Translation Shifts in English Indonesian:
A Cognitive-Affective Map Study

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ABSTRACT

Semantic cognition should be considered first when translating. The cognitive process relates to how people determine the component semantics of words in either written or oral text. Simply put, the cognitive process brings semantic labels to one's mind, which correspond to syntactic labels of a different language discourse. Translators' efforts to match the meaning of source language (SL) text in the target language (TL) can lead to translation shifts. Therefore, this article focuses on the valence shift between English and Indonesian. The primary source of this article was Start With Why by Sinek (2009) and its Indonesian translation by Purwoko (2019). The analysis applied the Cognitive Affective Map tool. This article explores the translation shift by considering the semantic map by Song (2018) and the blended theory by Ungerer and Schmid (2006). The results of this research indicate that an intrasystem shift occurs. Ergative cases in source language change to nonergative cases, and the entity of semantic argument changes animate cases to be unanimated, or vice versa. In addition, the number of semantic arguments changes. This research implies that translators should define semantic arguments when translating and clarify them with target language speakers' social cognition to find equivalent meanings.

Keywords: CAM; Shift; Semantic Arguments; Actant

INTRODUCTION

Translation is a type of interpretation. Every translator in the world views a concept differently. This is the fundamental idea behind translation, according to linguists. According to Pym (2023, p. 19), translation can be considered an ongoing process of updating and elaborating rather than a physical movement across cultures. Simply put, procedural text from English is translated into Indonesian, and the translated text itself also has procedural elements. This signifies that the source form should be considered by the translator.

In fact, translation requires a translator's ability to restate the meaning of a source language text into a target language text. Furthermore, a translator's cultural infrastructure includes their awareness of intertextuality and their ability to interpret it. Translators must identify and

evaluate intertextual linkages within a language before applying them to a different culture (Alderbashi & Alshbeekat, 2023). According to Bowker (2023, p. 9), translation is taken from Latin. The word *'trans-'* means 'across', and *"-lation"* means "to carry"; therefore, translation means to carry across. Therefore, having linguistic and cultural knowledge enables the translator to comprehensively express the meaning of the SL text in the TL text.

Indeed, the process of transferring meaning occurs first in the translator's mind. The process of visualising an action or event occurs in the translator's memory. This process determines the appropriate word coding or diction for expressing meaning. For example, when the English text "*she sings a beautiful song*" is presented to a translator, the sentence will be visualised in the translator's memory. The translator visualises the meaning components or features attached to the pronoun "she," the verb "sings," and the phrase "beautiful song" both separately and as a whole. The purpose of visualisation is to find the correct coding of word forms in the target language text. The coding is also linked to the social cognition of the speakers of the target language text, with the aim of making the translation product acceptable and comprehensible. In addition, coding refers to studies of syntactic complexity that correlate with the syntactic structure of the target language (Alsahlanee & Jaganathan, 2023).

If the sentence *she sings a beautiful song* is translated into *dia menyanyikan sebuah lagu yang indah,* then, cognitively, the translator has tried to see the meaningful relationship between the two texts to determine the accuracy of diction in the translated text. The translation of the third-person singular pronoun "she" into "*dia*" in Indonesia must be debated in the process of word selection as a form of appropriate diction in the translation product. This debate aims to express how the translator finds the meaning of the SL text from the linguistic point of view of the TL text speakers.

In English, the pronoun "she" refers to a woman, but in Indonesia, the pronoun "*dia*" refers to a man, a woman, an object, or an animal. These different referents are present as a result of coding in the process of cognition. Collocation has information that can be gathered and used to determine a semantic preference (Hardiman & Nuraniwati, 2023). If explored more deeply, then linguistically, the words "she" and "*dia*" are different. In the cognition of the translator's mind, the word "she" may have meaning features such as +human, +woman, and +a man's greeting to his sister. The Indonesian word "*dia*" has semantic features such as +human, +male, +female, +object, and +animal. This means that the translation has semantic elements that indicate a translation shift. The sentence "*dia menyanyikan sebuah lagu yang indah*" is both semantically and syntactically acceptable in Indonesia. However, in the social cognition of target language speakers, more information is required to clearly characterise "dia.".

Fundamentally, English is different from Indonesian. English has tenses. English has no various forms for conveying a notion. This is shown in the following example.

Example 1: *The price you pay for the money you make*

The sentence may be interpreted as follows:
1) *harga   yang   kamu bayar   untuk   uang   yang   kamu hasilkan*
   N.Price. Demonstrative. That   2nd SG V. Pay Prep. For N. Money   Art. that 2nd   V. Make
   'The price you pay for the money you make'

2) *harga   yang   kamu   bayar   adalah   penghasilanmu*'
   N.Price   Demonstrative. The 2nd SG V. Pay   Copula. is N. Income   2nd SG enclitic
   'The price you pay for the money you make.'

3) *harga   yang   anda bayar adalah   uang   yang   anda   dapatkan sebelumnya*
   N. Price Conj.   The 2nd Person Singular Copula. is N Money Conj. That   2nd SG V Make   Adv Before
   'The price you pay for the money you make.'

4) *harga   yang   kalian   bayar adalah uang   yang   kalian   hasilkan*
   N.Price Demonstratie. That [second] person, PL   V.Pay Copula. is N.Money Conj. That 2nd Person PL V.Make
   'The price you pay for the money you make.'

5) *harga yang   kita   bayar untuk   uang   yang   kita   hasilkan*
   N. price Demonstrative. That 1st PL. We   V. Pay   Prep. For N. Money Demonstrative. That 1st PL   V.make

   'The price you pay for the money you make'

The main issue of the English text above concerns personal pronouns. The English personal pronoun for the first person plural is only one form, '*we*'. The use and meaning of the personal pronoun '*we*' depend on the context. Indonesia has two forms, namely, *kita* and *kami*. Therefore, in addition to the context of a text, Indonesians need to know the use of *kita* and *kami*. The same case occurs in the English second person singular or plural '*you*'. English has *you* for Indonesian *anda*, *kamu*, *kalian*. The context of using '*you*' determines the representative meaning in Indonesian, whether it refers to *anda*/*kamu* or *kalian*.

The sentence (5) indicates that the translator relies on the context of the source language text. Compared with the translated sentences (1), (2), (3), and (4), they are also accepted in Indonesia. Unfortunately, sentence (5) is used as the representative sentence construction to provide meaning, as noted in the English sentence. Actually, there is a gap between those sentences. In sentence (5), *kita* 'we' is used as the subject of the verb *bayar* 'pay'. Meanwhile, in Indonesian sentences (1), (2), and (3), the subject is *kamu* 'you', while in a sentence (4), the subject is *and* 'you'. Furthermore, the author is involved in *paying* prices. Therefore, it would be appropriate to put the *kita* 'we'. In Indonesia, the personal pronoun *kita* 'we' is inclusive. This means that the speaker(s) is included in what they are talking about. Meanwhile, the pronoun *kamu* 'you' is only for the second person singular. This means that translators make an effort to interpret the meaning of a source text into a target language text by selecting a new audience through translation.

Meaning encompasses not only the content communicated by grammatical constructions but also the context in which they are used. What then emerges in the human mind as the embodied form of interpretation of a text, for instance, contributing various verbal meanings? This finding implies that cognitive processes enable language switching to occur. Changing argument labels from one language text into another text, as in intracodes or intercultural codes, is what is meant by "shifting" in this context. (Ariffin & Mat Enh, 2022) defined translation as more than just linguistic concepts. It is always embedded in a specific concept. Besides that, according to Larson (1998, p. 3), the starting point of an interpretation must be the form-meaning-based translation. The language in the minds of individuals serves as the script for comprehending written material outside of them, as stated by Pinker (2013, p.74). Additionally, the semantic architecture of different languages may vary. A lexical rule alters the verb's syntactic argument structure into another argument structure. Pinker (2013, p. 74) stated that:

> When the verb's meaning changes, its argument structure also changes as an automatic consequence. Verb-by-verb semantic choosiness arises because the semantic changes effected by a rule do not make sense when applied to verbs with certain meanings.

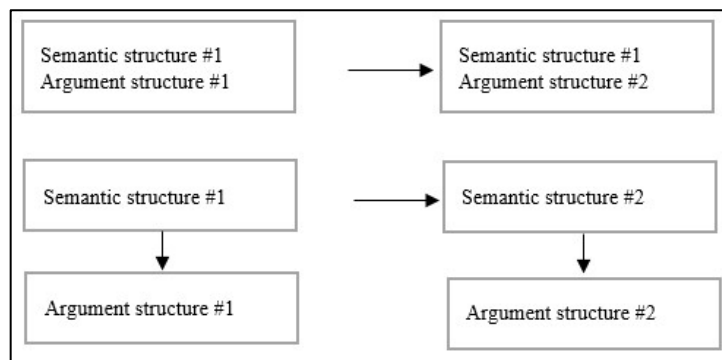Pinker establishes his hypothesis in the following manner:

FIGURE 1. Changes in the Argument

The figures indicate that when the verb's meaning changes, the argument structure could also change. There are three types of probability changes. First, the semantic structure does not change, but the argument structure changes. Second, semantic structure changes. Third, the argument structure changes. The changes occur based on Pinker's (2013, p. 4) statement that:

> Human languages do not define straightforward mappings between thoughts and words. To obtain a sentence, it is not enough to select the appropriate words and string them together in an order that conveys the meaningful relationships among them. Verbs are choosy; not all verbs can appear in all sentences, even when the combinations make perfect sense.

For this reason, people need to understand the core notion of a verb when it is constructed in the language style of another language text. The concepts in the left rectangles represent SL, while those on the right side represent TL. Therefore, there are two main issues in this article. The questions are as follows: (1) What types of semantic arguments change in translation? (2) Why are Indonesian semantic arguments equivalent to their English text?

REVIEW OF RELATED LITERATURE

A previous study, *The Constructing of Semantic Frame and The Conceptual Integration of Translation Process* by Guo and Wang (2017) proposed a similar approach to this recent study. In that study, valence patterns served as the realisation of syntactic structures in translated texts, while the FrameNet corpus was employed to convey semantic concepts to complement the structure of semantic information.

The events, connections, and entities that are present at the predicate *grill* are all clearly depicted in the semantic frame, according to Guo and Wang (2017). Guo and Wang, in their article on fundamental structure, also emphasised that semantic frames are founded on psychological processes and the fusion of word concepts that supply listeners or readers with information. When a translator is translating, the idea of using a semantic frame helps him or her understand what he or she is doing. For instance, the verb *cook* includes the idea of *who is ready to cook*, *what food to cook*, *what tools to use*, and *what is to be cooked*.

The previous research conducted by Guo and Wang (2017) is quite comprehensive in elaborating the semantic fundamental structure, but they did not compare two languages from a translation perspective. They focused only on the probability arguments of a verb. The arguments and tenses of single verbs have not been explored. For example:

a)   *The boys cook fish*
b)   *The boys cooked fish*
c)   *The boys cooked me fish*

The predicate *cook* and *cooked* have different tenses. The word *cook* in the sentence (a) is simple present tense. This is different from sentence (b). The tenses of (b) and (c) are past tenses. This means that the 'cooking' activity occurs at different times. If the words *cook* and *cooked* are translated into Indonesian, they have one representative word, namely, *masak*. The word *masak* is a verb in Indonesian that has no concept related to time. Therefore, how do Indonesian people understand *masak* 'cooking' in the present or past tense? Actually, the time of an event of a verb could be seen through the previous information of a sentence in a text. Bukit (2020) stated that formal semantics are related to the speaker's view of time.

Another way to indicate time is to mention the period. For example, *Para anak laki-laki masak ikan saat ini* 'The boys cook fish' or *Para anak laki-laki masak ikan tadi pagi* "The boys cooked fish this morning." The sentence (c) above has three semantic arguments, namely, *the boy* as the agent, the *fish* as the direct object and the *me* as the indirect object. If sentence (c) is translated into Indonesian, it will be *para anak laki-laki memasakan saya ikan*. The predicate *masak* undergoes affixation by adding the *prefix meng-* and suffix *–kan*. The prefix *meng-* indicates the concept of cooking on progress cognitively, and the suffix *–kan* emphasises that the direct object is truly cooked. Therefore, in this article, we explore semantic arguments in both English and Indonesian based on the information provided cognitively and compare them with syntactic constructions. Furthermore, this recent study provides a solution on how translators may effectively convey the meaning of a source language text (English tense) while also accurately expressing the meaning of a target language text by employing Ungerer and Schmid's (2006) blended theory approach.

Another article by Aminian et al., (2017) proposed a unique dependency-based SRL system that uses annotation projection without semantically annotated material for the target language. In their analysis, Aminian, Rasooli, and Diab cited Palmer et al.'s (2010) work on *semantic role labelling,* which said that predicate labels represent "who does what to whom, how, when, and where." Semantic role labelling (SRL) was used in that study to identify predicate labels and the arguments they allow. This method makes use of annotation projections constructed for parallel text employing corpus data sources. The researchers also employed a novel method, namely, the fundamental reliance of SRL on annotations integrated into the target language text. The goal of this scientific study is to improve the accuracy of machine translation-based annotation projections and the interpretability of the lexical form of TL text. Aminian et al. (2017) demonstrated that SL text is not as accurate as it conveys. By using SRL, one may easily identify the labelling of a predicate filler verb's arguments, but the meaning changes. The change in meaning is not discussed in the scientific text. To help speakers or leaders of the text fully understand the root cause of the meaning shift that occurs in translation, recent research has provided a scientific evaluation of the meaning carried by verb arguments. In addition, this research explores the reasons behind changes in entities and even reveals the meaning attached to

the entity that fills the meaning of the verb. Since this study relates to semantic meaning, each individual issue related to such a translation study or lexical typology could be explained. Finally, people understand that the arbitrariness of language is not only about indexing things around them but also about indexing in the inner language minds of language speakers.

Our article aims to highlight real evidence of translation shifts proposed by Catford (1965, p. 73), especially when employing action verbs. Our hypothesis is that the core argument in one language may have different semantic argument labels in different languages. It can be equivalent to core and noncore arguments, nonarguments, and subject core arguments only. It is illustrated as follows:
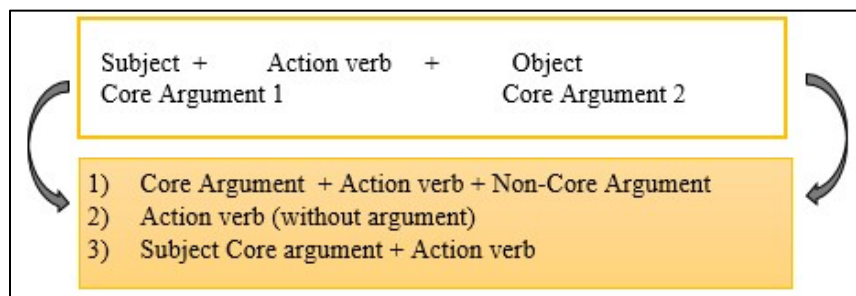

FIGURE 2. SL Argument Changes in the SL Hypothesis

If the hypothesis can be examined, then an intrasystem shift in translation, which was proposed by Catford (1965, p. 73-79), could be developed. It refers not only to lexical meaning, which belongs to verbs as predicates but also to semantic argument structure. Therefore, a source language text that has a specific argument structure may have different argument patterns in other languages for conveying similar notions in the target language speakers' minds. This hypothesis also contradicts the statement of Zainab and Azhar (2024) that thematic roles respect semantic and syntactic interfaces.

Conveying messages in different languages is the real way of indicating notions. This finding suggests that the cognitive process of human work stimulates the mind to bear language expressions. House (2019, p. 4) stated that persons involved in translation have great control over their mental processes to a large extent. In addition, Pinker (2013, p. 4), in language acquisition theory, proposed that the argument labels of a verb could change due to different verb forms. This means that every single language speaker has his or her own perception of conveying meaning. Song (2018, p. 144) stated that grammatical behaviour is divided into (1) morphological distinctions to be made for a given grammatical category and (2) grammatical contexts in which a given category can appear. Furthermore, Song (2018, p. 187) stated that a semantic map is related to family similarity. An understanding of how a word reflects a network of several grammatical expression functions or meanings that can take the form of morphemes, words, or constructions is provided. For instance, the English preposition *to*. It is conceptually semantic and includes terms such as "direction," "recipient," and "purpose." Therefore, a semantic map can also be called *a mental*, *cognitive*, *implicational,* or *conceptual space* instance. For example:

Example 2:
a) Jane walked **to** the park.   [direction]
b) Jane gave the book **to** her friend.   [recipient]
c) The idea seems bizarre **to** me.   [experiencer]
d) Jane left home early **to** catch the morning train.   [purpose]   Song (2018, p. 189)

If a grammatical element in one language performs functions X, Y, and Z, this might just be a coincidence, but if the three functions are performed by the same linguistic element in each language, then we have a problem with their conceptual resemblance. Additionally, the functions of the semantic map need to be set up so that each one focuses on a single continuous space. Georgakopoulos and Polis (2021) back the theoretical idea presented above. They determined the meaning's connection in the semantic map as shown below:
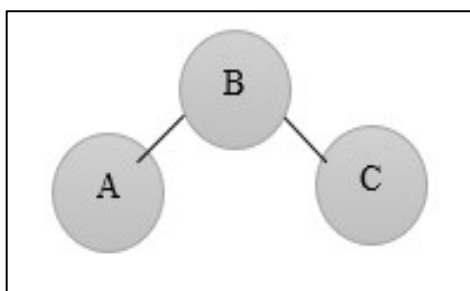
FIGURE 3. Meaning Relation Type 1

In polysemous words, connectedness refers to the possibility that meaning A may relate to meaning C if it is connected to meaning B. Additionally, connectedness can be determined as follows:
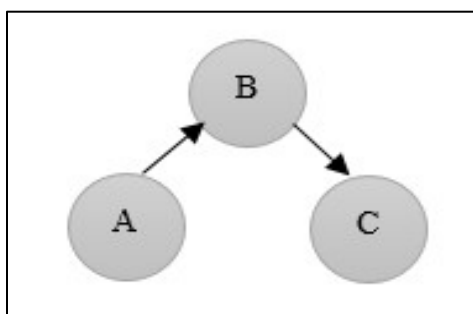
FIGURE 4. Meaning Relation Type 2

Words with the meaning A have a connection to words with the meaning B but not directly to words with the meaning C. Therefore, a word with the meaning B absolutely correlates with the meaning C, and vice versa.

The previous review presents a wide and in-depth look at how to analyse semantic arguments. It offers perspectives on how to begin examining translation shifts in the book *Start with Why*, published by Sinek (2009) and translated by Purwoko (2019). This article describes the data collection procedures and methods used to study valence shifts, as outlined in the research methods section below.

RESEARCH METHOD

Creswell's opinion (2009, p. 51) about methods of inquiry that blend or link qualitative and quantitative components was employed. Mixed methods entail philosophical assumptions, the application of qualitative and quantitative methodologies, and the combination of both in a study. The concept of a mixed-method study was employed in this research. The data for this study are sentences from the *Start With Why* textbook that use full verbs as predicates and their Indonesian translation. Therefore, there are four key considerations for data selection. First, verbs fall under the category of action verbs. Second, verbs are not translated literally into Indonesian texts. Third, there is an adjustment in the subject or object of the translated text. Finally, the subject or object entity of Indonesian text is completely different from the subject and object entity of English text.

The data were analysed in six steps. The first step involved categorising the data by considering four criteria. These include (1) pronoun, which is used as the core argument (both subject and object) in the source language and target language; (2) unanimated, which is used as the core argument in the source language and target language; and (3) pronoun, which is used as the argument in the source language, but the target language has been unanimated. (4) The predicates of the sentences are action verbs. These four steps are performed to determine the number of arguments as well as changes in the entity that makes up the argument itself.

In the second step, the researchers conducted two stages of analysis: (1) comparing the meaning of the semantic argument entity with the understanding concepts of target language speakers (bilingual individuals), (2) verifying other texts (text corpus) regularly employ the meaning notion of the selected semantic argument. In the third step, the different entities of subjects and objects of source language (SL) text and target language (TL) text were input into the Cognitive Affective Map (CAM) tool, which was developed by Reuter et al. (2022). Reuter et al. (2022) defined a CAM as a network with nodes (concepts) and edges (links between nodes). Nodes can represent any text-based content, such as thoughts, events, emotions, or factual knowledge. Each node carries an affective valence, which is expressed by its colour and shape. There are four distinct colours and shapes: positive valence, represented by green ovals; negative valence, represented by red rectangles; neutral valence, represented by yellow rectangles; and ambivalent valence, represented by a purple oval and rectangle, indicating the node's emotional ambivalence (positive and negative feelings).

Fourth, researchers put the data analysis into the Leipzig corpus to determine whether the words were used frequently in society. The Leipzig corpus display includes numbers of words from a variety of texts, which can be used to assess how frequently word concepts are used in society (social cognition). Researchers may emphasise their argumentation through the frequency of usage. In addition, researchers have relied on blended theory (a fundamental word concept) proposed by Ungerer and Schmid (2006). It defines the layers of a concept. Blended theory enables researchers to define equivalent contextual meaning in translation. When a translator translates, the translator analyses the grammatical structure or form of a document in SL, and then he/she rephrases it in TL. This interpretive process is a part of cognitive processing. The meaning is thus revealed as the outcome of interpretation. Ungerer and Schmid (2006, p. 183) investigate it cognitively and then develop it as a composite theory. They believe that every word has multiple layers of meaning. The layers are known as input one and input 2. After that, they blended those inputs together. The use of blended theory could be exemplified in the sentence, "*If I were you, I would apply for the York position solely for the experience*." Ungerer and Schmid (2006, p. 277) have the following input layers for the sentence:
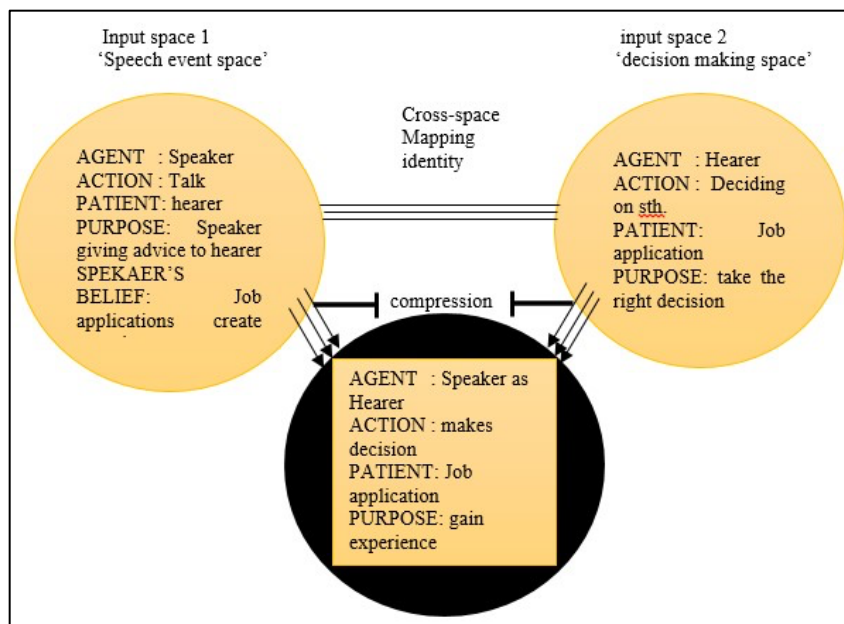
FIGURE 5. Network representation of the York application blend (*if I were you, I would apply for the York position just for the experience*)

If I were you, I would apply for the York position just for the experience, as shown in the figure above, indicating the meaning of the sentence. The speaker, as the hearer, makes decisions about the job application, and then he or she gains experience. As we recall from interpreting sentences or words, we believe that doing translation requires an effort to understand the whole meaning of a sentence holistically. Sixth, researchers have elaborated on the semantic and contextual meaning of verbs. Furthermore, the semantic role of arguments is defined. These steps are vital for determining how translation shifts occur in semantic argument labels by considering the translation shift proposed by Catford (1965).

ANALYSIS AND DISCUSSION

In translation, we cannot avoid semantic shifts. This shift occurs naturally in the process of interpreting meaning. It goes to the semantic argument as in the *Start With Why* book and its Indonesian translation. Let us consider the following discussion in detail.

TYPES OF SEMANTIC ARGUMENT CHANGES

English and Indonesian people have their own ways of indicating arguments at the syntactic level. Although they have SVO patterns, some markers appear before the argument labels. English has a preposition *for*, *in*, *on*, etc., to assist in the existence of oblique arguments. Moreover, the core argument depends on the implied meaning of the sentence's verb. Indonesians have also addressed this issue. The Indonesian have *untuk*, *pada,* or *kepada* to indicate oblique arguments. The changes in valence are described below.

The number of core semantic arguments in English has undergone an intrasystem shift in Indonesian translation. According to Catford (1965: p. 79), the intrasystem shift is a type of category shift that affects the other fundamental categories of grammar units, structure, and class. Shifting in the core argument occurs when the transition marker comes first in dependent clause construction. This may dissolve both SL core arguments in Indonesia. Consider the example below:

Example 3:
SL: But, when he **loses** money, he always blames the market.
<div align="right">Sinek (2009, p. 13)</div>
TL   : *Tetapi ketika **merugi**, dia selalu menyalahkan pasar.*
<div align="right">(Purwoko, 2019, p. 17)</div>

The verb *loses* in English text is translated into *merugi* in Indonesia. Example (4) is divided into two clauses. They are dependent clauses, *but when he loses money* and an independent clause, *he always blames the market*. The Indonesian text also has two clauses. Its dependent clause is *tetapi ketika merugi,* and the independent clause is *dia selalu menyalahkan pasar*. In these constructions, the dependent clause in Indonesian, which is the target language (TL), is unique. It has no semantic argument. Moreover, the verb "*losses* in source language" (SL) has two core arguments, namely, *he* or she and *money*. The verb *"loss"* in SL indicates ergativity. The subject *he* or *she* undergoes the event of losing. Furthermore, this phenomenon led us to investigate how it could be. The implementation of semantic maps and cognitive and affective maps (CAMs) indicates that *loss* and *'merugi'* have similar concepts. Figure 3 below shows these concepts.
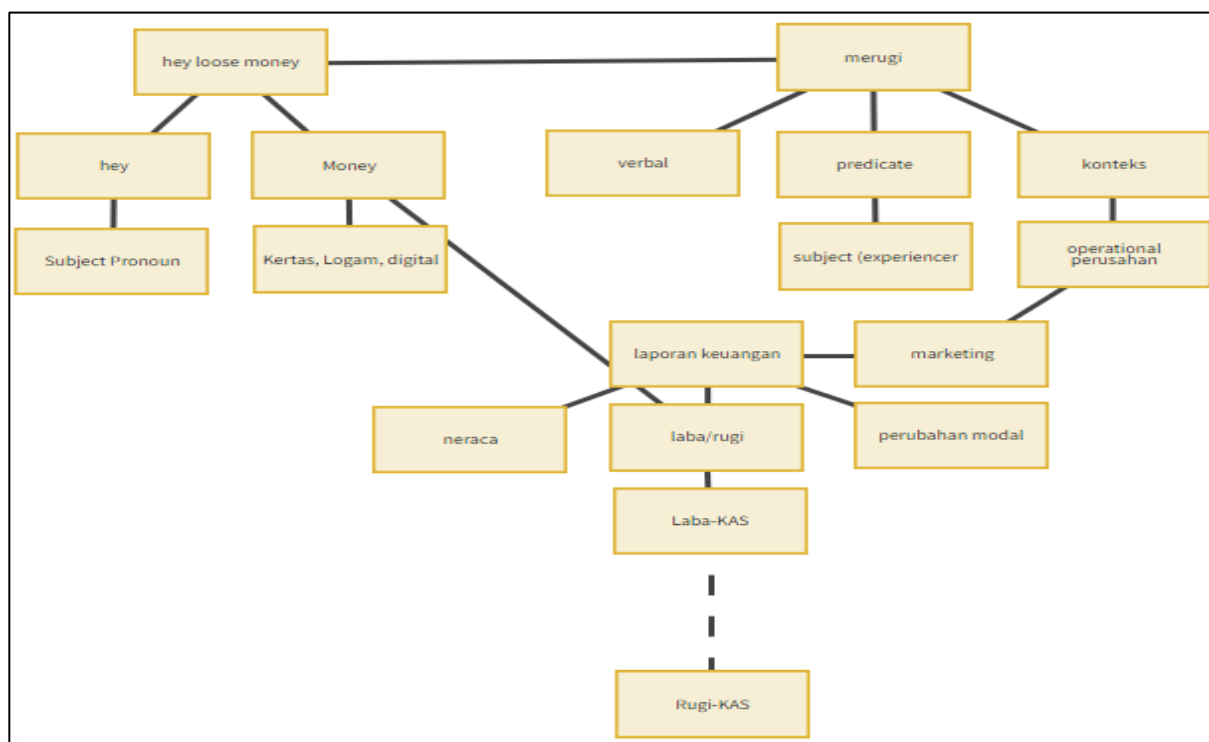

FIGURE 6. Concepts of *oses* and *Merugi*

Based on the mapping results, the concepts of verb *loss* and *Merugi 'loss'* are similar. They are embodied in yellow rectangles, meaning that the node corresponds to neither positive nor negative affect. In addition, the solid lines in the figure above indicate relations between elements or concepts taken together, contrary to the dashed line from *laba-kas* to *rugi-kas*. The dashed line indicates that the relationship between the words is emotionally incoherent. This means that when doing business, people do not want to lose. It could be deduced that the translator's interpretation of the verb *being lost* into the *merugi* in the Indonesian text is acceptable. Furthermore, the concept of having two core arguments and *money* in SL text could be accepted in Indonesian text because the independent clause emphasises this information. The subject *dia* in the independent clause *dia selalu menyalahkan pasar* goes with the pronoun *he* in the English dependent clause. In this case, the discourse structure allows the translator to bring zero valence, which is equivalent to two valences in English text. Simply put, it is determined as follows:

FIGURE 7. The Patterns of the English Core Argument as an Indonesian Zero Argument

The sentence pattern above indicates that a word's concept for a subject in English as the source language should be similar to the word's concept in Indonesian as the target language text. Furthermore, the solid line from *money* to *laba/rugi* indicates that the concept of *money* in the text refers to profitability. After examining these words, the export values of the *cognitive and affective maps* are shown in Table 1 below.

TABLE 1. CAM Values of *Lose* and *Merugi*

Id	Title	x_pos	y-pos	Shape	CAM	Resizable
41923	He loses money	114	51	Neutral	915	0
41924	He	30	157	Neutral	915	0
41925	Money	199	156	Neutral	915	0
41928	*Merugi*	575	46	Neutral	915	0
41926	Subject pronoun	29	254	Neutral	915	0
41927	*Kertas, logam, digital*	200	252	Neutral	915	0
41939	*Laba-KAS*	458	518	Neutral	915	0
41929	*Verba*	410	154	Neutral	915	0
41930	*Predikat*	576	155	Neutral	915	0
41931	*Konteks*	748	155	Neutral	915	0
41932	*Subjek* (experiencer)	577	249	Neutral	915	0
41933	*Operasional Perusahaan*	748	247	Neutral	915	0
41940	*Rugi – KAS*	460	601	Neutral	915	0
41934	Marketing	632	348	Neutral	915	0
41935	*Laporan Keuangan*	456	348	Neutral	915	0
41936	*Neraca*	286	435	Neutral	915	0
41937	*Laba/rugi*	456	433	Neutral	915	0
41938	*Perubahan modal*	631	431	Neutral	915	0

The exported table indicates that the concepts of those words are similar to the CAM value 915. The highest x.pos value is 631 for the *perubahan modal* concept, and the y.pos value is 601 for *rugi-kas*. These values indicate that the word *mer*ge refers to *using* 'money'. The value of 575 for the *merugi* was close to 601 and 631. Furthermore, an x.pos value of 114 for the *lost money* and 156 for *money* indicates a correlation between them, where they have an interval of 42 points below 46 (the lowest score) for neutral. Furthermore, example (3) is shown below.
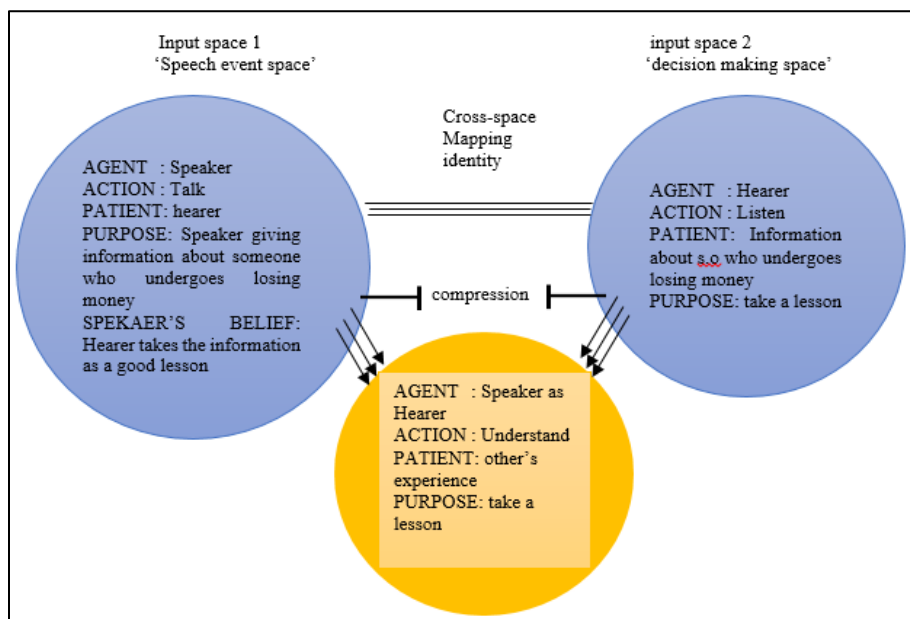

FIGURE 8. Blended concept, *but when he loses money, he always blames the market*

Figure 8 above indicates that the speaker wants other people to take a lesson from someone else; therefore, the same case does not happen in their lives. The sample experience is *losing money* to someone. This means that the concept of "*losses"* in a sentence is equivalent to *"merugi*", which means "losing". The idea of the word *merugi* in Indonesian social culture also indicates that speakers of Indonesian understand that the word *merugi*, which means "loss", relates to assets or money valued at rupiah (the Indonesian currency), even in the absence of the word *uang*, which means "money." Translation equivalency is therefore impacted by both linguistic and sociocultural elements that are specific to a community of language speakers.

ENTITIES OF CORE ARGUMENT CHANGES

Another intrasystem shift in the core argument from the translation perspective is related to the fact that words function as an argument for a verb. The subject core argument, which is called an agent, corresponds to an unanimated thing. The personal pronoun used in English is equivalent to a plural noun in Indonesian. The delicacy phenomenon refers to shifters, as restated by Gasparov (2010, p. 253) about Jakobson's theory of shifters, who shift exactly the same in terms of the subject matter; all they do is to switch the perspective on the situation *vis à vis* the speaker Jakobson (1957). This is exemplified below.

Example 4:
SL: **They** tempt us with the things we want to have or to be the person we wish we were.
Sinek (2009, p.22)
TL   : ***Pesan-pesan ini*** *menggoda kita dengan hal-hal yang ingin kita miliki atau jenis orang yang kita inginkan.* Purwoko (2019, p. 31)

According to the above information, the Indonesian equivalent of the English subject pronoun is *pesan-pesan ini*. The third-person plural is denoted by the English subject personal pronoun *they* use. However, with regard to text and context, multiple inanimate objects may exist. This idea differs from the personal pronoun of *mereka*, 'they' in Indonesia. Only humans are allowed to use this pronoun. Pronouns *they* and *us* are the two justifications that the verb *tempting* in English requires. Writers use personal pronouns to refer to something that is inferred from the text's previous information. This can be observed in the illustrations below.

> Marketers often talk about the importance of being aspirational, offering someone something they desire to achieve and the ability to get there more easily with a particular product or service. "Six steps to a happier life." "Work those abs to your dream dress size!" "In six short weeks, you can be rich." **All these messages** are manipulated. **They** tempt us with the things we want to have or to be the person we wish we were.

The text indicates that the pronoun refers to *all these messages*. For this reason, the pronoun *they* are translated into *pesan-pesan ini* in Indonesian text as their representative concept. Other evidence that *they* could be unanimated is found in the Leipzig corpus. The following sentences were taken from the Leipzig corpus:

1) They are a good source of fibre, protein, iron, calcium and potassium (www.baltimoregaylife.com, *collected on 19/08/2023*)
2) They represented the best shinobi of the Hidden Leaf during the Second Great Ninja War. (www.cbr.com, *collected on 02/05/2023*)

The sentences (1) and (2) refer to unanimated things such as fibre, protein and leaf. Therefore, it is quite equivalent if the pronoun *they* are translated into *pesan-pesan ini* in the context of example (5) above. Although the concept of *pesan-pesan ini* refers to *them* in SL, it is cognitively different in the human mind. The SL "***They*** *tempt us with the things we want to have or to be the person we wish we were*" can be summarised into input meaning layers as below.
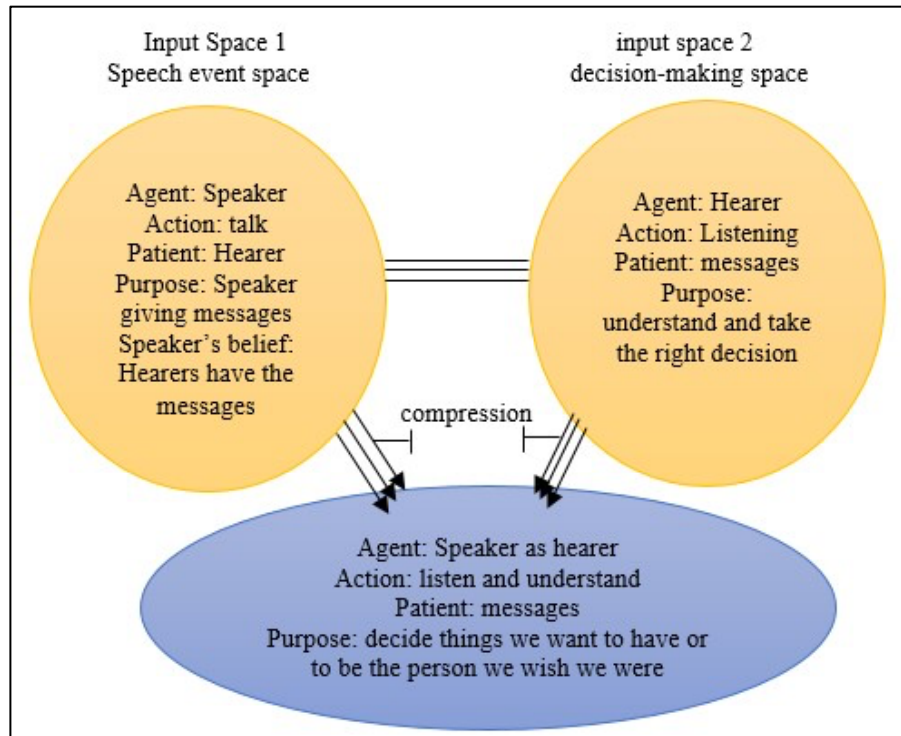
FIGURE 7. Meaning layers of **They** *tempt us with the things we want to have or to be the person we wish we were*

Then, based on the blended concept in the meaning layers above, it is true that the subject does not refer to humans but rather refers to *messages*. When this phrase stands alone, it has an ambivalent concept. Ambivalences are indicated by superimposed ovals and hexagons in purple. In other words, there are simultaneously positive and negative feelings.
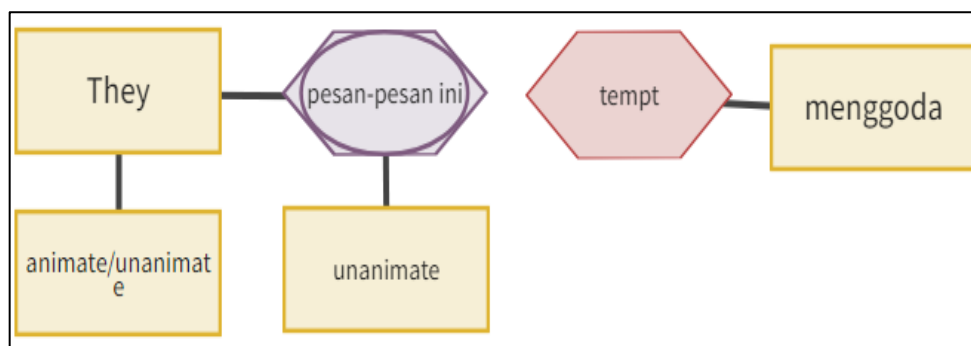

FIGURE 8. Cognitive Affective Map of *They* and *Pesan-pesan ini*

In addition to the concept of the pronoun *they* and *pesan-pesan ini*, the value of valence in social cognition can be demonstrated, as shown in the following table.

TABLE 2. CAM Pronoun*s they* and *Pesan-pesan ini*

Id	Title	x_pos	y-pos	Shape
42998	*Menggoda*	674	110	Neutral
42997	Tempt	509	103	Negative weak
42996	Animate / unimate	164	200	Neutral
42995	*Unanimate*	345	198	Neutral
42994	*Pesan-pesan ini*	344	102	Ambivalent
42993	They	164	101	Neutral

The table above indicates that pronouns refer to *animate* and *unanimate* things, with a value of 164 for x.pos. Furthermore, the line links *pesan-pesan ini* with value 344 to *unanimate* by 345, which means that these words have similar concepts. In addition, the Indonesian sociocultural culture acknowledges that the pronoun *mereka,* 'they', could be used to indicate unanimated things.

Another intriguing point is that the entity in the subject of the core argument remains the same, but the verb addresses the subject as if it had changed from an inanimate thing to an animate item. Consider the following example.

Example 5:
SL: *Dell **came out with** PDAs in 2022*.

Sinek (2009: p. 45)

TL   : *Dell **memunculkan** PDA di tahun 2022*.

Purwoko (2019: p. 65)

The example above indicates that the verb was translated into *memunculkan*. A predicate is a three-word verb phrase that is translated as one word. The term order *came out with* the same meaning as the *memunculkan* because it is supported by the agent 'Dell'. In human cognition, the term "*come out with*" refers to the movement of one or more entities from one position to another, along with other entities. The existence of *with* needs an object. Therefore, the meaning of SL is that *Dell presented with PDAs in 2022*. In contrast to the TL concept, *Dell brings about a PDA*. The concept arises due to the use of the prefix *meng-* at the beginning of the *muncul* to be *memunculkan*. The prefix *"meng-"* has an action concept. Therefore, the subject of *memunculkan* does something to present something. In addition, the verb *memunculkan* has the concept that the subject is as if it were undergoing a change in entity. The translation that *came out* to be *memunculkan* is equivalent because it has a telic concept.
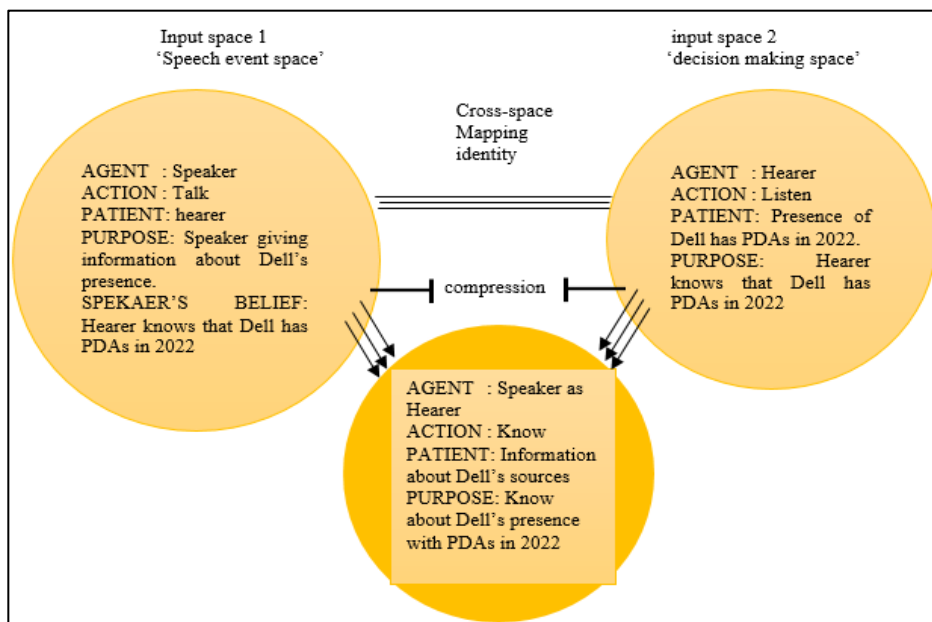
FIGURE 9. The blended concept of *Dell **came out with** PDAs in 2022*

The blended concept in Figure 9 above indicates that the word *came out with* the means present. Therefore, *Dell* is not about a person who takes an action to do something for but, rather, the patient of the verb who *came out with*. The *Dell* is the subject of the sentence that undergoes the event of coming out. This concept goes with *memunculkan* in Indonesia. The word "*memunculkan*" means something belonging to. That is why it *came out with* something equivalent to *memunculkan* in Indonesia.

REASONS OF EQUIVALENT SEMANTIC ARGUMENTS

Syntactically, English and Indonesian have different structures or word orders, so they automatically contribute to intrasystem shifts, according to Catford's theory. This term refers to syntactic labels. Nevertheless, this study indicates the reasons behind syntactic labels and how and why they become. There are two main reasons for how semantic arguments change in the translation process. They are elaborated below.

LANGUAGE CULTURE

Language culture is a major issue in translation because translators need their own language culture knowledge and sense, either SL or TL. Then, the meaning that is going to be expressed in another language could be equivalent to the source meaning. This goes to an arbitrary concept as the foundation of why a language is different from other languages in the world. English and Indonesian people have their own language culture, especially in expressing things around them idiomatically. Furthermore, it results in a translation shift.

Cruse (1986: p. 37) states that "an idiom is an expression whose meaning cannot be accounted for as a compositional function of the meanings when they are not parts of idioms." Even if people comprehend every word, it may be difficult to determine the meaning of the phrase. A person cannot translate anything straight into their local language because expressions in foreign

languages can have diverse meanings, resulting in confusion. Furthermore, a person can effectively convey topics or conditions using idioms in his or her home language but not in foreign languages.

In addition to subject arguments, which are undergoing translation shifts, object arguments also have similar issues. The use of an idiom in the position of the sentence's object causes a change in its entity.

Example 6:
SL: Motorola was once again rendered just another mobile phone manufacturer fighting for **its piece of the pie** (Sinek, 2009, p. 26)
TL   **:** *Sekali lagi Motorola kembali ke pabrikan telepon seluler biasa yang berjuang memperebutkan bagiannya.* (Purwoko, 2019, p. 36)

Example 6 above indicates that the object of the verb *fighting for* is an idiomatic phrase. The idiom is not translated literally. ***Its piece of the pie*** is translated into *bagiannya* in Indonesia. The translation does not rely on the denotative meaning; rather, it refers to the intent of *why Motorola is rendering to mobile phones*. Thus, it refers to Motorola's previous role in doing business.
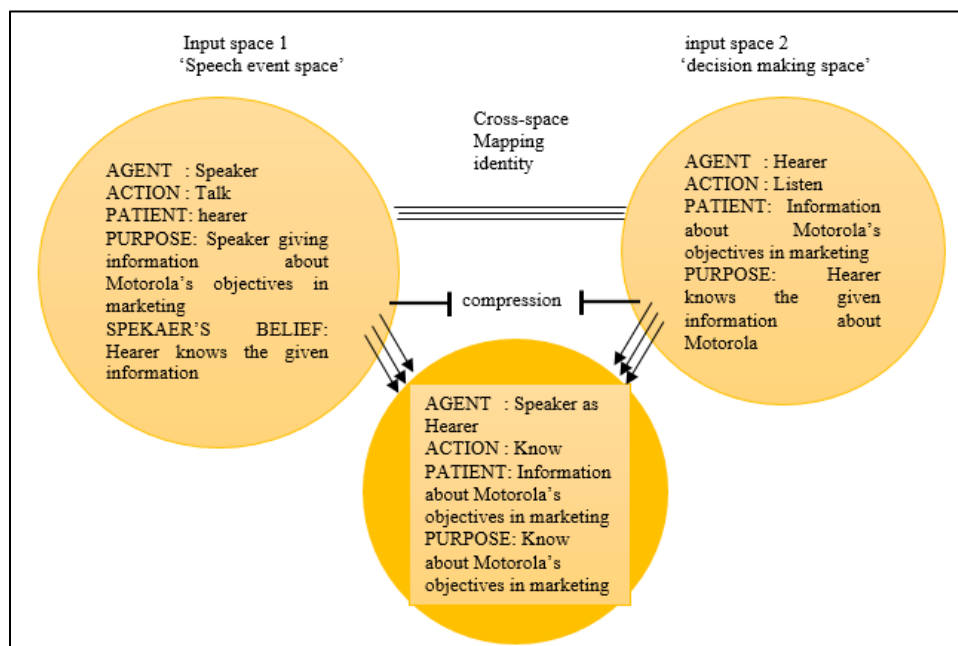

FIGURE 10. The blended concept of Motorola was once again rendered just another mobile phone manufacturer fighting for **its piece of the pie**

Figure 10 above indicates that Motorola, as the subject of the sentence, tries to determine its objectives in marketing. Therefore, the idiom *piece of the pie* refers to a part belonging to Motorola. This idiom, *its piece of the pie,* refers to the sharing of profitability in a business. According to the Cambridge Dictionary, it has the meaning *of a share of something*. In the English language, English-speaking countries mostly have idioms expressing a notion that is related to food and drink words. The idiom is translated into *bagiannya* without having an idiomatic expression in Indonesian text. This means that the translator prefers to bring a foreignisation translation ideology to that translation product.

Cognitively, the idiomatic phrase *is a piece of the pie* that brings another concept to the human mind. People figure out *pieces as slice*s and *pie* in their minds. The idiom has another concept when it is put into a sentence construction. The meaning is no longer about a pie. It relates to *a part of*. Therefore, the concept of social cognition comes up.

ACTANTS IN TEXT

Translators prioritise readers' needs while making decisions during the process of translation (Dongmei & Ganapathy, 2023). It relates to the actant (a term in the literature) that conveys the character of a story. It appears in text in various forms. It could be a name, a personal pronoun or any characteristic belonging to the person. According to Greimas in Tarasti's article (2017), the actant is the actor fulfilling the functions, and one could distinguish what he called the *mythical actant model* with six members: subject, object, sender, receiver, helper, and opponent. Since the actant comes in a whole text to complete the notion meant by the author(s), the translator(s) need to consider it when he interprets the text. In discourse, actants could be cohesive devices. Then, readers understand the unity of a text's content. Therefore, the translation product should have a similar effect on target readers. In detail, we consider the following example.

Example 7:
SL   : I always joke that **you** can get someone to buy a gym membership with an aspirational
          message, but getting them to go three days a week requires some inspiration (Sinek, 2009, p. 22)
TL   : *Saya selalu bergurau bahwa dengan pesan aspiratif,* **kita** *bisa membuat orang membayar keanggotaan di pusat kebugaran, tetapi untuk membuat mereka pergi tiga kali seminggu ke pusat kebugaran, diperlukan sedikit inspirasi.* (Purwoko, 2019, p. 31)

The real concept of the pronoun *you* in example 7 can be seen in the following blended concept figure.
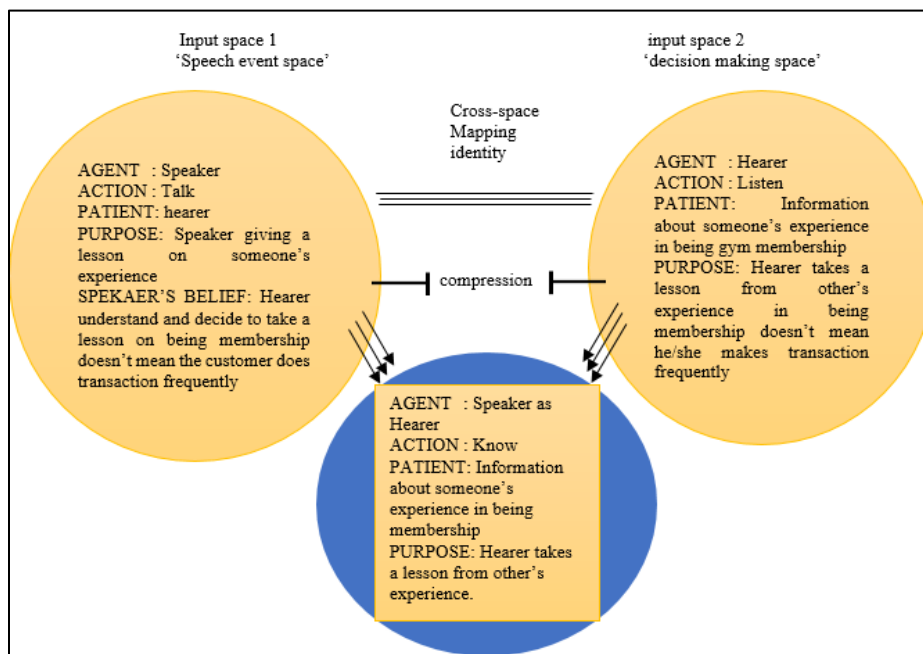

FIGURE 11. The blended concept of I always joke that **you** can get someone to buy a gym membership with an aspirational

message, but getting them to go three days a week requires some inspiration

Example (7) indicates that the personal pronoun *you* is translated into *kita*. The pronoun *kita* is used consistently in the text because, at the beginning of the translation, the translator directly holds readers into the narration. The use of *kita* 'we' indicates that the translator applied the shifter concept. The reader of the translation product becomes the character presented by *Kita,* 'we'. Furthermore, that is the way to convey the notion meant by the author of the source language text. This finding goes with Hong (2023), who states that nouns are also associated with the concept and fundamental attributes of key elements in understanding, researching, and representing geographical data (Geographical Information System - GIS). In this case, we may say that actant is the literature property, but it contributes to translation shifts in terms of syntactic argument structure. Thus, the actant is the foundation for how the semantic argument structure changes from a translation point of view.

CONCLUSION

It can be concluded that semantic arguments undergo change, namely, the number and number of entities in the core argument. Translation shift is triggered by different linguistic systems and sociocultural (language culture and actants) concepts of both source and target language texts. A verb *loss* in English needs two arguments, but *merugi* 'lose' does not need arguments in Indonesian. Furthermore, entity changes may be found in English personal pronouns, such as *they*, which is equivalent to *pesan-pesan ini*, 'these messages' in Indonesia. English idiomatic phrases, which are cultural expressions, are cognitively figured out with different concepts in Indonesia. For example, *its piece of the pie* is translated into *bagiannya*, 'its part'. In addition, the actant becomes the second fundamental reason for changes in core arguments. The term "shifter of personal pronouns," such as "you in English text", is translated to *kita* "we" in Indonesian. Finding equivalent meanings and ergative concepts from a linguistic point of view needs to be considered. The brand *Dell* is expressed as if humans in translation *came out with* to be *memunculkan* 'to bring out'. This research contributes to the development of translation shift theory (by Catford, 1965), which states that the concept of intrasystem shift refers not only to the concept of words but also to the sentence level, as can be seen from the valence shift. Further research on cognitive translation could be done in the future by focusing on visualising the equivalent of semantic argument entities or the ergative concepts behind translation equivalence.

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