

The Confucian Humanitarian Values in The Translated *Di Zi Gui* Book Are in Accordance with Indonesian Cultural Values

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Abstract

This research study is investigates the translation of Confucian humanitarian values in the book "Di Zi Gui 弟子规 Di Zǐ Guī" from Mandarin language to Indonesian language. It analyzes the translation techniques used to adapt Confucian values to align with Indonesian cultural values, with a focus on acceptability in the target language. Through the analysis of 715 data, the study identifies the Established Equivalent translation technique as the most frequently used. The analysis results that the application of Established Equivalents in translation yields a high level of acceptability, reaching 97% and less acceptability is 3%. This highlights the successful adaptation of Confucian values into Indonesian cultural values through the use of Established Equivalent translation techniques.

Keywords: *Humanitarian Values, Confucian ideology, Indonesian culture, Translation Techniques, Acceptability*

1. Introduction

The humanitarian values of Confucianism emphasize aspects such as respect, kindness, moral integrity, truth, propriety, knowledge, loyalty, filial piety, and self-discipline. These values were developed to build the social foundations, institutions, and transcendent ideals of Chinese society (YANG, 2024)(Yanti, 2021) (Zhang et al., 2024). One of the main texts that contains Confucian teachings is the translated book *Di Zi Gui*, a classical guide on ethical behavior and social harmony. With the advancement of globalization encouraging intercultural exchange, translating such timeless wisdom into different cultural contexts has become increasingly important.

Indonesia, known for its rich cultural diversity and strong communal values, offers a unique context for interpreting Confucian humanitarian principles. To ensure that the teachings in book *Di Zi Gui* are well received by Indonesian readers, translators must use appropriate translation techniques (Molina & Hurtado Albir, 2002) so that the translations are accurate, acceptable, and highly readable(Nababan, 2003) (Nababan & Nuraeni, 2012). Furthermore,

the translations must align with the source language content while remaining consistent with Indonesian cultural norms and values.

This approach not only preserves the integrity of the original text but also enhances readability, acceptability, and relevance to Indonesian cultural values, thereby encouraging readers to better understand and appreciate Confucian teachings within the Indonesian cultural framework (Asruchin, 2018). Therefore, exploring the translated book *Di Zi Gui* through appropriate and culturally responsive translation methods and techniques is essential to effectively bridge philosophical ideas and cultural identities.

Confucius' teachings encompass various values such as humanity or benevolence, known in Chinese as *Ren* (仁 *Rén*), justice (*Yi* 义 *Yì*), proper conduct and ritual (*Li* 礼 *Lǐ*), knowledge (*Zhi* 智 *Zhì*), integrity (*Xin* 信 *Xìn*), courage (*Yong* 勇 *Yǒng*), forgiveness (*Shu* 恕 *Shù*), honesty (*Cheng* 诚 *Chéng*), loyalty (*Zhong* 忠 *Zhōng*), respect and filial piety toward parents (*Xiao* 孝 *Xiào*), a sense of shame (*Xiu* 羞), good character (*Liang* 良), and chivalry or firmness (*Wen* 稳). These values form the core of Confucian ideology (Apendi et al., n.d.; Silius, 2014).

Indonesian culture also highly values humanitarian principles. However, there are fundamental cultural differences between the source text, rooted in Chinese culture, and the target translation text, based on Indonesian culture. This gap must be carefully addressed by the translator, taking into account the cultural differences between the two societies. Therefore, the choice of translation techniques is crucial to ensure that the translated text aligns well with the target language used by the readers.

The research problem statement are; What translation techniques are most appropriate to adapt these values to Indonesian culture? How can the translation of Confucian humanitarian values in *Di Zi Gui* enhance acceptance among Indonesian readers? To what extent can Indonesian cultural values be integrated into the translation process without altering the original meaning of the source text?. The objective of this study is to analyze the humanitarian values in Confucius' teachings found in the book *Di Zi Gui* and to identify and evaluate appropriate translation techniques that align these values with Indonesian cultural norms.

2. Theoretical Framework

2.1 Translation Techniques

Translation techniques refer to the strategies employed by translators to transfer meaning from the source language (SL) into the target language (TL). These strategies can be applied at various linguistic levels, including words, phrases, clauses, and sentences. This concept corresponds with Molina and Albir's (2002) explanation of translation techniques as methods for analyzing and categorizing equivalences in translation. Molina and Albir also identify five fundamental features of these techniques. The present study adopts the translation techniques framework proposed by Molina and Albir (2002). Classification 18 translation techniques of Molina and Albir's.

Molina and Albir's (2002) categorize 18 translation techniques that are commonly employed by translators to convey meaning from the source language to the target language. These techniques consist of: Adaptation: Substituting a cultural aspect from the source language with one that fits the target culture. Amplification: Adding extra information not explicitly stated in the original text to enhance clarity. Borrowing: Directly incorporating a word or phrase from the source language into the target text. Calque: Translating an expression literally, word by word. Compensation: Making up for a lost meaning in one section by introducing it elsewhere in the translation. Description: Replacing a term with a detailed explanation when there is no direct equivalent. Discursive Creation: Inventing new expressions to express meaning when equivalents are unavailable. Established Equivalent: Using a term widely recognized as the accepted translation of the original word or phrase. Generalization: Employing a broader term to replace a more specific one. Implication: Making information that is explicit in the source text implicit in the target text. Literal Translation: Translating word for word from the source text to the target text. Modulation: Changing the point of view, focus, or cognitive category in the target text compared to the source text. Particularization: Using a more specific term in the target text than the more general one in the source text. Reduction: Removing an element of information that is present in the source text in the target text. Substitution: Replacing a linguistic or paralinguistic element with another. Transposition: Changing the grammatical category (e.g., noun to verb) when translating. Variation: Changing linguistic or paralinguistic elements that affect aspects of language variation, such as style, register, or tone. Linguistic Amplification: Adding linguistic elements. Translation techniques are also an essential part of the translation process.

In the translation process, translators must not forget to use translation techniques. This is because translation techniques facilitate the completion of the translation results (Supriadi et al., 2025). The appropriate use of translation techniques will make the translated text easier to understand by the target language readers and will also improve the quality of the translation. Several translation techniques from Molina and Albir that are most suitable for the text of the book *Di Zi Gui* will be selected for in-depth analysis based on the research objectives and the focus of the problem statement in this article.

2.2 Translation Quality Assessment Theory

Translation Quality Assessment model evaluates the quality of a translation through three main criteria: Accuracy, Acceptability, and Readability (Aji et al., 2017) (Nababan & Nuraeni, 2012).

2.2.1 Accuracy

This criterion measures how faithfully the meaning of the source text is conveyed in the target text. It is divided into three levels: Accurate (3 points): The meaning of words, technical terms, phrases, clauses, sentences, or the entire source text is precisely transferred to the target language without any distortion. Less Accurate (2 points): Most of the meaning is correctly conveyed, but some distortions, ambiguities, or omissions affect the overall message. Inaccurate (1

point): The meaning is either inaccurately translated or omitted entirely in the target text (Nababan & Nuraeni, 2012; Supriadi et al., 2025).

2.2.2 Acceptability

This aspect evaluates how natural and fluent the translation sounds in the target language. Its levels include: Acceptable (3 points): The translation reads naturally; technical terms are familiar and appropriately used; and the sentence structures comply with Indonesian language norms. Less Acceptable (2 points): The translation is mostly natural but contains minor issues with terminology or slight grammatical errors. Unacceptable (1 point): The translation sounds awkward or overly literal, with unfamiliar technical terms and grammatical mistakes that violate Indonesian language rules (Nababan & Nuraeni, 2012).

2.2.3 Readability

Readability assesses how easily the translated text can be understood by the intended audience, categorized as: High Readability (3 points): The translated content, including words, technical terms, and sentence structures, is easily comprehensible. Moderate Readability (2 points): The text is generally understandable, but some sections require rereading for full comprehension. Low Readability (1 point): The translation is difficult for readers to grasp (Nababan & Nuraeni, 2012).

3. Research Method

Explains that research locations do not always have to be physical places like cities or regions. Research locations can also be types of media or literature used in language studies, such as magazines, films, and books (Santosa, 2017). In this article, the book *Di Zi Gui* 弟子规 [Dì Zǐ Guī] and its translation are treated as the research location.

The method used in this article is as follows: first, the original book and manuscript are read carefully to find sentences that contain Confucian values. Then, these sentences are grouped based on the translation strategies used. The naturalization approach (Fitriyantisya & Munandar, 2021) is used to see how the translation was done as naturally as possible. This research uses a naturalistic approach, which means it sees cause and effect as connected and happening at the same time. This approach believes that reality is complex and cannot be separated from its environment (Santosa, 2017). The goal is to obtain detailed knowledge about a specific reality that is limited to a certain time and place.

This article looks at how well the *Di Zi Gui* 弟子规 [Dì Zǐ Guī] book was translated, based on the research question. It is a descriptive study, meaning it describes the patterns in the translation of sentences that contain Confucian values. This research then looks at how the patterns of translation techniques used will affect the translation quality of the text in the target language.

This research uses translation techniques and ways to measure translation quality to collect and analyze data. This is because this method is good for looking at the translation of sentences in detail. It also helps to see how translation choices

can change the meaning and ensure that a bad translation does not obscure the meaning from the source language into the target language clearly.

The researcher is the main instrument in this research because they can adapt to the data and understand it fully (Santosa, 2017). The researcher finds sentences with Confucian values through careful observation. The translation techniques are analyzed using the types of translation techniques (Molina & Hurtado Albir, 2002), and the translation quality is measured using the translation quality assessment methods from (Nababan & Nuraeni, 2012).

In this article, the main data is translation data, which refers to sentences containing Confucian values from the book *Di Zi Gui* 弟子规 [Dì Zǐ Guī] in its original language (source text, or ST) and translated language (target text, or TT). This data includes the translation techniques used, any changes in meaning that result from these techniques, and an evaluation of translation quality based on accuracy, acceptability, and readability. The good quality of the translation will influence the humanitarian values that apply within Indonesian culture.

Explains that the data source is where the information comes from. In qualitative research, data sources can be words, people and their behavior, places, objects, events, or documents (Santosa, 2016, 2017) (Arikunto, 2021). In this article, the document is the book *Di Zi Gui* 弟子规 [Dì Zǐ Guī] in Mandarin and its translation by Chen Chuan Jing. The people involved in this research are expert raters who know a lot about translation and translation theory, especially from Mandarin to Indonesian. The methods used to collect data are literature review, observation, and interviews.

4. Findings and Discussions

4.1 Translation Techniques Used In Translated Book 'Di Zi Gui' 弟子规

Based on the analysis of the collected data, the study focusing on the translated book 'Di Zi Gui' 弟子规 [Dì Zǐ Guī] found a variety of translation techniques consistent with Molina and Albir's classification. Differences were also identified in the number and distribution of these translation techniques. The researcher selected the 5 most frequently used techniques found in the translated book 'Di Zi Gui' 弟子规 [Dì Zǐ Guī], which exhibited relatively different distributions. Generally, translation techniques are applied at the micro level (word, phrase, or clause), resulting in a variety of techniques and distributions within a single sentence, which serves as the unit of data in this study. The abundance and distribution of translation techniques indicate that producing a good translation requires a highly situational selection of various techniques. No single translation technique is universally applicable. The choice of technique is a combination of the translator's competence and experience. The table below presents translation techniques are frequently used in the translation of the book 'Di Zi Gui' 弟子规 [Dì Zǐ Guī].

Table 4.1 Translation Techniques in the Book 'Di Zi Gui' 弟子规 [Dì Zǐ Guī]

		Mandarin-Indonesia
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No.	Translation Techniques	Amount	Persentase
1.	Established Equivalent	384	53,7%
2.	Amplification/Explication	172	24,1%
3.	Modulation	67	9,4%
4.	Description/Paraphrase	61	8,5%
5.	Compensation	31	4,3%
	Total Amount	715	100%

In the translation of the book 'Di Zi Gui 弟子规 Di Zǐ Guī,' five most frequently used translation techniques were identified. The Established Equivalence technique was the most frequently used, appearing 384 times or accounting for 53.7% of the total translation techniques found, according to the focus of this research. The second most frequent translation technique found was the technique, with 172 occurrences or 24.1%. The third most frequent was the Modulation technique, with 67 instances or 9.4%. The fourth was the Paraphrase technique, with 61 occurrences or 8.5%. The last, or fifth, was the Compensation technique, with 31 occurrences or 4.3%. Below are the translation techniques that appear in the Mandarin-Indonesian version along with examples from several types of sentences.

The dominance of the Established Equivalence technique as the primary translation method indicates that the translator generally succeeded in capturing the message of the sentences in the book "Di Zi Gui 弟子规 Di Zǐ Guī." Established Equivalence is a translation technique where a linguistic unit in the source text finds its equivalent in the same linguistic unit in the target language. It is called "common" equivalence because the equivalent is commonly used in the target language. There are 384 instances of this technique, making up 53.7% of all techniques found in this translation version.

Below is an example of data using the Established Equivalence technique:
 Example: ST (Source Text): 居有常业无变 *Jū yǒu cháng yè wú biàn* TT (Target Text): *Hiduplah dengan teratur, kebiasaan baik jangan (PL) sering berubah (PL).* (Live in an orderly manner; do not (PL) frequently change (PL) good habits.) In the example sentence above, the clause "*Hiduplah dengan teratur, kebiasaan baik jangan berubah*" ("Live in an orderly manner; do not change good habits") conveys the meaning of advice that should be followed. This clause relates to a concept that has a similar meaning to the source text and finds its established equivalent in the target text, in the phrase *业无变 (yè wú biàn)*, which means "one's profession/activities remain constant." In this context, it can be concluded that the translation technique used is established equivalence. The clause in the source text receives an equivalent that is commonly used in the target language. From this context, it can be concluded that the translation technique used is established equivalence. The clause in the source text is matched with an equivalent commonly used in the target language. Text Clause (ST): 父母责须顺承 (*Fùmǔ zé xū shùn chéng*) Target Text Clause (TT): *Bila orang tua menegur kita turutilah (PL) dan terimalah (PL) dengan ikhlas.* (When parents admonish us, obey (PL) and accept (PL) sincerely.) In the example above, the clause "*Orang tua menegur kita turutilah*" ("When parents

admonish us, obey") conveys the meaning of an admonishment that must be obeyed by a child. This clause refers to verbs that have the same or nearly the same meaning as in the source text and finds a common equivalent in the target text, in the phrase 须顺 (*xū shùn*), which means "must obey and accept." From this context, it can be concluded that the translation technique used is Established Equivalence. The clause in the source text receives an equivalent that is commonly used in the target language. Example 014:Source Text Clause (ST):苟擅为子道亏 Gǒu shàn wèi zǐ dào kuī Target Text Clause (TT): Bila (PL) dilakukan dengan sesuka hati (PL) akan merendahkan nilai seorang anak (PL) yang baik (If (PL) done arbitrarily (PL), it will degrade the value of a good child (PL)). In the example above, the clause "If done arbitrarily" conveys the meaning of a reprimand that must be heeded by a child. This clause refers to a verb that has the same or nearly the same meaning as in the source text and finds its common equivalent in the target text, in the phrase 苟擅为 (*gǒu shàn wèi*), which means "if done at will" or "if done arbitrarily." From this context, it can be concluded that the translation technique used is common equivalence. The clause in the source text is matched with an equivalent commonly used in the target language

4.2 Translation Acceptable Quality of the Book “Di Zi Gui 弟子规 Di Zǐ Guī”

Translations with acceptability is overwhelmingly dominant, reflecting the high quality of the "Di Zi Gui 弟子规 Di Zǐ Guī" translation. While high acceptability reaches 97%. This indicates that the translator effectively conveyed the text's messages in natural Indonesian language, ensuring ease of understanding for the target audience.

Table 4.2: Table of Accuracy, Acceptability, and Readability
of the Translation of the Book “Di Zi Gui 弟子规 Di Zǐ Guī”

Acceptability	Acceptable	97	97%
	Less Acceptable	3	3%
	Unacceptable	0	0%
	Total	100	100%

Based on the table above, out of 100 data points analyzed for translation quality. Regarding the translation quality of acceptability, 97% of the translated documents are acceptable, with only 3% being less acceptable. Thus, the five translation techniques used by the translator in translating the Di Zi Gui are appropriate, resulting in a good Acceptability quality translation. This is closely related to the fact that the Confucian ideological values have been translated and understood well by target language readers, who notably have a different culture from that of the source language text. Example ST (Source Text): 问起对视勿移 Wèn qǐ duì, shì wù yí. TT (Target Text): *Jawablah pertanyaan dengan benar, jangan mengalihkan pandangan mata.* (Answer questions truthfully, do not avert your eyes), which demonstrates language style, grammar, or grammatical aspects

appropriate to the target language. Acceptable translations generally use common equivalents and idiomatic expressions of the target language. This clause is considered acceptable because the translation feels natural, not awkward, and is easily understood by target readers without needing to refer to the source text. Example ST (Source Text): 事诸兄如事兄 *Shì zhū xiōng, rú shì xiōng* TT (Target Text): *Saat memperlakukan orang yang sebaya dengan kakak kita, perlakukanlah seperti kakak kandung sendiri* (When treating people who are the same age as our elder brother, treat them like your own sibling) which demonstrates language style, grammar, or grammatical aspects appropriate to the target language. Acceptable translations generally use common equivalents and idiomatic expressions of the target language. This clause is considered acceptable because the translation feels natural, not awkward, and is easily understood by target readers without needing to refer to the source text. Example ST (Source Text): 老易至惜此时 *Lǎo yì zhì, xī cǐ shí*, TT (Target Text): *Sekejap waktu kita akan menua, hargai waktu mulai dari sekarang juga* (In an instant we will grow old, cherish time starting from now), which demonstrates language style, grammar, or grammatical aspects appropriate to the target language. Acceptable translations generally use common equivalents and idiomatic expressions of the target language. This clause is considered acceptable because the translation feels natural, not awkward, and is easily understood by target readers without needing to refer to the source text. Example ST (Source Text) 晨必盥兼漱口 *Chén bì guàn, jiān shù kǒu* Mencuci muka di pagi hari, juga berkumur mulut (Wash face in the morning, also rinse mouth), which demonstrates language style, grammar, or grammatical aspects appropriate to the target language. Acceptable translations generally use common equivalents and idiomatic expressions of the target language. This clause is considered acceptable because the translation feels natural, not awkward, and is easily understood by target readers without needing to refer to the source text.

5. Conclusions

This study investigated the translation of Confucian humanitarian values in the book "Di Zi Gui 弟子规 *Dì Zǐ Guī*" from Mandarin to Indonesian, focusing on the translation techniques employed and the resulting translation quality. The research addressed the problem of adapting these values to Indonesian culture, enhancing readability and acceptance among Indonesian readers, and integrating Indonesian cultural values without altering the original meaning. Through an analysis of 715 instances, the study identified translation techniques Established Equivalent (53.7%).

The dominance of translation techniques used is Established Equivalent. This indicates the translator's success in conveying the core messages of the text using commonly recognized equivalents in Indonesian. The translation quality assessment, based on (Nababan & Nuraeni, 2012a) model, revealed high levels of acceptability (97%), and Less Acceptable (3%). This suggests that the chosen translation techniques were indeed appropriate for bridging the cultural gap between the source and target languages. The high scores indicate that the Confucian ideological values were effectively translated and understood by

Indonesian readers, despite their differing cultural background.

In conclusion, the translator's skillful application of these five translation techniques resulted in a high-quality translation of "Di Zi Gui 弟子规 Dì Zǐ Guī" that is both accurate and culturally sensitive. This effectively adapts Confucian humanitarian values to the Indonesian context, promoting understanding and appreciation of these values within the Indonesian cultural framework. The success of this translation underscores the importance of considering cultural nuances and employing appropriate translation strategies when translating texts with significant cultural and philosophical content.

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