

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Language is very essential for human beings. By using language, one can communicate with another. The everyday use of this term involves several different senses, which linguistics is careful to distinguish. At its most specific level, it may refer to the concrete act of speaking, writing, or signing in a given situation-the notion of parole, or performance. The linguistic system underlying an individual's use of language in a given time and place is identified by the term idiolect-and this is often extended to the synchronic analysis of the whole person's language (Crystal, 1997: 213).

Language plays a crucial role in expressing, exchanging and particularly reproducing ideologies. Language is not produced in a context free vacuum, but in discourse contexts that is constructed with the ideology of social systems and institutions. Since language operates within this social dimension, it tends to reflect and construct ideology. Therefore, if one wants to know what ideologies are, how they work, and how they are created, changed, and reproduced, one needs to investigate their discursive manifestations because discursive practices are embedded in social structures, which are mostly constructed, validated, naturalized, evaluated and legitimized in and through language i.e., discourse.

Discourse is a term used in linguistics to refer to a continuous stretch of (especially spoken) language larger than a sentence- but, within this broad notion,

several different applications may be found. At its most general, a discourse is a behavioral unit which has a pre-theoretical status in linguistics: it is a set of utterances which constitute any recognizable speech event (no reference being made to its linguistic structuring, if any), e.g. a conversation, a joke, a sermon, an interview (Crystal, 1997: 118).

One of the activity of translation are translating a text, a conversation, a joke, a document, etc. translation has a long-standing tradition and has been widely practiced throughout history, but in our rapidly changing world its role has become of paramount importance. In the new millennium, in which cultural exchanges have been widening, knowledge has been increasingly expanding and international communication has been intensifying, the phenomenon of translation has become fundamental. Be it for scientific, medical, technological, commercial, legal, cultural or literary purposes, today human communication depends heavily on translation and, consequently, interest in the field is also growing (Manfredi, 2008: 20).

The phenomenon which cultural exchanges have been widening could be seen from the societies. In every society there is must be a folktale through the history. Folktale is one kind of text that could be translated. Folktale is all prose narratives following traditional storylines, which are told orally or were so told in previous generations. In Mandailing, there is some famous folktale, for instance *Si Sampuraga*. In this folktale were fill messages, warning, and education. But through the modernization, folktale are exchanges into comics book, movies from abroad that not appropriate with Indonesian culture especially Mandailing.

Because folktales are called as myth and old fashioned. Meanwhile through the translation, folktale also could be a commercial document.

In everyday language, translation is thought of as a text which is a “representation” or “reproduction” of an original one produced in another language (House 2001: 247 In Manfredi, 2008:20). As Hatim & Munday point out in examining a similar definition (2004: 3), analyze translation from two different perspectives: that of a process, which refers to the activity of turning a ST into a TT in another language, and that of a product, i.e. the translated text. Thus, there are two main perspectives, those that consider translation either as a process or a product. To this twofold categorization, Bell (1991: 13) adds a further variable, since he suggests making a distinction between translating (the process), a translation (the product) and translation (i.e., the abstract concept which encompasses both the process of translating and the product of that process).

Since linguistics deals with the study of language and how this works, and since the process of translation vitally entails language, the relevance of linguistics to translation should never be in doubt. But it must immediately be made clear that one is referring in particular to those branches of linguistics which are concerned with the social aspects of language use and which locate the ST and TT firmly within their cultural contexts (Bell, 1991: 13).

As Fawcett suggests (1997: 2 In Manfredi, 2008: 31), the link between linguistics and translation can be twofold. On one hand, the findings of linguistics can be applied to the practice of translation; on the other hand, it is possible to establish a linguistic theory of translation. Bell (1991) even argues that translation

can be invaluable to linguistics: as a vehicle for testing theory and for investigating language use (Bell, 1991: xvi).

After centuries dominated by a recurring and, according to G. Steiner, sterile (1998: 319) debate over literal, free and faithful translation, in the 1950s and 1960s more systematic approaches to the study of translation emerged and they were linguistically-oriented (like for example those of Vinay and Darbelnet, Mounin, Nida, see Munday 2001: 9). Thus linguistics can be said to have had the advantage of drawing translation away from its intuitive approach and of providing it with a scientific foundation (Ulrych & Bosinelli, 1999: 229). To borrow Munday's words, the more systematic and scientific approach in many ways began to mark out the territory of the academic investigation of translation, represented by Nida, and, in Germany, by Wills, Koller, Kade, Neubert (Munday, 2001: 9).

Over the following years, the ties between translation and linguistics got even stronger, thanks to the development within linguistics of new paradigms which considered language as a social phenomenon that takes place within specific cultural context, like discourse analysis, text linguistics, sociolinguistics and pragmatics (Ulrych & Bosinelli, 1999: 229).

It is conceived translation as a textual practice and translations as meaningful records of communicative events (Hatim, 2001: 10) and what Hatim calls the contextual turn occurring in linguistics. It is convinced that SFL can prove itself useful to the theory and practice of translation and why it is thus proposed to explore the theoretical problems of translation through a systemic

functional perspective and functional grammar as an instrument of text analysis and of the production of a new text in the TL. Indeed, SFL concerns itself with how language works, how it is organized and what social functions it serves. In other words, it is a socio-linguistically and contextually-oriented framework, where language is viewed as being embedded in culture, and where meanings can be properly understood only with reference to the cultural environment in which they are realized (Manfredi, 2008:37).

In short, a translator deals with two different cultures, the source and the target one, and is often faced with the problem of identifying culture specificity, which obliges finding a way to convey those features to his or her cultural audience. As a result, it is believed that an approach which focuses on language embedded in context can prove itself to be a real help in the act of translating.

When faced with the translation of a text, of any kind, be it literary or specialized, if a translator is able, working Bottom-Up, to go from the lexico-grammatical realizations to the identification of the meanings these realize in the text and also to reconstruct the context of situation and of culture which activated such meanings and wordings, then s/he will also be able to translate it accordingly, taking into account both the source and the target contexts. (Manfredi, 2008: 38).

From the above descriptions, it is clear that this research becomes important and interesting, because through mastering the knowledge of Systemic Functional Linguistics approach in translation we can understand the very important parts or elements meaning of the source to be transferred into the target text based on the context of situation of the culture itself. To see the culture inside,

it takes the methods of translation which is domestication. Domestication takes because this method implies the translation that oriented to target language (TL).

And why the folktale *Si Sampuraga* is taken because the researcher is interested in the folktale text, to high lighted the folktale from Mandailing which is the region of the researcher, see the culture inside and how the text is expressed in literature and whether there is an influence of discourse in a society. The cultural analysis is to develop translation and mediation tools for helping make visible differences of interests, access, power, needs, desires, and philosophical perspective. And also because if folklore and translation studies are perceived as weak academic disciplines, they both have risen in achievement and merit, which should bring more respect for them in universities than it does.

1.2 Problems of the Study

Based on the background of the study, the problems of this study are formulated as the following:

1. How is the translation of *Si Sampuraga* folktale made from Mandailingnese into English with reference to Systemic Functional Linguistics theory?
2. How is the concept of context of situation of Systemic Functional implied in the translation of *Si Sampuraga* folktale?
3. To what extent is the translator successful in translating *Si Sampuraga* folktale?

1.3 Objectives of the Study

In line with the problems, the objectives of the study are:

1. to describe the translation of *Si Sampuraga* folktale made from Mandailingnese into English with reference to Systemic Functional Linguistics theory,
2. to describe how the context of situation in Systemic Functional Linguistics is applied in the translation of *Si Sampuraga* folktale, and
3. to describe to what extent the translator is successful in translating *Si Sampuraga* folktale.

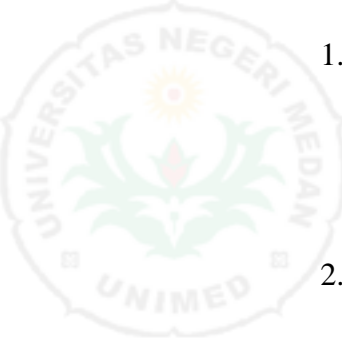
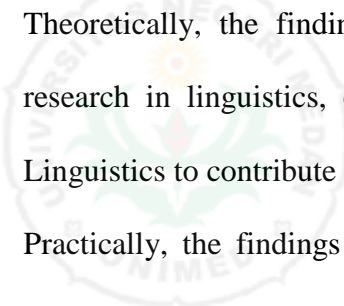
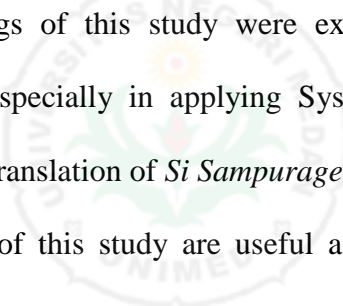
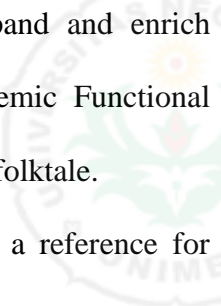

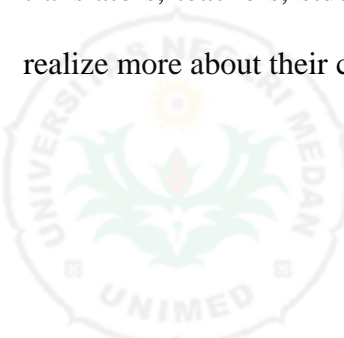

1.4 Scope of the Study

The study focuses on the discussion of the product of translation from the source text (ST) into target text (TT) by analyzing the text with Systemic Functional Linguistics approach. The text that has been translated is a folktale from Mandailing, entitled *Si Sampuraga*. The researcher were describe the role of Systemic Functional Linguistics itself in contributing to the translation, the context of situation of the text, and to find out the problems of translating *Si Sampuraga* folktale into English.



1.5 Significance of the Study

The findings of the study are expected to be useful theoretically and practically.

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1. Theoretically, the findings of this study will expand and enrich research in linguistics, especially in applying Systemic Functional Linguistics to contribute to the translation of *Si Sampurage* folktales.
 2. Practically, the findings of this study are useful as a reference for translators, teachers, students and also for the Mandailingnese society to realize more about their culture.
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