

THE IDEOLOGY OF INDONESIAN TRANSLATION IN THE “*THE BOGEY-BEAST*” FAIRYTALE

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ABSTRACT

Translation plays an important role in assisting the audiences for understanding the information of the writer or speaker. In order to avoid misunderstanding, the translator needs to consider the methods they used. It should be depended on the object to be translated and the addressee. Therefore, this study aimed at identifying the translation methods and the translation ideology in the translation of an English fairytale entitled “The Bogey-Beast” retold by Flora Annie Steel (1922). This fairytale translated in Indonesian by Pustaka Bahasa Inggris. This study employed the theory of translation ideology proposed by Venutti (1995). Besides, in investigating the translation method used by the translator, this study employed the translation method theory constructed by Newmark (1988). Through descriptive qualitative approach, the findings of this study revealed that the translator used six methods such as word-for-word, literal, faithful, semantics, free, and idiomatic translation. Meanwhile, semantics translation method was the dominant method used by the translator. Thus, it can be concluded that the translator of Indonesian version “The Bogey-Beast” fairytale tends to the foreignization ideology.

Keywords: translation, fairytale, translation method, translation ideology

INTRODUCTION

Translation cannot be separated from communication. Translation becomes an important tool for reaching the goals of communication. It can be in the form of written or spoken language. In this case, the translator has a fundamental position, because not all people master many languages. In the process translating, the translator needs much knowledge related. Considering, each kind of the object being translated has their appropriate methods or techniques. Hence, translation study is one of field study which needs to be learned by the translator and the language students.

Generally, translation deals with the process of changing written or spoken language as source language (SL) to other languages or target language (TL). The translation is known as a thing with a phenomenon that has an important influence in the daily communication for interaction each other (Hatim & Munday, 2004). Furthermore, Nida and Taber (1982) assumed that translation refers to the process of reproducing in the target receptor language with the closest message of the source language equivalently either meaning or style. In defining translation, Catford (1965) also gave the argument, which defined the translation is the process of replacement of the textual material in a language or source language (SL) to another language or target language (TL) equivalently. Translation can be influenced by several factors one of them is culture. Rubel & Rosman (2003) supported that translation is a process of cross-cultural understanding. Culture impacts how the translator translates the object (written or spoken text). It is an identity of the translator ideology.

The notion of ideology can be defined the beliefs and ideas of an individual or a group as their characteristics. As Hatim and Mason (1997), ideology is known as the tacit assumptions, beliefs, and value systems that shared and as the identities of a social group. Ideology impacts the result of the translation work. Thus, Munday (2009) believes translation ideology is depending on the translator ideology, culture, and perspectives. Besides, Venutti (1995) stated that the translation ideology is two polar opposites namely source language-oriented and target language-oriented. He divided two kinds of translation ideology namely foreignization and domestication. Foreignization is a translation ideology oriented in the process of translating tends to the source language (SL). The translator in foreignization ideology is fully under the control of the original text author. On the other hand, domestication is a translation ideology which oriented in the process of translating tends to the target language (TL). They give the illusion to the reader which the original text is the target language or can be said bring the author coming back home.

The process of translating will pass some ways or procedures to achieve an equivalent translation. Hence, it needs a translation method. The translation method is the particular way in the process of translation which applied by the translator (Molina & Albir, 2002). Furthermore, in order to investigate the ideology of translator can be seen in the translation methods they used. Newmark (1988) stated that there are eight translation methods, and then he divided in two groups of translation ideology (foreignization and domestication). Those methods also called Diagram V, can be seen as follows:

Foreignization

Word-for-word translation
Literal translation
Faithful translation
Semantic translation

Domestication

Adaptation
Free translation
Idiomatic translation
Communicative translation

Figure 1. Diagram V (Newmark, 1988)

The translators who tend to foreignization ideology, in translating text they will use the methods of word-for-word, literal, faithful and semantics. On the other hand, the translators in domestication ideology, when they are translating text, they will use the translation methods of adaptation, free, idiomatic and communicative translation. The phenomena of translation ideology has been successfully invited many researchers for further exploration the translation issues. Purwanti and Mujiyanto (2015) also conducted a research related to the translation ideology. The purpose of this study was to explore the cultural term of Indonesian novel entitled *Bumi Manusia*, the translation technique and also the translator ideology. The research method is descriptive qualitative research. The findings showed that the cultural term of this novel is Javanese. Meanwhile, the ideology of the translator is domestication.

Yudha and Setiawan (2019), conducted a research which aim at identifying the translation techniques and translator ideology. The research data is interview with presidential candidate Prabowo Subianto with Babita Sharma in 2004. As a result they founded that there are six techniques of translation. They are reduction, modulation, borrowing, adaptation, calque, and addition. Meanwhile they identified more tend to the domestication ideology. Manggarani et al. (2019) conducted a research which aimed to investigate the translation method and the translator ideology in translating Indonesian novel entitled *Ronggeng Dukuh Paruk* to English translation titled *The Dancer*. Their translation contains sexist attitudes from SL to TL. They used descriptive qualitative research. The findings showed that the translator tends to the domestication ideology. The method used by the translator is communicative method. Also, Putrawan (2018) identified the cultural term in the translation, translation technique, and the translation ideology. He analyzed a novel entitled “The Girl from the Coast”. In his research, he found that the translation ideology of the translator is domestication ideology.

Meanwhile, Nafisah et al. (2018) investigated the translator method in translating the “Tolstory’s God Sees the Truth, But Waits). They used descriptive qualitative design. In analyzing the translation method, they used theory of translation method proposed by Newmark. The findings of this study were there are six methods used such as semantic, communicative, literal, adaptation, free, and word-for-word.

Suryasa et al (2019) conducted a research which conducted to identify the relationship between translation and ideology. In their research, they analyzed an Indian short story Krsna: *The Supreme Personality of Godhead* and its translation for *Kṛṣṇa: Personalitas Tuhan Yang Maha Esa* (English to Indonesian). They emphasized how the translation ideology used in transferring

emotions meaning. As a result, the findings showed that, the translator ideology of that translation is domestication.

Regarding those phenomena and present studies, the writer assumes the investigation of translation ideology also needs to be done in short story specifically in fairytales. Considering from those present studies, there is no investigation about the translation ideology in fairytale yet. Commonly, the addresses of fairytale is children, the translation should be appropriated to the children understanding. In this study, the writer investigated the Indonesian translation ideology of the fairytales entitled “The Bogey-Beast” retold by Flora Annie Steel (1922) and translated by Pustaka Bahasa Inggris. For knowing the ideology of the translator, it needs to be analyzed. In this study, the writer employed the theory of translation method proposed by Newmark (1988) and translation ideology by Venutti (1995). Therefore, the research questions as follows:

1. What are the methods used by translator in translating “The Bogey-Beast” fairytale?
2. What is the translator ideology in translating “The Bogey-Beast” fairytale?

METHOD

This study employed qualitative approach with descriptive method. The research data is downloading from this link <https://americanliterature.com/childrens-stories/the-bogey-beast>. The fairytale of “The Bogey-Beast” is an American literature. It is featured for children’s stories. This story has been translated into Indonesian version by “Pustaka Bahasa Inggris”. It is a group of teachers who teaching English. In analyzing the translation ideology, this study employed the translation ideology suggested by Venutti (1995) and the translation method theory proposed by Newmark (1988). Meanwhile, to answer those research questions, there are several steps such as: 1. Reading the text (the fairytale story) carefully; 2. Analyzing the classification sentences deeply by using the translation method, then explain in that applying; 3. Next, scoring which the most of frequently translation method used by the translator in translating that story; 4. Answering all of the research questions carried out this study; 5. Finally, the findings also should be described and explain in the point of findings and discussion.

FINDINGS AND DISCUSSION

In this section, the findings of this study are grouped according to the translation method categorization. Afterwards, the question of translator ideology can be identified. It depends on the dominants translation methods used by the translator in translating the story. As the theory of translation method suggested by Newmark (1988), the classification of the translation methods can be seen as follows:

1. Word-for-word translation

This method is interlinear translation, with the target language immediately below the source language words. In the fairytale that has been analyzed, the occurrences of word for word translation is 13 times, the representative sentence as follows:

SL : And with that she lifted the lid and looked inside.

TL : Dan dengan itu, dia mengangkat tutupnya dan melihat kedalam.

2. Literal translation

In this method, the translator search for source language grammatical constructions are equivalent or close to the target language. As the fairytale analyzation, the literal translation found as 8 times, the representative sentence as follows:

SL : “It will soon be dark,” she said to herself as she trotted along.

TL : “Akan segera gelap,” katanya pada dirinya sendiri saat dia berlari.

3. Faithful translation

This method is dealing with an attempt to recreate the exact contextual meaning of the original within restraints of the target language grammatically. The result of analyzes, the faithful translation found as 10 times, the representative sentence as follows:

SL : And so it was, brimful of great gold coins.

TL : Dan begitulah, penuh dengan koin emas besar.

4. Semantic translation

This method is more emphasis on the naturalness than the faithful translation. It considers the cultural words into the neutral equivalents in the target language. The occurrences of semantic translation in that fairytale is 31 times, the representative sentence of this method can be seen:

SL : “Maybe there is a hole in it,” she went on. “and that’s why it has been cast away.

TL : “Mungkin ada lubang didalamnya,”lanjutnya,”dan itulah sebabnya itu dibuang.

5. Adaptation translation

In this method, the source language culture is converted to the target language culture, and the text is rewritten. This method is not found in the fairytale that has been analyzed.

6. Free translation

This method focuses on the content or context of the target language rather than the form of words. It found in that fairytale as 7 times, the representative of the sentence as follows:

SL : There was plenty light to see it lying there, douce and peaceable as a stone should.

TL : Ada banyak cahaya untuk melihatnya tergeletak disana, berfungsi ganda dan damai seperti batu.

7. Idiomatic translation

In this method, the way of translator in delivering the message from SL is by using familiar words and idiom. The occurrences of this method in that fairytale is 5 times, the representative sentence can be seen:

SL : The old woman stared after it till it was fairly out of sight, then she burst out laughing too.

TL : Wanita tua itu menatapnya sampai tidak terlihat lagi, lalu dia juga tertawa.

8. Communicative translation

This method is attempting to render the accurate contextual meaning of the original in both content and language which readily acceptable and comprehensible to the addressee. This method is not found in that fairytale.

For answering the first research question, namely “What are the methods used by translator

in translating “The Bogey-Beast” fairytale?” From the findings above, there are two methods did not use by the translators. There are six translation methods only. They are word-for-word, literal, faithful, semantics, free and idiomatic translation. The most dominant used is semantic translation with the occurrences is as 31 times. Meanwhile, the lowest used in idiomatic translation. Then, for answering the second research question which “What is the translator ideology in translating “The Bogey-Beast” fairytale?” It can be identify from the translation methods used by translator. The methods that emphasized in foreignization are used in translating the fairytale, specifically all of them employed by the translator. On the other hand, the translation methods in domestication ideology is not all of them employed by the translator, namely for adaptation and communicative translation is not used by the translator. In short, the Indonesian translation of “The Bogey-Beast” is tending to the foreignization ideology.

CONCLUSION

As the findings showed it can be concluded that, indeed the ideology of an individual or groups is affecting in the way of they are translating. In their translation production, not all of the translation methods employed. Then, the translator tends to use their foreignization rather than domestication ideology. It can be seen in the way they are, most of the sentences translated as in source language. Even though, the text that they translated in addressing to the children. It will be better if they tend to the adaptation of their culture.

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