

CHAPTER I

INTRODUCTION

1.1 The Background of Study

Culture is manifested in many things, such as food as a material culture or language as non-material culture. The concept of culture itself is universal and it is used in various disciplines, such as anthropology, political science, sociology, literary studies, etc. However, as the focus of this thesis is translation of culture specific items or cultural terms, the concept of culture will be considered from the linguistic point of view. Translation is a process or a result of converting information from one language into another or is a process of transferring meaning.

Catford (1965:1) states that 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 a patterned human behavior. It is a way, probably the most important way, in which human beings interact in social situations. Language-behavior is externalized or manifested in some kind of bodily activity on the part of a *performer*, and presupposes the existence of at least one other human participant in situation, an *addressee*. The specific type of behavior in which language is manifested not only identifies the behavior as language-behavior but also defines the *medium* which the performer is using. The performer's activity most commonly takes the form of either vocal movements which generate sounds-waves or hand movements which leave a visible trace.

The first type of activity is a manifestation of language in the *spoken* medium – the performer is a speaker, and his addressee (s) is/are a hearer (s). The second type is a manifestation of language in the *written* medium – the performer is a writer, and his addressee (s) is/are a reader or readers.

Translation work is intended to make it easier for the reader to get information from other different languages, but the process of translating itself is not easy. People often think that if someone knows or can speak a language, then he or she must be able to do a translation. As a matter of fact, it is not as simple as that. As Larson (1988) states that besides mastering the lexicon and grammatical structure of a language, a translator also has to understand the communication situation and the cultural context of source text and reconstruct this same meaning using lexicon and grammatical structure of the target text. As no such a thing as a perfect, ideal or „correct; translation, a translator always tries to extend his knowledge and improve his means of expression by pursuing facts and words. A translator works on four levels: firstly translation is a science, which entails the knowledge and verification of the facts and the language that describes them – here, what is wrong, mistakes of truth, can be identified; secondly, it is a skill, which calls for appropriate language and acceptable usage; thirdly, an art, which distinguishes good from undistinguished writing and is the creative, the intuitive, sometimes the inspired, level of the translation; lastly, a matter of taste, where argument ceases, preferences are expressed, and the variety of meritorious translation is the reflection of individual differences (Newmark, 1988:6). He also states that as a means of communication, translation is used for multilingual notices, which have at last appeared increasingly conspicuously in public places;

for instructions issued by exporting company; for tourist publicity, where it is too often produced from the native into the *foreign* language by natives as a matter of national pride; for official documents, such as treaties and contracts; for reports, papers, articles, correspondence, textbooks to convey information, advice and recommendations for every branch of knowledge. Its volume has increased with the rise of the mass media, the increase in the number of independent countries, and the growing recognition of the importance of linguistic minorities in all the countries of the world.

A translator should create a good translation since it is a bridge to connect two different cultures by the conversation of linguistic system as well as a medium that enables people to interact well with others from different cultural and linguistic backgrounds. Vermeer (1986) opposes 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 culture. He views that translation is a cross-cultural event. He also states that the concept of culture as a totality of knowledge, proficiency and perception is fundamental in our approach to translation. If language is an integral part of culture, the translator needs not only proficiency in two languages; he must also be at home in two cultures. In other words, he must be bilingual and bicultural. 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.

One of the great novels from Indonesia which has been translated into English is *BumiManusia* by Pramoedya Ananta Toer. Pramoedya Ananta Toer was an Indonesian author of novels, short stories, essays, polemics, and histories of his home and its people. His sure name is Pramoedya Ananta Mastoer, however because he felt too aristocratic with the prefix name „mas“ he removed „mas“ and use only “toer” for his sure name. He stayed in Netherland in 1950s as the part of the cultural exchange program, and when he returned to Indonesia he became a member of Lekra, one left-wing organizations in Indonesia. His writing style shows about the corruption, fiction criticism in the civil service who fall in to traps of corruption. Because of his writing theme, it creates friction between him and Soekarno government. He also studied about the abuse of Indonesian Chinese and wrote *Hoakiau* as the history of the Chinese in Indonesia. In the 1960s he was arrested because he criticized the government ignoring the Java-centric needs and desires of other areas in Indonesia. He also proposed that the government should be moved outside of Java. Because of his views was pro-communist, Soeharto government banned all of his books and he was arrested and detained without trial in reclaiming of the coast Java, and finally on Buru island in eastern Indonesia. Most of his writings are semi-autobiographical, in which he drew his own experiences. In *Bumi Manusia* he reflects the Javanese culture in general as well as the aristocratic Java, interaction between Javanese and Dutch, and the Indonesian court, which all of was experienced by Pramoedya, himself. He obtained a Ramon Magsaysay Award for Journalism, Literature, and Creative Communication Arts in 1995. He has also been considered for the Nobel Prize in Literature.

He also won the Fukuoka Asian Cultural Gifts XI 2000 and in 2004 Norwegian Authors' Union Award for his contributions to the literary world. He completed the trip to North America in 1999 and received an award from the University of Michigan.

In translating a literary work, such as novel, the translator has to know the equivalence translation of cultural terms in the target language. In this present study, the writer takes the cultural specific items found in *Bumi Manusia* by Pramoedya Ananta Toer. This novel was set in Javanese culture in 1898 which brings the reader to the colonial life in Indonesia that time. The examples of cultural terms found in *Bumi Manusia* are Garuda, Ningrat, Nyai, Mas, etc. The cultural specific items in this study are taken in the form of words, phrase and expressions.

As a part of translation strategies, a translator has their own strategy in translating the product of translation. As cultures are increasingly brought into greater contact with one another, it is the cultural aspect of the text that the translator should take into account. The translators are faced with an alien culture that requires that its message be conveyed in anything but a strange way. Williams (2002) states that related to translation, culture manifests in two ways, first, the concept or reference of the vocabulary items is somehow specific for the given culture. Second, the concept or reference is actually general but expressed in a way specific to the source language culture. In practice, however, it is suggested that a translator should take into account the purpose of the translation in translating the culturally-bound words or expressions. The translation techniques discussed should also be considered.

A translator is the one who controls the transfer of meaning, whether he or she 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. Lawrence Venuti's work (1995) has focused on the dichotomy between what he terms „domesticating“ and „foreignizing“ translation. „Domestication“ implies that the translator's aim is to give the readers of the Target Text (TT) the illusion that it was originally written in the Target Language (TL), whereas „foreignizing“ translation aims to challenge the TL reader by confronting the dissimilarities between Source and Target Language cultures. In the domesticating translation, a translator attempts to produce a target language translation as naturally as possible. It means that he minimizes the strangeness of the foreign text for target language readers through a clear, transparent and fluent style of translation. The translated text will be much more familiar to the target language readers so that they feel as if they were reading an original text, not a translated one. On the contrary, in foreignizing translation, a translator attempts to take the target language readers to the foreign culture and make them feel the linguistic and cultural differences. The target language readers will recognize that they are not reading an original text but that of translated.

The importance of domestication and foreignization in translating specific cultural items is to know the aim of the translator as well as his attitudes towards the cultural features and values expressed in a source text (ST) which is different from the translator and the target readers. Besides, what may be obvious for the native speakers of one language, for foreigners may sound strange as they do not

share a common experience and they do not belong to that particular community. Furthermore, every language possesses specific words and phrases for special kinds of culture-specific concepts: events, customs or objects

It is interesting to investigate the tendency of the use of the ideology of translation, domestication or foreignization, and techniques adopted by the translator in the translations of Indonesian cultural terms into English. This research is conducted with the focus on viewing the frequently-applied ideology of translation in dealing with cultural terms in the translations of words, phrases, or expressions related to culture. In addition, the techniques of translation used in the translations of words, phrases, or expressions related to cultural terms were also analyzed in this research. The novel *Bumi Manusia* (1980) and its translation *This Earth of Mankind* (1990) were considered representative as the data sources in this research, since the novel *Bumi Manusia* contains many cultural terms, Indonesian cultural terms and their translations in English.

This earth of mankind is translated by an Australian, Max Lane, a lecturer on Asian Studies at The University of Sydney. Lane is responsible for the magnificent translation of Pramoedya Ananta Toer's great novel *The Buru Quartet*, as well as being the translator of other works by that author and other writers. In addition, he worked for years with various dramatists and actors in the Indonesian theater, and he is a writer and poet in his own right. He has also been a leading figure in building solidarity with the Indonesian left and popular movements and over the years written innumerable articles about the struggles against the Suharto dictatorship and the tumultuous period which followed it.

To emphasize the background of this present study, the writer realizes that translating a novel is not an easy thing to do, especially when it contains the cultural terms or cultural specific items. The cultural terms found in *Bumi Manusia* which is translated to *This Earth of Mankind* are the representative of certain culture in Indonesia. The product of the translation is translated by a native from Australia, Max lane, who is also a lecturer who studies and teaches Asian culture. It is expected that the translator does not only able to transfer the meaning in his translation but also has the competency in translating the cultural terms in the novel. In addition, it is also important to know his techniques and his tendency, whether SL oriented or TL oriented, in translating cultural terms found in *Bumi Manusia* by Pramoedya Ananta Toer.

1.2 The Problems of Study

Based on the background above, the problems of the study for are formulated as the following.

1. What categories of cultural terms are found in Pramoedya Ananta Toer's work *Bumi Manusia* and their translation in *This Earth of Mankind*?
2. How are the techniques of translation applied to the translation of cultural terms in the novel *Bumi Manusia* and its translation *This Earth of Mankind*?
3. What is the most frequently-applied ideology of translation in dealing with the translation of cultural terms in the novel *Bumi Manusia* and its translation *This Earth of Mankind*? What factors are leading to the application of the ideology of translation to the translation of cultural terms in the novel *Bumi Manusia* and its translation *This Earth of Mankind*?

1.3 The Objectives of Study

Based on the problems above, this study has two objectives. They are:

1.3.1 General Objectives

The general objectives of this study are:

- 1) to find out whether all categories of cultural terms are found in translated text especially in literary translation
- 2) to find out whether a translator tends to retain cultural terms in his translation.
- 3) to identify the tendencies of the use of ideologies of translation in translated texts and to provide valuable understanding of domestication and foreignization ideologies in literary translation.

1.3.2 Specific Objectives

The specific objectives of this study are:

- 1) to investigate categories of cultural terms in the novel *Bumi Manusia* and their translation in *This Earth of Mankind*
- 2) to explain the techniques of translation applied to the translation of cultural terms in the novel *Bumi Manusia* and its translation *This Earth of Mankind*
- 3) to analyze the most frequently-applied ideology of translation, domestication or foreignization, used in the translation of cultural terms of Pramoedya Ananta Toer's work *Bumi Manusia* and its translation *This Earth of Mankind* and to identify factors leading to the application of the ideology of translation to the translation of those cultural terms.

1.4 The Scope of Study

This study focuses on translation as a product, more specifically on words, phrases, or expression closely related to culture from Indonesian into English in terms of categories of culture, techniques of translation, foreignisation or domestication, and factors leading to the application of the ideology of translation. In short, it is related to the cultural terms at which translated from Bahasa Indonesia into English. The study of translation through domestication and foreignization is important since it concerns with two cultures, the former means replacing the source culture with the target culture and the latter means preserving the differences of the source culture.

The data of this study are limited to cultural terms, in form of words, phrase and expressions from the novel entitled *Bumi Manusia* (1978) by Pramoedya Ananta Toer and its translation into English *This Earth of Mankind* (1980) by Max Lane. The cultural terms in this study are divided into words, phrases and expressions from the source language into the target language. Specifically, this study is focusing on the analysis of cultural terms proposed by Newmark (1988) and as qualitative evidence, then the data will also be analyzed based on the techniques of translation theory proposed by Molina and Albir (2002) which has the same notion with Newmark (1988). The analysis is done by:

1. Observing, identifying, and categorizing the cultural terms found in the text *Bumi Manusia* and the translation into *This Earth of Mankind*. The writer determined whether it is a cultural term by consulting the KBBI (Kamus Besar Bahasa Indonesia, 2014) to check the root of the words, if it comes from specific culture, then the words, phrase and expressions are included in cultural terms.

All instances of cultural terms, words and phrases, in the source language and their translations in the target language were classified based on categories of culture as proposed by Newmark (1988).

2. Analyzing the data collected based on the translation theory proposed by Molina and Albir (2002) which also in a line with translation method by Newmark (1988).

3. Identifying and analyzing the tendencies of the use of the ideologies of translation, domestication or foreignization

4. Explaining the data which were classified into the domestication and foreignization

5. Identifying the factors determining the translation techniques applied by the translator.

1.5 The Significance of Study

The significance of this present study is divided into theoretical and practical significance as the following:

1.5.1 Theoretical Significance

This study contributes to the development of cultural and linguistic studies particularly the tendencies of the use of domestication or foreignization ideologies in the translation of literary texts from Indonesian into English. It also provides theoretical and valuable insight into the relationship between the applications of techniques of translation and the ideology of translation in cultural translation. In addition it is also useful to those who want to learn about translation or to those who want to be an ideal translator by understanding, theoretically, linguistic and cultural differences.

1.5.2 Practical Significance

This study serves as a reference for translator in translating cultural terms in literary texts especially from Indonesian into English. This study will also be helpful and useful for those who are interested in translation since they can comprehend the techniques applied by the translator and the tendencies of the use of ideologies of translation, domestication and foreignization. In addition, those who are interested in translation also realize that culture is important to take into account when translating texts especially literary texts.

