



## THE IDEOLOGY IN THE INDONESIAN-TO-ENGLISH TRANSLATION OF CULTURAL TERMS IN TOER'S *BUMI MANUSIA*

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### Abstract

The focus of translation has shifted from the macro level of isolated linguistic units to the macro level of the socio-cultural context in which the translation act takes places. It means that translation has played quite significant role in communicating and exchanging social and cultural information. The aim of this study is to find out the cultural terms in the Indonesian novel *Bumi Manusia*, the techniques of translation applied by the translator, and to explain how the techniques applied reflect the ideology of translation. The method of collecting data in this study was through observing by note-taking technique. The collected data were analyzed descriptively using qualitative method. There were 187 data of five categories of cultural terms, fourteen idioms, four sayings, and fourteen techniques identified in the novel. The most tendency of application of ideology of translation in translating the cultural terms related to Javanese culture was domestication ideology (78, 20%), it showed that the translation was oriented to TL. The next orientation used in the translation of the cultural terms was followed by foreignization ideology (12%), it showed that the translator tried to introduce Javanese cultural terms to the target readers using SL-oriented. The last tendency was partial foreignization and partial domestication (10,8%), it showed that the translation was partially oriented to SL and partially oriented to TL.

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## INTRODUCTION

Translation has played quite a significant role in communicating and exchanging social and cultural information. Bassnet (2002) states "...translation is not just the transfer of a text from one language into another, it is a process of negotiation between texts and cultures. Moreover, Vermeer (1986) in Snell and Hornby, 1988:46) has for many years opposed 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 also states that the concept of culture as a totality of knowledge, proficiency and perception is fundamental in approach to translation. 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.

Translating is not a neutral process. There are various tendencies, considerations, and concerns of the translator when doing the translation process. Those tendencies, considerations, and concerns referred as a translator orientation of translation. The orientation leads to two different things those are source language (SL) oriented and target language (TL) oriented; whether translating source language while maintaining the same idea so as provide a new experience to the target readers to get knowledge of languages and cultures other than their own, or translating into target language culture, so the reader could understand the message more easily. Both orientations are wrapped up in the term ideology of translation consisting of Foreignization and Domestication which introduced by Venuti in 1995.

In the domesticating translation, a translator attempts to produce a target language translation as naturally as possible. The translated text will be much more familiar to the target language so that they feel as if they are 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.

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, clause, or expressions related to culture. In addition, the techniques of translation used in the translations of words, phrases, clause, or expressions related to cultural terms were also analyzed in this research. The novel *Bumi Manusia* and its translation *This Earth of Mankind* were considered representative as the data sources in this study since the novel contains many cultural terms, Indonesian cultural terms and their translations in English. Through the translation of cultural terms into the translated novel, it can be seen the tendency of ideology used by the translator to translate the cultural aspect which is one of the main problems in the translation.

According to Nida and Taber (1969): "Translating consists in 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". Indeed, culture is not explicitly mentioned in the definition above but based on the phrase "the closest natural equivalent" and "terms of style", it can be concluded that cultural considerations taken into account.

Apart from an excellent knowledge of both the source language and the target language or receptor language, which comprises vocabulary and word formation, grammar, spelling and pronunciation, the translator also has to possess so-called sociolinguistic competence, which helps him to understand the text within its context, to determine its functions and predict who is going to receive it (Palusziewicz, 2005).

However, a translator who is concerned with transferring the meaning will find that the receptor language has a way in which the desired meaning can be expressed, even though it may be

very different from the source language form (Ruth, 2000). It implies that translation is no longer considered to be a mere cross-linguistic activity but it significantly is cross-cultural communication. The communication of the meaning of the source-language text is by means of an equivalent target-language text (Larson, 1998), so translation consists of language and culture.

Hatim and Mason (in Hatim and Munday, 2004:102) make a distinction between “the ideology of translating” and “the translation of ideology”. Whereas the former refers to the basic orientation chosen by the translator operating, within a social and cultural context, while in the translation of ideology they examine the extent of mediation supplied by a translator of sensitive texts. “Mediation” is defined as “the extent to which translators intervene in the transfer process, feeding their own knowledge and beliefs into processing a text”. As what Nord (2003) claimed that almost any decision in translation is, consciously or unconsciously, guided by ideological criteria.

According to Fairclough (1989) ideology in discourse is encoded in the lexical, grammatical and textual items. Lexical item is a word or a sequence of words that acts as a unit of meaning. It can be generally understood to convey a single meaning but are not limited to single words.

In translation practice, domestication and foreignization are very important concepts in deciding a translator’s ideology to the linguistic and cultural differences of the source text. Foreignization aims for cultural transfer, whereas domestication tends to be the very reverse of this transference. They are termed by an American Translation Theorist, Lawrence Venuti in 1995. According to Yang (2010) domestication and foreignization are two basic translation strategies which provide both linguistic and cultural guidance for translators in rendering culture-specific source texts into parallel target texts.

Technique of translation can be defined as the way used by translators in translating smaller units of language (words, phrases, or expressions)

from the source language into the target language.

Molina and Albir (2002:509) propose eighteen techniques of translation, they are: 1. Adaptation (to replace a ST cultural element with one from the target culture); 2. Amplification (to introduce details that are not formulated in the ST: information, explicative paraphrasing); 3. Borrowing (to take a word or expression straight from another language); 4. Calque (literal translation of a foreign word or phrase; it can be lexical or structural); 5. Compensation (to introduce an 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); 6. Description (to replace a term or expression with a description of its form or/and function); 7. Discursive creation (to establish a temporary equivalence that is totally unpredictable out of context); 8. Established equivalent (to use a term or expression recognized (by dictionaries or language in use) as an equivalent in the TL); 9. Generalization (the translator uses a more general or neutral term); 10. Linguistic Amplification (to add linguistic elements. This is often used in consecutive interpreting and dubbing); 11. Linguistic compression (to synthesize linguistic elements in the TT); 12. Literal translation (the source language (SL) text is translated word for word into the target language (TL)); 13. Modulation (to change the point of view, focus or cognitive category in relation to the ST; it can be lexical or structural); 14. Particularization (to use a more precise or concrete term);

15. Reduction (the translator reduces the SL text in the TL); 16. Substitution (linguistic, paralinguistic) (to change linguistic elements for paralinguistic elements (intonation, gestures) or vice versa); 17. Transposition (the translator makes some changes in the structure of the TL); 18. Variation (to change linguistic or paralinguistic elements (intonation, gestures) that affect aspects of linguistic variation).

Cultural terms (or cultural words, culturally-bound items, cultural items, culture-specific items, etc.) are words, phrases, or expressions used by members of a certain culture

to express their concepts about something closely related to their culture. A cultural term is usually marked by special characteristics; every language in the world has its own words, phrases, or expressions marked by special characteristics. Newmark (discusses the translation of foreign cultural words in the narrow sense. He classifies culture-specific terms into five categories, they are ecology (flora, fauna, winds, etc.), material culture (Food, clothes, houses and town, transport, etc.), social culture (work and leisure), social organization (political and administrative, religious, artistic), and gestures and habits

## METHOD

This research is categorized into descriptive qualitative research and documentary study guise was used as the instrument. The technique applied in this study was note-taking technique. The use of note-taking technique was to identify and classify the data, the cultural terms, so that it will be much easier to formulate the analysis. The cultural terms includes word, phrase, and clause contained in Bumi Manusia and their translation.

Bumi Manusia is a historical novel written by Pramoedya Ananta Toer, firstly published in 1980. The setting mostly takes place in Wonokromo, one of small villages in Surabaya, East Java. It is about psychological conflict of a native Javanese named Minke, who had been raised up in the Javanese aristocracy value during the late nineteenth century when Indonesia was under the Dutch colonialism. The translation of this novel is that This Earth of Mankind were firstly published in 1996. It is translated by Max Lane. He is an Australian citizen who was at that time the Second Secretary in Australian Embassy until recalled in 1981 because of his translation of Pramoedya Ananta Tour's novels.

## RESULTS AND DISCUSSION

### The Categories of Cultural Terms

There were five categories of cultural terms identified in the novel Bumi Manusia. They are

Ecology: fauna (1 datum), Flora (10 data), and geographical features (2 data). Example,  
 ST : *garuda* (BM, 1980: 31) (eagle)  
 TT : *mythical garuda bird* (TEOM, 1996: 19)

In the data, *garuda* is translated into mythical *garuda bird*. In Indonesian culture, *garuda* is a mythical bird that transported the god Vishnu through space (Stevens and Tellings, 2004:298). It is a mythical bird or bird-like creature that appears in both Hindu and Buddhist mythology. *Garuda* is depicted as having the golden body of a strong man with a white face, red wings, and an eagle's beak and with a crown on his head. It has been used as the symbol of the Republic of Indonesia. The translator translated *garuda* into mythical *garuda bird*. He tried to introduced to the target readers that *garuda* is a kind of mythical bird in Indonesian culture without replace it with the term eagle which kind of bird that found easily in another places. It means that mythical *garuda bird* in the TT is equivalent to the term *garuda* in the ST.

Material culture: clothes (13 data), food (15 data), houses (27 data), transports (7 data), and traditional weapons (5 data). Example,  
 ST : *rencong* (BM, 1980: 79) (dagger)  
 TT : *poison-tipped dagger* (TEOM, 1996: 57)

*Rencong* is a traditional weapon of the region of Aceh, Indonesia. It is shaped like an L, but if looked more closely, it looks more like 'Bismillah' (Arabic: in the name of God) calligraphy. *Rencong* included in the category of dagger (not a knife or sword). It is one of the weapons used to wage war against the Dutch colonizers, especially in the Aceh war that lasted between the years 1873-1904 AD. From the definition above, it is clearly said that *rencong* is type of dagger as the way the translator renders it into *poison-tipped dagger*. It means that the term *rencong* in the source language is lexical equivalent to the term *poison-tipped dagger* in the target language.

Social culture: work (12 data), leisure (5 data), names and terms of address (28 data), and kinship (5 data). Example,  
 ST : *Nyai* (BM, 1980: 25) (Mrs.)  
 TT : *Nyai* (TEOM, 1996: 15)

Nyai means older woman of some social status or of religious accomplishment or the wife or daughter of a *kiayi*. (Steven and Tellings, 2004: 670). In the context of novel *Bumi Manusia*, Nyai refers to the social status of older woman, *Ontosoroh*. She is called Nyai since she lived together with a Dutch man and had two children without legally getting married as the concubine. It means that in that context, Nyai has negative meaning. In this case, the translator has, directly or indirectly, introduced Indonesian culture to English or western culture. Since the term Nyai is borrowed into TT, they are equivalent..

Social Organization: social organization (4 data), social administration (10 data), religion (20 data), artistic things and craft (7 data). Example,  
ST : gamelan (BM, 1980: 195)  
TT : gamelan (TEOM, 1996: 150)

Gamelan is a set of musical instruments making up a Javanese/Sundanese/Balinese, etc. orchestra (Stevens and Tellings, 2004: 291). Gamelan is traditional ensemble music of Java and Bali in Indonesia, made up predominantly of percussive instruments. The most common instruments are metallophones played by mallets as well as a set of hand played drums called *kendhang* which register the beat. Other instruments include xylophone, bamboo, flutes, bowed instrument called *rebab*, and even vocalist *sindhen*. Gamelan is still commonly played in formal occasions and in many traditional Indonesian ceremonies and it is an integral part of Indonesian culture.

Habits (6 data) Example,  
ST : berkinang (BM, 1980: 133) (chew betel)  
TT : chew betel nut (TEOM, 1996: 99)

Kinang is the base word of *berkinang*. Kinang means a betel quid, betel chew (betel mixed with leaves and lime) and *berkinang* means to chew betel (Steven and Tellings, 2004: 503). *Berkinang* is the process of mixing betel nut and lime and wrapped in a betel leaf and then chewed within a few minutes. This habit is a tradition passed on the majority of Indonesian local communities. It purposes to clean and strengthen the teeth. In the translation the

translator explains what *berkinang* is in order to make it acceptable and understandable for target language readers. The way the translator choose to describe *berkinang* make those terms equivalent.

Idiom (15 data). Example,  
ST : buaya darat (BM, 1980: 23) (womanizer)  
TT : crocodile on land (BM, 1996: 13)

In sample 1 *buaya darat* is translated into crocodile on land. In that situation *buaya darat* does not refer an animal meanwhile it is an Indonesian idiom that means, in accordance to Stevens and Schmidgall-Tellings Indonesian-English Dictionary (2010), *womanizer* but the translator translates it into “crocodile on land”. It is the fact that *buaya* means crocodile and *darat* means land however by joining these two words together it makes an idiom. The reason of why a translator can be possibly mis-translated an idiom is explained by Baker’s (1992, p.65) arguments that “as far as idioms are concerned intranlation equivalence, the first difficulty that a translator comes across is being able to recognize that she/he is dealing with an idiomatic expression. This is not always so obvious.” The translator may be able to overlook that it is an idiom. Eventhough they are equivalent in term of lexical, but *buaya darat* has implicit meaning that makes not equivalent to its translation in term textual item.

Sayings (4 data). Example,  
ST : persahabatan tanpa pamrih (BM, 1980: 109) (selfless friendship)  
TT : friendships without self-interest (TEOM, 1996: 128)

In the example above *Persahabatan tanpa pamrih* is translated literally into friendships without self-interest. In Bahasa Indonesia *pamrih* refer to purpose, aim, or self-interest. *Persahabatan tanpa pamrih* means having no hidden intention to get the desire for self-interest in friendship. In other words *Persahabatan tanpa pamrih* is sincere friendship as well. Since the term in the source language do not have implicit meaning, it is equivalent to its translation in the

target language because they have the same meaning.

### The Techniques of Translation

There were 14 techniques applied by the translator in translating the cultural terms into target text.

Source Language-Oriented: Pure borrowing (24 data). Example,  
 ST : bupati (BM, 1980: 23) (regent)  
 TT : bupati (TEOM, 1996: 12)  
 ST : Babah (BM, 1980: 24) (Mr.)  
 TT : Babah (TEOM, 1996: 14)

In the examples above, sample 1 and 2, the translator does not make any modifications when rendering the terms Bupati and Babah Ah Tjong in target language, he retains them. The pure borrowing technique of translation is applied since the terms are unknown in the target language culture, this decision is not a wrong choice and it is done due to cultural differences between Indonesian culture, and English culture. In addition, by borrowing the cultural terms above into the target language, it means that the translator tries to introduce Indonesian culture into the target language, English.

Target Language-Oriented: adaptation (12 data), compensation (22 data), description (9 data), established equivalent (78 data), generalization (3 data), reduction (2 data), combination of established equivalent and reduction (3 data), literal translation (10 data), and linguistic amplification (5 data). Example,  
 ST : kasti (BM, 1980: 18) (rounders)  
 TT : softball (TEOM, 1996: 10)  
 ST : anak pungut (BM, 1980: 322) (foster child)  
 TT : adopted child (TEOM, 1996: 258)

In samples 1 and 2, kasti is translated into softball, anak pungut into adopted child by using adaptation technique of translation since target language culture does not have concepts which are exactly the same as the terms presented above. The translator's purpose in rendering those terms as shown in the examples above through adaptation technique of translation is to make his translation sound more natural so that target

language readers have a similar strong feeling when reading the translated novel as source language readers do.

Partial Foreignization and Partial Domestication: amplification (8 data), combination of borrowing and description (5 data), combination of borrowing and adaptation (3 data), and combination of borrowing and established equivalent (3 data). Example,  
 ST : H.B.S. (BM, 1980: 17)  
 TT : H.B.S (the prestigious Dutch-language senior high school) (TEOM, 1996: 8)  
 ST : dukun (BM, 1980:115)  
 TT : the traditional Javanese magic man, the dukuns; (TEOM, 1996: 84)

In the data above, the translator applies the amplification technique of translation since he introduces details that are not formulated in the source text by explicative paraphrasing. The details of the terms in the source text is not formulated, while in the target text, the translator gives an explicative paraphrase. In one hand, the term is partially oriented to the source language by retaining the original terms, but on the other hand, it is also partially oriented to the target language through explicative paraphrasing.

### Reflection of Ideology

#### Foreignization

Pure borrowing technique of translation is considered technique referring to the foreignization ideology of translation since the translator does not make any translations; he takes a word or expression straight from the source language into that of the target. Based on the analysis of techniques of translation, it can be identified that 12% of the cultural terms are foreignized. It means that the target language readers can feel linguistic and cultural differences between Indonesian culture and that of English.

#### Domestication

The application of domestication ideology of translation is through some TL- oriented techniques of translation, they are adaptation, compensation, description, established equivalent, generalization, reduction, combination of established equivalent and

reduction, literal translation, and linguistic amplification. In this research, 78.20% of the cultural terms are domesticated; it is the most frequently-applied ideology of translation. It means that most of the cultural terms found are rendered as naturally as possible into the target language.

Partial foreignization and partial domestication

However, in this research, the translator does not only apply the two ideologies of translation, but he also applies partial foreignization and partial domestication ideology of translation. It turns out some cultural terms identified in the novel are partially foreignized and partially domesticated through the applications of combinations of two different techniques of translation; combinations of SL-oriented and TL-oriented techniques of translation. It means that in translating a cultural term, a translator does not only use one technique of translation, but he also uses some combinations of two different techniques of translation. Amplification technique of translation is also considered partial foreignization and partial domestication since it retains a source text cultural term in target language and at the same time introduces details that are not formulated in the source text through explicative paraphrasing.

## CONCLUSION

In the novel *Bumi Manusia* and its translation, it was found five categories of cultural terms, fourteen idioms, four sayings, and fourteen techniques applied by the translation.

The most frequently-applied ideology of translation was domestication ideology which showed that the translator had target language-orientation.

A translator should have deep understanding of the source language and that of the target linguistically and culturally, it means that a translator should be bilingual, bicultural, and also bicompetent.

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