

CHAPTER I INTRODUCTION

1.1 The Background of the Study

Translation is an essential process that has a key role in exchanging information, news, culture, literature and sciences among people all over the world. It is a process of changing the source text with all of its aspects semantically, syntactically, culturally, and pragmatically into a different language. Properly, most of people in another language do not master the language well. To overcome the problem in understanding other language, it is needed translation field to bridge between one communicator and others, it means translation needed to transfer the message between two different languages, so that the exchange of messages is meant to run well.

Translation is not an easy task because a translator needs to have a bilingual competence in the original language and the target language as well as knowledge of both cultures to remove the ambiguity in some texts that are needed to be translated. Differences among cultures form an obstacle for translators as they translate texts such as idioms, proverbs, and collocations. According to Newmark (1988), there are many linguistic problems that a translator faces while translating like mistakes in usage resulting from the translator's lack of competence in writing properly, wrong use of dictionaries, using literal translation or the lack of translator's common sense.

Many people need translation to do their activities in all aspects. Therefore, highly qualified translators who have good knowledge about the target language (TL) and the languages have to transform as source language (SL) are

required. To produce a good translation, a qualified translator has been able to understand ideas and thought including the message expressed in the SL and representing it in the TL. As a good translator should be able to translate any kinds of translation, one of them is literary translation. Literary translation is translation of literary works such as short stories, novels, poems, proverbs, etc. It has special characteristics as literary works different from non-literary works. According to Hodges (2011), it is a translation which not only need changing words from a language to another but also needs particular manners to express the texts in target language as sense which is contained by source language text.

As one of literary translation, proverbs are crucial components of people's speech because they are fixed expressions that have meanings which cover all aspects of life. According to Litovikina (2014), they could carry themes related to women, professions and occupations, money, love, marriage, divorce, friendship, education and learning, alcohol and drugs, children and parents, taxes, God and religion, telephones, cars and computers.

Barajas (2010) states that the shapes of proverbs are important for grasping the social construction of their meaning because they are not made of one word and they have specific forms that distinguish them from any segment of the language. Therefore, translators should be aware of shapes of proverbs when translating proverbs into their closest equivalence in the target language TL because there are proverbs which contain some cultural aspects in the source language SL that can't be found in the target culture.

Proverbs often referred to as “wise words” or “old sayings”. They are called wise words simply because they carry wisdom and are usually used by wise members of the society in their formal speech. They are called old sayings since they are often heard from the mouths of the elders and because they have usually existed for as long as the people of a society can remember. Unlike books, paintings, poems and many other intellectual and artistic creations, proverbs do not carry any intellectual or artistic property rights. It is difficult to prove who initially created them or when a particular proverb was created. It can be said that proverbs belong to the people who own the language and its culture.

Proverbs are found in every language as a different way of saying something with certain implicit meanings. People use proverbs to express ideas, opinions and emotions that they have toward their culture, their society and their surroundings. In most traditional societies, proverbs are one of the elements that shape the culture and history that have mostly been transferred orally from generation to generation (Omolewa, 2007: 294).

As one of literary translation, Acehnese proverbs was translated into Bahasa Indonesia in order to make the proverbs can be understood and used not only in the Acehnese people who can speak Acehnese language, but also by other communities who cannot speak Acehnese language. The book of Acehnese proverbs written down in Acehnese language and translated into Indonesian by Hasjim M.K. at al (1977) is entitled *Peribahasa Aceh*. It is not easy to translate Acehnese proverbs into Bahasa Indonesia, thus, to bridge two languages; the translators should have particular qualities to get good product.

The Acehese proverbs consist of norms or values in lives to maintain by members as the source of national and regional culture. It is the rule to guide and control its members about what is considered proper or improper which is contain of wisdom, knowledge and truth. Therefore one of the way to maintain and develop Acehese proverbs are by translating into another languages in order to make it understood by other communities who cannot speak Acehese language.

Properly, it is not easy to translate Acehese proverbs into target language. Because translation which not only need changing words from a language to another but also needs particular manners to express the texts in target language as sense which is contained by source language text in order to understood other people who can not speak Acehese. Because, one of the main problems in the process of translating Acehese proverbs that include the idiomatic elements related to the culture and individuals' values in the society which is idiomatic expressions are included in this group. Therefore a translator needs strategies in translating Acehese proverbs into Bahasa Indonesia.

According to Newmark (1988: 28) stated that in translating idiomatic into idiomatic language, it is particularly difficult to match equivalence of meaning with equivalence of frequency. He stated that the main problems, a translator faces, are not grammatical but lexical, i.e. words, collocations, and fixed phrases or idioms. In addition, Baker (1992: 65) stated that the main problems that idiomatic and fixed expressions pose in translation relate to two main areas: the ability to recognize and interpret an idiom correctly and the difficulties in rendering various aspects of meaning that an idiom or a fixed expression conveys into the target language.

Therefore, the translators must be familiar with the strategies of translation in general and translating proverbs in particular. According to Lorsch (1996) translation strategy is “a conceivably intentional procedure to solve a problem which a translator faces when translating a text component from one language into another”. It is clear from this definition that every translator should have a prior knowledge of translation strategies theoretically and practically to translate properly. Translating proverbs requires knowledge in both languages, their cultures and knowledge in strategies that are suitable for rendering the intended meaning as well. Strategies are necessary because they usually enable translators to overcome difficulties that they might encounter in the process of translation.

Besides, 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 nonfigurative meaning could be stated straight forward.

Based on prior observation, the researcher found some preliminary data which is the translator translated Acehese proverbs into Bahasa Indonesia as the following

SL: lagèe limpeuen lam sapai bajèe

TL: musuh yang tidak diketahui yang selalu dekat dengan kita, pada suatu masa dapat dengan mudah membinasakan kita. (unknown enemy that always near with us, one day she or he will kill us).

This proverb means “*a snake in the grass*”, according to Beekman (1974), one of the way in translating proverb it can be replaced with an equivalent local proverb. It can be seen in TL, the translator translate into “*musuh yang tidak*

diketahui yang selalu dekat dengan kita, pada suatu masa dapat dengan mudah membinasakan kita”, the message conveyed inappropriate in the target language and many errors in the selection or use of the term. The researcher assumes that it is appropriate if the translator translated into *“musuh dalam selimut”*.

In addition, Another one can be seen in the following that taken from the book *“Pribahasa Aceh ”* written by Hasjim M.K. at al (1977).

SL: Sibak geutak, siplóh bak reuhah

TL: Mengerjakan sesuatu pekerjaan, beberapa hal sekaligus terselesaikan.

(doing one thing, but already finishing two or three thing)

The translation above is translated by introduce the meaning of proverbs without replaced with an equivalent local proverb. The researcher assumes that it is appropriate if the translator translated into *“Sekali mendayung dua tiga pula tercapai”* or *“one short two birds”*

Being a good translators, they have to know strategies in translating proverbs well in order to make the sense to the reader or listener, as Larson (1984:116) stated that translator needs to develop a sensitivity to the use of proverbs in the receptor language and use them naturally to make the translation lively and keep the style of the source language. When the SL and the TL are widely different in structure and cultural background, there cannot be an exactly 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.

Therefore, in translating proverb, a good translator should understand not only the language but also the culture of both, the SL and the TL. Because the translator plays an important role to deliver message well based on the consideration about the appropriate lexical without changing the meaning, and knowing well about both of culture.

Based on the description above, then it is considered to analyze translation strategies in translating the Acehese proverbs into Bahasa Indonesia based on the book "*Peribahasa Aceh*" written by Hasjim M.K. et al. There are some strategies in translating SL to TL, but the researcher only focus on translation strategies proposed by Gorjian (1996), and realization of proverbs in its translation by Beekman and Callow (1974).

1.2 The Problems of the Study

In line with the background of study, the problems are formulated as the following.

- a) What kinds of translation strategies are used in translating Acehese proverbs into Bahasa Indonesia?
- b) How are Acehese proverbs realized in its translation into Bahasa Indonesia?
- c) Why are the translation strategies applied in the ways they are?

1.3 The Objectives of the Study

In relation to the problems of the study, the objectives of the study are:

- a) to investigate kinds of strategies used in translating Acehese proverbs into Bahasa Indonesia

- b) to investigate Acehnese proverbs realized in its translation into Bahasa Indonesia
- c) to describe the translation strategies applied in the ways they are

1.4 The Scope of the Study

Scope of the research is needed to give a focus to this research, this study focused on the number of proverbs that contained in the book of *Peribahasa Aceh* which are translated from Acehnese language into Bahasa Indonesia, written by Hasjim M.K. et al (1977). The researcher tries to find out translation strategies' theory proposed by Gorjian (1996), and the realization of proverbs and its translation proposed by Beekman and Callow (1974).

1.5 The Significances of the Study

Finding of the study are expected to be useful and relevant theoretically and practically. Theoretically, the findings are expected to be useful for those who are interested in translation work especially for translation strategies in translating proverbs. In addition it is also can enrich the knowledge about translating from SL to the TL, particularly from Acehnese language into Indonesian. Practically, it will be useful for translator to provide additional references for those who want to conduct studies in this field. In addition, it will give much contribution to the government, especially, in the field of translation as a mean of communication in using Acehnese proverbs.