CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Understanding the texts written in different languages requires extra effort and capacity. We may find semantic problems in interpreting the meaning of the texts. For instance, the word *assassinated* in *Anwar Sadat was **assassinated** by his own soldier during a military parade* and its equivalent *dibunuh* in *Anwar Sadat **dibunuh** oleh prajuritnya sendiri saat berlangsung parade militer*, may reveal some of the meaning problems intended. The word *assassinate(d)* means *kill(ed)+ important person*. While the word *(di)bunuh* means *kill(ed)* in general.

In this case, the words *assassinated* and its equivalent *dibunuh* are semantically different. In other words, there is some difference due to the meaning component of the two words. The component of *important person* exists in *assassinate(d)* but not in *(di)bunuh*. In fact, Anwar Sadat was the president of Egypt when he was killed. Therefore, Anwar Sadat was an important person.

Likewise, the word *seat* and *belt* in *Fasten your **seatbelt**!* and their equivalents *tali* and *kursi* in *Pasang **tali kursi** anda* may also reveal some of the meaning problems. The word *seat* and its equivalent *kursi* possess the meaning differences. *Seat* includes not only *chair* but also *sofa*, *bench*, etcetera. All components of *seat* do not fully exist in *kursi*. That is why, the meaning of *kursi* is narrower than the meaning of *seat*. On the other hand, the meaning of *tali* is

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broader than the meaning of *belt*, because the components of *tali* are not only *belt* but also *yarn, string, rope* etcetera.

In short, there are meaning differences in the two pairs of English and Indonesian words. The meaning differences here are concerned with both narrowing and broadening of meaning.

McManis et al argue that meaning is a highly complex, many-faceted phenomenon, and complete explanations of it must account for a surprisingly wide variety of different facts (1991:211). It can be said that meaning covers complex phenomenon which is not easy to explain.

The following may support the discussion intended:

1) *persetan – the devil*

Source language (SL):

Persetan benar orang Arab itu, nggak habis-habisnya ngutang sama dia! (3/Ind /6).

Referential Meaning- Source Language (RM-SL):

persetan: tidak mau tahu lagi; masa bodoh; tidak peduli (KBBI, 1988:831).

Features: +uncaring, + bad expression.

Target Language (TL):

He's the very *devil*, that Arab, never ends a debt with him! (3/Eng/19).

Referential Meaning- Target Language (RM-TL):

devil: the major spirit of evil, ruler of hell, and foe of God (AHD, 1969:361).

Features: +evil, +ruler of hell, +foe of God.

Semantic Analysis:

Common Component (CC): + indicating badness.

Different Component (DC): (SL) + uncaring, +bad expression, -evil, -ruler of hell, -foe of God.

(TL) –uncaring, -bad expression, +evil, +ruler of hell, +foe of God.

Both SL and TL contain the badness sense. But there are some meaning differences between SL and TL. Some features in *persetan* do not exist in *devil*. *Persetan* is an expression that indicates *annoying, angering, boring, uncaring,* etcetera. Indonesians often use *persetan* to express their annoyance. On the other hand, the word *devil* contains the features *+evil, +ruler of hell, +foe of God*.

That is why, *persetan* and *devil* do not have a relation in meaning. In this case, the factor of cultural value causes the meaning differences in rendering of *persetan* into *devil*.

2) *sepi - annoyed*

Source language (SL):

Aku tidak ada di rumah untuk orang yang sedang merasa kesal dan *sepi* dan iseng (4/Ind /18).

Referential Meaning-Source Language (RM-SL):

sepi: sunyi, lenggang, tidak ramai (KBBI, 1988:821).

Features: +lonely, +quiet.

Target Language (TL):

I am not home for a man who is bored, *annoyed* and depressed (4/Eng/29).

Referential Meaning-Target Language (RM-TL):

Annoyed: bothered or irritated; disturbed slightly (AHD, 1969:54).

Features: + bothered, +irritated, +disturbed.

Semantic Analysis:

Common Component (CC): -

Different Component (DC): (SL) +lonely, +quiet -bothered, -irritated, -disturbed.

(TL) -lonely, -quiet +bothered, +irritated, +disturbed.

The essential features of *+lonely, +quiet* in *sepi* do not exist in *annoy*. *Sepi* is a situation when there is quiet, no voice, no people, and etcetera. Meanwhile, *annoy* means that situation is bothering, disturbing, and the situation makes people almost angry, etcetera. So, there is no correlation between *sepi* and its equivalent, because the meanings of *sepi* and *annoyed* are semantically different. The slip on the part of translator causes the meaning differences in rendering of *sepi* into *annoy*.

3) *merayu-rayu - nostalgic*

Source Language (SL):

… dan membawa bunyi musik kecapi Sunda *merayu-rayu* (9/Ind/105).

Referential Meaning-Source Language (RM-SL):

merayu-rayu: menyenangkan hati (KBBI, 1988:732).

Features: +pleasing.

Target Language (TL):

… with *nostalgic* tunes of Sundanese ketjapi music (9/Eng/106).

Referential Meaning-Target Language (RM-TL):

nostalgic: a longing for things, persons, or situations that are not present (AHD, 1969:896).

Features: + a longing for things, +for persons, or for situations that are not present.

Semantic Analysis:

Common Component (CC): -

Different Component (DC): (SL) +pleasing, -a longing for things, -for persons, or for situations that are not present.

(TL) -pleasing, +a longing for things, +for persons, or for situations that are not present.

There are some differences due to the meaning components of the two words. The component +*pleasing* exists in *merayu-rayu* but not in *nostalgic*. In

fact, *merayu-rayu* indicates that the Sundanese ketjapi music pleases people who listen to it. Meanwhile, *nostalgic* contains the features *+a longing for things, +for persons, or for situations that are not present*. In this case, the meaning differences in rendering of *merayu-merayu* into *nostalgic* are caused the slip on the part of translator.

    4) *memanjangkan – look at*

Source language (SL):

…*memanjangkan* kaki di atas lantai truk yang kotor dan basah… (2/Ind/2).

Referential Meaning-Source Language (RM-SL):

memanjangkan: menjadikan panjang (KBBI, 1988:645).

Features: +action, +to make straight.

Target Language (TL):

…*looked at* his feet on the truck's dirty, wet floor… (2/Eng/15).

Referential Meaning-Target Language (RM-TL):

look at: to face in specified direction (AHD, 1969:769).

Features: +action, +to face in specified direction.

Semantic Analysis:

Common Component (CC): +action

Different Component (DC): (SL) +to make straight, -to face in specified direction.

          (TL) -to make straight, +to face in specified direction.

The *action* feature exists in both SL and TL. But there is a specific feature contained in *memanjangkan* that does not exist in *look at*, that is, *+to make straight*. Based on the context of the sentence, *to make straight* is an action to make his feet straight, especially to make him relax. On the other hand, *look at* indicates *+to face in specified direction*. Here, the act is done by eyes but not by feet. The words *memanjangkan* and *look at* are quite different in meaning. The meaning differences in rendering of *memanjangkan* and *look at* are caused by the slip on the part of translator.

5) *kebaya - jacket*

Source Language (SL):

… darimana Dahlia dapat membeli kain batik dan *kebaya* (6/Ind/125).

Referential Meaning-Source Language (RM-SL):

kebaya: baju wanita (KUBI, 1984:455).

Features: +woman's clothes, +cultural specific.

Target Language (TL):

… Dahlia how she got the money to buy such good kains and lovely new *jackets* (6/Eng/122).

Referential Meaning-Target Language (RM-TL):

jacket: a short coat, usually hip-length, an outer covering, worn by men or women (AHD, 1969:698).

Features: + a short coat, +usually hip-length, +an outer covering, +worn by men or women.

Semantic Analysis:

Common Component (CC): +clothes worn by women.

Different Component (DC): (SL) +cultural specific -a short coat, -usually

hip-length, -an outer covering, -worn by

men.

(TL) –cultural specific, +a short coat, +usually

hip-length, +an outer covering, +worn by

men.

Both *kebaya* and *jacket* are such a kind of clothes, *kebaya* is worn by woman, *jacket* is worn by woman and sometime is also worn by man. But the feature in *kebaya*, namely +*cultural specific* is absent in *jacket*. *Kebaya* is a kind of traditional clothes which usually worn by woman. The word *jacket* contains the features +*a short coat*, +*usually hip-length*, +*an outer covering*, +*worn by men or women*. The meaning components of *jacket* do not represent the meaning of *kebaya*. That is why, there are meaning differences in rendering of *kebaya* into *jacket* which are caused by cultural value.

The phenomena above encourage the researcher to investigate the meaning differences on Mochtar Lubis' *Senja di Jakarta* and its translation *Twilight in Djakarta* by Claire Holt.

1.2 The Reason of Choosing the Topic

The semantic analysis on meaning differences is chosen as the topic of the discussion in this research because the topic bears great problems to comprehend.

Firstly, the researcher wants to show the readers the meaning differences commonly found in a text and its equivalent. Secondly, the researcher wants to enlarge and improve her knowledge about meaning differences and their factors which make them differ. Thirdly, the researcher wants to contribute something valuable in order to get alternative solution on these problems.

1.3 The Statement of the Problems

In line with the topic of the study, the researcher proposes two problems to discuss. They are formulated as the following:

1. What are meaning differences contained within Mochtar Lubis' *Senja di Jakarta* and its translation *Twilight in Djakarta* translated by Claire Holt?

2. What are the factors which cause the meaning differences as found in Mochtar Lubis' *Senja di Jakarta* and its translation *Twilight in Djakarta* translated by Claire Holt?

1.4 The Objective of the Study

In relation to the statement of the problems, this research tries to answer the two questions as stated above, namely:

1. To seek the meaning differences contained within Mochtar Lubis' *Senja di Jakarta* and its translation *Twilight in Djakarta* translated by Claire Holt.

2. To determine the factors which cause the meaning differences as found in Mochtar Lubis' *Senja di Jakarta* and its translation *Twilight in Djakarta* translated by Claire Holt.

1.5 The Scope of the Study

In fact, linguistics includes phonology, morphology, syntax, semantics etcetera. This research focuses its discussion on semantics, that is, the study of meaning of words, phrases, and clauses.

Here, the researcher analyzes the meaning of texts written English and Indonesian. The Indonesian text is the source language material and the English text is its translation. The two different texts are analyzed in order to find meaning differences contained within them and the factors which cause those meaning differences, such as incompetence on the part of the translator, linguistic incompatibility between the two languages, and cultural values.

1.6 The Significance of the Study

Generally, it is hoped that the result of this study may contribute something valuable for both the writer herself and the readers, especially the students of the English Departement of Widya Mandala University Madiun.

Theoretically, this research can help the readers to develop their abilities in semantics and translation, more specifically meaning differences in translated texts. Practically, the result of this research may stimulate other researchers to do some other researches on the same topic.

1.7 The Meaning of Key Terms

In order to make the topic of the discussion more fully understandable, the meanings of the key terms are presented as the following:

1. Semantics is the study of meaning. (Aitchison, 1978:82).

2. Analysis is separation into parts possibly with comment and judgment (Hornby, 1974:29).

3. Meaning is a complex phenomenon involving relationships between a language and the minds of its speakers, between a language and the world, and between a language and the practical uses to which it is put. (Mc Manis *et al*, 1991:214)

4. Difference is the state of being unlike. (Hornby, 1974:239).

5. Translation is the transfer of meaning. (Pinchuck,1977:35).

6. *Senja di Jakarta* is a novel written by Mochtar Lubis.

7. *Twilight in Djakarta* is the translation of *Senja di Jakarta* rendered by Claire Holt.