Indonesian Culturally-Bound Words Translation in the Legends into English

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ABSTRACT

The aim of this research was to find out the culturally-bound words found in the legends and how the culturaly-bound words in legends were translated into English. Three legends entitled *Lutung Kasarung, Timun Mas,* and *Keong Mas* were analyzed qualitatively by using the culturally-bound words categories and translation strategies by Newmark (1988). The results showed that there were 23 words included culturally-bound words which were separated into four categories and were translated by using six strategies by Newmark (1988). Those four categories were ecology; material culture; organisation, custom, activities; and gesture and habit. The six strategies by Newmark (1988) were cultural equivalent, functional equivalent, descriptive equivalent, modulation, transference, and synonymy. The findings provided reference to understand the Indonesian culturally-bound words and how they were translated into English.

ABSTRAK

Penerjemahan kata-kata yang terikat budaya Indonesia dalam cerita legenda ke dalam bahasa Inggris. Tujuan dari peneltian ini adalah untuk menemukan kata-kata yang terikat budaya dalam cerita legenda dan bagaimana kata-kata tersebut di terjemahkan dalam bahasa Inggris. Tiga cerita legenda berjudul *Lutung Kasarung, Timun Mas,* and *Keong Mas* di analisis menggunakan kategori dan strategi penerjemahan kata-kata yang terikat budaya oleh Newmark (1988). Hasil penelitian menunjukkan bahwa terdapat 23 kata-kata yang terikat budaya yang masuk dalam empat kategori dan di terjemahkan menggunakan enam strategi penerjemahan oleh Newmark (1988). Empat kategori tersebut adalah ecology; material culture; organisation, custom, activities; and gesture and habit. Enam strategi penerjemahannya adalah cultural equivalent, functional equivalent, descriptive equivalent, modulation, transference, and synonymy. Penelitian ini bisa menjadi referensi penting dalam memahami kata-kata yang terikat budaya dan bagaimana penerjemahannya.

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Introduction

Translation is not a simply transferring meaning from author to a target language. However, translation is a process to change a source text from one language into an similar text in a target language by keeping the same message and other features of the source text (Bell, 1991). Translation cannot be separated from parts of human life because it has a significant role in communication, especially for people who have different languages. The difference of the languages is related to culture, and it is different from one country to another. Every country has its own culture with its characteristics that cannot be found in other countries. Meanwhile, the culture itself is an identity that cannot be separated from one region. Even only with written text, the message of the culture can be delivered through only with the combination of words.

Since the process of translation is not easy, being a translator is not easy as well. The translator should be able to master the language and the knowledge because he/she was dealing with the culture. Then, it can be said in the process of translation, a translator should clasifies the culturally bound words into some categories as Newmark (1988) suggests. Translation is a process which transforms the original text from one language into the target language with an equivalent text in a different language to keep as far as possible the content of the message and the formal features and functional roles of the original text (Bell, 1991). Meanwhile, Catford (1965, p.80) states that "translation is the replacement of textual material in one language by equivalent textual material in another language". In other words, translation delivers an understandable message from the original language text to the target language. Translation has a important role in communication especially for people who have different languages. The different languages is related to the culture and it is an identity that cannot be found in other country because the language is different from one country to another.

Culturally-bound words is a words that difficult to be translated because it deals with the culture. It is because the cultural ideology in one country to another is not the same. In the process of translation, sometimes, the cultural ideology of the author and the translator are different because they live in a different social cultures. Newmark (1988) believes that there should be a compromise between the target culture and source culture in translating culturally-bound words. He also divided culture into some typical. They are ecology, material culture, social culture, organisation customs activities, and gesture and habit. Newmark (1988) also divides the strategies in translating culturally-bound words into 18 strategies. They are cultural equivalent, transference, notes additions gloss, literal translation, couplet, naturalisation, functional equivalent, descriptive equivalent, synonymy, through translation, shift or transposition, modulation, recognised translation, compensation, componential analysis, reduction and expansion, paraphrase, and translation label.This research was particulary intended to find out the culturally-bound words found in legends and how the culturally-bound words in legends were translated into Indonesian.

Research Method

The design of the study was descriptive study with qualitative approach with the aim at identifying how to translate culturally-bound words in the legend . The data were from three legends which were separated in three books. The first legend was *Timun Mas* story from Enchanting Tales from Indonesia written by Andari Deswandhy. This book was authorized by Andari Deswandhy and published by PT Gramedia Pustaka Utama Jakarta. The second and third legend were *Keong Mas* and *Lutung Kasarung* written by Ali Muakhir. This book was published by PT Serambi Ilmu Semesta. The research data of this study were in the form of words which were gathered by observing the sentences containing culturally-bound words found in the text. The researcher conducted the research by reading and learning books dealing with the topic, the references, and the theories that support data analysis. There were four steps in analyzing data. The first step was identifying the data by underlining the words which were classified into culturally-bound words. The second step was classifying the data by

grouping the words into the categories, which were classified into culturally-bound words and the translation. After finding the grouping words, the researcher made initial draft and presented the data. The last step was drawing a conclusion.

Research Findings and Discussions

Concerning with the statements of the problems, the researcher found 23 words included into culturally-bound words and the researcher found that the translator used six strategies by Newmark (1988) to translate the culturally-bound words. From five categories by Newmark, the researcher found in this study, there were four categories used. They were ecology; material culture; organisation, custom, activities; and gesture and habit. It showed the amount of data found in Indonesian version books and its English version books. The further explanations of data analysis are shown as follows:

Types of Culturally-Bound Words
Ecology

There were two data belong to ecology category that consisted of fauna types. They were *Gagak sakti* and *Lutung*.

Indonesian Version	English Version
Pasti itu gagak sakti. (KM P.18)	It must be a sacred and holy crow. (KM p.18)

Indonesian Version	English Version
Tiba-tiba ada seekor lutung mendatangi gubug Purbasari. (LK P.14)	Suddenly a black monkey came to Purbasari's hut. (LK P.14)

The first example above was taken from *Keong Mas* story (KM) story. The word *Gagak sakti* is a kind of bird that was blessed by God with more power. The second example was taken from *Lutung Kasarung* story (LK). According to Kamus Besar Bahasa Indonesia, *Lutung* is a black monkey which has a long tail.

Material Culture

There were seven data included material culture category of food, tool, building and clothes. Some examples are found below.

Indonesian Version	English Version
Timun Mas pun langsung menebarkan isi bungkusan terakhirnya, yaitu terasi. (TM P.142-143)	She took out the final item, chili peppers. (TM P.78)

The example above was taken from *Timun Mas* (TM) story. The word *"terasi"* was included into food category. *Terasi* is a fermentation of shrimp, the shaped is like paste or dough. In Indonesia, *Terasi* is usually used to make chili paste, but it is also used as a food flavoring in a variety of traditional Indonesian food. The word *"chili pepper"* in English version has different meaning with *Terasi*. Another example of material culture referring to building is found below.

Indonesian Version	English Version
Mbok Srini membawanya ke dalam gubuk dengan susah payah. (TM P.136)	She walked out to the garden and dragged the cucumber to her house with all her might (TM P.71)

The data was taken from *Timun Mas* story. The word *"gubuk"* was included into building types of material culture category. In Indonesia, *"gubuk"* means a small building usually can be found in the forest. Besides, it is ugly and not feasible to live in. There is no *gubuk* in English, therefore in English version the word *gubuk* was translated into *"house"*.

Organisation, Custom, Activities

There were 12 data included into organisation, custom, activities. They were four words included into custom types and eight words included into activities types. Some examples are described below.

Indonesian Version	English Version
"Ubah dia sekarang juga, Nenek Peot!" (KM P.6)	"Cast your spell now, Old Witch!" (KM P.6)

The above example was taken from *Keong Mas* (KM) story. The word *Nenek Peot* or the word *Peot* in Kamus Besar Bahasa Indonesia means a person that non-comely and not tight. This word refers to the old people because, when someone who is old, physically their body is not good anymore. Two examples of culturally bound words related to activities are found below.

Indonesian Version	English Version
Tanpa menunggu perintah dua kali, Nenek Sihir membaca mantranya. (KM P.6)	Without hesitation, the witch recited her mantra. (KM P.6)

Indonesian Version	English Version
Siang malam dia berpikir untuk mewariskan kedudukannya kepada salah satu anak perempuannya. (LK P.4)	Day and night, he thought of appointing one of his daughters. (LK P.4)

The first example above was taken from *Keong Mas* (KM) story. Meanwhile, another example was taken from *Lutung Kasarung* (LK) story. The word *mantra* in Kamus Besar Bahasa Indonesia means words that have supernatural porwers such as can heal or bring harm, etc. In other words, *mantra* means poetic elements such as rhymes and rhythms that are considered to contain magical powers, usually spoken by shaman to counter magical powers. The word *mewariskan* in Kamus Besar Bahasa Indonesia means give or leave an treasure or position to someone who is believed. In *Keong Mas* story, the King gave his position to Purbasari.

Gesture and Habit

There were four data included into gesture and habit category such as in the example below.

Indonesian Version	English Version
Purbasari agak khawatir ketika membuka kondenya. (LK P.24)	Purbasari was a bit worried when she let her hair down. (LK P.24)

The example above was taken from *Lutung Kasarung* (LK) story. The word *konde*, in Kamus Besar Bahasa Indonesia means a bun of hair or in Indonesian is called as *sanggul*. Sometimes, people wear *konde* in formal events but, in ancient era people wear *konde* daily. Another example of culturally-bound word related to habit is found below.

Indonesian Version	English Version
Purbararang kelihatan lebih keras kepala dan culas. (LK P.4)	Purbararang was rude and dishonest. (LK P.4)

The example above was taken from *Lutung Kasarung* (LK) story. The word *culas,* in Kamus Besar Bahasa Indonesia, means lazy and dishonest. This bad behavior was done by Purbararang, Purbasari's sister, in *Lutung Kasarung*'s story.

The Translation of Culturally-bound Words

There were 23 words included culturally-bound words in three short stories entitled *Timun Mas, Keong Mas,* and *Lutung Kasarung*. From the 18 translation strategies proposed by Newmark (1988), it was found that the translator used cultural equivalent, modulation, synonymy, descriptive equivalent, transference, and functional equivalent strategy. The findings of this study also explored what translation procedures used by translator to accurately render the exact meaning of the original language text into target language text. Newmark (1988) mentions that the procedures used to translate culturally-bound words are ecology; material culture; organizations, activities, customs; and gestures and habits. The deeper explanations of data analysis are described below.

Ecology

Newmark (1988) states that ecology is geographical features that can be normally distinguished from other cultural terms. The geographical features itself contains flora, fauna, mountains, hills, winds, etc. The terms of the geographical features between one culture and another will be different. Different countries have their own local words which will be possibly translated based on their importance in the original language. In this study, there was one datum that belonged to Ecology that consisted of plants type. The sample of the translation is described below.

Indonesian Version	English Version
Pasti itu gagak sakti. (KM P.18)	It must be a sacred and holy crow. (KM p.18)

The phrase *gagak sakti* was translated into holy crow by using cultural equivalent strategy. Cultural equivalent is a replacement from the source language cultural word to the target language cultural word. The word *holy,* in Oxford Advance Learner's Dictionary means associated with God or with religion. In Indonesian, it was called *suci*. According to Kamus Besar Bahasa Indonesia, *suci* means free from sin or clean from dirty or *najis* or *keramat*. In Indonesia, someone who is called *sakti* means he/she is extraordinary because of his special abilities or skills. In this sentence, the word *holy* explained that the *crow* had more ability because he transformed himself into an old witch.

Material Culture

The cultural specific element consists of food, clothes, transportation, tool, and building (Newmark, 1988). The researcher found seven data included material culture category. They were food, clothes, tools and building types. Some of the examples are found below.

Indonesian Version	English Version
Timun Mas pun langsung menebarkan isi bungkusan terakhirnya, yaitu terasi. (TM P.142-143)	She took out the final item, chili peppers. (TM P.78)

The word *"terasi"* in the above example was translated into *"chili peppers"* by using modulation strategy. Newmark (1988) mentions that modulation happens when there is a message reproduction by the translator using the currents norms in the target language text. This is because of the different terms in the source language and the target language. *Chili peppers* and *Terasi* is a noun. According to Oxford Advanced Learner's Dictionary, *chili peppers* is a dried of red or green chili in powder form which is commonly used in many kinds of food as a spice to add heat.

In Indonesia, *"terasi"* is a fermentation of shrimp or fish shaped like a dough. The color is dark brown or sometimes becomes reddish when it is added food coloring. In other country, *"terasi"* has different name such as Belacan in Malaysia, Kapi in Thailand and Sidol in Bangladesh. The differences between *"terasi"* in Indonesia and in those countries are the smell. In Indonesia, the smell of *"terasi"* is so strong.

In the target language culture, there is no *"terasi"*. In *Timun Mas* story with the English version, the translator choose the words *"chili peppers"* to describe the last items of Timun Mas because there is no *"terasi"* in the target language culture. The translator choose the word *"chili peppers"* to replace the word *"terasi"* because it had to be thrown would give hot effect and could cause blisters. From the explanation above it can be concluded that *chili pepper* and *terasi* have different meaning. Sometimes, the translator needs to explain the form of culturally-bound words briefly to produce the understandable meaning. Another example of the translation of culturally-bound words related to tool is found below.

English Version	Indonesian Version
She removed her catch, including the golden snail, into a container made from bamboo. (KM P.10)	Lantas, keong emas diambilnya dan diletakkannya bersama ikan ikan hasil tangkapannya di dalam bubu. (KM P.10)

In the example above the word bubu in the original language text was translated into *a container made from bamboo* in the target language text by using descriptive equivalent strategy. According to Oxford Advance Learner's Dictionary, the word *a container made from bamboo* is not known. On the other hand, the word *bubu* is a fish trap which is made from bamboo. *A container made from* bamboo can be mean everything. It can be *tempeh or besek.* To make clear, the translator described the word in the sentence,. *Bubu* is a specific term that is translated into the generic term *a container made from bamboo*. In this translation, the translator modified the generic word by adding the explanation of its form. The translator described *bubu* as *a container made from bamboo*. By adding this explanation, the reader can imagine the specific kind of the container. It can be concluded *a container made from bamboo* and *bubu* have similar meaning or the words are connected. Therefore, the translation is acceptable.

Organization, Customs, Activities
Newmark (1988) stated that a country's political and social life is reflected in its institutional terms. The linguistic manifestations of this concept cannot be translated into a language where the audience is unfamiliar with it. This category divided into some terms. Organization are divided into politic and administrative, religious terms, and artistic terms. Activities are used to translate the activities of people. Customs are used to translate about the names of someone or the creatures. The researcher found 10 data that included in organization, customs, activities categories. Some of the examples are described below.

English Version	Indonesian Version
Dia diantar ke hutan oleh seorang patih yang baik dan percaya kalau Purbasari tidak melakukan sesuatu yang buruk. (LK P.12)	She was accompanied to the woods by a kind messenger who believed that Purbasari didn't do anything wrong. (LK P.12)

The word *patih* in the original language text was translated into *messenger* in the target language text. Hence, there was no equivalent for the word *patih*, the translator applied functional equivalent strategy. The word *messenger* and *patih* are connected since the function of both words are same. In Indonesia, *patih* is found in a Kingdom family. The translator chose the word *messenger* to make the readers familiar with it. So, they can understand easily.

Another example of how culturally-bound words related to activities is translated into English is found below.

Indonesian Version	English Version
Dewi Galuh lalu memfitnah Candra Kirana tanpa perasaan. (KM.P4)	Then Dewi Galuh set out her evil plan for Candra Kirana. (KM P.4)

The word *evil plan* found in the example above was translated into *memfitnah* by using descriptive equivalent strategy. Hence, there is no similar word for *memfitnah* in English. *Plan* is a

generic term from the phrase *evil plan* as the equivalent word for *memfitnah* in English. However, it sounds ambiguous since *plan* and *memfitnah* have different concept. According to Oxford Advanced Learner's Dictionary, *plan* means something that you have to do or reach. Meanwhile *memfitnah* is an act to vilify someone's good name. The translator added the word *evil* as the meaning component of the word *memfitnah* in order to make reader understand the words clearly. It can be said that *evil plan* is a bad plan that someone's have to do. In other word is *rencana buruk* or *rencana jahat*. Thus, the translation is understandable.

Gesture and habit

Newmark (1988) mentions that in gesture and habit, there is a distinction between description and function which can be made where necessary in ambiguous case. In this study, the researcher found four words included gesture and habit. The examples are below.

Indonesian Version	English Version
Purbasari agak khawatir ketika membuka kondenya. (LK P.24)	Purbasari was a bit worried when she let her hair down. (LK P.24)

In the example above, *konde* was translated into *hair* by using cultural equivalent strategy. This translation is the way for introducing the Indonesian culture. Therefore, there is no similar name for *konde* in English. The translator decided to translate konde into *hair* because of its familiarity. In other words, the concept of *konde* does not exist in English, therefore, the translator used the word *hair* that has the closest meaning to *konde*. It can be concluded that *konde* and *hair* are connected words. Thus, the translation is acceptable.

Another example of how culturally-bound words related to habit is translated into English is found below.

Indonesian Version	English Version
Setiap pagi dan sore hari, Purbasari pergi ke pancuran untuk mandi, mencuci, dan mengambil air. (LK P.16)	Every morning and afternoon, Purbasari went to waterfall to shower, wash clothes, and get drinking water. (LK P.16)

In the example above, it can be identified that the word *pancuran* in the original language text was translated into *waterfall* in the target language by using cultural equivalent strategy. It can be said that the translation of the word *pancuran* into *waterfall* is misleading. This is because of different meaning in the original language and target language which can lead to different interpretation. Based on Oxford Advance Learner's Dictionary, *waterfall* is a stream or river that falls from a height. Therefore, this definition is not relevant with the meaning of *pancuran*. The readers can assume that *waterfall* is a heavy water that falls from height. In contrast with the meaning of *pancuran* that water flowing but not heavy.

Language is unique with its characteristic that is bound by culture which make the translators often difficult to find the exact meaning of culturally-bound words in the process of translation. Catford (1965, p.20) states that translation is "the replacement of textual material in one language by equivalent textual material in another language". It means that translators transforms a message from the original language into the target language with the equivalent meaning. The focus of this study is the translation product. This study mainly find out what are the culturally-bound words found in legends and how the culturally-bound words are translated into Indonesian. As this study employed descriptive qualitative design, the data finding showed that the results was different from the previous studies.

In this study, it can be seen that the most translation strategies are acceptable. However, there was one untranslated word that was a bit odd. The word was not translated correctly that created an ambiguity for the target readers. The word *mantra* as the source language was directly translated into *mantra* also in the target language. It makes difficulties by the target readers especially English people

who do not understand the meaning of *mantra*. Since the word only exist in Indonesia, the translator should translate with the closest meaning or give a additional informations about the word *mantra*. In addition, the strategy commonly used in translating the category of custom is cultural equivalent because, the word found in customs types in organization, custom, activities category was taken place in royal circle. Royal story is familiar in Indonesia. From the explanation above, it can be concluded that by translating the equivalent meaning of the culturally-bound words into target language culture help the readers easier to imagine

From the explanation above, the researcher assumed that translating culturally-bound words is useful especially for educational practioners such as teacher because this study serves one of the material in teaching narrative texts beside it is expected to improved student's vocabulary. From the previous studies, it can be concluded that the process of translation is not easy and simple as people think. Thus, being a translator is a hard task. There are problems faced by the translator to find out the appropriate meaning since we lived in a different region and different social culture. The translator should be able to master their language and their knowledge because the process of translating culturally-bound words was dealing with the culture.

Conclusions

The study has found 23 words included into culturally-bound words and was translated by using six strategies by Newmark (1988). From five categories by Newmark, in this study, the researcher found that 23 culturally-bound words was divided into only four categories. They are ecology; material culture; organisation, custom, activities; and gesture and habit. The researcher also found six strategies that the translator used to render the culturally-bound words. They are cultral equivalent, descriptive equivalent, functional equivalent, synonymy, modulation, and transference.

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