CULTURE IN TRANSLATION PROCESS

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Abstraksi

Menerjemahkan teks pada dasarnya adalah menerjemahkan budaya,karena bahasa pada hakekatnya adalah produk dari budaya tertentu.Tulisan ini membahas hubungan antara budaya dan bahasa dalam proses penerjemahan. Terjemahan adalah proses yang kompleks,yang melibatkan linguistik di dalam budaya .Bahasa tidak bisa dilihat sebagai fenomena yang terpisah pada sebuah ruang hampa tapi merupakan bagian integral dari sebuah kebudayaan.Dan penerjemahan adalah komunikasi intercultural. Oleh sebab itu seorang penterjemah harus memiliki kemampuan komunikasi intercultural agar ia dapat menterjemahkan sebuah teks ke dalam bahasa yang sesuai dengan budaya pengguna bahasa tersebut agar hasil terjemahannya dipahami dan dimengerti. Proses menterjemahkan juga terkait dengan pencarian makana kata yang sama maknanya antara bahasa sumber dan bahasa sasaran.Ada beberapa prosuder yang dilakukan agar tujuan tersebut tercapai,misalnya dengan menggunakan tehnik penambahan (addition)analisis komponen kata (componential analysis), kesetaraan makana dlm budaya (cultural equivalent), persamaan makna (descriptive equivalent). Terjemahan langsung (literal translation). Modulasi (modulation), terjemahan yang sudah baku (recognized translation), perluasan (expansion), pengurangan (reduction), transfer (transference) dan modulasi (modulation). Disamping itu proses penterjemahan juga terkait dengan aspek budaya (cultural categories), yaitu masalah yang terkait dengan kosa kata(material culture),bahasa tubuh dan kebiasaan (gesture and habits)dan juga referensi budaya.

Kata kunci: budaya dan proses penterjemahan

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Introduction

Translation is a kind of activity which inevitably involves at least two language and two cultural traditions (Toury 1978:200). As this statement implies, translators are permanently faced with the problem of how to treat the cultural aspects implicit in a source text (ST) and of finding the most appropriate technique of successfully conveying these aspects in the target language (TL). These problems may vary in scope depending on the cultural and linguistic gap between the two (or more) language concerned (see Nida 1964:130).

Cultural perspective, however, has never been brought into discussion. This can be seen in most of the following definitions.

Larson: Penerjemahan merupakan pengalihan makna dari bahasa sumber (BSu) ke dalam bahasa sasaran (BSa).[2] **Brislin:** Penerjemahan adalah istilah umum yang mengacu pada pengalihan pikiran atau gagasan dari suatu BSu dan BSa baik tulisan maupun lisan,[3] (" The general term referring to the transfer of thoughts and ideas from one language (source) to another (target), whether the language are in written or oral form; whether the language have established orthographies or do not have such standardization or whether one or both language is based on signs, as with sign language of the deaf.")

Nida and Taber:" translating consist in reproducing in the receptor language the closets natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style".[4] In the definitions appearing in 1960s-1970s,[5] some similarities have been found: (1) there is a change of expression from one language to the other, (2) the meaning and message are rendered in the TL, and (3) the translator has an obligation to seek for the closest equivalent in the TL. Yet, there is no that

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[2] Mildred L. Larson. *Meaning-Base Translation* (A Guide to Cross-Language Equivalence), (New York: University Press of Amarica, 1969), p. 3

[3] Ricard W. Brislin. *Translation: Application and Research.* (New York: Gardner Press inc. 1976), p. 1

[4] Eugene A. Nida and Charles R. Taber.*The Theory and Practice of Translation.* (Shanghai Foreign Language Education Press, 1969), p.12

[5] Sugeng Harianto. 1996. The definition of Translation (online), (http://translanguage.net/com,accesed on may,25,2013)

cultural is taken into account except in that of Nida and Taber themselves do not mention this matter very implicitly.

Following their explanation on closest natural equivalent". However, we can infer that cultural consideration is considered. They maintain that the equivalent sought after in every effort of translating is the one that is so close that the meaning/message can be transferred well. As stated by Hartono S. that the concept of closest natural equivalent is rooted in Nida's concept of dynamic equivalent. His celebrated example is taken from the bible, that is the translation of lamb of god into the Eskimo language. Here lamb symbolizes innocence especially in the context of sacrifice. As a matter of fact, Eskimo culture does not know" lamb of god". Thus the word nor symbolis seal of anything. Instead of lamb of god he prefers seal of god transfer the message. Here he considers cultural aspects.

The important of culture in Translation

New mark defines culture as "the way of life and its manifestation that are peculiar to a community that uses a particular language as its means of expression"(1988:94). The notion of culture is essentially to considering the implication for translation. Discussing the problems of correspondence in translation, Nida confers equal importance to both linguistic and cultural differences between the SL and the TL and concludes that" differences between cultures may cause more severe complications for the translator than do differences in language structures" (Nida,1964:130). It is further explained that parallels in culture often provide a common understanding despite significant formal shifts in the translation. The cultural implications for translation are thus of significant importance as well as lexical concerns.

Bassnet(1980:13-14)underlines the importance of this double consideration when translating by stating that language is" the heart within the body of culture," the survival of both aspects being interdependent. Linguistic notion of transferring meaning are seen as being only part of the translation process;"a

whole set of extra-linguistic criteria" must also be considered. Thus, when translating, it is important to consider not only the lexical impact on the TL reader, but also the manner in which cultural aspects may be perceived and make translating decision accordingly.

Cultural aspect in translation

Language and culture may thus be seen as being closely related and both aspects must be considered for translation. When considering the translation of cultural words and notions, New mark proposes two opposing methods: transference and componential analysis(Newmark,1988:96). As New mark mentions, transference gives local colour," keeping cultural names and concepts. For example: when we want to translate the word 'rice' into Indonesian language, in our dictionary we will find other words which are equivalent meaning. Rice means padi,gabah,beras and nasi. Ofcourse a translator will try hard to use his knowledge so that he can decide which meaning is equivalent to the word rice in English. Although placing the emphasis on culture, meaningful to initiated readers, he claims this method may cause problems for the general readership and limit the comprehension of certain aspects. The importance of the translation process in communication leads New mark to propose a componential analysis which he describes as being "the most accurate translation procedure, which excludes the culture and highlight the message"(Newmark,1988:96)

Nida's definition of formal and dynamic equivalence(Nida,1964:129) may also be seen to apply when considering cultural aspects in translation. According to Nida,a 'gloss translation' mostly typifies formal equivalence where form and content are reproduced as faithfully as possible and the TL reader is able to "understand as much as he can of the customs, manner of thought, and means of expression" of the SL context. Contrasting with this idea, dynamic equivalence "tries to relate the receptor to modes of behavior relevant within the context of

his own culture" without insisting that he" understand the cultural patterns of the source-language context.

Intercultural Competence for Translator

Byram and Risager, who have published widely on intercultural competence in language education, suggest that the competence learners need for successful intercultural communication is one which enables them to bring the two cultures and cultural identities present in the interaction into a relationship of communication. The foreign- speaker must be able to perceive and understand the culture(s) of the native-speaker to reflect on his/her own culture(s) as seen from the foreign perspective, and to relate to one to the other, explain each in terms of the other, accepting that conflicting perceptions are not always reconcible (1999:65).

Culture in this discussion should be seen in a broad sense, as an anthropological studies. Culture is not only understood as the advanced intellectual development of mankind as reflected in the arts ,but it refers to all socially conditioned aspects of human life. In practical wordings, Goodenough(1964:36) puts :

"as I see it, a society's culture consist of whatever it is one has to know or believe in order to operate in a manner acceptable to its members, and do so in any role that they accept for any one of themselves. Culture, being what people have to learn as distinct from their biological heritage, must consist of the end product of learning: knowledge, in a most general, if relative, sense of the term."

By definition we should note that culture is not material phenomenon; it does not consist of things, people, behavior or emotions. It is rather an organization of these things. It is the form of things that people have in mind, their models of perceiving and dealing with their circumstances. To one who knows their culture ,these things and events are also signs signifying the cultural forms or models of which they are material representation.

In brief, theoretically the degree of probability for perfect translation depends on how far the source language text (SLT) is embedded in its culture and the greater the distance between the culture between SLT and target language text(TLT),the higher is the degree of impossibility.

Discussion

The students' difficulties related to the translation of culture-specific lexis indicate problematic aspects of the students' intercultural competence. Even though the problem occurred in a translation task .it does not seem unlikely that similar problems could equally affect other communicative scenarios involving culture-bound lexis. So, the following section will therefore make some suggestion as to how the individual problems could be approached and hence the students' intercultural competence enhanced. where as we know, intercultural competence is very important in doing translation process. Some of the suggestions are:

1. Lack of source-culture knowledge

Perhaps most surprisingly, the students seemed to lack familiarity with some of their native culture concepts and, consequently, had difficulty rendering them for Target Language readers. As it seemed, at least some of the students did not partake in certain discourses within their culture and hence lacked familiarity with related concepts, which-especially from the perspective of the a cultural outsider-belong to their national cultural inventory.

Language graduates due to their linguistic competence may be expected to mediate in context requiring substantial knowledge of discourse, which are basically from within their native culture but nevertheless little known to them ,is a problem which can not be solved within a foreign language program. Indeed, as Viaggio points out with reference to translation students," the institution cannot hope to 'teach' all the knowledge of the word".

What language classes however can do, is raise students' awareness that knowledge of their own culture is always limited and that intercultural communication may require them to get a much broader and deeper knowledge base of their own culture and they would normally need within their domestic discourse. Therefore, language classes should aim to equip learners with the skills needed to identify relevant reference sources about their own culture and to exploit them adequately for communication in the foreign language.

2. Insufficient knowledge of source-culture terminology

Students need to be aware that a strong focus on the foreign culture also means that they are only rarely confronted with their own culture in translation tasks. So they must also be familiar with the source language culture terminology as well as the target language culture terminology. Considering that an important aspect of intercultural competence is the ability to explain one's own culture in terms of the other(introduction),the use of source text which deal with the students 'own rather than the foreign culture may be beneficial.

3. Consideration of readership's source-culture knowledge

The readership's source-culture knowledge must also taken into account while one is doing a translation process. Since it is very important to convey all the meaning in a text, especially implicit information. so that the reader can understand what the text is about. Furthermore, where appropriate and available, students should also be encourage to make use of online corpora in the foreign language which can provide valuable examples as to how individual foreign items are usually dealt with in the target culture. For example: see the translation of this sentence:

(SL) : Upacara siraman dilakukan pada pagi hari sekitar pukul 9.00. Upacara siraman dilakukan oleh ibu dari anak yang diruwat dengan air kembang setaman.

(TL) :Siraman (showering?) ceremony is held in the morning about 09.00 o'clock. This ritual is led by the mother of the child being "ruwat"(cleansed?) by showering him with "kembang setaman"(flower?).

The given words in brackets are to give general introduction of a certain type of text or culture, the TL should not carry all the meaning possessed by the SLT. The words put in brackets will do. In this case there are a lot of possibilities for the TL.

4. Translation procedure to translate culturally-bound words or expression.

From the previous discussion, it is known that perfect translation of culturally-bound text is impossible, but when the translation focusing on the purpose of the SL text writing is, always, possible. There are some ways that can be done by a translator to translate culturally-bound words or expression. They are:

a. Recognized translation, it is best used to translate institutional terms whose translation are already recognized. Such as: TNI kabupaten kecamatan and kowilhan. The use of new translation with whatever procedure will make the readers may misinterpret, especially if they already have some degree of knowledge of the source language.

b. Descriptive equivalent, are appropriate to translate culturally-bound words or expression that are not found in English culture but considered important enough in the text. For example:

1) SL : Langsung ia <u>berbahasa ngoko</u> kepadanya,seperti kepada jongos.

2) TL : He rudely ordered Karjo about, <u>using language that one might use with a servant.</u>

The example of this case is berbahasa ngoko which is translated into :with language that one might use with a servant. If this expression is not considered very important, the   synonym : with hostile language can be used.

c. Literal translation: can be used to translate a Javanese word that refers to a general meaning such as Sinyo Londo, which is translated into A Dutch Boy. But this procedure should not be used to translate proper name.

d. Expansion, it is found not very significant. It means that without it,the translation is still acceptable. Example:
1) (SL): Mana si karjo? Mandi barangkali atau menggodog barangkali.
2) (TL):Where was karjo? Maybe he was taking a bath, or boiling water for tea?

In the above example, instead of translating menggodog the into boiling water for tea,the   translator actually could translate it into preparing for tea,which is more idiomatic.

e. Reduction, is found to be useful to translate traditional address+proper name constructions as the terms of address are not found in the TL and an explanation is not possible. For example is the translation of Kang Glati into Glati.

f. Transference, is very useful to translate tradition title, terms of address and proper name. In the context, a reduction of the title or terms of address would naturally distort the meaning or message.For example:
1) (SL) : Gusti Nurul   --- (TL) : Gusti Nurul
2) (SL) : Mbok Naya   --- (TL) : Mbok Naya

g. Modulation, can be used best to handle a word that has no exact equivalent in the TL and the context demand the translator to emphasize the economy and smoothness of the sentence flow. The example is the translation of mbak ayu into you and kakangmu into I.

Besides the the important role of students' intercultural competence in translation, we also have to discuss about the cultural categories which are also very important in the translation process. These aspects may be translated in different ways according to their role in the text and the aims for the TL reader. The cultural categories are:

a. Material culture,

    When a translator translates the language,actually at the same time he translates culture.He can't avoid this role.That is why we can say that translation is a process of intercultural communication. For example:

    1) Thailand reduces its export on rice recently due to internal energy problem.

    2) The rice was served in a luxurious dish with tradition touch.

    In the first sentence, the translator, through the context, will consider the equivalent meaning of rice which is imported from Thailand. Is it translated with : gabah,padi beras or nasi?? And for the second sentence, what is the equivalent meaning of rice which is presented in a luxurious dish with tradition touch.

b. gesture and habit

    Newmark points out that gesture and habits are"often described in 'non-cultural language"(Newmark,1988:103).But in translation process it is very important to know it so that a translator can avoid misinterpret in his works. Since gesture and habit are vary in one culture and another culture. In one culture,nodding the head means yes,but in another one it means no. The habit of using fork and spoon while having dinner or lunch for foreign culture,is quite different with Indonesian culture.We are very rare to use knife on the table,but instead we use fork and spoon.

c.   Cultural reference

It is also very important to consider the cultural reference in doing translation process. English vocabulary has the word 'house' and 'home' which refer to the same object. Where as in Indonesian language we only know the word 'rumah'. So, it will difficult for the translator to translate it according to the cultural of English language since in Indonesian language doesn't have that term. House in English language is the form of a house in its form physically, whereas 'home' is a house which gives peace and humanity. That is why native-speaker will say: I will go home, not, I will go house. The difference of this cultural perception will make the translation task difficult to find the equivalent meaning.

Conclusion

As it has been explained above that the translator's role is to facilitate the transfer of the message, meaning and cultural elements from one language into another and to create an equivalent response from the target audience. From the explanation above, it is suggested that translation can be a use fool tool to uncover deficiencies in students' intercultural competence. It can also be used to raise awareness of issue in intercultural communication and in this way enhance their competence. Intercultural competence can depend just as much on knowledge about one's native culture and how it is linguistically represented in the foreign language as it does on an understanding of the foreign culture. Therefore, language teachers need to anticipate that learners may not be sufficiently familiar with cultural items belonging to their own wider cultural context to deal with them appropriately in tasks requiring mediation.

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