CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Translation processes involve a lot of problems; one of them is concerned with the aspect of equivalent. Equivalent is of crucial importance in transferring the message from a source language into a target language. It is in line with the opinion of Catford (1974: 21), saying that the central problem of translation practice is that of finding target language translation equivalent.

When transferring the meaning, a translator always encounters the concept of translatability and untranslatability. In fact, the concept of untranslatability creates many problems and it requires appropriate strategies to overcome those problems so that a good translation results. The concept of untranslatability is often encountered in the translating of cultural lexicons, especially Javanese. It is due to the fact that Javanese is a culture bound language; consequently a lot of words have no equivalent in English. The discussion intended may be clarified by the following example:

SL: (23/Ind/16)   Sakarya, *kamitua* di pedukuhan terpencil itu masih merenungi ulah cucunya sore tadi.

SL: (30/Ind/33)   Istri Santayib mendekati suaminya yang sedang duduk gelisah di atas *lincak*.

SL: (27/Ind/24)   Banyak orang terharu dan kagum melihat bagaimana Srintil melempar *sampur*.

SL: (50/Ind/89)   *"Kula nuwun,"* Dower mengucapkan salam.

Each of the words *kamitua, lincak, sampur, kula nuwun* in the sentences above has specific components of meaning which could not be fully represented in English. Consequently, they lack proper equivalents in the target language. In order to solve the problems, the translator made use of some strategies, so acceptable translations are created, such as presented below:

TL: (23/Eng/11)   *A respected elder of the village*, Sakarya was musing over the behavior of his granddaughter earlier that afternoon.

TL: (30/Eng/22)   Mrs. Santayib drew closer to her husband as he sat on *a bamboo couch* on the verandah.

TL: (27/Eng/16)   They were amazed at the way she flicked her *scarf*….

TL: (50/Eng/59)   *"Kula nuwun,"* Dower declared, politely announcing his request to come in.

The terms *kamitua* and *lincak* are translated by paraphrasing them. *Kamitua* in Javanese is a person whose position is under the head of village directly; its duty is to help the head of village. Thus, the translator paraphrased the meaning *kamitua* as *a respected elder of the village* to give clear explanation. Then, *lincak* is a traditional bench made of bamboo. It is translated as *bamboo couch* in English. The word *bamboo* refers to the material of which *lincak* is made, while *couch* refers to different thing of similar function, namely "for sitting". Translation using a more general word is applied to translate the lexicon *sampur*. *Sampur* is a long narrow strip cloth as Javanese traditional equipment for

dance. Both *sampur* and *scarf* are similar in form but different in function. Because English has no equivalent for *sampur*, the translator represents *sampur* with its subordinate. Translation using loan word plus explanation is used to translate the lexicon *kula nuwun*. In fact, the term *kula nuwun* is very specific; it is in common practice only in Javanese society. It is a kind of polite request that is uttered by a guest. The translator still applies the term *kula nuwun* and adds information *politely announcing his request to come in*. It is done in order to illustrate what *kula nuwun* is.

The phenomenon as stated above becomes the basic idea for the researcher to do a research on the rendering of the Javanese lexicons in Ahmad Tohari's *Ronggeng Dukuh Paruk: Catatan Buat Emak* into English.

1.2 The Reason of Choosing the Topic

There are a lot of problems in translating lexicons from Javanese into English. One of them deals with cultural aspects which requires appropriate strategies to solve. In connection with cultural problem in translation, the rendering of Javanese lexicons into English is chosen as the topic of discussion in this research due to the fact that Javanese is a culture bound language. Ahmad Tohari's novel *Ronggeng Dukuh Paruk*, which is the source of the data of this research, belongs to a literary work written with Javanese cultural background. Therefore, translating cultural lexicons in the novel bears a lot of complicated matters to take into consideration. Hence, the topic is considered interesting and challenging to discuss in a research. Actually, this research is the further analysis

of the previous research. The previous research is entitled *Analysis of Cultural Translation from Javanese into English in Ahmad Tohari's Novel Ronggeng Dukuh Paruk Translated by Rene T.A Lysloff* written by Agapitus Supadmo in 2006. The previous research analyzes the strategy used to overcome cultural problem proposed by Thomas Soemarno. Meanwhile, this research analyzes the strategy to overcome cultural problem proposed by two linguists, Mona Baker and Thomas Soemarno. Therefore, this research has more complete analysis because it deals with more strategies to translate Javanese lexicons into their renderings in English. Then, to judge the degree of the fidelity, this research uses common component and different component.

1.3 The Statement of the Problem

In relation to the topic of discussion in this study, two problems are formulated as the following:

1. What strategies are used to overcome the problems in translating Javanese lexicons in Ahmad Tohari's *Ronggeng Dukuh Paruk*: *Catatan Buat Emak* into English in *The Dancer* translated by Rene T.A Lysloff?

2. How is the fidelity of the renderings?

1.4 The Objective of the Study

In line with the statement of the problem, this research tries to answer the two questions as stated above, namely:

1. To show the strategies used to overcome the problems in translating Javanese lexicons in Ahmad Tohari's *Ronggeng Dukuh Paruk: Catatan Buat Emak* into English in *The Dancer* translated by Rene T.A Lysloff.

2. To describe the fidelity of the renderings.

1.5 The Significance of the Study

Generally, this research is aimed to practice and improve the researcher's ability in translating cultural lexicons from Javanese into English. The researcher hopes that this study may give illustration and information for the readers about translation of cultural lexicons. This study is also expected to contribute the readers, especially other researchers something valuable to be used as a reference for further research on cultural lexicon translation.

1.6 The Meaning of Key Terms

Understanding the meaning of key terms used this research is very helpful for readers to follow the discussion. The key terms which are essential in this study are as the following:

1. **Translation**

Translation is a process of finding a target language equivalent for a Source Language utterance (Pinchuk, 1997:38).

2. **Rendering**

   Rendering is a kind of activity of transferring the meaning or message from the source language into the target language. (Pinchuck, 1997:35)

3. **Lexicon**

   Lexicon is (a list of) all the words used in particular language or subject, or a dictionary. (*http://www.dictionary.cambridge.org*)

4. **Equivalent**

   Equivalent is a specific linguistic unit in one language which carries the same intended meaning/message encoded in a specific linguistic medium in another. *(http://www.translationdirectory.com/article971.htm)*

5. *Ronggeng Dukuh Paruk*

   It is an Indonesian novel written by Ahmad Tohari. It was published in 1982 by Gramedia.

6. *The Dancer*

   It is the English translation of the novel *Ronggeng Dukuh Paruk*. It was translated by Rene T.A Lysloff and published in 2003 by the Lontar Foundation.