AN ANALYSIS OF PROCEDURES IN TRANSLATING CULTURAL WORDS AND THEIR MEANING SHIFT FOUND IN THE INDONESIAN NOVEL
LASKAR PELANGI

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ABSTRAK

Artikel ini membahas kata-kata yang mengandung elemen budaya yang terdapat di dalam novel Andrea Hirata, *Laskar Pelangi*, dan terjemahannya, *The Rainbow Troops*, yang diterjemahkan Angie Kilbane. Penulis melihat cara penerjemah menerjemahkan kata-kata tersebut ke dalam bahasa Inggris. Penelitian ini bertujuan untuk mengetahui prosedur yang digunakan oleh penerjemah dan melihat pergeseran makna yang terjadi dalam proses penerjemahan. Data dikumpulkan dengan menggunakan metode observasi dan teknik catat. Metode yang digunakan dalam menganalisis data adalah metode padan translasional (Sudaryanto 1993), di mana unit yang ada dalam bahasa sumber dibandingkan dengan padanannya dalam bahasa sasaran. Dalam menganalisis data, teori yang digunakan adalah teori Newmark (1988), Vinay and Darbelnet (1995), Catford (1974) dan didukung oleh Baker (1992) dan Larson (1984). Selanjutnya, hasil analisis disajikan dengan metode formal dan informal (Sudaryanto, 1988). Hasil penelitian menunjukkan empat kategori kata budaya yang terdapat dalam novel Laskar Pelangi. Kategori tersebut terdiri dari ekologi, budaya material, budaya sosial, dan organisasi, sistem, konsep, ide. Dari hasil analisis juga ditemukan bahwa penerjemah cenderung menggunakan prosedur kesepadanan budaya (*cultural equivalent*) dalam proses penerjemahan. Selain itu juga ditemukan tujuh kata yang mengandung elemen budaya yang mengalami pergeseran makna dalam proses penerjemahan.
Kata kunci: *kata budaya, pergeseran makna*

ABSTRACT

this research deals with the cultural words found in the Indonesian novel *Laskar Pelangi* written by Andrea Hirata, and its translation, *The Rainbow Troops* by Angie Kilbane. The aim of this research is to find out the procedures which are used in translating the cultural words and to identify the shift in meaning that occurs in translating the cultural words. The research is conducted following the steps proposed by Sudaryanto (1993). In collecting the data, the writer applied ''non- participant observational method" and "note- taking" technique. The writer analyzed using translation identity method (Sudaryanto, 1993:13). Translation identity method is a method used to analyze the translation of one language into another language. The writer applies the formal and informal method to present the result of analysis (Sudaryanto, 1988). In analyzing the data, the theory used are from Newmark (1988), Vinay and Darbelnet (1995), Catford (1974) and supported by Baker's (1992) and Larson's (1984). The results indicate that there are four categories of cultural words found in novel *Laskar Pelangi.* The categories are ecology, material culture, social culture, organization, customs, activities, procedures and concept. Then, in translating the cultural words, the translator tend to use cultural equivalence procedure in the translation. Afterwards, there are seven cultural words shifted in meaning in the translation.
Keywords: *cultural word, meaning shift*

1. Introduction

Translation is necessary in the era of information and communication today. Translation is also done to literary works, such as novel, short story, and poetry. According to Larson (1984:3), "translation consists of transferring the meaning of the source language into the target language". It means that the meaning of the source language will be reproduced in in the target language. It is done through the semantic structures of the two languages. This research discusses the procedures in translating the cultural words, and their meaning shifts, of the novel *Laskar Pelangi* written by Andrea Hirata.

2. Background of the Research

2.1. Identification of the Problems

The questions proposed in this study are:

1. What are the categories of the cultural words found in *Laskar Pelangi* Novel?
2. What are the translation procedures used by the translator (Angie Kilbane) to translate the cultural words into English?
3. What are the meaning shifts found in the translated cultural words?

2.2. Theoretical Framework

Newmark (1988:94) distinguishes language which is related to culture into two categories; universal and personal language. First, universal language consists of the general concepts used by most cultures, such as *book, pillow, moon* in English are equivalent to *buku, bantal, bulan* in Indonesian Second, personal language is when a person uses language to express him/herspersonal way. This research focuses on personal language, especially on the cultural words, based on Newmark's cultural word categories (1988:95). It also describes the translation procedures applied by the translator in translating the words based on the theories of Vinay and Darbelnet (1958:48) and Newmark (1988:103). Then, through this analysis, the meaning shift in the cultural word translation is also concluded based on Catford's theory (1974).

One of the difficulties in translation that may be faced by a translator deals with cultural word because each language has its own cultural words. Cultural words are interesting to notice in translation. These words reflect certain culture and cannot be translated literally. As Larson (1984:137) says, cultural word is the most difficult problem in translating. Furthermore, Newmark (1988:283) explains, "cultural word is defined as words referring to objects, processes, institutions, custom, ideas peculiar to one group of people". It means that

each community may have different culture, different belief, social organization, art, or geography. Newmark (1988:95) divides the cultural categories as follows:

1. Ecology - geographical and territory

2. Material culture - food, clothes, places, transportations

3. Social culture – leisure and work

4. Organization, customs, ideas - artistic, political and social, religious

5. Gesture and habits

In translating cultural words, a translator needs some procedures of translation to render meaning of the source language to target language properly. Vinay and Darbelnet (in Hatim and Munday, 2004:148) divides them into two categories; direct and oblique translations. Direct or Literal translation is used when the source language's message can be transferred completely into the target language's message. This strategy consists of borrowing, calque, and literal translation. Then, oblique translation is used when the source language cannot be translated without the semantic or lexical changes in the target language. This strategy consists of four procedures; transposition, modulation, equivalence, and adaptation. There are also other possible procedures that can be used, as proposed by Newmark (1988:103); functional equivalent**,** descriptive equivalent, paraphrase, gloss, note, and couplet.

Another common case in the translation of cultural words is the shift in meaning. The term is mentioned by Basil Hatim and Jeremy Munday (2004). In the same source, John Catford (1965: 73) explains that "translation shift is departures from formal correspondence in the process of going from the source language to the target language". It means that the element or part of a source language has to occupy as nearly as possible the 'same' place in the target language.

2.3. Methodology

There are three steps in conducting this research; collecting the data, analyzing the data and presenting the result of analysis, as proposed by Sudaryanto (1993:57).

In collecting the data, the writer applied 'non- participant observational method. First, *Laskar Pelangi,* as the source text, was read several times. Afterward, the writer identified each sentence which contains Indonesian cultural word based on the category of cultural words as proposed by Newmark (1988). Next, the writer collected all of cultural words from the Indonesian novel.

After collecting the data, the writer analyzed using translation identity method. The writer marked the sentences containing cultural words in the source text and compared with the translation in the target text. The writer paired the Indonesian and English versions. Then,

the translation procedures applied by the translator are analyzed. Last, the writer identified the meaning of both data to find out the meaning shift. Last, the writer applies formal method to present the results of analysis in symbols and signs and informal method in verbal language.

3. Review of Literature

Many studies have been conducted related to translation. Some of them are reviewed in order to support this research. First, Wahid and Anis (2012) analyze the cultural translation of English and Malay. The aim of the research is to analyze the translation of Japanese's cultural words, metaphor, taboo words in Malay. The data were taken from a novel *Memoirs of Geisha* written by Arthur Golden. In this research, they identified the data based on the cultural word categories proposed by Newmark. They are ecology, material culture, social culture, organization, gestures and habits. The result of the research is to deliver the message and effect of cultural words from the source language into the target language, certain limit was applied in the translation.

Harrop (2010) concerns with intercultural transfer of meaning between the English and Polish. The aim of her research is to estimate the impact of cultural implications marketing translation of commercial advertisement with its international audiences. The data were taken from the English version of the commercial advertising brochure of the Macallan Highland Scotch Whiskey and its Polish version. In analyzing the data, she used Newmark's cultural categories and techniques of translation. First, she categorized the cultural words from the text. Then, she determined the impact of cultural implication, the techniques used, and variations of the meaning. The result shows that there are five techniques used by the translator; componential analysis, transference, literal translation, descriptive and functional equivalent. Afterward, she finds the changing cultural context in the target language.

Yulia (2010) elaborates the equivalence and the shift of meaning in the translation process in Tempo Magazine, both in Indonesian and English. The research's problem is whether the equivalence matches the translation procedure applied by the translator in the translation from Indonesian into English. Beside that, she also analyzes the types of equivalence and shift which are dominant in the translation. She conducted a descriptive qualitative research steps; collecting, classifying, analyzing the data and presenting the results. The data were taken from the Indonesian and English texts in Tempo Magazine, especially the cover story column. The researcher took 120 samples from three issues of Tempo Magazine in both Indonesian and English versions; the March 7th 2010, March 14th

2010, and June 20th 2010 publications for the Indonesian versions and the March 9th 2010, March 16th 2010, and June 22nd 2010 for the English version. She compared the source language and the target language. Here, she finds the uses of equivalence and shift in the translation of Indonesian into English of the Tempo magazines. The equivalence is more dominant than the shift; in this case, the stages in the translation product are basically in accordance to the translation theory.

4. Analysis

The writer analyzes 30 data. However, only eleven data are presented here. These data represent each cultural category found in the novel, the translation procedures used by translator and the data which are shifted in meaning.

Some examples of the cultural words found in the novel are as follows;

1. Material Culture

SL: **Telur asin** (page.191)
TL: **Salty eggs** (page 157)

This cultural word is related to food (material culture).

2. Ecology

SL: **Pangkalan Punai** (p.179)
TL: **Pangkalan Punai** (p.149)

The cultural word *Pangkalan Punai* is categorized as cultural word related to place (ecology).

3. Social Culture

SL: **Panjat Pinang** (p.259)
TL: **Pole Climbing** (p.213)

The lexical item *panjat pinang* is categorized as the cultural word related to traditional games (leisure).

4. Organization, Customs, Activities, Procedures, and Concept

SL: **Kepala Desa** (p.219)
TL: **Village Head** (p.177)

The lexical item *kepala desa* is categorized as cultural word related to social organization in terms of political and administrative

Then, the procedures used by the translator to translate the cultural words from the source language into the target language are as follows;

1. Cultural Equivalent

   SL: **Surau** (p.168)
   TL: **Mosque** (p.127)

   The translator uses cultural equivalent procedure. The translator must create a new concept which has similarity in the target language. The translator chooses the word *mosque* because this word is more familiar in English.

2. Borrowing

   SL: **Dul Muluk** (p.2)
   TL: **Dul Muluk** (p.2)

   The translator borrows the source language word and transfers it to the target language. The translator uses borrowing because the target language does not have the equivalent word in the target language.

3. Notes

   SL: **Tasbih** (p.448)
   TL: **A tasbih – Prayer Beads** (p.427)

   The translator borrows the word *tasbih*, then gives the explanation *prayer beads* to make it more understandable in the target language. It can be stated that the translator applies notes procedure in translating it into the target language.

4. Descriptive Equivalent

   SL: **Ilalang** (p.314)
   TL: **A skinny blade of grass** (p.299)

   The word *grass,* as the generic word of *ilalang,* is described by adding the phrase *a skinny blade* as the component of meaning of the word *ilalang*. Based on description, *ilalang* has a sharp-leaved grass, so the translator uses *blade* to compare. It can be concluded that the translator uses the procedure of descriptive equivalent.

5. Functional Equivalent

   SL: **Azan Zuhur** (p.133)
   TL: **Zuhur call to prayer** (p.115)

   The word *azan* is described in *call to prayer,* the function of *azan* itself, meanwhile the translator retains the word *zuhur* in the translation. The translator makes the word *zuhur* the loan word as a part of explanation.

6. Calque

SL: **Kepala Desa** (p.219)
TL: **Village Head** (p.177)

The phrase *kepala desa* is translated into *village head*. *kepala* means *head* and *desa* means *village*. Here, the translator uses calque as the procedure. In translating process of cultural words, there are some cultural words shifted in meaning. It usually occurs when the translator uses translation cultural equivalent procedure.

7. Meaning Shift

SL: **Air Jeruk Sambal** (p.32)
TL: **Orange Juice** (p.49)

There are some of meaning changes when *air jeruk sambal* is translated into *orange juice*. *orange juice* uses citrus fruit or sweet orange in the ingredient while *air jeruk sambal* uses *jeruk sambal* fruit. Then, *jeruk sambal* fruit and its leaves are used as the complementary food while orange fruit is not complementary food. It causes the phrase *air jeruk sambal* is shifted in meaning because both of the ingredients are actually two different things and used in different ways. As the result, the meaning of *air jeruk sambal* and *orange juice* are different.

5. Conclusion

It can be concluded that there are four categories of cultural words found in the novel *Laskar Pelangi*. They are material culture (13 data), ecology (6 data), social culture (6 data), and Organization, Customs, Activities, Procedures, and Concept (5 data). From the categories, the most frequent occurrence is the material culture. Furthermore, the writer finds seven procedures in translating the cultural words; cultural equivalent, borrowing, notes, functional equivalent, descriptive equivalent, transposition, and calque. In translating the cultural words, the translation procedure of cultural equivalent is the dominantly found. Afterward, the translator uses procedure of borrowing in translating some cultural words. It makes the meaning of these cultural words lost. However, the reader will be curious about the meaning of these words. As the result, s/he will search the meaning of the cultural words form the reliable sources. It can be said that the translator wants to introduce Indonesian culture to the target reader.

Then, in translating the cultural words, there is a cultural gap between the source language and the target language. It causes the meaning of the cultural words are shifted

during the translation into the target language. There are seven of them that occur when the translator applied cultural equivalent. It seems that the translator is not successful to deliver the meaning of the source language into the target language.

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