

IDEOLOGY IN TRANSLATION OF CULTURAL LEXICAL ITEMS WITH REFERENCE TO *PERBURUAN* AND *FUGITIVE*

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ABSTRACT

This study aimed at describing the translation strategies, methods, and ideologies in translation of an Indonesian novel *Perburuan* which was translated into English *Fugitive*. A Methodology for Translation proposed by Vinnay and Darbelnet (2004), was used to explain how the translation strategies applied at word or phrase level. Further, “V” Diagram proposed by New Mark (1988), was used to describe how the translation methods applied at sentence level. At text level, translator’s orientations and extent of mediation proposed by Hatim and Munday (2004), and Munday (2006) were utilized to explain the implementation of The Ideology of Translating and The Translation of Ideology. It was found in the study that The Ideology of Foreignizing was more dominant to Ideology of Domesticating. It indicated that there were attempts done by the translator to introduce the source language foreign cultural lexical items to the target language reader.

Keywords: *(In)visibility, cultural lexical items, the ideology of translating, the translation of ideology*

ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan strategi, metode, dan ideologi penerjemahan dalam terjemahan novel bahasa Indonesia Perburuan ke dalam novel bahasa Inggris Fugitive. Metodologi Penerjemahan yang diusulkan oleh Vinnay dan Darbelnet (2004) digunakan untuk menerangkan bagaimana strategi penerjemahan diterapkan pada level kata dan frasa. Selanjutnya, diagram “V” yang diusulkan oleh Newmark (1988) digunakan untuk mendeskripsikan bagaimana metode penerjemahan diterapkan pada level kalimat. Pada level teks, mediasi orientasi penerjemah dan perluasan mediasi yang diusulkan oleh Hatim dan Munday (2004), dan Munday (2006) digunakan untuk menjelaskan Ideologi Penerjemahan dan Terjemahan Ideologi. Dalam penelitian ini ditemukan bahwa Ideologi Foreignisasi lebih dominan daripada Ideologi Domestikasi. Hal ini mengindikasikan bahwa terdapat usaha yang

dilakukan penerjemah untuk mengenalkan item-item leksikal budaya asing bahasa sumber ke dalam pembaca bahasa target.

Kata kunci: (In)visibility, item-item leksikal budaya, ideologi penerjemahan, terjemahan ideologi

I. INTRODUCTION

A translator plays an important role in translating cultural lexical items (CLIs) of two languages which have the different linguistics systems and cultures (Amstrong, 2005: 182). A different choice of a word or phrase undertaken by a translator in finding the lexical equivalent when concepts were shared or unknown in a culture was not a matter of good or bad translation.

Gestures and habits in a culture do not much depend on collocations or the linguistic or situational context (Newmark, 1988: 102). It means that every culture had its own way to express the concept of meaning. An Indonesian way of saying was expressed in two English versions as followed:

SL: *Matanya melihat ke kiri dan ke kanan, kemudian berhenti pada mata Karmin* (Toer, 1987: 143)

TL1: She **looked to the left and right**, studying the room, but once her eyes met Karmin's she stooped (Samuels: 1992:152)

TL2: She **looked right and left**, around the room, before her eyes met Karmin's (Avelling: 1987:124)

It was common that a SL action verb *melihat* was followed by the habitual collocation of direction of two lexical items

ke kiri dan ke kanan. For the accuracy of meaning, by keeping linguistics forms, Samuels applying Formal Correspondence (Catford, 1965: 27), by way of occupying, as nearly as possible, the 'same' place as in the source language (SL). An overt link could be easily seen that the specific habitual gesture of part of body movement SL lexical *kiri dan kanan* was occupied by the TL *left and right*. Puspani (2003:2) stated that in translating, it is interesting to analyze the meaning of Indonesian novel which is culturally loaded and bounded. When it was translated into other languages which are not in the same families some adjustments had to be made. Further, Vinay and Darbelnet (in Venuty, 2004: 128) stated that in some translation tasks it might be possible to apply two things. Firstly, parallel categories or Direct Translation, or second, Oblique Translation. Direct translation, in terms of literal translation could be easily seen that there was an overt lexical semantic relation between human body movement or gestures and habits *kiri* left and *kanan* right in two languages.

On the other hand, Avelling applying Textual Equivalence (Catford, 1965:27) to achieve the equivalent of the (SL) meaning by adjusting the (TL) forms. It is due to the translator preferences might change the structure of the words link to make it sounds natural for the reader. The two different translation versions indicate the translator competence, the translator authority and

ideology had influenced the choice of words. Secondly, parallel concepts or Oblique Translation. Vinay and Darbelnet in Venuti (2004: 128) state that there are efforts done by a translator so that the overall impression is intended to achieve the closest natural equivalent. It means that to find the closest natural equivalent the linguistic forms can be changed but the concepts of meaning must be the same.

At the sentence level, Newmark (1988: 45) in his 'V' diagram, describes that the different polarities are due to two different emphasis. They are Semantic Translation as a form based-translation, and Communicative Translation as a meaning based-translation. At a text level, Hatim and Mason (2004: 102) extended that the translation process involved the translator ideology as well. The way the translator operating within a social and cultural context is called translation orientations. They are along lines with the domesticating ideology and the foreignizing ideology. Further, they added that there is also the translation of ideology which is mediation through intervention. It is defined as 'the extend to which translator intervene in the transfer process, feeding their own knowledge and belief into processing the text'. In such cases, ideological aspect can be viewed within the translated text both at the cultural lexical items reflected in the deliberate choice or avoidance of a particular word, as well as the usage of passive structure to avoid an expression of the agency or the translator invisibility.

In relation to the uniqueness of the lexical items in a culture, the determination of the word choice, the way(s) the CLIs are translated, and the translator role in the

translation process arise three problems to discuss: Translation strategies, methods, and ideology of translating and the (in)visibility in translation of ideology of cultural lexical items implemented in *Perburuan* and in *Fugitive*.

The data in this study were taken from an Indonesian best seller novel, as the source language (SL), entitled *Perburuan* written by Toer, first edition 1959, fourth edition 2002, published by Hasta Mitra, Jakarta. The Indonesian novel *Perburuan* had been translated in two English versions with the same title *Fugitive*. In order that their different orientations can be seen more clearly, whether source or target language orientation, it is considered necessary to compare two translation versions, but not to oppose to the translation quality. The first one was translated by Avelling, 1987 (as TL1), published by Heinemann Publishers Asia PTE LTD, Singapore. It is used as data. The second one was translated by Samuels, 1992 (as TL2), published by Penguin Books, London. It is used as a supporting data. The latter is just for comparison of the analysis.

As a universal meaning, New Mark (1988: 94-103) describes culture as the way of life and its manifestation that are peculiar to a community that use a peculiar language as its means of expression. He distinguishes 'cultural' from 'universal' and 'personal' language. Since the SL language is rich with 'peculiar personal' language that challenge the translator to find the TL equivalent, the smallest translation unit of this study widened the title Cultural Terms to the Cultural Lexical Items (CLIs).

There were two reasons why the two English versions were chosen. First, as a narrative text the current events in the novel were told orderly, so it was easy to understand. In addition, by comparing the two translated lexical items of the cultural terms, it helped the researcher to describe clearly the role of the translator in determining the translation strategies applied. Second, although *Perburuan* was in a form of a fiction, influence of Javanese shadow-play *wayang* on characterization, implicitly it was a kind of a political text.

As a political text, a number of Japanese military terms were used without translation in the Indonesian text and were retained in the English translation. Meanwhile, as a cultural text a few Indonesian terms of personal reference had been retained. They indicated the interpersonal relationship between the characters (Avelling, 1987: v). These two types of the translation orientation led the researcher to determine the two different translation ideologies tendency.

Influence of Javanese shadow-play on characterization of the current events of the story had enriched a lot the cultural specific of lexical items on translation, such as: *pertunjukkan wayang*, *layar yang mati*, *gamelan yang bisu*, etc., Such specific idiomatic expressions needed special cultural knowledge background for a translator. In addition, how the shared and unknown concepts of SL various cultural terms were transferred into the two TL were quite interesting to discuss.

II. DISCUSSION

Translation strategies, translation methods, and translation ideologies are

closely linked. An overt cohesive link between SL and TL could be easily identified at word or phrase level through translation strategies. Meanwhile, at sentence level a covert coherence link could be made overt through a stretch of interpretation through translation methods. Both are undercover of the influence of the ideologies in translation.

2.1 Translation Strategies

Translation strategies involved the translator basic ways of finding the equivalent of the CLIs in the SL. As part of a methodology for translation, translation strategies could be divided into: (1) Direct Translation, and (2) Oblique Translation.

2.1.1 Direct Translation

As Direct Translation, it was found 34 CLIs. The parallel categories between the two languages could be represented in three translation procedures: (1) Borrowing; SL: *Den Karmin*, TL1: *Den Karmin*, TL2: *Karmin*, (2) Calque; SL: *bersembahyang lima waktu*, TL1: *prayed five times*, TL2: *prayed* and (3) Literal Translation; SL: *rentetan pukulan gendang*, TL1: *a roll of drum beats*, TL2: *a roll of drums*.

2.1.2 Oblique Translation

As Oblique Translation, it was found 26 CLIs. The parallel concepts of meaning between the two cultures could be identified into four translation procedures: (1) transposition; SL: *kere pengembara*, TL1: *travelling beggar*, TL2: *a beggar*, (2) modulation; SL: *bapak dan emak si Ningsih dan Ramli*, TL1: *The children's mother and my self*, TL2: *My wofe and I*, and (3) equivalence; SL:

Bahhhh!!!, TL1: Damn you!!!, TL2: Damn you!!!.

2.2 Translation Methods

The central problem facing a translator in translating CLIs had always been to translate source language emphasis or target language emphasis. As a decision maker, the emphasis of his choice of word in a translated text could be classified into: (1) Semantic Translation, and (2) Communicative Translation.

2.2.1 Semantic Translation

It aimed at finding out equivalents by compromising on meaning where appropriate. The focus attention was on the SL message, in both form and content. It was found 11 CLIs. They were represented into; word-for-word translation, literal translation, and faithful translation.

2.2.1.1 Word-for-Word Translation

SL: sidokan anak Bersama Den Karmin
TL1: your sidokan and den Karmin
TL2: the Japanese military unit leader, your unit leader, come to the village with Karmin

2.2.1.2 Literal Translation

SL: Kopi kental
TL1: Good thick coffee
TL2: cup of coffee

2.2.1.3 Faithful Translation

SL: momok Kempeitai
TL1: the ghosts of the Kempeitei
TL2: the specter of the military police

2.2.2 Communicative Translation

It aimed at finding equivalents at complete naturalness of expression. In such translation, the SL message should be communicated essentially the same as that existed to the reader. It was found 6 CLIs. They were classified into; adaptation, free translation, and idiomatic translation.

2.2.2.1 Adaptation

SL : engkau ngaco
TL1: You're a trouble-maker
TL2: You're the crazy one now

2.2.2.2 Free Translation

SL : Jagung bakar
TL1: Warm corn
TL2: hot corn

2.2.2.3 Idiomatic Translation

SL : aku pancing dia
TL1: I tried to give him
TL2: I offered him

2.3 Ideology in Translation

Ideology in translation could be divided into two: (1) The ideology of translating and (2) The Translation of Ideology.

2.3.1 The Ideology of Translating

The ideology of translating could be divided into The Ideology of Foreignizing and The Ideology of Domestication. As a process, the ideology of translating was the translator's two basic orientations.

2.3.1.1 The Ideology of Foreignizing

Foreignizing was an effort done by the translator by ways of developing translation methods was in order to refuse to accept the power of the dominant TL culture. It was found 37 CLIs.

SL : *ibarat kapuk di musim panas*

TL1: like pollen in the wind

TL2: like a seed pod

The SL *kapuk* was translated into TL became *pollen*. Literally, *kapuk* is a specific kind of the tree usually grows in the tropical country. Its light seed is easily flown by wind especially in the dry season. The nuance of the accuracy of the SL and TL cultural contextual meaning can be identified in the foreignization translation of the unshared SL noun *kapuk* into the different forms TL noun *pollen*. To be in concordance, an expectancy chains of the SL parallelism grammatical categories of noun *kapuk* was immediately adopted into

the adverb *di musim panas*, as well as the noun *pollen* followed by the adverb *in the wind* in TL1. The parallelism concept of the cultural meaning ‘a person who feels easy to move from one place to another’ can be seen in the literal translation of the TL metaphor as in the translation of *kapuk di musim panas* into *pollen in the wind* as in TL1. However, in TL2, such a foreign term of the expectancy chains *di musim panas* in the SL was left untranslated in order to remain within the SL culture.

2.3.1.2 The Ideology of Domesticating

The ideology of domesticating was an effort done by the translator by ways of developing translation methods in order to minimize the strangeness the SL CLIs to TL readers. It was found 27 CLIs.

SL : arak gelap

TL1: alcohol

TL2: a little palm wine

Arak is a kind of a rather strong local drink which is made out of a traditional fermented palm or coconut milk. Traditionally, lower-class men’s communities consumed it. It has a specific word in relation to other word *gelap* as in *arak gelap* which is considered illegal. Meanwhile, *alcohol* is a generic word which is common to all languages. To domesticate the foreign term, the specific-generic way to find equivalent is quite common in translation as in TL1. However, when word-for-word or literal translation might lead to wrong meaning, to remain within the SL culture, a descriptive phrase as the best

alternative with the different form of the TL thing *little palm wine* was applied in TL2.

2.3.2 The Translation of Ideology

The Translation of Ideology could be divided into: (1) Visibility within Foreignization of Ideology Social Organization and (2) Invisibility within Domestication of Ideology of Social Organization. As a product, The Translation of Ideology was the translator’s intervention. The extensions in mediating the cultural and political text as part of social organization was so called, in this study, foreignization.

2.3.2.1 Visibility within Foreignization of Ideology of Social Organization

Political terms mediation could be seen in the translation of:

(a) SL : samurai Kenpeitei

TL1: Kempeitei

TL2: risk my neck for you

(b) SL : Kenpei

TL1: Kenpei

TL2: The military police

(c) SL : Keibodan dan Seinedan

TL1: Keibodan and Seinedan

TL2: watchmen and youth corps

(d) SL : panglima

TL1: general

TL2: soldier

Ideas refers to thought, plan, or suggestion. It was especially what to do in a particular situation in the translation of:

- (a) SL : dipenggali kepalanya
- TL1: cutting a man’s head off
- TL2: their heads cut off
- (b) SL : mati dipinggir jalan dimakan belatung
- TL1: dead by the side of the road, eaten by maggots
- TL2: dead and had been eaten by maggots

2.3.2.2 *Invisibility within Domestication of Ideology of Social Organization*

Political and ideas as part of social life of a country. They could be manifested in its political terms

- (a) SL: aku lurah yang diangkat Nippon
- TL1: they appointed me village-head
- TL2: the Japanese who appointed me chief of Kaliwangan
- (b) SL : dipenggali
- TL1: were executed
- TL2: their heads cut off
- (c) SL : pertempuran Bharatayudha

- TL1: the great fraternal war
- TL2: the accient Bharatayudha war
- (d) SL : Kami butuh dagingnya
- TL1: We would have their blood
- TL2: We want their flesh

Prescriptively, the ideology of translating can be justified as part of linguistic transfer. Cohesive link between SL and TL cultural lexical items can be overtly seen at their parallelism grammatical categories. Text-focused orientation resulted in accuracy of reproduction of the SL potential meaning.

Descriptively, the translation of ideology can be determined as part of political and cultural transfer. Covert coherence link between SL and TL cultural lexical items can be described at the sameness their parallelism concepts. Reader focus mediation resulted in intelligibility of communication of meaning potential. Based on the occurence of amount of the different orientations, it could be put in a table as follows:

Total Occurence of Translation of Cultural Lexical Items: 153 (100%)		
1. Source Language Orientation: 94 (61%)		
Strategies →	←Methods →	←Ideologies

1. <i>Direct</i> : 34	1. <i>Semantic</i> : 23	1. <i>Foreignizing and Foreignization</i> : 37
1.1 Borrowing	1.1 Word-for-word	1.1 Remain within the SL culture
1.2 Calque	1.2 Literal	1.2 Accuracy of reproduction of the SL message
1.3 Literal	1.3 Faithful	1.3 Retain the foreignness of the original
2. <i>Target Language Orientation</i> : 59 (39%)		
Strategies →	← Methods →	← Ideologies
2. <i>Oblique</i> : 26	2. <i>Communicative</i> : 6	2. <i>Domesticating and Domestication</i> : 27
2.1 Transposition	2.1 Adaptation	2.1 Transfer foreign CLIs into the TL culture
2.2 Modulation	2.2 Free Translation	2.2 Accuracy of communication of the SL message
2.3 Equivalence	2.3 Idiomatic	2.3 Minimize the strangeness of CLIs for the TL reader

The above table showed that out of grand total occurrence 153 CLIs represented in two poles of orientation. There were 34 Direct Translation, 23 Semantic Translation, and 37 Foreignization Ideology. They were along lines related towards SL orientation in total 94 (61%). On the other side, there were 26 Oblique Translation, 6 Communicative Translation, and 27 Domestication Ideology. They were along lines towards the TL orientation in total 59 (39%). The difference amount of frequency of occurrence between Foreignization and Domestication was 61% - 39% = 22%.

III. CONCLUSION

There were two translation strategies at words or phrases level of cultural lexical items found in *Perburuan* and in *Fugitive*. (1) Direct Translation; It was part of linguistic transfer, an effort done by the

translator to find out the closest accurate equivalence through parallel categories by maintaining or adjusting the SL linguistic form. It was applied in the three translation procedures. They were: borrowing, calque, and literal translation. (2) Oblique Translation; It was part of cultural transfer, an effort to adapt the closest natural equivalent through parallel concepts for the reader's intelligibility. It was applied in the two translation procedures. They were transposition, and modulation.

Different translation methods applied in two different emphasizes of cultural items. (1) Source language emphasis which was interdependent with the semantic translation methods. It was attempted to achieve the accuracy of reproduction of the significance of the SL meaning. The translation effect was the SL lexical cultural items remained in the TL. It was represented in: word-for-word translation, literal translation, and faithful translation. (02) Target language emphasis which was interdependent with the communicative translation methods. It

was attempted to achieve the accuracy of communication of the SL message in the TL. The translation effect was the SL foreign lexical cultural items transferred into the TL. It was represented in: adaptation, free translation, and idiomatic translation.

Translator orientation and interference influenced particular ideologies in translation of cultural lexical items. As part of the translator's orientation, the ideology of translating could be classified into two: (1) Ideology of foreignizing. It retained something of the foreignness of the original SL. (2) Ideology of domesticating. It minimizing the strangeness of the foreign text to the reader. Meanwhile, as part of the translator's interference, the translation of Ideology could be divided into two: (1) Foreignization of Ideology. The translator motivated to introduce the SL foreign lexical cultural items to the TL reader. Bringing the reader to the writer had made

the reader was aware that it was a translation. In this case, the translator was visible. (2) Domestication of Ideology. The translator motivated to minimize the strangeness of the foreign text to the reader. Bringing the writer to the reader had made the reader did not realize that it was a translation. In this case the translator was invisible.

In addition. It was found that the source language orientation was more dominant compared to the target language. It was due to the SL Japanese foreign military terms were directly translated into the TL without any form adjustments at all. In addition, foreign CLIs of the specific Javanese address terms showing personal emotion, feeling or respect among speaker-addressee had been retained. It indicated that the translator was visibly motivated to introduce the SL foreign CLIs to the TL reader.

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