

CHAPTER I

INTRODUCTION

This chapter elaborates five sub-chapters, namely background of the study, research problem, objectives of the study, significances of the study, scope and limitation of the study. These points are important to explain because they will provide an overview of this study.

1.1 Background of the Study

As social beings, humans always communicate with other humans. According to Kusumawardani (2016), communication is an event where humans' express feelings or desire to others. Humans communicate directly, or sometimes indirectly. In direct communication, people talk to other people. While indirect communication is carried out through certain media such as using telephone, letters, or other. The term good communication is when the listener or reader is able to determine the intent of the speaker or writer well (Wibowo & Naulfar, 2018). Communication is primarily facilitated by language, which can take the form of spoken, written, or physical (signed) symbols. As a social species, humans use language to interact with each other, convey their identities, engage in play, and express their emotions within the context of their respective social groups and cultures (Tan et al., 2020). The use of language distinguishes humans from animals and serves as an elegant means of interacting with other beings (Oesch, 2016).

In order to have great communication, the speaker and the hearer need to understand the context so that there is no misunderstanding between one and another. A group of users of the same language can communicate, interact and work together well without any significant obstacles. However, this will be different if the groups or communities communicating, interacting and working together are communities that use different languages. In this case, what can be done to bridge communication between the two groups is through translation.

Translation is a very effective solution to overcome language barriers. The diversity of languages and cultures and the need for communication in human life make translation a key factor in communication, cultural exchange and knowledge

(Janfaza et al., 2012). According to Hatim and Ian (1996), translation is a communication endeavour that crosses cultural and linguistic boundaries, connecting with other communication acts that may have different purposes and audiences. Translation plays an important role in facilitating cross-cultural interaction and cross-language communication. As a bridge of communication, translation allows different languages, especially those with similarities, to be conveyed with respect to linguistic aspects and global cultural norms (Janfaza et al., 2012). Translation can be an alternative when we are not fluent in a foreign language. Translation serves as a mediator in multilingual communication by converting one language into another.

Translation is an activity carried out to recreate the meaning of the source language into the target language (Newmark, 1988). Translation can be categorized into two main types based on its mode of delivery: oral and written. Oral translation, also known as interpretation, occurs directly in situations where there is a language barrier during communication. It involves conveying a message from a source language speaker to a target language speaker through an intermediary linguist (interpreter). The linguist must quickly and accurately capture and convey the spoken information (Nababan & Rudolf, 2003). On the other hand, written translation involves transferring messages from written text in the source language to the target language. Unlike oral translation, written translation does not have to be delivered immediately, so the translator has more time to perfect the translation (Weber, 1984). In addition, translation techniques are commonly used in the translation process, especially when dealing with written language. One type of written text that is often translated is literary works such as poetry, novels, short stories, and folktales. According to Thompson (2020), folktales are basically any kind of story, whether it's spoken or written, that has been passed down from generation to generation. Folktale is a cultural heritage rich in historical, moral and social values of a society. These stories serve not only as entertainment, but also as an educational medium that conveys knowledge and social norms to the younger generation.

Folktale is an important part of the oral tradition that exists in human societies. These stories are generally told in narrative form, and the identity of the

author is often unknown (Bell, 2008). Folktale can contain myths, legends, fairy tales and stories that explain the origin of something or provide life lessons. Folktale is one of the translation options for translators. Although folktales have been translated into several foreign languages, sometimes problems arise when readers encounter cultural terms but do not understand what they mean, because there is a gap between the source and target languages. According to Newmark (1988), cultural words are easy to detect, because they are associated with a particular language and culture. Sometimes, the reader cannot understand the meaning of the cultural terms themselves, therefore, it is important for the translator to transfer the message in order to clearly convey the original message to the new one without any reduction or error in the translation.

The literary work examined in this study is a multilingual book entitled *Mutiara Yang Tersisa 1* by Ayu Sutarto, Marwoto, and Heru SP. Saputra, which contains a collection of folktales from Madura Island. This book, written in Indonesian, was first published by Kompyawisda Jatim in 2010 and consists of 96 pages. It contains various stories that describe the culture and history of Madura, such as stories about Madurese heroes, the origins of Madura Island, love stories of local people, and many more. This book presents texts in three languages, namely Indonesian, Madurese and English, which are arranged in parallel to provide a unique cross-language reading experience. The Madurese text is translated by Syaf Anton and Abdul Aziz while the English text is translated by Elisabeth Rose Marie Yesko, Supiastutik, and Mening Marganingsih. In addition, the book is rich in cultural terms that reflect the richness of Indonesian traditions. The use of these cultural terms is one of the reasons for the uniqueness of Indonesian culture compared to other countries. To broaden the understanding of international readers, it is important to translate these cultural terms into other languages properly. That way, readers from all over the world can more easily understand the meaning and cultural values contained in this book.

The writer is interested in analysing the book *Mutiara Yang Tersisa 1* because this book contains various Indonesian cultural terms in two different languages (Indonesian and English). The second reason is because the writer still

finds some inaccurate translations that can affect the equivalence level of the translation result.

Based on the explanation above, the writer wants to solve and find out the types of translation techniques and equivalence level of cultural terms in the book *Mutiara yang tersisa 1* and analysed based on the theories proposed by Molina and Albir (2002) and Bell (1991). Therefore, the writer is interested in conducting a study entitled " A Study of Translation of Indonesian Cultural Term into English In the Multilingual Book of *Mutiara Yang Tersisa I* by Ayu Sutarto ".

1.2 Research Questions

Based on the background and focus of the research above, the writer formulates the research questions as follows:

1. What types of translation techniques are used to translate Indonesian cultural terms into English in the book *Mutiara Yang Tersisa 1*?
2. What are the translation equivalence degrees found in translating Indonesian cultural terms into English in the book *Mutiara Yang Tersisa 1*?

1.3 Objectives of the Study

Based on the questions above, the writer has the following research objectives:

1. To explain the types of translation techniques used to translate Indonesian cultural terms into English in the book *Mutiara Yang Tersisa 1*.
2. To explain the translation equivalence degrees found in translating Indonesian cultural terms into English in the book *Mutiara Yang Tersisa 1*.

1.4 Significance of the Study

By analyzing the Indonesian cultural terms, this study is expected to provide theoretical and practical contributions to the development of literary studies.

1. Theoretically, this study is expected to enrich readers' knowledge of cultural term and the types of translation technique that the translator used in translating Indonesian cultural term (SL) into English (TL). In addition, this study is also

expected to provide an understanding of the level of equivalence of Indonesian cultural terms into English.

2. Practically, the results of this study can be useful as a reference for readers that interested in analyzing translation technique and equivalence of cultural terms. Especially for the English Study Program students.

1.5 Scope and Limitation of the Study

The scope of this study is only on the types of translation technique and the level of equivalence in the translation of Indonesian cultural terms into English. In addition, related to the topic above the writer only focus on analysing the translation technique using the theory proposed by Molina and Albir (2002). The writer also uses the theory purposed by Bell (1991) on the assessment of equivalence degree. *Mutiara Yang Tersisa I* is the book that has been selected for analysis by the writer in this study. Furthermore, the limitation of this study is Indonesian cultural terms and their English translation by Yesko, Supiastutik, and Mening Marganingsih in the book *Mutiara Yang Tersisa I*. This study was conducted to find out the technique used to translate the cultural terms and the level of equivalence in the translation result.