



The Implementation of Translation Ideology of Cultural Terms in Andrea Hirata's Novel Laskar Pelangi

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Abstract

This research is concerned with translation study, which is the translation ideology used in the translation of cultural terms found in Andrea Hirata's novel LaskarPelangi into its English version, The Rainbow Troops. The objectives of the research are to answer the following four things : (1) to describe the cultural terms items categories found in the novel (2) to describe the techniques of translation applied in the translation of term items found in the novel to its translation (3) to describe the ideology of translation applied, in the translation of cultural term items found in the novel and its translation, and (4) to describe the degree of meaning equivalence of the Indonesian cultural terms in the novel as realized in its translation. The writer uses qualitative descriptive method in order to reach the objective of the research. The writer employs himself to collect data; by reading the novel and its translation, marking the cultural words, classifying, selecting and analyzing them based on the theories of translation procedure and translation strategy which are taken from some relevant references. The findings of this research show that: first, there were 168 data of cultural terms found in the novel, and categorized into Newmark's five categories of cultural terms, with the following results : ecology category 48 data, material culture 27 data, social culture 14 data, social organization 77 data, and gesture and habit 2 data; second, the are 12 translation techniques applied by the translator, third, based on the techniques of translation used, that mostly tend to Target Language, it can be concluded that the translation ideology used by the translator is domestication ideology; fourth, the degree of meaning equivalence were 60.12 % fully equivalence, 31.55 % partly equivalence, 5.95 %non-equivalence, and 2.38% unrealized.

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INTRODUCTION

Translation is a phenomenon that has a huge effect on everyday life. It plays an important role in communication. Communication has goals to deliver and exchange information with talking in spoken way or writing in written way. Every time and everywhere, people communicate each other both in direct by face to face or addressing information indirectly by using such as picture and text. Text was made by people as a medium of expression. They made text as what they have thought about. Text has to be delivered as news or information. A good text would have a good impact or benefit for other people whom read their text. This can be assumed as the function of text as communication medium between people.

English as international language need to be understood in every particular area where knowledge is distributed, not only in literature area. In general terms, English need to be sustained in capacity of international language which shares information among people in world. English as lingua franca has to be understood for countries around the world. It is important for exchange information and know what happened in every detail of living aspect. Different language across worldwide is the main problem by people in case of delivering information in broad area. Mastering English is not sufficiently limited to four main skills: speaking, listening, reading, and writing. Also, not enough with mastering of elements of grammar, phonology, and vocabulary (Nadar, 2005). People have to make sure that their information will be as good as what they have done in their local language for people far away in different country with different language. It has to be understood clearly and as simple as possible.

Same idea with Hartono (2014), many miscommunication happen every day particularly the use of English utterances in Indonesian daily-life. The way to know relation between inter language is by translating it, both of translating the vocabularies from source language to target language and translating the

context material from source to target language. Translation can minimize the different understanding between people who share the information and people who looking for new information.

Larson (1984) said that the goal of a good translator is to translate idiomatically, by means of making many adjustments in the forms. In other word, the translator's goal is the ability to reproduce a text in the target language which communicates the same idea or message as the source language but use the natural grammatical and lexical choices of the target language. Culture is not just talk about the art or ceremony. The habit of people communicates also a kind of culture. A simple sample is kind habit of how they welcoming a new information as a knowledge for them. When information for people in different language meet different culture, it might be unsuccessful to be a worth and good information. Meanwhile, Catford (1965:1) says translation is an operation performed on languages: a process of substituting a text in one language for a text in another. He further states that language is patterned human behavior. It is a way, perhaps the most important way, in which human beings interact in social communication. Translation is a bridge to connect two different cultures by the conversion of linguistic system, a medium that enables people to interact well with others coming from different cultural and linguistic backgrounds.

The focus of translation, them, shifts from the micro level of isolated linguistic units to the macro level of the socio- cultural context in which the translation act takes place (Lopez & Caro, 2014, 251). It means that translation has played quite a significant role in communicating and exchanging social and cultural information. Bassnet (2002) states “..... Translation is not just the transfer of a text from one language into another; it is a process of negotiation between texts and cultures. Moreover, Vermeer (1986) in Snell and Hornby, 1988:46) has for many years opposed the view that translation is simply a matter of language: for him translation is primarily a cross- cultural transfer and in his

view, the translator should be bicultural if not multicultural, which naturally involves a command of various languages, as language is an intrinsic part of language. He also states that the concepts of culture as a totality of knowledge, proficiency and perception is fundamental in approach to translation. The extent of his knowledge, proficiency and perception determine not only his ability to produce the target text, but also his understanding of the source language.

Translating is not a neutral process and the translator is the one who controls the transfer of meaning. There are various tendencies, consideration, and concerns of the translator when doing the translation process. Those tendencies, consideration, and concerns referred as a translator orientation of translation. The orientation leads to two different things those are source language (SL) oriented and target language (TL) oriented; whether translating source language while maintaining the same idea so as provide a new experience to the target readers to get knowledge of languages and cultures other than their own, or translating into target language culture, so the reader could understand the message more easily. Both orientation are wrapped up in the term ideology of translation consisting of Foreignization and Domestication which introduced by Venuti in 1995. In writer's opinion, Yang (2010) study gives a brief study about domestication and foreignization, and the disputes over these two basic translation strategies, which provide both linguistic and cultural guidance. In his study, the writer also notice that Yang implies that by applied domestication strategies, the translator make transparent and fluent style translation to avoid awkwardness for the target readers. Meanwhile, by applied foreignization strategies, she translator retains the original foreignness text. Related to what Yang (2010) conducted in his study, although he discussed about domestication and foreignization in his article which is also about to discuss in this study, he investigate the categories of cultural concepts and techniques of translations as discussed in

this study and those making his study different from this present study.

Xiao Geng (2009), discusses about the analysis of the cultural phenomena in English in terms of words, idioms and allusion. The essential points this paper treats are analysis of the cultural phenomena in English. In his paper, he also means to stimulate more concentration on the approaches to deal with the cultural phenomena in translating. Further, he also point out several problems commonly seen in dealing with the cultural phenomena. In translating from English into Chinese. He states that translation is to transform one language (the SL) into another language (the TL) translating is an inter cultural practice as well as a bilingual one , so it concerns two different languages, meanwhile two different cultures. Geng also added the language and culture depend on each other for survival and neither of them can exist solely, and we must know of the culture before we really understand a language, vice versa Geng found that due to the diversity of nation, geographical location, religious belief, view of value, political institution, cultural difference is inevitable. Language is the direct object of translation and influenced largely by culture, so cultural diversity inevitably influences translation. That is just the main barrier in translating. In English-Chinese translation, the quality of translation relies, to large extent, on the translation, to large of translation about cultural factors According to Geng, before translating, we should first study the cultural phenomena in English (here mainly words and phrases) in order to comprehend accurately the original text. Then on this basis, subject to the feature of the original material, the method of translation can be chosen flexible. It may be the cultural reservation (literal translation foreignization) that can reflect the original style and feature and rebuild the original mentality of another nations and cultural characteristic. Or the cultural interpretation (free translation of domestication) that can meet the national and linguistic habits of the native respect ore, so as to ensure the readability of translation. Besides, several common false tendencies in translating should be attached

great attention to and corrected. In conclusion, we should study profoundly the cultural phenomena in source language, and take flexible methods to attain a good translation. From this study, the writer can assume that according to Geng, language and culture affect each other. Translation in SL is largely influenced by culture. So, it is important that before a translator translates the foreign text, he/she has to analyze the culture in the original language. Geng's study stimulates more attention on the approaches to deal with cultural phenomena in translating. When the writer related to what Geng (2009) had done in his study, there were similarities and differences. Similar with this study, Geng's study has to do with the analysis of translation of the cultural terms between one language into another, and so does this study however, different with this present study, he did not investigate the categories of cultures as proposed by Newmark (1998) and techniques of translation" as proposed by Molina and Albir (2002). The other previous study is from Ligita Judickaite (2009), in her journal entitled "The Notions of Foreignization and Domestication And Applied to Film Translation. Analysis of Subtitles in Cartoon *Ratatouille*". Judickaite tries to find whether English culture-specific items are domesticated or foreignization-domestication continuum, and to identify the English culture-specific items and their translation strategies used in cartoon *Ratatouille*. From Judickaite's study, the writer can conclude that the number of domesticating translation strategies that are used in the Lithuanian subtitles of the cartoon *Ratatouille* is much bigger than the number of foreignizing ones. From this, it can be claimed that the culture-specific items in cartoon *Ratatouille* are mainly domesticated in the Lithuanian subtitles, the fact means that the subtitles aimed at comprehensible and sometimes even simplified translation. Despite that fact that, according to Venuti, domesticated translation diminishes the importance of the foreign culture, bearing in mind children as the main audience for cartoons, foreignizing subtitle seems to be a rather challenging task.

Related to the study, the difference between Judickaite (2009) study and this present study, although she also discussed about foreignization and Domestication applied translation text, she did not analyze the categories of culture as proposed by Newmark (1998) and the techniques of translation as proposed by Molina and Albir (2002).

METHOD

This study used a qualitative approach. Bodgan and Biklen (1982) (in Sugiyono, 2010:9) state that qualitative research has some characteristics as follows: qualitative research has the natural setting as the direct source of data and researcher is the key instrument; qualitative research is descriptive, the data collected is in the form of words or pictures rather than numbers; qualitative research is concerned with process rather than simply with outcomes or products; qualitative research tends to analyze their data inductively; "meaning" is essential to the qualitative research design and it was undertaken by discourse analysis. The data in this study were taken from Andrea Hirata's novel *Laskar Pelangi* and its English translation version *The Rainbow Troops*. The *Laskar Pelangi* novel was chosen as the data source since it contains various kinds of cultural terms. The method of collecting data in this study was observation method. The observation method was applied by thoroughly observing the source language cultural terms and their translations in the target language, English. This method of observation was implemented at once with the implementation of note-taking technique. The use of note-taking technique was to identify and classify the data, the cultural terms, so that it was much easier to formulate the analysis. The data collected in this study were primary data since they were directly collected from the data source by using the observation method and note-taking technique. The first step was the writer reads the SL novel and the translation novel. The writer then underlined and noted down all instances of cultural term words and phrases in the source language and their

translations in the target language, and then taken them as data for the analysis. The occurrences of the cultural terms were then classified based on categories of culture as proposed by Newmark (1988:95).

RESULTS AND DISCUSSIONS

This study discover 168 data of cultural terms identified from the novel. Those data both presented in Indonesian (SL) and English (TL). The data findings are served as the table and graphics based on the four research problems formulated which are the categories, the techniques employed by the translator, the ideology chosen, and the degree of meaning equivalence of the culture-specific items.

Newmark maintains that translation problems caused by cultural words arise due to the fact that they are intrinsically and uniquely bound to the culture concerned and, therefore, are related to the ‘context of cultural tradition’ (Newmark 1988, 78). As previously mentioned in Chapter II, Newmark (1988:95) sets the comprehensive cultural term into five categories which are “ecology”, “material culture”, social culture”, political, religious, artistic, and concepts” and “gestures and habits”. The novel *Laskar Pelangi* is contain a rich quantity of cultural specific word and in this study the writer adopt the categories of cultural term proposed by Newmark.

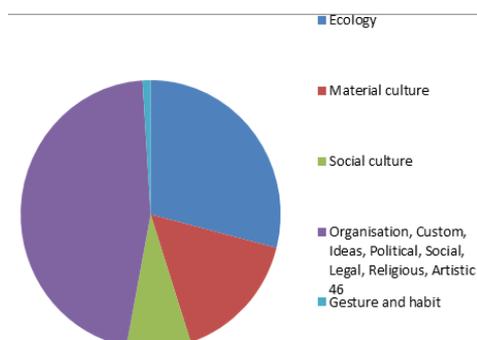


Figure 1.

This figure, showed that there were 282 identified cultural terms classified into five categories, they are ecological culture including

terms closely related to fauna and flora; material culture including terms closely related to clothes, foods and drinks, houses, and artefacts; social culture including terms closely related to work, and leisure; social organization including terms closely related to social administration, history, title or form of address, stylistic effect, and religion; gestures and habits including terms closely related to gesture.

The writer also found 15 from 18 techniques of translation used by the translator in translating the cultural term from the Indonesian version into its English version. Compensation is the most frequent techniques used by the translator (18.08%), followed by Adaptation (17.37%), Borrowing (14.53%), Amplification (11.70%), Generalization (9.92%), Established Equivalent (8.86%), and Description (6.02%). Moreover the least techniques use are Reduction (3.54%), Particularization (2.83%), Calque (2.12%), Variation (1.78%), Literal Translation (1.06%), followed by Discursive Creation (0.70%), Modulation (0.70%), and Transposition also (0.70%). The dominant technique use is the compensation technique 18.08%, followed by adaptation 17.37% also borrowing 14.53%. It implies that the translator sometimes rarely found the exact equivalent, either stylistic or semantic in translating cultural terms.

From the previous finding of translation techniques used by the translator in “The Rainbow Troops” novel, the writer indicates the comparison of both ideologies traced from the strategies employed by the translator in the From 182 data findings, it is found that there are 50 data considered SL oriented or under the category of foreignization ideology, and 132 data considered TL oriented or under the category of domestication ideology. If comparing the ideology criteria of foreignization and domestication proposed by Venuti (1995) and some findings that have been mentioned before, can be seen that this translation novel (“The Rainbow Troops”) meet the domestication criteria of ideology. So, it can be said that the ideology of translationis applied in the novel is domestication.

It was shown in the figure above that fourth category is in the highest rank with 77 data out of 168 total data or 46%. It is then followed by first category which is ecology with 48 data or 29% then followed by material culture with 27 data or 16%, social culture 14 data or 8% and then the lowest rank of all is the fifth category which is gesture and habit with only 2 data or 1 %.

This study finds that Adaption is the most frequent techniques used by the translator 36 data (21,43%), followed by Borrowing 34 data (20,24%), Amplification 26 data (15,47%), Established Equivalent 17 data (10,12%), Generalization also Compensation each 16 data (9,52%), Description 13 data (7,74%). Moreover the least techniques use are Particularization 4 data (2,38%), Calque also Reduction each 2 data (1,19%), followed by Discursive Creation and Literal Translation each 1 data (0,60%).

CONCLUSION

Based on the analysis of the ideology of translation used by the translator in translating the cultural terms found in "The Rainbow Troops" novel which is a translation version of the Indonesian novel "LaskarPelangi", it is conclude that in the novel "LaskarPelangi" and its translation "The Rainbow Troops", some categories of cultural terms were found and investigated. There were 282 identified cultural terms classified into five categories, they are ecological culture including terms closely related to fauna and flora; material culture including terms closely related to clothes, foods and drinks, houses, and artefacts; social culture including terms closely related to work, and leisure; social organization including terms closely related to social administration, history, title or form of address, stylistic effect, and religion; gestures and habits including terms closely related to gesture. Meanwhile, based on the above analysis, the writer has found 15 from 18 techniques of translation used by the translator in translating the cultural term from the Indonesian version into its English version. The dominant technique use is the

compensation technique 18.08%, followed by adaptation 17.37% also borrowing 14.53%. It implies that the translator sometimes rarely found the exact equivalent, either stylistic or semantic in translating cultural term. Moreover, it can be concluded that the translation ideology applied by translator is the ideology of domestication. This is demonstrated by the application of the translation strategies which are leaning to target language. This is in accordance with the translator's point of view and goals, to produce good translations according to her beliefs.

On the other hand the translation student themselves will able to transfer messages from a foreign language (source language) to local language (target language) or vice versa. This subject provides activities of translating text from English into Indonesian and vice versa. Later on, they should take other courses such as translation theory and comparative stylistic. Students can also benefit from this terminological issue. In addition to the prevailing notion of translation, pertaining to the transmission of the author thought from one language to another students are acquainted with an equally important acceptance of the process

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