



### THE IDEOLOGY IN THE INDONESIAN-ENGLISH TRANSLATION OF CULTURAL TERMS

Hendro Kuncoro<sup>✉</sup>, Djoko Sutopo

Postgraduate Program, Semarang State University, Indonesia

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#### Article Info

*Article History:*

Accepted October 2015

Approved October 2015

Published November 2015

*Keywords:*

*Translation, Cultural Terms, Technique, Ideology*

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#### Abstract

This study deals with the translation of cultural terms found in Andrea Hirata's novel *Laskar Pelangi* into *The Rainbow Troops*. The aims of the study were to describe the cultural terms category found in the novel, to find the most frequently translation technique applied by the translator in translating the cultural terms, and to analyze the ideology of translation applied by the translator in translating the novel. The study used was a qualitative descriptive method. The result of the study showed that the most frequently translation technique applied is compensation (18.08%). It can be concluded that the translation ideology used by the translator is domestication ideology. It could be concluded that by applying this domestication ideology, the translator made the foreign-sounding languages and cultures found in the Laskar Pelangi novel, transparent to the target language reader with something equal and equivalent, so the work of translation is acceptable, and easy to understand.

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<sup>✉</sup> Correspondence Address:

Unnes Bendan Ngisor Campus, Semarang, 50233

E-mail: hendkun@yahoo.com

ISSN 2087-0108

## INTRODUCTION

With the increasing demand on information, the translation activity as the message transformer from Source Language (SL) into Target Language (TL) is considered important. In globalization era when contacts with foreign cultures are frequent, we found that translations products surrounded our everyday lives. Translation is an act of communication involving several components such as source text writers, source texts, translators, target texts and target readers (Hatim and Mason, 1997). The translator transfers a message expressed in one language into an equivalent expression in another language. Translation is a complex process. As the process of communication, translation involves the sender, the recipient, the message and the translator. The translator transfers a message expressed in one language into an equivalent expression in another language. Translation is a complex process. As the process of communication, translation involves the sender, the recipient, the message and the translator. In a written translation, the sender is the author, while the recipient is the intended reader. The translator is in charge to transfer the message from the source text (ST) into the target text (TT). In the process, translation is not as simply change some foreign words into another words, but in fact, translating from a source texts can be considered as a quite challenging task, because it deals with a specific language and culture, therefore it shows many distinctive or particular linguistic, as well as social and cultural aspects in social lives.

Due to their culture, every languages has their own system, Baker (2011:9) states that: "As translator, we are primarily concerned with communicating the overall meaning of a stretch of language. To achieve this, we need to start by decoding the units and structures which carry that meaning". Translation is not just a process of changing words into a different language, it has to do with culture since language is an integral part of culture, and it is a tool for cultural mediation. Culture knowledge and intercultural competence awareness that rise out

of experience of culture are far more complex phenomena than it may seem to the translator.

Novel was considered as the most invasive of the media, being a shared and easily accessible medium. One of the functions of novel is to reflect reality. When a novel author wants to sell his novel to another country where the language and culture is different, it may need to be translated. Translation needed in order that people in that country, whose mother tongue and culture are not the same as the language used in the original novel, will understand the content and by it, they are willing to buy the novel. Somehow, to translate the novel is not an easy thing to do since the translator frequently cannot find the equivalent expressions in the target language. Ideally, the translators must be able to convey the message as naturally as possible and find the equivalent expression to give the same effect as the effects found in the original expressions.

When discussing the problems of correspondence in translation, "differences between cultures may cause more severe complications for the translator than do differences in language structure" (Nida, 1964:130). The role of the translator is trying his/her best to overcome any cultural problems that may affect the transference of the meaning from the SL culture to the TL culture. A lack of knowledge on the part of translator SL culture can result in many translation problems, especially on the lexical level. The more a translator is aware of complexities of differences between cultures, the better a translator will be. Intercultural understanding is closely related to the important concept of translation theory, which is the functional equivalent. This equivalent can only happen if a translation has a function in the target culture that is comparable to the function its original has in its cultural context. Therefore, the translators must be aware of cultural differences and their significance in translating; by ensuring that the texts they have translated is culturally accepted in the target language.

A translator is the one who controls the transfer of meaning, whether he tends to

emphasize the source language or the target language; reducing the ‘foreign’ as much as possible that a translated text sounds natural or deviating from the target language norms, to bring readers to an alien reading experience. Domestication and foreignization are two basic ideologies of translation involving linguistic and cultural terms. They are termed by an American Translation Theorist, Venuti in 1995. In the domesticating translation, a translator tries to produce a target language translation as natural as possible. Here the translator lessens the awkwardness of the foreign text through a clear, transparent and fluent style of translation. In other words, the translator uses the standard target language rather than a variation, making the foreign text closely conform to the culture of the language into which the text is being translated, where the “foreignness” in the source text will be weakened or even removed from the source text. A domestication-translated text will demand a closeness of the translation to the readers’ language to achieve the goal of smoothness, so that they feel like they were reading an original text, not a translated one. While in the foreignizing translation, a translator attempts to take the target language readers to the foreign culture and make them feel the linguistic and cultural differences, he retains the information from the source text, and involves deliberately breaking the conventions of the target language to preserve its actual meaning. The target language readers will get a better comprehension about the idiom as well as the culture.

In this study, four problems will be discussed. First, to investigate the categories of cultural terms found in the novel “Laskar Pelangi” and “The Rainbow Troops”. Second, to explain the techniques of translation applied in the translations of the cultural terms. Third, to identify the most frequently techniques of translation applied, and fourth, to analyze the ideology of translation, whether it is foreignization or domestication which is used in the translations of the cultural terms.

The method of collecting data in this study is observation and implemented by note-

taking technique. The collected data were then analyzed descriptively and two methods of presenting the analyzed data were used in this study; informal and formal methods. This study was based on some theories proposed by Newmark (1988) and Venuti (1995). The theory of cultural category proposed by Newmark was used to investigate categories of cultural terms. Meanwhile, the theory of techniques of translation proposed by Molina and Albir was used to identify techniques of translation applied by the translator in translating cultural terms. Further, the theory of ideology of translation proposed by Venuti was used to analyze the tendency of the use of ideology of translation, foreignization and domestication, by referring back to the theory proposed by Molina and Albir on techniques of translation.

This study was aimed to describe the cultural terms category found in the novel *Laskar Pelangi* and its translations *The Rainbow Troops*, to describe the techniques of translation applied in the translations of cultural terms found in the novel *Laskar Pelangi* to its translation *The Rainbow Troops*, to describe the most frequently translation strategy applied in the translations of cultural terms in the novel *Laskar Pelangi* and its translation *The Rainbow Troops*, and to describe the ideology of translation applied, in the translation of cultural terms found in Andrea Hirata’s novel *Laskar Pelangi* and its translation *The Rainbow Troops*.

## METHOD

This study used a qualitative approach. Bogdan 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 of pictures rather than number; 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 DISCUSSION

The percentage of the overall cultural terms found in Andrea Hirata's novel *Laskar*

*Pelangi* and its translation *The Rainbow Troops* categories are shown in Figure 1.

Figure 1 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 term.

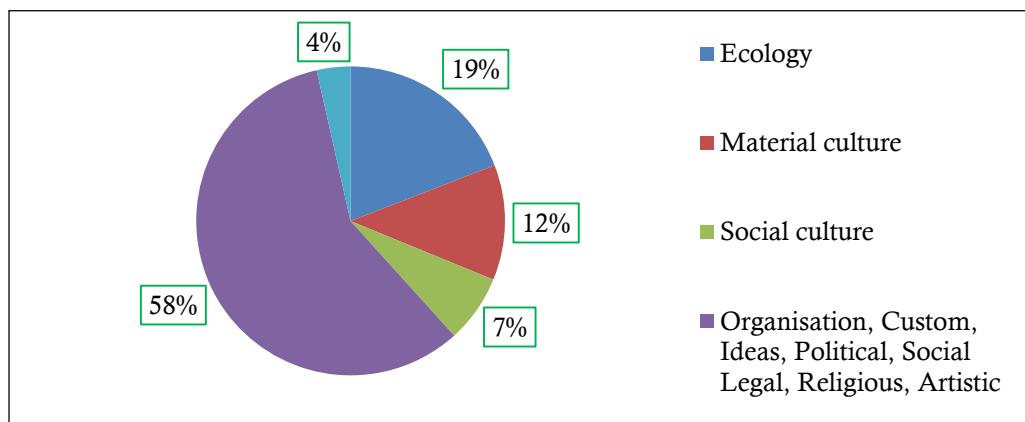
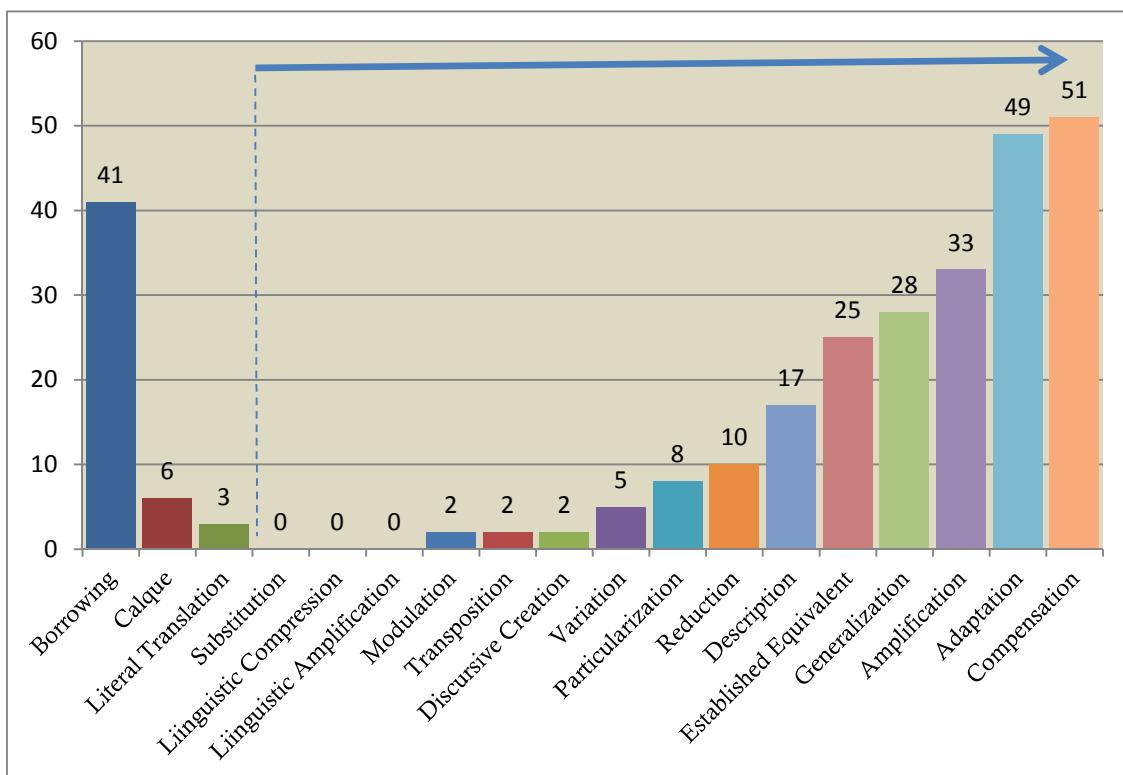


Figure 1. Percentages of the Overall Cultural Term Categories



**Figure 2.** Comparison of Translation Techniques Applied in the Novel Translation

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 Figure 2.

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 translation is applied in the novel is domestication.

## 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 “Laskar Pelangi”, it is conclude that in the novel “Laskar Pelangi” 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.

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