

# CHAPTER 1

## INTRODUCTION

### 1.1 Background of the Study

Language is human speech and usually connected with a particular group of people. Language is an important part and used as a means of communication one another. We use language to convey meaning and emotional feeling to interlocutors. Languages, syntactically, or perhaps semantically, are different from one another. This is what Bell (1991) argues that languages are different from each other; they are different in form of having distinct codes and rules regulating the construction of grammatical stretches of language.

Language plays an important role in the daily life of human being. People use language to communicate each other. Different languages have different ways of expressing, since it deals with the language functions. Therefore, to understand the ideas carried at in meaning, translation is needed to transfer the message between two different languages. Translation is a process of finding the textual equivalence of the Source Language (SL) in the Target Language (TL) to convey the meaning. The translation is expected to bridge the differences. Translation is not only in written but also in spoken. But, translation is not an easy thing to do by just translating word for word. Therefore, there are some words that cannot be understood from the SL to the TL.

The importance of translation can be seen in daily life. We can find many kinds of translation and they are translated from certain language. The result of translation contains of information that is needed by human for science,

entertainment, and education, such as: text books, novels, newspapers, magazines, and tabloids. One of the results of translations is Acehese Proverbs (*Hadih Maja*). A book of Acehese proverbs written in Acehese language and translated into Indonesian by Hasjim M.K. at al (1977) is entitled *Peribahasa Aceh*. The book of Acehese proverbs was translated into Indonesian in order to make the proverbs can be understood and used not only in the Acehese people who can speak Acehese language, but also by other communities who cannot speak Acehese language.

According to Samovar et al (2009: 29) in nearly every culture, proverbs-communicated in colorful, vivid languages and with very few words - offer an important set of values and beliefs for members of the culture. They also reflect the wisdom, biases, and even superstitions of a culture and intended to carry the truths and accumulated insights of the culture.

Therefore, a proverb should be rendered with care to carry the same cultural conventions in the original proverb. It is not reasonable to translate a proverb while just looking at the first meaning of its words in a dictionary. Mollanazar (2001: 53) defines the proverb as a unit of meaning in a specific context through which the speaker and hearer arrives at the same meaning. Proverbs have been and remain most powerful and effective instrument for the transmission of culture, social morality, manners and ideas of a people from one generation to another.

Since the proverb contents a certain value as an advice, religious advice and moral message, the proverb is important to be given and taught for the young generations. Inheriting the value of the proverbs in traditional society is carrying

out through non-formal education that belongs to society. Occasionally, when the elder people of the community gathered to solve their problem in their surroundings, they occasionally use a keyword that called as a proverb which a functions to refine the language. That is why the proverb that we found is differentiation in form but has the same meaning in content. These are some ways that used among society in rebuking the value of the proverb for their generation. The proverb has function as a part of cultural completeness that belongs to the society in organizing their life. The proverb often used by the elder people in society, such as a village chief, the elder person in the family (father, mother, grandfather or grandmother), religious people and scholars. The purpose of the proverb that used by society is to solve the problem in their society, to give an advice for them, to raise the young generation, to act in traditional ceremonies, to propose to organize their life and to refine the language.

As describe above, proverbs are used as tool of education to educate moral, personality, and politeness, therefore, in Acehnese, they keep up the tradition and culture based on religion to educate their children in the family environment. They use proverbs to interact with the others. For example, when the house is dirty, the parents can say the children: *Bak taduek mupayéh, bak taéh mupaya* (When take a sit, it is dirty, when take a bed, it has loose). This proverb is said to the squalid and impurities people. This means that parents want to tell the children to clean the house with the good words. Proverbs in Aceh is known as *Hadih Maja*. Acehnese proverb is the embodiment of the culture pattern of Aceh. Life and ways of thinking people of Aceh can be reflected through language and proverbs.

Acehnese language as a living language in the community is a tool of the most stable and most appropriate to communicate primarily with family members or with members of the community who speak the mother tongue of Aceh. This language is quite extensive role in the livelihoods and lives of its people. In a family environment, government especially in the villages, daily life, trade, religious, education, teaching and culture, Acehnese language plays a leading role alongside Indonesian. Therefore, it is in an environment that is proverbs of Aceh were also play a role in the lives of the people of Aceh.

The Acehnese people always maintain height tact. And the height of refinement, among others born with use this proverb. Something that is considered to be false, wrong, weird, break the tradition or religion, is not worth it or not in tune with public opinion, it is not directly spoken word, but only enough with the proverb. Someone who heard has already known and understood. For example: *Nibak taduek gèt tajak, meurumpok akai bicara* (Than take a sit, it is better to walking, get the brain). It is said that better working than jobless. This proverb means that it is good for people to do something that will be important for them rather than just silent. It can be used by parents to their children who do not want to do something in order to be a diligent people.

Next, *meunyö hana apui, pane na asab* (If there is no fire, so there is no smoke). It is said that there is no smoke without a fire. This proverb means that something happened because of a reason. Then, *galak that tapeuruntöh tamon gob* (Eager to brake someone"s well). It is said to people who like to disturb or destroy the efforts of others. This proverb means to people who like to break effort or relationship of someone. And *meungnyo tabloe bajèe, taukö bak badan droeteu*

*dilèe* (If we want to buy a dress, fit our body). It is said that each work must be done with proper consideration. This proverb is used for people in order to do not blame others before assess whether true or not.

As a regional culture, Acehese proverb is a source of national culture. Therefore, in maintenance, coaching and development of regional culture means also helped to develop, maintain and developing a national culture. To make the proverbs not disappear from the culture of Acehese people, Hasjim at al (1977) wrote a book of Acehese Proverbs and translated into Indonesian. But, this translated book still has non-equivalence meaning from SL to TL.

For example: SL: *Siuroe tujóh go leuhó* (*Sehari tujuh kali lohor*)  
 TL: *Orang yang tidak tetap pendiriannya.*

The SL is non-equivalence with the TL. But, it does not surprise, because proverbs relate with the cultural background, so it is difficult to find out the meaning equivalence from Acehese language (SL) into Indonesian (TL). The common non-equivalence problems occurring in translating words because of: cultural-specific concepts, the source-language concept is not lexicalized in the TL, the source-language word is semantically complex, the source and TLs make different distinctions in meaning, the TL lacks superordinate, the TL lacks specific terms, differences in physical or interpersonal perspective, differences in expressive meaning, differences in form, differences in frequency and purpose of using specific forms, and the use of loan words in the source text (Baker, 1992)

If the value of proverbs is not suitable with the meaning itself, the meaning that contain in the proverbs will be lost. So, if the value lost, the function of proverbs as advice to the people will not reach well. But, this problem can

minimalize if the translator know the kinds of meaning equivalence. There are three kinds of meaning equivalence based on Modification of Accuracy Rating Instrument (Kurnianingtyas: 2008) as follows (1) equivalence, (2) almost equivalence, and (3) non equivalence.

Besides knowing the kinds of meaning equivalence, the translator also should know the ways to translate the proverbs. According to Beekman and Callow (1974: 139) there are three ways to translate the proverbs as follows (1) the words following the proverb could be introduced as the meaning of the proverb, (2) it can be replaced with an equivalent local proverb; and (3) its non-figurative meaning could be stated straight forward.

From the data above, the proverb will be equivalent if it is translated into the following phrase *„Pekerjaan yang berulang-ulang (sia-sia)‘* (Repetition habit) because the words following the proverb could be introduced as the meaning of the proverb. This proverbs means something that we can do it once a day, it will be waste if it is done more than once. And the kind of meaning equivalence from Acehnese language into Indonesian is non equivalence. Because the message conveyed inappropriate in the target language and many errors in the selection or use of the term. And then, there have interchange meaning and the addition, removal, or change the meaning. It complies all of the indicators based on Modification of Accuracy Rating Instrument (Kurnianingtyas, 2008).

These facts will indicate that the role of a translator is very important because he has to understand the SL which he wants to translate so that he can translate it properly to the TL. He must realize that the people who only understand the TL can absorb what the writer of the SL wants to express. A

translator has a responsibility to produce a good and comprehensible translation which could be understood well by the readerships. There are three requirements which are required by a translator. The first is the use of the normal language forms of the TL in translation. The second one is the communicative translation. Then, the last is the maintenance of the dynamic of the original of the SL text.

For example: SL: *Lagèe nang meunan aneuk*  
 TL: *Anak itu sedikit banyaknya menurut sifat atau teladan ayah dan ibunya*

The SL is almost equivalence with the TL. Because it complies two indicators of almost equivalence, namely several additional, removal, or change the meaning and there is several errors in the selection or use of the term. It will be equivalent if it is translated become „*Buah tidak jauh jatuh dari pohonnya*“ (Like father like son). Because it can be replaced with an equivalent local proverb and Indonesia has this proverb. In order, that the translator is rendering of a SL text into the TL so as to ensure that the surface meaning of the two will be approximately similar and the structures of the SL will be preserved as closely as possible but not so closely that the TL structures will be seriously distorted (Bassnet, 1988: 03).

Proverbs are as the part of culture or tend to consider as the traditional cultural expressions because proverbs are passed from generation to generation. According to Trianto (2006) Indonesia proverbs are the sayings which are considered as the cultural heritage, while Sudaryat (2009) says that Indonesian proverbs are one of idioms which have constant structure and are considered as the symbol of life and involve sayings, simile, and byword.

Another example from an Acehnese proverb into Indonesian (Hasjim, 1977):

SL: *Aneuk donya jinoe, tuha jih ngen geutanyoe*

TL: *Anak sekarang cerewet, suka membantah dan enggan menurut nasehat orang tua.*

In SL if translated word by word it will be “*Anak dunia sekarang, tua dia dengan kita*”. That is not appropriate with grasping the meaning embedded in the text accurately. So, it allows translator to transfer the same meaning correctly and approximately using the suitable structure in the TL. The closest natural equivalent of the SL message to TL is: “*Anak sekarang cerewet, suka membantah dan enggan menurut nasehat orang tua*” (Nowadays, younger people are older than older people).

As a good translator, the translator has to know the equivalency of meaning in translating the SL to the TL. According to Baker (1992) equivalence is any meaning from the SL which expresses the same meaning in the TL, while a shift in Catford’s term or transposition (Vinay and Darbelnet) is a translation procedure involving a change in the grammar from SL to target one.

When the SL and the TL are widely different in structure and cultural background, there cannot be an exact equivalent transferred from the SL into the TL. To overcome the differences in characteristics of these languages, the translator is required to understand the structure and culture of both languages. It can be said that translation is a complicated process encompassing both linguistic and non-linguistic problems.

In fact, the process of finding equivalents in the two languages is that the translator should first decode the ST, that is, to figure out the meaning/ message/

intention of the original speaker or writer and then ask himself or herself how the same decoded meaning/ message/ intention is encoded in the target text (TT).

So, the translator as the person who plays an important role in conveying the message of SL should not only master the language but also be competent in finding the closest natural equivalent of TL lexical items.

In translating proverb, a good translator should understand not only the language but also the culture of both, the SL and the TL. In the process of translating the proverbs, a translator needs to know the meaning equivalence to render meaning in SL into TL properly.

Based on the description above, then it is considered to analyze the meaning equivalence in proverbs from Acehnese language into Indonesian in “*Peribahasa Aceh*” by Hasjim M.K. at al. Finally, this study is entitled “**Meaning Equivalence in The Translation of Acehnese Proverbs into Indonesian**”. This study aims to find out the meaning equivalence in translating *Peribahasa Aceh* from Acehnese language into Indonesian. The equivalent meaning degree is limited in the depth meaning. The data are analyzed by using equivalent meaning based on the translation principles.

## **1.2 The Problems of the Study**

The Problems of the Study are formulated as the following:

1. What kinds of meaning equivalence are used in the translation of Acehnese Proverbs into Indonesian?

2. What is the dominant kind of meaning equivalence in the translation of Acehnese Proverbs into Indonesian?
3. How the rules of proverbs are used in meaning equivalence from Acehnese Proverbs into Indonesian?

### **1.3 The Objectives of the Study**

In relation to the problem of the study, the objectives of the study are as the following:

1. to find out the kinds of meaning equivalence in the translation of Acehnese Proverbs into Indonesian.
2. to find out the dominant kind of meaning equivalence in the translation of Acehnese Proverbs into Indonesian.
3. to describe the rules of proverbs are used in meaning equivalence from Acehnese Proverbs into Indonesian.

### **1.4 The Scope of the Study**

The scope of this research is limited to the number of proverbs that contained in the book of *Peribahasa Aceh* which are translated from Acehnese language into Indonesian, written by Hasjim M.K. at al (1977).

### **1.5 The Significance of the Study**

The findings of the study are expected to be relevant and significant theoretically and practically. The findings could give contribution to all readers

for those who are concerned with this field. In the following significances of the study are stated theoretically and practically.

a. Theoretically

Theoretically, the usefulness of the findings is described as the following:

1. The study can enrich the knowledge about translating from SL to the TL, particularly from Acehese language into Indonesian.
2. The study improves the implication of meaning equivalence in translating from SL to the TL.

b. Practically

Practically, the usefulness of the findings is described as the following:

1. By knowing the meaning equivalence, it is expected for the translators will find the equivalence meaning in translating the Acehese proverbs into Indonesian.
2. It also would like to contribute information to the practitioners, prospective translators, students of translation courses and any other readers who are interested in studying translation especially in meaning equivalence.