

Ideology of Translating Cultural Terms in Novel '*Laut Bercerita*' into '*The Sea Speaks His Name*'

¹Pelsi Santika, ²Dedi Sofyan, ³Wisma Yunita

^{1,2,3}Postgraduate Program of English Education
Faculty of Teacher Training and Education
University of Bengkulu

Corresponding e-mail: *santika.pelsi@gmail.com dedi.sofyan@unib.ac.id
wismayunita@unib.ac.id

Received on July 15th, Revised on Sept 7th, Published on Dec, 30th 2023

ABSTRACT

The objective of this study is to find out the ideology frequently applied in translating cultural terms of the novel *Laut Bercerita* and *The Sea Speaks His Name*. This study used qualitative research. The data source of this study was the Indonesian novel *Laut Bercerita* by Leila S. Chudori and the English translation entitled *The Sea Speaks His Name* by John H. McGlynn. To collect the data, the researcher identified the words or phrases in the novel *Laut Bercerita* and *The Sea Speaks His Name*. The results of this study showed that domestication, which had 167 data (74.2%), was more dominant than foreignization, with 58 data (25.8%) in the category of ideology in translating cultural terms. Domestication covered five categories of cultural terms, such as ecology, material culture, social culture, organization, customs, activities, procedures, concepts, gestures and habits, while foreignization covered four categories of cultural terms, such as ecology, material culture, social culture, and organization, customs, activities, procedures, and concepts. In conclusion, the translator applied domestication in which the translator changed the cultural terms that were suitable for the culture in the target language to produce an acceptable and understandable translation for the target audience.

Keywords: *Translation ideology, Cultural terms, Laut Bercerita*

ABSTRAK

Tujuan dari penelitian ini adalah untuk menemukan ideology yang sering digunakan dalam menerjemahkan istilah-istilah budaya dalam novel *Laut Bercerita* dan *The Sea Speaks His Name*. Penelitian ini menggunakan penelitian kualitatif. Sumber data pada penelitian ini adalah novel Indonesia *Laut Bercerita* karya Leila S. Chudori dan terjemahan bahasa Inggris yang berjudul *The Sea Speaks His Name* oleh John H. McGlynn. Dalam mengumpulkan data, peneliti menganalisis kata atau frase dalam novel *Laut Bercerita* dan *The Sea Speaks His Name*. Hasil penelitian ini menunjukkan bahwa ideology domestikasi yang memiliki 167 data (74.2%) lebih dominan dari ideology foregnisasi yang memiliki 58 data (25.8%) dalam menerjemahkan istilah-istilah budaya. Domestikasi mencakup 5 kategori istilah budaya seperti ekologi, budaya material, budaya social, organisasi, kebiasaan, kegiatan, prosedur, dan konsep, gestur dan kebiasaan sedangkan foregnisasi mencakup 4 kategori istilah budaya seperti ekologi, budaya material, budaya social, organisasi, kebiasaan, kegiatan, prosedur, dan konsep. Kesimpulannya, penerjemah menerapkan domestikasi di mana penerjemah mengubah istilah-istilah budaya yang sesuai dengan budaya dalam bahasa sasaran untuk menghasilkan terjemahan yang dapat diterima dan dimengerti oleh khalayak sasaran.

Kata Kunci: *Ideologi penerjemahan, Istilah-istilah budaya, Laut Bercerita*

INTRODUCTION

Translation is the process of converting information, cultures, ideas, and opinions expressed in a text or discourse from the original language to the target language (TL) while retaining the meaning of the source language (SL) and using the right grammatical structures that equivalence between the source language and the target language. Newmark (1988) argues that translation is the process of changing the text, discourse, or language from the original language to the target language of a translator. In addition, Warwal (2015) states that translation is how people understand the meaning of the text or discourse to communicate the same meaning in the languages of different countries. It means that a translator can use various words to describe a text or discourse from one language to another language without changing the meaning of the text or discourse in the source language so that the message the author wants to convey can be captured by the reader.

However, when translating a text from one language to another language, the translator has difficulty translating cultural terms. It is considered difficult because the translator must maintain the culture of the original text while also considering the reader's understanding of the translation (Cui, 2011). Naturally, Venuti (2008) argues that the translation style used by a translator is also different from other translators. The style comes from the translator's mindset or ideology, representing whether the translator maintained the source language text (foreignization) or adopted it based on the target language (domestication). Therefore, the translator must be careful and aware in translating the cultural terms to produce an acceptable and understanding translation. Additionally, the translator's ideology in translating a text impacted the level of understanding of the target reader.

Many translators have translated various works, such as novels, short stories, bilingual books, etc. *Laut Bercerita* is an Indonesian novel that was chosen for this study. This novel was written by Leila S. Chudori and published in 2017 by Kepustakaan Popular Gramedia (KPG). In 2020, this novel was translated into English, *The Sea Speaks His Name* by John H. McGlynn, and published by Penguin Random House SEA. The novel is a best-selling historical fiction novel by a well-known Indonesian author, and it is currently in its 53rd printing. In 2022, it also be available in hardcover. Leila S. Chudori received the S.E.A. writer award in 2020, and *Laut Bercerita* received an IKAPI Book of the Year award in 2022 (Hayati, 2022).

Previously, Harared (2018) analyzed the ideology of translating cultural terms, particularly material culture, such as household goods and house surroundings. He found 9 data on household goods and house surroundings, in which 8 data applied domestication and 1 data applied foreignization in the novel *Tuesday with Morrie*. Moreover, Safi'i et al. (2020) examined the foreignization and domestication of the *Yogyakarta Sightseeing Guidebook*. They revealed that both ideologies were frequently used in the guidebook. Domestication established terms that were widely understood and applied by the local community of the source language, whereas foreignization applied to define the significance and purpose of the terms. Their study and this study were similar in identifying translation ideology by using the theory from Venuti (2008). However, the previous studies used one of the cultural term categories, while this study analyzed five cultural term categories from Newmark (1988). The other difference was the data source in which their studies selected an English novel and an Indonesian Guidebook while this study chose an Indonesian novel. Therefore, the researcher would analyze the ideology of translating cultural terms in the novel *Laut Bercerita* and *The Sea Speaks His Name* by using the theory from Newmark regarding cultural term categories (ecology, material culture, social culture, organization, customs, activities, procedures, and concepts, gestures, and habits) and theory from Venuti (2008) related to translation ideology (foreignization and domestication) of cultural terms.

METHODOLOGY

This research used a descriptive qualitative method in analyzing the ideology of translating cultural terms in the novel *Laut Bercerita* and *The Sea Speaks His Name*. The researcher identified the words or phrases that describe the information in detail and researched to get the data completely. The source of data for this study would be the Indonesian novel *Laut Bercerita* by Leila S. Chudori and the English translation entitled *The Sea Speaks His Name* by John H. McGlynn. The novel is presented on 379 pages and its translation into English is presented on 308 pages. The instrument was adopted by Devi et al. (2021) in examining the ideology of translating cultural terms.

There were several steps in analyzing the ideology in translating cultural terms. First, analyzing the data of cultural terms based on Newmark’s framework (1987). Second, categorizing the data based on Venuti’s theory (2008). Third, transmitting the data into initial codes in the tables. Fourth, counting the results and calculating the percentage of each category in the translation ideology of cultural terms. Fifth, looking at and comparing the data of cultural terms between the rater and co-rater and discussing if there were different results. Last, explain the data in paragraphs with own words.

In this study, the researcher requested one co-rater who was a student of the English Education Postgraduate Program at the University of Bengkulu. The co-rater was asked to examine the ideology of translating cultural terms in the novel *Laut Bercerita*, and *The Sea Speaks His Name*. The researcher delivered 20% data (3 chapters of 16 chapters) chosen randomly. The researcher used Cohen Kappa to analyze the findings based on the rater and co-rater. The findings were categorized utilizing Cohen's Kappa and the agreement level, as Sugiyono (2017) recommended. The results of this study were similar between the rater and the co-rater, and the average of the whole data was 1, in line with the very strong level indicating the data results were valid.

FINDINGS AND DISCUSSION

Findings

The Ideology of Translating Cultural Terms in Novel Laut Bercerita and The Sea Speaks His Name

The analysis examined the ideology of translating the cultural terms in the novel *Laut Bercerita* and its translation into English entitled *The Sea Speaks His Name*. The results of the analysis are represented in the table below:

Table 1. The Ideology of Cultural Terms in
Novel *Laut Bercerita* and *The Sea Speaks His Name*

Category	Frequency	Percentage
Foreignization	58	25.8%
Domestication	167	74.2%
Total	225	100%

As portrayed in Table 1, there were two translation ideologies of 225 cultural terms in the novel *Laut Bercerita* and its translation into English entitled *The Sea Speaks His Name*. Domestication had the highest proportion, with 167 data (74.2%) followed by foreignization with 58 data (25.8%).

Foreignization

Table 2. Foreignization of Cultural Terms in Novel *Laut Bercerita* and *The Sea Speaks His Name*

Translation Ideology	Cultural Term	Frequency
Foreignization	Ecology	1
	Material Culture	29
	Social Culture	14
	Organization, Customs, Activities, Procedures, and Concepts	14
	Gestures and Habits	-
		58

As presented in Table 2, four cultural term categories applied foreignization ideology in the novel *Laut Bercerita* and its translation entitled *The Sea Speaks His Name*. From 58 data of cultural terms, it described ecology with 1 data, material culture with 29 data, social culture with 14 data, and organization, customs, activities, procedures, and concepts with 14 data. It showed that material culture was most frequently applied through foreignization. In this ideology, the gestures and habits category was not found. Moreover, examples of foreignization in analyzing cultural terms are mentioned below.

No. Data	Source Language	Target Language
4	Atau bak <i>Dewi Kali</i> yang perlahan menarik nyawaku dari tubuh... (C.P.5.L.24-25).	Or like the <i>God of time, Kali</i> , slowly plucking my soul from my body... (M.P.xii.L.16-17).

Based on the data above, *Dewi Kali* was included in the religious term concerning the category of organization, customs, activities, procedures, and concepts because she is one of the Hindu goddesses. She is depicted as having a sinister face wearing snake skulls around her neck or feet, and their tongues protruding. *Dewi Kali* is a figure who represents women's rage and the sacred aspect of exterminating sins, as well as a death symbol in the Vedic Scriptures (Hindu religious scriptures). The translator used foreignization, in which he kept the original term *Dewi Kali*. It is because there is no closest equivalent word to replace the term *Dewi Kali*.

No. Data	Source Language	Target Language
28	“Kangen <i>tengkleng</i> ya,” katanya... (C.P.21.L.4).	‘Homesick for <i>tengkleng</i> ?’ Kinan inquired... (M.P.11.L.29).

As mentioned in data 28, *tengkleng* was included in material culture. *Tengkleng* is a traditional food from Solo. It is made from bones and innards of goat. The translator applied foreignization in which he borrowed the term *tengkleng* in the target language without changing anything.

No. Data	Source Language	Target Language
49	..., karena ayahnya dulu adalah <i>PKI</i> yang dieksekusi pada tahun 1965. (C.P.34. L.24-25).	...because her father had been a member of <i>PKI, the Indonesian Communist Party</i> , and was executed in 1965. (M.P.23.L.32-33).

From data number 49, *PKI* was a political party in the Dutch East Indies which has been dissolved in 1965. The *PKI* is a party founded in 1914 and was once one of Indonesia's largest parties. In translating the term, the translator kept the original language and briefly explained the term because *PKI* is a historical event that is famous enough globally, and the target audience can understand the term. Thus, using a loan word and explanation, the translator applied foreignization that emphasized the source language to give the knowledge to target readers.

No. Data	Source Language	Target Language
50	Ada yang menceritakan ayahnya dilempar ke <i>Bengawan Solo</i> ... (C.P. 34.L.25-26).	Word had it that his body had been tossed into <i>the Bengawan Solo river</i> ... (M.P.23.L.33-34).

From data number 50, the term *Bengawan Solo* is the largest and longest river on the island of Java. This term could be included in the category of ecology. The translator used foreignization, keeping the term *Bengawan Solo* from the source language to still use it in the target language without changing anything. The translator chooses this ideology because *Bengawan Solo* is a historical place in the source language, and there is no equivalent word to substitute the term.

Domestication

Table 3. Domestication of Cultural Terms in Novel *Laut Bercerita* and *The Sea Speaks His Name*

Translation Ideology	Cultural Term	Frequency
Domestication	Ecology	8
	Material Culture	60
	Social Culture	21
	Organization, Customs, Activities, Procedures, and Concepts	54
	Gestures and Habits	24
		167

As mentioned in table 3, five cultural term categories utilized domestication ideology in the novel *Laut Bercerita* and its translation entitled *The Sea Speaks His Name*. From 167 cultural terms, it showed that ecology had 8 data, material culture had 60 data, social culture had 21 data, organization, customs, activities, procedures, and concepts had 54 data, and gestures and habits had 24 data. It evidenced that material culture had the highest portion while ecology had the lowest position in domestication. Thus, the examples of domestication in identifying cultural terms are shown below.

No. Data	Source Language	Target Language
2	Kulihat serombongan <i>burung belibis</i> yang terbang rendah,... (C.P.4. L.16-17).	I saw a flock of <i>teal</i> flying low in their approach,... (M.P.xi.L.20-21).

In data number 2, *burung belibis* (source language) or *teal* (target language) was included in the category of ecology as an animal. The translator changed the term *burung belibis* into *teal*. The word *belibis* is a wild bird that looks like a duck. The translator used domestication in which he substituted the term *burung belibis* (*Dendrocygna Javanica*) into *teal* (*Anas crecca*) that have different names and characteristics.

No. Data	Source Language	Target Language
54	Semua merubung, bersalaman, ngobrol kesana kemari, bertanya tentang cat apa yang digunakan,... (C.P.38. L.4-5).	Everyone was chatting, saying <i>hi to one another</i> , asking about what colours of paint to use,... (M.P.26.L. 23-24).

As mentioned in data number 54, the term *bersalaman* was categorized as a habit. *bersalaman* is a greeting expression or greeting each other by shaking hands. In Indonesia, people would greet each other by shaking hands when they meet others, especially meeting new people, as part of politeness. However, this habit may find only in source audiences and unfamiliar to target audiences. Therefore, in translating the term *bersalaman*, the translator applied domestication by paraphrasing related words by saying *hi to one another* in the target language, following the target audience's culture, and having similar meanings between the source and target language.

No. Data	Source Language	Target Language
153	..., aku menikmati dulu sambal oncom yang dahsyat itu. (C.P.213. L.26-27).	I had already laid into the heavenly meal... (M.P. 172.L.18-19).

Based on data number 153, *sambal oncom* is oncom mixture with sambal, in which *oncom* is one of the traditional food from West Java and categorized in material culture in the source language that did not find in the target language. In translating the term *sambal oncom* (source language), the translator applied domestication, using a broader term as a *meal* in the target language. This ideology may use because the target audiences are unfamiliar with the food, and the translator chooses the term to make the target audiences easier to understand the story.

No. Data	Source Language	Target Language
215	Kita akan ke Komisi III DPR agar mereka membentuk Pansus... (C.P.331.L.16-17).	And we're going to ask the Parliament to form a special committee... (M.P.270.L.10 - 11).

From data number 215, the term *Komisi III DPR* was classified as a political term in line with organization, customs, activities, procedures, and concepts. *Komisi III DPR* is one of the eleven commissions of the Indonesian parliament with the scope of duties in law, human rights, and security. Instead of substituting or describing the original term *Komisi III DPR*, the translator applied domestication, using the general word *the parliament*. It is implied that the translator emphasizes the source language culture to give knowledge to the target readers.

No. Data	Source Language	Target Language
220	...dan hari Lebaran, Bapak dan Ibu mengajakku ke makam Eyang Putri dan Eyang Kakung di Solo... (C.P. 348.L.2-3).	...on Lebaran, Mother and Father would take me to our grandparents' graves in Solo ... (M.P. 283.L.12-13).

In data 220, the translator changed the terms *Eyang Putri* and *Eyang Kakung*. The word *eyang* refers to grandfather or grandmother. *Eyang putri* is addressed to grandmother, and

eyang kakung is addressed to grandfather. Both *eyang putri* and *eyang kakung* is coming from Java. In translating the terms, the translator used more general word *grandparents* to make target readers easily read the texts. Additionally, he used *grandparents* than mentioned *grandmother and grandfather* to make the simple sentence. As a result, the translator adopted domestication ideology as he localized the terms from the source language.

Discussion

The analysis of this study investigated the ideology of translating cultural terms in the novel *Laut Bercerita* and *The Sea Speaks His Name*. The results portrayed that domestication was more dominant than foreignization in this study. It is probably because the translator translates the Indonesian novel, mainly the cultural terms in the English version considering the suitability of the culture of the target language to produce an acceptable and understandable translation for the target audiences. Hutagalung (2019) states that the translator uses domestication, which renders the text more familiar and natural to the target language, making it easier for the target audiences to figure out the meaning of the text and providing the target audiences the impression that they are reading the original text.

This finding is in line with the study conducted by Kuncoro et al. (2018), who found that the translator frequently used domestication in analyzing the translation ideology of cultural terms in the novel *Laskar Pelangi translated into The Rainbow Troops*. According to Kuncoro et al. (2018), by employing this domestication ideology, the translator renders foreign-sounding languages and cultures visible to the target audience with something identical and equivalent, making translation work suitable and straightforward to understand. It is consistent with the translator's point of view and aims to provide good translations based on her beliefs. Similarly, Ritonga (2020) claims that the translator probably uses domestication as the dominant ideology in translating cultural terms, demonstrating that the translator intends to integrate the source text more to connect to the target culture.

This finding also goes to Putrawan (2018), who reported that domestication was the most frequently applied translation ideology in his study. It is probably because the translator wants to produce an understanding and acceptable translation for the target audience, who are foreigners. According to Grant et al. (2017), domestication implies several modifications to the text at different stages for target audiences, members of another nation with a distinct cultural background, to understand the text properly. Likewise, Safi'i et al. (2020) state that domestication establishes terms that are more comprehended and implemented by target audiences with similar meanings or messages from the source language.

CONCLUSION

Based on the results and discussion, which previously responded to the research question, this study concluded that two kinds of ideologies were identified in the novel *Laut Bercerita* and its translation into English entitled *The Sea Speaks His Name*, namely domestication, and foreignization. Domestication had 167 data (74.2%), and foreignization had 58 data (25.8%). It showed that domestication was more dominant than foreignization. It is probably because the translator translates the Indonesian novel, mainly the cultural terms in the English version considering the suitability of the culture of the target language to produce an acceptable and understandable translation for the target audiences. Due to the conclusion above, this study has limitations regarding the ideology of translating cultural terms in the novel *Laut Bercerita* and its translation into English entitled *The Sea Speaks His Name*. It is expected for further research to conduct a study in a similar field with a different focus or border area. Additionally, the results of this study can be a reference for further researchers when conducting the topic of the ideology of translating cultural terms.

REFERENCES

- Cui, J. (2011). A study on the Relativity of Foreignization and Domestication in Translation based on Data Comparison. *International Conference, CSEE*, 217, 352–356. [10.1007/978-3-642-23339-5_64](https://doi.org/10.1007/978-3-642-23339-5_64)
- Devi, P. C. A., Sudipa, I. N., & Puspani, I. A. M. (2021). Foreignization and Domestication Ideology of Indonesian Cultural Terms in *Janda dari Jirah* translated into English. *Linguistika*, 28(1), 97-104. <https://doi.org/10.24843/ling.2021.v28.i01.p09>
- Grant, L. S., Gode, B. S., & Amstrong, M. G. (2017). Ideology of translation concept approach on determining a decision by the translator. *Linguistics and Culture Review*, 1(1), 1-12. <https://doi.org/10.37028/lingcure.v1n1.1>
- Hayati, I. (2022, November 09). *Laut Bercerita karya Leila S. Chudori Dapat Penghargaan Tertinggi, Book of the year in IKPAI Awards 2022*. Tempo. Co. <https://seleb.tempo.co/read/1655062/laut-bercerita-karya-leila-s-chudori-dapat-penghargaan-tertinggi-book-of-the-year-di-ik-pai-awards-2022>
- Harared, N. (2018). Foreignization and Domestication Ideology in Cultural Term Translation of Novel *Tuesday with Morrie*: Category Household Goods and House Surroundings. *Jurnal Arbitrer*, 5(2), 54-59. <https://doi.org/10.25077/ar.5.2.54-5>
- Hutagalung, H. (2019). *Translation ideology on Prabowo Subianto's speech in national address*. [Undergraduate Thesis, University Of Muhammadiyah Sumatera Utara]. UMSU Repository.
- Kuncoro, H., Sutopo, D. & Warsono. (2018). The Ideology in the Indonesian-English Translation of Cultural Terms Found in Andrea Hirata's novel *Laskar Pelangi* into *The Rainbow Troops*. *Jurnal Ilmiah STBA*, 4(2), 21-32. <https://doi.org/10.47255/spectral.v4i2.24>
- Newmark, P. (1988). *A Textbook of translation*. Prentice Hall.
- Putrawan, G. E. (2018). Foreignization and Domestication of Indonesian Cultural Terms in the novel *Gadis Pantai* Translated into English. *Lingua Cultura*, 12(3), 309-315. <https://doi.org/10.21512/lc.v12i3.4233>
- Ritonga, A. N. M. (2020). *The Ideology of Translating the Indonesian Cultural Terms of Hamka's The Sinking of Van Der Wicjk*. [Undergraduate Thesis, University of Sumatera Utara]. USU Repository. <https://repositori.usu.ac.id/handle/123456789/26873>
- Safi'i, M. & Tanjung, S. (2020). Domestication and Foreignization on the Translation of Yogyakarta Sightseeing Guidebook from Indonesian into English. *International Journal of English, Literature and Social Sciences (IJELS)*, 5 (1), 67-69. <https://dx.doi.org/10.22161/ijels.51.13>
- Sugiyono. (2017). *Metode Penelitian Pendidikan (Pendekatan Kuantitatif Kualitatif dan R&D)*. Alfabeta.
- Venuti, L. (2008). *The translator's invisibility: A history of Translation* (2nd ed.). Routledge.
- Warwal, S. (2015). Translation Process and Problem of Translation in World Classics. *Indian Scholar an International Multidisciplinary Research e-Journal*. 1, 125-133. <http://www.indianscholar.co.in/downloads/17-surjeet-singh-warwal2.pdf>