

## CHAPTER II

### REVIEW OF RELATED LITERATURE

To make a good analysis, the researcher of this research must be supported by several related theories from books, theses, journals, articles, websites or blogs. One of them also has a research focus and restrictions similar problems in analyzing cultural words, technique of translation, or even ideology. Here, the researcher review them to make-sure that it can help the researcher in doing her research to guide her and also to avoid duplicating or copying similar previous research about the topic since the research conducted by the researcher must be original.

The thesis relevant to this research is done by Putrawan (2011). Putrawan's thesis is used as the main reference of this research. There is a very close similarity between the studies by Putrawan with this research. In his thesis used novel by Pramoedya Ananta Toer entitled *Gadis Pantai* and the translated one *The Girl from the Coast* as the source data, and analyzed cultural terms and the ideology dealing with the findings of techniques of translation. In practice, he also used the category of cultural terms proposed by Newmark (1988: 95-102), technique of translation proposed by Molina and Albir (2002:509-511), and ideology proposed by Venuti (1995:20-21). Even though having the same problem restrictions, in this research the researchers used only cultural terms related to Javanese culture especially 'Banyumasan' culture. It is because in this

research used the source data that is novel *Ronggeng Dukuh Paruk* which contained many unique cultures of 'Banyumasan' thus the researcher uses it as a restriction to categorize cultural terms which is taken base on cultural word theory proposed by Newmark (1988: 95-102). In addition to restrictions on using different cultural terms and using different data source, in its analysis, the researcher only uses 15 translation techniques from 18 existing technique of translation proposed by Molina and Albir (2002:509-511). However, in analyzing the ideology, the researcher used the theory of Putrawan, which he presented partial tendency that occurs in the use of techniques of translation to create partially oriented toward the source language and the target language of translation technique (Putrawan, 2011:26). Thus, indirectly it gives an impact on analyzing ideology in this thesis. Therefore, it creates three categories of ideology, which is derived from the ideology proposed by Venuti (1995:20-21), namely: Foreignization, Domestication, and the addition: Partial Foreignization and Partial Domestication.

Another similar research is a thesis written by Nugrahanto (2012) entitled *Ideology in Translating Cultural Words on Ahmad Faudi's Negeri 5 Menara into The Land of Five Towers by Angie Kilbane*. In the thesis, Nugrahanto also analyzed the same topic that is ideology. In his thesis, he also used Putrawan's thesis as the reference to support his analysis. However, the thesis has differences with this research because, in addition to using a different source data, he also did not use any method for analyzing ideology in the study; on the contrary, he used the method of translation proposed by Newmark which is simplified by Hoed (in

nugrahanto, 2012:25-28) to analyze the methods of translation used in the cultural words themselves.

The study of Humanika (2012) in his journal entitled *Ideologi Penerjemahan Wordplay dalam Alice's Adventures in Wonderland ke dalam Bahasa Indonesia*, has a similar concept of using technique of translation as a method for analyzing ideology. Humanika showed the relation between ideology and technique of translation. However, in practice, the research of Humanika has differences with this study because in addition to the source data and different data, Humanika does not use the techniques of translation proposed by Molina and Albir (2002:509-511). However, this research study is helpful to analyze the ideology.

With the help of the experts' theories and previous researches, the researcher uses the theories, which are applied in this thesis they are: definition of translation, translation and culture, cultural terms, technique of translation and ideology.

## **2.1 Translation**

Generally, the term of translation can be defined as transferring the meaning of a text from source language to the target language. To elaborate the definition of translation and to have a clear explanation, here, some expert points of view of translation are cited.

Larson in Putrawan (2011:14) explain that translation consist of transferring the meaning of the source text (ST) to the target text (TT), and it is done by going from the form of the source text to the form of the target text by

way of semantic structure. The meaning which is transferred, it cannot be added or changed; only the surface structure or form can be changed. It is explained that, the translation of meaning in a language is influenced by one of the linguistic aspects that is semantic structure. The same idea is stated by Bassnett (1998:12) "... translation involves the rendering of the SL text into the TL as to ensure that the surface meaning of the two will be approximately Similar and the structure of the SL will be seriously distorted ". This statement explains that there are two things in translation which have to be considered: the meaning of SL that has to be conveyed in TL and the structures of TL designed as closely as possible to its SL without distorting TL structure. If translator gets wrong to choose the right form of semantic structure, then the meaning which is contained in language will get a shift. Therefore, translators should be wise in transferring the meaning of the source text into the target text in order to get the right semantic structure for translation products. The definition is close to what is offered by Newmark (1998:5) argues that translation is rendering the meaning of a text into another language in the way the author intended the text. From those three opinions, those can be summarized that the activity of translation involves two languages, the source language (SL) and target language (TL) and it is influenced by aspects linguistic (morphological, syntactic, semantic).

In contrast to those theories, Nida and Taber (1969:12) states, "Translating consists of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style". The definition explains that translation means reproducing the message in

the source language into the target language. The output of message reproduction in the target language should be equivalent which is appropriate and close to the source language. The first, equivalence relates to meaning and the second, equivalent relates to style. Catford (1965:20) expressed similar thing where he states translation is the replacement of textual material in one language by equivalent textual material in another language. In this definition, the most important thing is equivalent textual material. From the two opinions, in addition to involvement of language in the translation, the translation is also influenced by the selection of the most appropriate equivalent. According to Nababan (in Pardede, 2009:1), equivalence relation, which is often regarded as the most important aspect of a quality translation, in essence is as problematic because of the differences in aspects of linguistic (morphological, syntactic, semantic) and aspect of cultural between SL and TL. This statement confirms that the consideration of the selection of equivalent word by translators in translation than influenced by aspects of language (linguistic) differences between SL and TL, but also influenced by differences in culture behind those language.

From the definition above, we can conclude that translation is not only merely transferring something written in the source language into the target language (linguistic aspect). It is also influenced by culture (cultural aspect).

## **2.2 Translation and Culture**

Language and culture are major problems in the translation. This is evidenced by the opinion Nida (in Barathayomi, 2012:17) said that there are four problems in translating texts. The first is language. The differences in the system

and structure of the languages involved require the translator to master both languages (SL and TL). The second, third, and fourth are social culture, religion culture, and material culture. It can be said that three of the last one are cultural problems. In short, the problems deal with language and culture.

Nida's statement is linked to the statement Lotman (in Nugroho and Prasetyo, 2009:2) that said: "No language can exist unless it is steeped in the context of culture; and no culture can exist which does not have at its center, the structure of natural language ". The quotation shows that translating from one language to another will meet a few of problems if the translator does not have knowledge about the cultures behind those languages.

Based on those statements above, it can be said that the linguistic and cultural terms between source language and the target language are the major cause of difficulty in translation. Therefore, to produce a good translation product, becoming a bilingual translator is not enough. He should also have the bicultural (multicultural) ability, or cross-cultural understanding. It shows the fact, in translation, language and culture are inseparable two entities.

Regardless of the debate that language is part of the culture or cultures is part of language; translation cannot be separated from both aspects. Both are interrelated and influence each other. Based on the state of Sutrisno that language and culture are the products of the human mind so that there is a correlation between the two (Sutrisno, 2005:133).

Language is the main tool used to communication between humans, and its relationship of culture in communication expressed by Samovar et al. in Zulian (2012:1):

"Culture and communication are Inseparable Because culture not only dictates who talks to Whom, about what, and how the communication proceeds, it also helps to Determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under various messages may or may not be sent, noticed, or interpreted ... Culture ... is the foundation of communication ".

One of the most popular definitions of cultures proposed by Tylor (in Zulian, 2012:1) which states that culture as a whole human-made which includes knowledge, belief, art, law, moral values, customs, and other capabilities and habits acquired one as members of society.

Cultural aspects in a text can be seen in cultural terms (cultural words) that appear. The form of cultural terms itself in a text is expressed by Putrawan in his theory that:

"Most cultural words are easy to detect since they are associated with a particular language and cannot be literally translated but many cultural customs are described in ordinary language ('topping out of building', time, gentlemen, please, 'mud in your eye' ), where a literal translation would distort the meaning and a translation may include an appropriate descriptive-functional equivalent (Putrawan 2011:15). "

In his study, Putrawan concluded that cultural terms are words, phrases, or expressions used by members of a certain culture to express their concepts about something closely related to their culture (Putrawan 2011:16). He states that the cultural term is usually marked by special characteristics; every language in the

world has its own words, phrases, or expressions marked by special characteristics (Putrawan, 2011:16).

In this research, the researcher used the theory of Newmark (1988: 95-102), which can indicate whether the words or phrases that are in the source data can be categorized as cultural terms or not.

### **2.3 Cultural Terms**

Realizing the essence of cross-cultural understanding in translation, many experts in the field of translation, have attempted to examine differences among each culture in the different languages. The results of the research helped the development of procedures for translation in order to overcome the difficulties that arising from cultural differences. One concept that is based on the results of these studies is the concept of "cultural words" proposed Newmark (1988: 95-102). This concept shows that in a text, all aspects of culture are expressed in the "cultural words". These aspects can be translated in different ways according to their role in the text and translation purposes. For ease of understanding, Newmark divides these aspects into categories and sub-categories below:

#### **1. Ecology**

Geographical features can normally be distinguished from other cultural terms in that they are usually value-free, politically and commercially. Nevertheless, their diffusion depends on the importance of their country of origin as well as their degree of specificity.



Categories of ecology according to Newmark consists of Flora, fauna, winds, plains, hills: 'honeysuckle', 'downs', 'sirocco', rundra \ 'pampas', *tabuleiros* (low plateau), 'plateau', *selva* (tropical rain forest) , 'savanna', 'paddy field (Newmark, 1988:95). In addition to ecological categories according to Nida (in Newmark, 1988:97), She had pointed out that certain ecological features-the seasons, rain, hills of various sizes (cultural words: "down, Lmoor \ hop, 'dune') - where they are irregular or unknown may not be understood denotatively or figuratively, in translation. It can be concluded that the cultural category of ecology is the term of all things that exist in nature (Barathayomi, 2012:17).

## **2. Material culture**

There are many cultural classifications of words in these categories. And for many countries, the term food is the most sensitive and important expression of national culture and also a subject to the widest variety of translation procedures (Newmark, 1988:97). It means that the material culture especially food needs to be translated properly because it is an expression of a national culture and for costumes (clothes) which are distinctive to a country are not translated. For example (Newmark, 1988:95):

- (A) Food: 'zabaglione', 'sake', Kaiserschmarren.
- (B) Clothes: 'anorak', kanga (Africa), sarongs (South Seas), dhoti (India)
- (C) Houses and towns: village, bourg, Bourgade, 'chalet', 'low-rise', 'tower';
- (D) Transport: 'bike', 'ricksaw', 'Moulton', cabriolet, tilbury, caleche.

### 3. Social culture (work and leisure)

In considering about the social culture, one has to distinguish between denotative and connotation problems of translation. Connotative meaning is different in each country that might have a positive word. Connotative meaning but not in the other country that might have negative connotative meaning or the reverse. There is rarely a translation problem, since the words can be transferred, have approximate one-to-one translation or can be functionally defined, 'pork-butcher' / hardware ', 'cake 'or' hat 'or' chocolate " shop ', 'cake shop with cafe '. As a translation problem, this contrasts with the connotative difficulties of words like: 'the people'; 'the common people'; 'the masses'; 'the working class' *la classe Ouvrière*; 'the proletariat'; 'the working classes' ; 'the hoi polloi' *Cihe piebsy, les gens du commun; la plebe*; 'the lower orders'; *classes inférieures* (Newmark, 1988:98). Besides work and leisure there are another terms that are included in this category. In addition, Putrawan (2011:55-61) in his thesis, mentioned that personal names and terms of address are counted as social culture.

The example of this category are *Ajah, amah, condottiere, biwa, sithar, raga*, 'reggae', 'rock'.

### 4. Social organization

The political and social life of a country is reflected in its institutional terms, for example 'Pentagon', 'White House' or in another example is the word mosque which is translated into prayer room. This category is divided into several sub-categories (Newmark, 1988:95):

- Organizations, customs, activities, procedures, concepts

- (A) Political and administrative
- (B) Religious: dharma, karma? 'Temple'
- (C) Artistic

## **5. Gestures and habits**

For 'gestures and habits' there is a distinction between description and function which can be made in ambiguous cases where necessary: Thus, if people smile a little when someone dies, do a slow hand-clap to express warm appreciation, spit as a blessing, nod to dissent or assent to shake their head, kiss their finger tips to greet or to praise, all of which occur in some cultures and not in others. Giving a thumb-up means 'OK' or 'I need a ride' in western culture, in Javanese culture, it means 'giving direction or directing other people's attention to something' (Newmark, 1988:102).

Problems of translation exist due to cultural differences especially in terms of cultural terms, can be overcome by applying method that is the technique of translation proposed by Molina and Albir (2002:509). According to Molina and Albir (2002:509) translation techniques have five characteristics; one of them is affecting micro-units of text (word, phrase, or expression). This shows the technique of translation is the most appropriate method to translate the term culture which is in fact consists of word, phrase, and expression.

## 2.4 Technique of translation

Molina and Albir (2002:509) state that translation techniques have five basic characteristics: they affect the result of the translation, they are classified by the comparison with the original, they affect micro-units of text, they are by nature discursive and contextual, and they are functional. Therefore, method, strategies and techniques occupy different places in problem solving: strategies and method are part of the process (Molina and Albir, 2002:507-508), yet techniques affect the result. Thus, technique of translation can be defined as the way used in translating smaller units of language (words, phrases, or expressions) from the source language into the target language and it also can be used as the method to analysis translation product in term translating cultural terms as smaller units of language.

In this research, to find out and analyze the technique of translation applied by the translator in the translation of cultural terms found in the novel *Ronggeng Dukuh Paruk* which is translated into *The Dancer*, the researcher use techniques of translation by Molina and Albir (2002:509-511), they are:

### 1. Adaptation

To replace a source text cultural element with one from the target culture, e.g., to change *baseball*, for *fútbol* in a translation into Spanish (Molina and Albir, 2002:509).

### 2. Amplification

To introduce details that are not formulated in the ST: information, explicative paraphrasing, e.g., when translating from Arabic (to Spanish ) to add

*the Muslim month of fasting* to the noun *Ramadan*. Footnotes are a type of amplification. Amplification is in opposition to reduction (Molina and Albir, 2002:510).

### **3. Borrowing**

To take a word or expression straight from another language. It can be pure (without any change), e.g., to use the English word *lobby* in a Spanish text, or it can be naturalized (to fit the spelling rules in the TL), e.g., *gol, fútbol, líder, mitin* (Molina and Albir, 2002:510).

### **4. Calque**

Literal translation of a foreign word or phrase; it can be lexical or structural, e.g., the English translation *Normal School* for the French *École normale* (Molina and Albir, 2002:510).

### **5. Compensation**

To introduce a ST element of information or stylistic effect in another place in the TT because it cannot be reflected in the same place as in the ST (Molina and Albir, 2002:510).

### **6. Description**

To replace a term or expression with a description of its form or/and function, e.g., to translate the Italian *panettone* as *traditional Italian cake eaten on New Year's Eve* (Molina and Albir, 2002:510).

### **7. Discursive creation**

To establish a temporary equivalence that is totally unpredictable out of context, e.g., the Spanish translation of the film *Rumble fish* as *La ley de la calle*. This coincides with Delisle's proposal (Molina and Albir, 2002:510).

### **8. Established equivalent**

To use a term or expression recognized (by dictionaries or language in use) as an equivalent in the TL, e.g., to translate the English expression *They are as like as two peas* as *Se parecen como dos gotas de agua* in Spanish (Molina and Albir, 2002:510).

### **9. Generalization**

To use a more general or neutral term, e.g., to translate the French *guichet*, *fenêtre* or *devanture*, as *window* in English. It is in opposition to particularization (Molina and Albir, 2002:510).

### **10. Linguistic Amplification**

To add linguistic elements. This is often used in consecutive interpreting and dubbing, e.g., to translate the English expression *No way* into Spanish as *De ninguna de las maneras* instead of using an expression with the same number of words, *En absoluto*. It is in opposition to linguistic compression (Molina and Albir, 2002:510).

### **11. Linguistic compression**

To synthesize linguistic elements in the TT. This is often used in simultaneous interpreting and in sub-titling, e.g., to translate the English question *Yes, so what?* With *¿Y?*, in Spanish, instead of using a phrase with the same

number of words, ¿*Sí, y qué?*. It is in opposition to linguistic amplification (Molina and Albir, 2002:510).

## **12. Literal translation**

To translate a word or an expression word for word, e.g., *They are as like as two peas* as *Se parecen como dos guisante*, or, *She is reading* as *Ella está leyendo*. It does not mean translating one word for another. The translation of the English word *ink* as *encre* in French is not a literal translation but an established equivalent (Molina and Albir, 2002:510).

## **13. Modulation**

To change the point of view, focus or cognitive category in relation to the ST; it can be lexical or structural (Molina and Albir, 2002:510), e.g., to translate *anda akan menjadi seorang bapak* as *you are going to have a child*, instead of, *you are going to be a father* (Putrawan, 2011:25)

## **14. Particularization**

To use a more precise or concrete term, e.g., to translate *window* in English as *guichet* in French. It is in opposition to generalization (Molina and Albir, 2002:510).

## **15. Reduction**

To suppress a ST information item in the TT, e.g., *the month of fasting* in opposition to *Ramadan* when translating into Arabic. It is in opposition to amplification (Molina and Albir, 2002:510).

### **16. Substitution (linguistic, paralinguistic)**

To change linguistic elements for paralinguistic elements (intonation, gestures) or vice versa, e.g. to translate the Arab gesture of putting your hand on your heart as *Thank you*. It is used above all in interpreting (Molina and Albir, 2002:511).

### **17. Transposition**

To change a grammatical category, e.g. *He will soon be back* translated into Spanish as *No tardara en venir*, changing the adverb soon for the verb *tardar*, instead of keeping the adverb and writing: *Estará de vuelta pronto* (Molina and Albir, 2002:511).

### **18. Variation**

To change linguistic or paralinguistic elements (intonation, gestures) that affect aspects of linguistic variation: changes of textual tone, style, social dialect, geographical dialect, etc. to introduce or change dialectal indicators for characters when translating for the theater, changes in tone when adapting novels for children, etc (Molina and Albir, 2002:511).

They proposed eighteen techniques in translation, but only fifteen techniques used in written translation which are used in this analysis. Those are Adaptation, Amplification, Borrowing, Calque, Compensation, Description, Discursive creation, Established equivalent, Generalization, Literal translation, Modulation, Particularization, Reduction, Transposition, Variation.

From the technique translation above, it can be seen that some of them are oriented toward the source language culture, some are oriented toward the target



language culture, and some are partially oriented to the source language and target language cultures. Putrawan (2011:26) in his research, based on the technique of translation by Molina and Albir, grouping technique of translation which is considered source language oriented are: Borrowing, Calque, and Literal translation. Techniques of translation which are considered target language oriented are: Adaptation, Compensation, Description, Discursive Creation, Established equivalent, Generalization, Modulation, Particularization, Reduction, transposition, variation. In addition, some techniques also can be considered as partially oriented toward the source language and target language techniques of translation such as: amplification and combinations of source language oriented and target language techniques of translation. Those mean that the identification of technique of translation used by the translator can lead a researcher to the ideology of translation analysis that applied by the translator to his translation.

The orientation and tendencies on techniques of translation can lead translators to translate texts from SL according to his ideology. The theory is supported by Humanika, he said (2008:5) that the selection of a particular ideology by the translator affects the translation techniques used in translating a text.

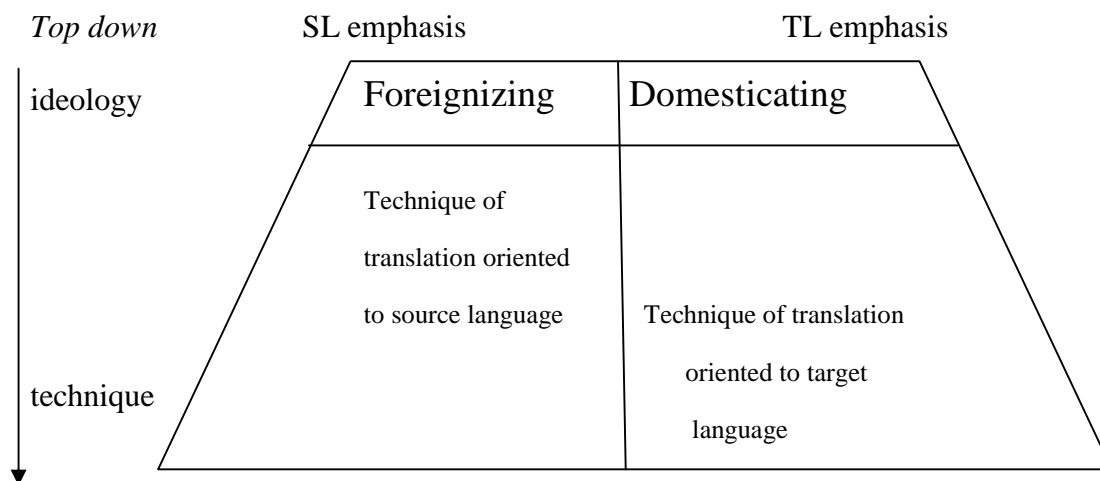
## **2.5 Ideology of Translation**

Consciously or unconsciously, in all actions, human being would use ideology. That is strengthened by Ardi that any of our actions, including translators, of course based on the ideology that we have (Ardi, 2009:46). The Definition of ideology in translation itself is a principal or belief about "right-

wrong" or "good-bad" in translation, about what is the best translation to the targeted reader or what kind of translation that is fit and people are liked most (Venuti in Nugrahanto, 2012:5). From these definitions can be interpreted that the ideology in translation is the beliefs about what is the best translation or what is the appropriate translation for the society of the target reader, and all those are inseparable from the culture of the societies.

There are two kinds of ideology in translation, it is dictated by Venuti (1995:20-21) the Domestication and Foreignization. Although not stated directly as an ideology, he states there are two tendencies in translation. These two tendencies indicate a strong difference; one side believes that a good translation is close to source language and culture (foreignization), while others believe that a good translation should be close to target language and culture (domestication) (Venuti, 1995: 20-21). Because referred as a tendency, in practice, the translator does not really use one kind of ideology to translate the whole content of the text. Not surprisingly, in a translation product contained two ideological tendencies. At least there is a tendency that is superior compared to another.

According to an analysis conducted by Humanika, the translation process, judging from his ideology, is top down. Translators have a certain ideology and when he translated the ideology that determines the technique he applied (Humanika, 2012: 5). This process can be seen in the following figure:



**Figure 2.1: The flow of the translation process (Humanika, 2012:5)**

In the figure above, it appears that the direction of the process from top to bottom. Translators embrace certain ideologies and the subsequent ideological choices translation technique which he applied. If the translation process in terms of ideology, *top down*, analysis of the ideology of translation is *bottom up*. To determine the ideology held by a translator, researcher should look at the most basic level (technique), and then to a higher level (ideology). Tracing results will give a description of the ideology held by the translator (Humanika, 2012:5-6).

The theory of Putrawan (2011:26) about the orientations and tendencies are owned by the technique of translation proposed by Molina and Albir (2002:509-511), in line with the theory of ideology of Humanika (2012:5) which expressing the relation proposed by Venuti (1995:20-21) and the technique of translation proposed by Molina and Albir (2002:509-511) which classified by Putrawan (2011:26) is clear. So it can be concluded, that the target language oriented technique of translation by Putrawan (2011:26) categorized as target language emphasis Ideology is Domestication, they are: Adaptation,

Compensation, Description, Discursive Creation, Established equivalent, Generalization, Modulation, particularization, Reduction, transposition, variation. Source language oriented technique of translation by Putrawan (2011:26) categorized as the source language emphasis Ideology that is Foreignization, they are: borrowing, calque, and literal translation. As a derivative of the two orientations before, partially oriented toward SL and the partially oriented toward TL technique of translation by Putrawan (2011:26) categorized as Partial Foreignization and Partial Domestication, they are: amplification and combinations of source language and the target language oriented techniques of translation.