Describing Translation Techniques Used in the Translation of Culturally Bound Terms in West Java Calendar of Event 2020

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ABSTRACT

This research aims at analyzing translation techniques used by the translator in translating the booklet "West Java Calendar of Event 2020" from Indonesian into English. This booklet is published by the Department of Tourism and Culture, West Java. Specifically, this research highlights the translation of culturally bound terms in the booklet. The researchers are interested in analyzing this topic because cultural-bound terms are considered challenging to translate; the translators must understand the cultural background of the languages they are translating. Moreover, it is not likely that translators can find one-to-one correspondence for each cultural term in the text. This study applies a descriptive qualitative method since the data are in the form of text and the researchers also play a role as the key instrument in collecting the data, in this case through document examination. In this research, total sampling technique is applied since the researchers take all of the culturally bound terms in the booklet. The research begins with collecting the cultural terms from the booklet, classifying them into cultural terms categories based on Newmark's theory of cultural category, and determining the translation techniques based on Molina and Albir's theory. The result shows that the translator mainly employs borrowing, amplification, description, and established equivalent techniques. There is a tendency that the translator prefers those techniques because it is hard for the translator to find one-to-one correspondence of the terms in the target language. Hopefully, this research will be beneficial for translators in deciding the proper translation techniques in translating cultural terms.

INTRODUCTION

Translation is defined by many experts in various ways, such as (Larson, 1984, p. 3) who defines that translation is essentially a process of conveying meaning from the source language into the target language, which is carried out with the first consideration at the level of meaning, and the second at the level of style. In the definition put forward by Larson, the main thing that measures the quality of a translation is the level of meaning, which must be constant, while the style or form of the translated text can change depending on things such as the characteristics of the text, the purpose of the text, and the target reader of the text.

Translation is not only in the form of translating, but more than that, translation is the transfer of meaning or messages from the source language (SL) into the target language (TL). The meaning transferred must be

commensurate; the meaning or message contained in the SL text must be constant in the SL. To achieve equivalence in translation is not easy because in practice, a translator will be faced with various problems. One of the problems that often arise in translation is the existence of cultural differences between SL and TL. This is in line with Nida's view in (Hoed, 2006, p. 79) which says that cultural factors can be an obstacle in translation.

According to Kroeber and Kluckhohn in ibid, culture is a way of life whose manifestation is seen in the form of behavior and the results are seen materially (called artifacts), which are obtained through a process of habituation or learning in a society and passed on from generation to generation. There are seven elements of culture, namely social organization, livelihood system, knowledge system, technology, religion, art, and language. Thus, culture and language are two interrelated things, because language is an element in culture and no culture is the same between one society and another. In addition to the seven elements of culture, there is also a categorization of culture proposed by (Newmark, 1988, pp. 94-103) which includes ecological culture, material culture, social culture, socio-political organizational culture and administration, and culture related to cues and customs.

The cultural differences that exist in each text must be bridged by the translator so that the target reader can understand the information contained in the text. The relation between culture and translation is in line with the definition of translation from (Venuti, 1995, p. 17):
"Translation is a process by which the chain of signifiers that constitutes the source-language text is replaced by a chain of signifiers in the target language which the translator provides on the strength of an interpretation." From this definition, it can be concluded that the translator's interpretation is important, especially in culturally charged texts.

The translation of texts containing cultural elements becomes more challenging when the translator translates a text into a foreign language. In general, a translator will be more optimal in his work if he translates into the language, he is most familiar with, namely his mother tongue. However, in practice, translators often translate texts from their mother tongue into a foreign language. This causes the challenges he faces to be higher if many cultural terms are contained in the source text. To be able to translate well and produce quality translations, translators can use translation techniques offered by many translation experts. Molina and Albir (2002) propose 18 translation techniques, namely adaptation, amplification, borrowing, calque, compensation, description, discursive creation, established equivalent, generalization, linguistic amplification, linguistic compression, literal translation, modulation, particularization, reduction, substitution, transposition, and variation. Molina and Albir's translation techniques are used to analyze and classify how translation equivalence works. They have five basic characteristics: they affect the result of the translation; they are classified by comparison with the original; they affect micro-units of text; they are by nature discursive and contextual; and they are functional. In this paper, researchers will describe the translation techniques used in translating cultural terms in the "West Java Calendar of Event 2020" Booklet published by the Tourism and Culture Office of West Java Province from Indonesian into English. CoE 2020 is a summary of the best events in West Java which are expected to meet 3C standards, namely Creative Value, Commercial Value, and CEO Commitment (commitment of regional heads in developing regional tourism) (*Menjawab Kebutuhan*, 2022).

METHOD

This research is qualitative research, as stated by (Creswell, 2014) that to be called qualitative research, research must have some basic characteristics. Researchers are the key instrument that collects data themselves through document examination, behavioral observation, or participant interviews. At the data collection stage, the research was conducted in a natural setting, where data was collected in the field where participants experienced the problem or problem being studied. In qualitative methods, researchers do not rely on only one

data source, but they collect various forms of data, such as interviews, documents, and information in audio-visual form. The researcher used purposive sampling technique in sorting the data; the data taken are cultural terms and their translations in the "West Java Calendar of Event 2020" Booklet. 63 data were collected in this research and the unit of analysis in this study is a word/phrase, or in other words, the researcher only analyzed the text at the micro level.

FINDINGS AND DISCUSSION

The result confirms that there are sixty-three cultural terms found in the West Java Calendar Event 2020. Those cultural terms can be classified into categories of cultural terms proposed by Newmark (1988). He proposed five categories of cultural terms, namely ecology, material culture, social culture, social organizations (customs, activities, procedures, concepts), and gestures (habit). Ecology deals with the names of flora, fauna, winds, plain, hills, and any geographical objects. Meanwhile, material culture discusses four things which are the names of food, houses and towns, clothes, and transportations. On the other hand, social culture talks about work and leisure activities done by humans. Another category is called social organizations which also covers political and administrative, religious, and artistic things. Lastly, gesture (habit) deals with the cultural-bound gestures or habits done by a particular group of people.

After analyzing those 63 cultural terms, most data in this research belong to the fourth category, namely social organizations which includes customs, activities, procedures, and concepts of administrative, religious, and artistic words. There are sixty-eight cultural terms in this category. Meanwhile, material culture holds the second position for the most frequently mentioned category. However, there are also ecology and social categories in the data. The following table shows the frequency of the cultural categories found in the West Java Calendar 2020.

Table 1. Cultural term category in West Java Calendar 2020

No	Cultural Term Category	Frequency
1	Organizations, customs, activities, procedures, concepts	49
2	Material Culture	12
3	Ecology	1
4	Social Culture	1
	Total	**63**

Table 1 exposes the frequency of every cultural term category. From the table, it can be concluded that the researchers only found four categories of cultural terms. From those categories, the social organizations category is mentioned almost all the time. It is then followed by material culture, ecology, and social culture. Meanwhile, the data do not contain the gesture category since this is an article (written text).

Organizations, Customs, Activities, Procedures, Concepts

This cultural category is the most frequent category which exists in the West Java Culture 2020. It happens because this category covers many aspects, such as political and administrative, religious, and artistic elements. Political and administrative elements include historical terms of a country and international organization terms. Because of the wide scope in this category, there are many cultural terms classified into this category. Moreover, the nature of the source text, which is a text related to cultural events or activities, allows the appearance of many cultural terms in this category. Some examples of cultural terms in this category can be seen in the following.

Source Text   : *Kabupaten*
Target Text   : Regency

The term "*kabupaten*" is a cultural term since "*kabupaten*" means an administrative sub-division of a province or territory (lawinsider.com). It belongs to organizations, customs, activities, procedures, concepts category because it is an administrative term in a country. Another example of cultural term in this category can be viewed in the following.

Source Text   : *"puasa"*
Target Text   : fasting

"*puasa*" is a cultural term which means to eat no food in a period, usually because of religious beliefs (educalingo.com). This term is included in this category because it is a religious term. It is usually used to express a religious activity done by muslims in a period (fasting month). In addition, there is another example of a cultural term in this category which shows a cultural event. The following is an example of that term.

Source Text   : "*Nadran Pesta Laut*"
Target text   : Nadran Feast of the Sea

 "*Nadran*" means a cultural ceremony of fishermen to express their gratitude because of their abundant fish. It is usually done by gathering many foods and floating them into the sea as offerings (indramayukab.go.id). Since "*nadran*" can be classified into a cultural activity, it belongs to this category.

Material Culture

Material culture discusses physical objects that belong to a particular culture. It usually covers food, clothes, towns or houses, and transportations. The example of this category found in West Java Culture 2020 brochure is in the following.

Source text   : *Dongdang*
Target tex   : Dongdang

The term "*dongdang*" refers to a place where people put all the food when they bring them to a cultural or special event. It usually has many shapes and sizes. It depends on the amount or kind of food. This term is included in the material culture because it is a physical object which is related to food, and it is an expression of a particular culture.

Ecology

Ecology deals with the names of flora, fauna, hills, plains, and anything which is basically value-free (politically and commercially). There is only one ecology category found in the target text. It might be because the source text does not discuss many things which are politically-and-commercially free. The example can be seen in the following.

Source Text   : *pulau Jawa*
Target Text   : the island of Java

The example explains the name of an island in Indonesia, which is *Jawa* or Java. This island is included in the ecology because it does not have political or commercial values. It simply only mentions the name of an island.

Social Culture

This category points out things or activities related to work and leisure. The researchers discovered that there is one example of this category in West Java Culture 2020 brochure. The example can be viewed in the following.

Source Text : "*pekerja 'jebor'*
Target Text : 'jebor' workers

That example exhibits a term related to work since it has the word "worker". Besides, "*jebor*" is a cultural term which means a tile factory. Thus, this example belongs to the social culture category.

After analyzing the cultural term categories, the researchers examine the techniques of translation applied by the translator. There are nine techniques found in the data, namely established equivalent, borrowing, literal, calque, generalization, adaptation, reduction, transposition, and description whose frequency of appearance can be seen in the Table 2.

The application of each technique can be seen in the description of established equivalent, borrowing, literal translation, calque, generalization, adaptation, reduction, transposition, and description.

Table 2. Translation techniques used in West Java Calender 2020

No.	Translation Techniques	Frequency
1.	Established Equivalent	8
2.	Borrowing	30
3.	Literal	10
4.	Calque	2
5.	Generalization	3
6.	Adaptation	2
7.	Reduction	1
8.	Transposition	5
9.	Description	2
	Total Data	**63**

Established Equivalent

The first example of this technique can be seen in the term *panca karsa*, which belongs to organizations, customs, activities, procedures, concepts category. The term is translated into 'five initiatives'. *Panca karsa* is a term used as the motto of Bogor city that reflects its developmental programs in the next five years; panca is a Sanskrit word which means five and based on Indonesian Dictionary, karsa means the willingness that can encourage someone to do something. In translating that term, the translator applies literal technique; to translate a word or an expression word for word. The translator translates the phrase *panca karsa* into "five initiatives" and the translation does not seem to fit the actual meaning carried in the original phrase. The word *karsa* does not simply mean "initiative"'; it carries the vision of the city that must be fulfilled during the governmental period of the current regime. In Indonesia, it is very common for a city or a region to have a special motto that also becomes the symbol of the city. In addition to *panca karsa* that is used in Bogor city, there are many other mottos that reflect the vision of a city, for example Purwokerto city has *Satria* that stands for *Sejahtera* (prosperous), *Adil* (equitable), *Tertib* (regulated), *Rapi* (well-organized), *Indah* (beautiful), and *Aman* (safe). There is a tendency for a cultural term to not have one-to-one correspondence in the target language, so the translator is supposed to find a suitable technique to make sure that the message is well-conveyed.

Established equivalent technique is also used in translating the term *sesajen* into "offerings". This term belongs to the material culture category. In this technique, the translator uses a term or expression recognized by dictionaries or language in use) as an equivalent in the target language. In Merriam-Webster, the term

"offerings" is defined as a sacrifice ceremonially offered as a part of worship and this definition fits to the term *sesajen* in Indonesia which means the same.

Borrowing

One of the examples of this technique is seen is the phrase *Haul Syeh Quro* in which the translator maintains the original term in the target language, and it is common when the source language term does not have one-to-one correspondence in the target language or when the translator cannot find the closest equivalence of the term. The term *Haul* is a culturally bound term which means an annual tradition to commemorate the death of an important figure in Islam, for example *Syeh Quro* who was a Moslem figure respected in West Java. This term does not correspond to any other target language term, so the translator directly takes it to the source language. There are two types of borrowing, namely pure and naturalized borrowing. In this datum, the translator applies pure borrowing as there is no change made.

Another example of borrowing technique is seen in the translation of the term *ogoh-ogoh,* which belongs to the material culture category. In the booklet, the original term is maintained by the translator since there is no direct equivalent for this term.

Literal Translation

In literal translation technique, the translator translates a word or an expression word for word. For example, in the term *Kirab Kebangsaan Rengasdengklok,* which belongs to the Organisations, customs, activities, procedures, concepts category, it is translated into 'Kirab Nationality Rengasdengklok". From the structure of the translated term, the source language term is translated word for word.

Another example is the term *Pulau Jawa* which belongs to the ecology category of culture. In this term, the literal translation is also applied as the translator simply translates the phrase word by word resulting in the phrase "the island of Java" in the target language.

Calque

This technique is like literal translation; literal translation of a foreign word or phrase; it can be lexical or structural. The thing that makes them a bit different is that in calque translation, the translation result is accepted in the target language use. For example, the term *wakil bupati* that belongs to the Organisations, customs, activities, procedures, concepts category; it is translated into "deputy regent".

Generalization

In this technique, the translator uses a more general or neutral term to translate the source language term, for instance, the term *pengurus klenteng* which belongs to the Organisations, customs, activities, procedures, concepts category. *Klenteng* is a Chinese temple used as a worship place by Confucius believers, and the phrase *pengurus klenteng* basically refers to the person who is in charge of the temple. In the target language, the translator makes it more general by taking the word "worshipers".

Adaptation

In adaptation technique, the source language cultural element is replaced with one from the target culture. As an example, in the Organisations, customs, activities, procedures, concepts category, the term *ritual syukuran* is translated into "Thanksgiving syukuran". The word *syukuran* means a ritual to express gratitude towards

God for the blessings. The translator adapts the term into "Thanksgiving ritual" which is more common in the target language concept.

Reduction

Reduction technique is done by suppressing a source text information item in the target text. For example, the term *ajang paguron,* which belongs to the Organizations, customs, activities, procedures, concepts category, is translated into *paguron.* The translator reduces the word *ajang* from the source text. The word *paguron* itself is a Sundanese language which means a place to learn a certain skill.

Transposition

One of the examples of this technique is in the translation of the term *ritual Nyalin* which belongs to the organisations, customs, activities, procedures, concepts category. In this technique, the translator changes the position of the head and the modifier of the phrase. In the source language, the head is the word *ritual,* and it comes first, but in the target language, the head is transposed after the modifier *Nyalin.* This is called obligatory transposition that occurs due to the different grammatical rules of both languages. Transposition is very common to happen when translating noun phrases. Other examples are found in the term *topeng Cirebon* which is translated into Cirebon mask, as well as in the term *lebaran Betawi* into "Betawi Eid".

Description

In description technique, the translator replaces a term or expression with a description of its form or/and function. For example, the term *nusantara* is translated into "the Indonesian archipelago". In this case, the original term is replaced with its description; instead of maintaining the term, the translator uses the description of the term. Description technique is suitable for translating a term that does not correspond to any other term in the target language.

Description technique is also found in the translation of the term *tumpeng* which belongs to the material culture category; the term is translated into "rice cone". The translator seems to try to describe how *tumpeng* looks like, because *tumpeng* is a cone-shaped rice existing in Indonesia, especially in Java Island, and it is often found in ceremonial events. In this case, the translator does a mistranslation because the term "rice cone" means a different thing. According to Oxford Reference, rice cones are Granular rice particles the size of sand grains, so regardless the attempt done by the translator to describe "tumpeng", the translation which is produced does not correspond to the original term (*Rice cones*, n.d.).

CONCLUSION

The researchers find four cultural categories in the Booklet of West Java Calendar 2020, namely Organizations, customs, activities, procedures, concepts, Material Culture, Ecology, and Social Culture. Based on the analysis, the Organizations, customs, activities, procedures, concepts category is the most frequent category found. The cultural categories are translated using various translation techniques, namely established equivalent, borrowing, literal, calque, generalization, adaptation, reduction, transposition, and description. Borrowing technique is the most frequently used technique. In translating terms or expressions without one-to-one correspondence in the target language, a translator is provided with some solutions, and one of them is borrowing technique.

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