

SOURCE LANGUAGE	TARGET LANGUAGE
Our struggle is not a struggle of individuals, but a struggle of peoples .	Perjuangan kita bukan perjuangan individu, tetapi perjuangan bangsa-bangsa .

The bilingual data in table 1 demonstrates the application of semantic modulation in translating the phrase *peoples* from the source language into *bangsa-bangsa* in the target language. In the source text, *peoples* emphasizes the pluralistic identity of individuals within groups or communities. However, in the Indonesian translation, *bangsa-bangsa* shifts the perspective to collective national identity. This change aligns the message with the cultural and political discourse of Indonesia. The term *bangsa-bangsa* underscores unity among nations and is reflecting the broader aspirations of the Asian-African Conference.

The modulation occurs to bridge cultural differences in how collective identity is perceived. While the source language term *peoples* may highlight diversity within a global context, *bangsa-bangsa* in Indonesian conveys a stronger sense of collaboration and solidarity among nations. This adaptation resonates deeply with Indonesian audiences, particularly within the historical and rhetorical framework of Soekarno's speech. As Vinay and Darbelnet¹⁵ assert, modulation is necessary when linguistic or cultural differences require a change in perspective to maintain the message's relevance and impact.

This example reflects the translator's effort to preserve both meaning and emotional depth. While, it is also adhering to the norms of the target language. By shifting the focus from *individuals* to *nations*, the modulation enhances the cultural resonance of the speech's message. As emphasized by Newmark¹⁶, such shifts ensure that the translated text maintains naturalness and relevance and achieving equivalence at the level of meaning rather than form. This example

¹⁵ (in Venuti, 2021)

¹⁶ *A Textbook of Translation*.

showcases how modulation allows translators to adapt political and rhetorical texts. It is also fostering cross-cultural understanding without losing the original intent¹⁷.

Table 2. Data 2

SOURCE LANGUAGE	TARGET LANGUAGE
We must stand together, as brothers and sisters , united in our shared purpose.	Kita harus berdiri bersama, sebagai saudara-saudara , bersatu dalam tujuan yang sama.

The bilingual data description in the table 2 above shows the use of cultural and semantic modulation in translating the phrase *brothers and sisters* from the source language into *saudara-saudara* in the target language. The term *brothers and sisters* in the source text signifies familial unity and is evoking a sense of closeness within small groups. In contrast, *saudara-saudara* in Indonesian extends this unity to include a broader and national sense of solidarity. The translation adapts the expression to fit the cultural and social norms of Indonesian society in which *saudara-saudara* reflects a collective identity that transcends familial bonds.

The modulation adjusts the cultural context to resonate more effectively with the target audience. While the source phrase emphasizes familial ties, the target phrase shifts the perspective to a nationalistic and inclusive unity. This change is significant in the context of Soekarno's speech. The emphasis is on revealing solidarity among nations. As Vinay and Darbelnet¹⁸ suggest, modulation is a technique used to bridge cultural and linguistic gaps. It ensures that the translated text aligns with the values and expectations of the target audience.

The translation maintains the original intent while enhancing cultural relevance. By applying *saudara-saudara*, the translator achieves equivalence at the level of meaning, aligning the speech with the rhetorical framework of Indonesian political discourse. This adjustment underscores the unity of purpose and collective responsibility central to the speech. According to Newmark¹⁹, such shifts are essential in ensuring that translations retain their naturalness and emotional depth. This example demonstrates how modulation adapts rhetorical elements to

¹⁷ Ardik Ardianto and Universitas Gadjah Mada, "Translating That : An Ideational Correspondence Analysis Of," *Jurnal Ilmu Sosial Dan Humaniora* 10, no. 1 (2021): 11–22; P.A.P Sudana, M.D.S Suyasa, and N.P.E Marsakawati, "Analisis Penerjemahan Istilah Budaya pada Novel Negeri 5 Menara ke dalam Bahasa Inggris : Kajian Deskriptif Berorientasi Teori Cross Language Equivalent Menyatakan," *Jurnal Ilmu Sosial Dan Humaniora* 3, no. 2 (2014): 435–45.

¹⁸ (in Venuti, 2021)

¹⁹ *A Textbook of Translation*.

preserve the message's impact and foster cross-cultural understanding in political and historical contexts.

Table 3. Data 3

SOURCE LANGUAGE	TARGET LANGUAGE
This twentieth century has been a period of terrific dynamism.	Abad kedua puluh ini telah menjadi periode dinamisme yang hebat .

The bilingual data exemplifies the use of semantic modulation in translating the word *terrific* from the source language into *hebat* in the target language. In the source text, *terrific* conveys a strong sense of intensity and grandeur. It emphasis extraordinary dynamism during the twentieth century. However, the translator shifts this meaning in the target language to *hebat*, which, in Indonesian, suggests something remarkable and impressive but with slightly less intensity. This adjustment aligns the expression with the cultural and linguistic norms of the target audience. It results on the message more relatable and emotionally resonant.

This modulation addresses cultural and contextual nuances that affect the perception of intensity. In English, *terrific* may evoke a dramatic and powerful connotation, while in Indonesian, an equivalent term such as *hebat* is more suitable for reflecting a positive yet balanced description. The shift reduces the extremity of the expression to ensure the phrase resonates with Indonesian readers without overstating the intended meaning. According to Vinay and Darbelnet ²⁰, modulation allows for such shifts to adapt the message to the target language's context and expectations effectively.

By using *hebat*, the translator ensures the cultural relevance and naturalness of the translation. The choice of word reflects a thoughtful adaptation that preserves the core idea of the text while making it accessible and impactful for the target audience. As Newmark ²¹ emphasizes, modulation is essential in maintaining equivalence at the level of meaning rather than form. This example highlights how modulation can balance intensity and cultural sensitivity. Modulation can also ensure the translated text achieves its communicative and rhetorical objectives while remaining true to the original intent.

Table 4. Data 4

²⁰ (in Venuti, 2021)

²¹ *A Textbook of Translation*.

SOURCE LANGUAGE	TARGET LANGUAGE
Man has learned to control many of the scourges which once threatened him.	Manusia telah belajar mengendalikan banyak momok yang pernah mengancamnya.

The bilingual data illustrates the use of semantic and cultural modulation in translating the word *scourges* into *momok*. In the source text, *scourges* denotes destructive forces or widespread suffering caused by external factors. In the target language, the word *momok* shifts the focus to a more metaphorical and culturally specific meaning. It suggests a specter or a psychological threat that haunts or terrifies. This adjustment aligns the message with the cultural understanding of fear in Indonesian which is making the term more impactful and relatable to the audience.

This modulation addresses the difference in how threats are conceptualized in the two languages. While *scourges* in English emphasizes physical and tangible hardships, *momok* conveys an abstract and emotional sense of danger. This shift reflects the translator's sensitivity to the cultural and emotional framework of the target audience. According to Vinay and Darbelnet²², modulation is essential for adapting linguistic structures and meanings to fit the cultural and conceptual norms of the target language.

The choice of *momok* effectively maintains the intended message while enhancing its cultural resonance. By emphasizing a psychological and existential perspective on threats, the translation aligns with the rhetorical tone of the speech. As Newmark²³ asserts, such shifts in perspective ensure the translation preserves its emotional and rhetorical impact. This example highlights how modulation enables the translator to adapt a complex concept in a way that is linguistically and culturally meaningful. It is also ensuring the original intent that is communicated effectively across languages²⁴.

Discussion

The findings of this study underscore the critical role of modulation in the translation of political texts. It happens particularly in contexts that require to maintain rhetorical, ideological, and cultural resonance. The bilingual data analysis demonstrates modulation that serves as an essential strategy for ensuring that the translated text aligns with the linguistic and

²² (in Venuti, 2021)

²³ *A Textbook of Translation*.

²⁴ Molina and Albir, "Translation Techniques Revisited: A Dynamic and Functionalist Approach."

cultural norms of the target audience. Meanwhile, it preserves the rhetorical and ideological nuances of the source text. In the translation of Soekarno's 1955 Asian-African Conference speech, the translator employs various forms of modulation to adapt meaning, tone, and conceptual frameworks. It seems that the translator is making the translated text both comprehensible and culturally relevant to the target audience. The results indicate that modulation is not merely a linguistic adjustment but a strategic decision that enhances communicative effectiveness and cross-cultural comprehension. This discussion contextualizes these findings within the broader framework of translation studies and highlights their implications for translation strategies in political discourse.

One of the key findings of this study is the shift in perspective observed in the translation of *peoples* into *bangsa-bangsa*. This shift exemplifies the concept of Vinay and Darbelnet²⁵ on obligatory modulation. The obligatory modulation happens when a change in viewpoint is necessary due to structural or cultural differences between the source and target languages. In English, *peoples* can denote plural communities or ethnic groups. However, in Indonesian, *bangsa-bangsa* emphasizes national identity and unity. It is a concept that resonates deeply with the political and ideological context of Soekarno's speech. As Rahmatillah²⁶ notes, modulation allows translators to maintain meaning while adapting to cultural expectations. This transformation reflects the translator's awareness of Indonesian sociopolitical discourse which national solidarity is a central theme. Furthermore, this shift aligns with Newmark's²⁷ assertion that translations should prioritize naturalness and cultural appropriateness over formal equivalence. By employing modulation, the translator successfully preserves the rhetorical force of the speech while making it more accessible and impactful for the Indonesian audience²⁸.

Another significant example of modulation in the analyzed data is the translation of *brothers and sisters* into *saudara-saudara*. In English, *brothers and sisters* conveys a familial sense of unity. Though in Indonesian, *saudara-saudara* extends this meaning to a broader, collective solidarity that encompasses national and ideological unity. This form of free

²⁵ (in Venuti, 2021)

²⁶ "Modulation in Translation Process."

²⁷ *A Textbook of Translation*.

²⁸ Herninda Cintia Kemala Sari, "Analisis Terjemahan Profil Perusahaan Asing Di Wikipedia Indonesia Herninda," *KREDO: Jurnal Ilmiah Bahasa Dan Sastra* 4 (2020): 184–200, <https://jurnal.umk.ac.id/index.php/kredo/index>; Prasuri Kuswarini, "Penerjemahan Intertekstualitas, Hermeneutika, Dan Estetika Resepsi."

modulation, as outlined by Putranti ²⁹, demonstrates the translators adjust expressions to align with the socio-cultural framework of the target language. Such shifts are particularly relevant in political texts which the emotive and persuasive power of rhetoric must be retained. As observed by Molina and Albir ³⁰, modulation is a technique that not only bridges linguistic gaps, but also enhances the emotive resonance of translated texts. In the context of Soekarno's speech, the use of *saudara-saudara* reinforces the collectivist ideology central to the Asian-African Conference. The ideology is emphasized solidarity among newly independent nations. This strategic linguistic adaptation ensures that the speech remains as impactful in Indonesian as it is in English.

Furthermore, the translation of *terrific* into *hebat* highlights the role of modulation in adjusting intensity and connotation. In English, *terrific* conveys a sense of greatness, but it can also carry connotations of excessiveness or overwhelming force. In Indonesian, *hebat* conveys a similar meaning of excellence and impact, yet with a more neutral connotation and making it more suitable for the intended audience. The shift exemplifies as optional modulation which the translator makes a discretionary change to enhance clarity or cultural relevance (Vinay and Darbelnet in³¹). As Misbah ³² emphasizes, modulation plays a crucial role in fine-tuning the emotional and rhetorical intensity of translated texts. The choice of *hebat* reflects the translator's sensitivity to the cultural and linguistic expectations of the Indonesian audience. It is ensuring that the speech retains its intended effect without introducing unintended connotations.

Similarly, the translation of *scourges* into *momok* illustrates the function of semantic and cultural modulation. It is also in aligning conceptual frameworks between languages. In English, *scourges* refers to devastating events or conditions. It is often with an implication of divine punishment or widespread suffering. In contrast, *momok* in Indonesian conveys a sense of persistent threat or haunting fear. It happens to make it a more culturally resonant equivalent. The form of modulation, as discussed by Suprpto et al. ³³, allows translators to preserve the communicative function of a text. It also happens to adapt its conceptual foundation to the

²⁹ "Modulation: A Translation Method To Obtain Naturalness in Target Language Texts."

³⁰ "Translation Techniques Revisited: A Dynamic and Functionalist Approach."

³¹ Venuti, 2021)

³² "Modulation in English into Indonesia Translation."

³³ "Kajian Tentang Teknik, Metode Dan Ideologi Penerjemahan Bahasa Politik Teks Berita Politik Internasional Di Media Cetak."

target language. The shift from a physical to a psychological connotation reflects a deeper understanding of Indonesian cultural perceptions of fear and adversity. As Larson ³⁴ asserts, modulation is particularly important when translating abstract concepts that may not have direct equivalents in the target language. By employing modulation, the translator ensures that the speech remains persuasive and contextually relevant. It preserves its rhetorical power while making it more accessible to the target audience³⁵.

These findings reaffirm the broader theoretical discussions on the role of modulation in translation studies. Previous research, such as that of Baker ³⁶ and Venuti ³⁷, has emphasized that translation is not merely a mechanical process but a dynamic act of cultural negotiation. In political discourse, in which ideology and rhetoric play a central role, modulation becomes an indispensable tool for achieving equivalence at both the linguistic and conceptual levels. The examples analyzed in this study demonstrate that modulation allows for greater flexibility in translation. It enables translators to navigate differences in cultural norms, rhetorical traditions, and linguistic structures. As Kuswarini ³⁸ notes, intertextuality and reception aesthetics must be considered in translation, especially in political and historical texts. By strategically employing modulation, translators can ensure that messages retain their persuasive power while being appropriately localized for their intended audience.

In general, the study of modulation highlights the effectiveness in bridging linguistic and cultural gaps in political translation. The analysis of Soekarno's 1955 speech demonstrates that modulation is not merely a stylistic preference but a necessity in achieving communicative and rhetorical equivalence. By shifting perspectives, adjusting emotional intensity, and modifying conceptual frameworks, modulation enables translators to produce texts that are both faithful to the source material and relevant to the target audience. The findings contribute to the broader discourse on translation strategies in political and historical contexts. It also reaffirms the importance of cultural adaptation in ensuring that translated texts achieve their intended impact

³⁴ *Meaning-Based Translation* (University Press of America, 1998).

³⁵ Made Susini, Ida Bagus Putra Yadhya, and Ida Ayu Made Puspani, "The Translatability of Indonesian Modality into English," *Theory and Practice in Language Studies* 9, no. 9 (2019): 1125–33, <https://doi.org/10.17507/tpls.0909.08>; Kesiana Tetriwan Situmorang and Afriana Afriana, "An Analysis of Unit Shift and Structure Shift Found in a Littleprincess Novel by Franciss Hodgson Burnett," *SCIENTIA JOURNAL: Jurnal Ilmiah Mahasiswa* 1, no. 1 (2019).

³⁶ *In Other Words: A Coursebook on Translatoin*.

³⁷ *The Translation Studies Reader*.

³⁸ "Penerjemahan Intertekstualitas, Hermeneutika, Dan Estetika Resepsi."

³⁹. Future research may explore modulation in other political texts to further investigate its role in preserving ideological and rhetorical effectiveness across languages.

CONCLUSION

This research underscores the critical role of modulation in achieving effective English to Indonesian translations, particularly in contexts where cultural and linguistic norms differ significantly. By examining examples from Soekarno's 1955 Asian-African Conference speech, it is evident that modulation enables translators to adapt rhetorical elements, idiomatic expressions, and cultural nuances. It also preserves the original intent of the source text. The findings demonstrate how modulation enhances cultural relevance and ensures the translation resonates with the target audience, particularly in political and historical contexts.

Through the detailed analysis of bilingual data, this study highlights the translator's ability to address linguistic and cultural gaps using strategic shifts in perspective. Whether it involves adjusting the tone, intensifying or softening expressions, or shifting conceptual frameworks, modulation proves to be a vital technique for bridging differences across languages. This research contributes to the broader understanding of translation techniques and their role in fostering cross-cultural communication. Translation technique also reaffirms the importance of modulation in maintaining the integrity and impact of translated texts.

REFERENCES

- Ardianto, Ardik, and Universitas Gadjah Mada. "Translating That: An Ideational Correspondence Analysis Of." *Jurnal Ilmu Sosial Dan Humaniora* 10, no. 1 (2021): 11–22.
- Baker, Mona. *In Other Words: A Coursebook on Translation*. Development. Vol. 134, 2018.
- Catford, J.C. "A Linguistic Theory of Translation by J. G. Catford." Oxford University Press, 1965.
- Efendi, Lutfi, and Tofan Dwi Hardjanto. "Modulation in the Idiom Translation from English to Indonesian in the Novel Rich People Problems." *SALEE: Study of Applied Linguistics and English Education* 4, no. 1 (2023): 249–61. <https://doi.org/10.35961/salee.v4i1.570>.
- Larson, Mildred L. *Meaning-Based Translation*. University Press of America, 1998.

³⁹ Larson, *Meaning-Based Translation*; J.C. Catford, "A Linguistic Theory of Translation by J. G. Catford" (Oxford University Press, 1965); Newmark, *A Textbook of Translation*.

Misbah, Hasanul. "Modulation in English into Indonesia Translation," 2024.

Molina, Lucía, and Amparo Hurtado Albir. "Translation Techniques Revisited: A Dynamic and Functionalist Approach." *Meta* 47, no. 4 (2002): 498–512. <https://doi.org/10.7202/008033ar>.

Newmark, Peter. *A Textbook of Translation*. Prentice Hall, 1988.

Nur Fitria, Tira. "The Roles of Translators and Interpreters: Opportunities and Challenges in Translation and Interpreting Activity." *Jurnal Humaya: Jurnal Hukum, Humaniora, Masyarakat, Dan Budaya* 4, no. 1 (2024): 13–31. <https://doi.org/10.33830/humaya.v4i1.7775>.

Prasuri Kuswarini. "Penerjemahan Intertekstualitas, Hermeneutika, Dan Estetika Resepsi." *Jurnal Ilmu Budaya* 4 (2016): 39.

Putranti, Adventina. "Modulation: A Translation Method To Obtain Naturalness in Target Language Texts." *Journal of Language and Literature* 18, no. 1 (2018): 98–101. <https://doi.org/10.24071/joll.2018.180112>.

Rahmatillah, Kartini. "Modulation in Translation Process." *Ethical Lingua: Journal of Language Teaching and Literature* 4, no. 1 (2017): 68–75. <https://doi.org/10.30605/ethicallingua.v4i1.334>.

Sari, Herninda Cintia Kemala. "Analisis Terjemahan Profil Perusahaan Asing Di Wikipedia Indonesia Herninda." *KREDO : Jurnal Ilmiah Bahasa Dan Sastra* 4 (2020): 184–200. <https://jurnal.umk.ac.id/index.php/kredo/index>.

Situmorang, Kesiana Tetriwan, and Afriana Afriana. "An Analysis of Unit Shift and Structure Shift Found in a Littleprincess Novel by Frances Hodgson Burnett." *SCIENTIA JOURNAL: Jurnal Ilmiah Mahasiswa* 1, no. 1 (2019).

Sudana, P.A.P, M.D.S Suyasa, and N.P.E Marsakawati. "Analisis Penerjemahan Istilah Budaya Pada Novel Negeri 5 Menara Ke Dalam Bahasa Inggris : Kajian Deskriptif Berorientasi Teori Cross Language Equivalent." *Jurnal Ilmu Sosial Dan Humaniora* 3, no. 2 (2014): 435–45.

Suprpto, Sri Samiati Tarjana, and M.R Nababan. "Kajian Tentang Teknik, Metode Dan Ideologi Penerjemahan Bahasa Politik Teks Berita Politik Internasional Di Media Cetak." *Prasasti: Conference Series*, 2016, 793–804. <https://jurnal.uns.ac.id/prosidingprasasti/article/view/1680>.

Susini, Made, Ida Bagus Putra Yadnya, and Ida Ayu Made Puspani. "The Translatability of Indonesian Modality into English." *Theory and Practice in Language Studies* 9, no. 9 (2019): 1125–33. <https://doi.org/10.17507/tppls.0909.08>.

Venuti, Lawrence. *The Translation Studies Reader*. The Translation Studies Reader, 2021. <https://doi.org/10.4324/9780429280641>.