CHAPTER I

INTRODUCTION

1.1. Background of the Study

Language is a social communication tool that people use to communicate or interact with other people. Sometimes spoken language when heard by listeners becomes biased, as well as written language when read by someone, the meaning is also biased because the reader does not understand what is implied and explicit in the writing (Meinawati et al., 2020). One of the factors that causes communication errors is the cultural factor. This can happen in a country or between countries. Communication errors can also affect translation. Translation of the source language (SL) into the target language (TL) may not change the original meaning so the results of the translation can help translation users understand the message conveyed without changing the original meaning. This is very important for translators in translating a text or an article written using a source language that is not understood by people who come from different cultures. It is necessary to have methods, ideology, and techniques used by translators to get a good translation result that is easily understood by translation users.

Some translators have problems in translating literary works, especially in translating literature that contains cultural terms in the target language. This data can occur due to cultural differences between literary writers, translators, and users. Hatim and Munday (2004) suggested that the main problem for translators is when they are establishing the meaning from the source text into the target text. Culture is a way of life that emerges, is specific to an individual or group of individuals, and is transmitted from one generation to the next. Cultural terms must be translated carefully by translators because cultural terms are an important aspect of a culture so in translating cultural terms must be careful. Newmark (1988) classified cultural terms into five categories, including ecology, material culture, social culture, organization, customs, ideas, and gestures and habits. The ability of the translator

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to accurately translate cultural terms into the target language is a good indicator of translation quality; bad translation outcomes will follow from inappropriate translation. According to Newmark (1988), cultural focus causes translation issues because of the cultural distance or gap between the source and target languages.

Translators usually use more words to translate cultural terms, such as providing detailed explanations related to cultural terms so that readers can easily understand them or sometimes translators still using the original cultural terms without translating them into the target language or translators translate cultural terms by substituting them into a familiar language. Another aspect of translating cultural terms involves ideology. In translation, the translator will be faced with two ideologies. These two ideologies are often referred to as domestication and foreignization.

The ideology of domestication and foreignization has recently been frequently found in translation. Venuti (1995) is a translator who uses these two ideologies in translation. The idea of "foreignization," which includes purposefully exposing readers of the target language to foreign cultures, is the preservation of information from the source language literature. On the other hand, domestication refers to the philosophy of closely aligning the text with the target language's culture, sometimes at the expense of the work's original language.

In this research, the writer analysis the translation ideologies and strategies used by translators in translating Javanese cultural terms in the novel titled *Pengakuan Pariyem* into English. *Pengakuan Pariyem* is a classic Indonesian novel written by Linus Suryadi in 1981. The title *Pengakuan Pariyem* is translated into English as *Pariyem's Confession* which was translated by Jennifer Lindsay in 2018. The novel tells the story of Pariyem, a Javanese woman, and her experiences, struggles, and reflections on life, family, society, and culture in rural Java. The story begins with Pariyem, a village girl from Gunung Kidul, who works as a housemaid in a *priyayi* family's home in Yogyakarta. Pariyem narrates her life from her own perspective, providing an intimate and honest view of her life experiences, both joys and sorrows. Pariyem is a simple woman, filled with local wisdom. She tells

of how she left her village to earn a living in the city, her experiences working as a housemaid, and her relationships with her employers and colleagues.

In the context of the novel, "confession" refers to Pariyem's introspection, self-discovery, and revelations about her life journey, including her joys, sorrows, triumphs, and regrets. Through her narrative, Pariyem shares her perspectives on various aspects of life, offering insights into Javanese culture, traditions, and values. *Pengakuan Pariyem* is celebrated for its poignant portrayal of Javanese life and its exploration of themes such as identity, love, loss, and resilience. The title encapsulates the essence of the novel, inviting readers to delve into Pariyem's narrative and witness her journey of self-awareness and revelation.

1.2. Statement of the Problem

Based on the explanation in the background of the study, the problems to be discussed in this paper are:

1. What is the ideology of translation found in the process of translating Javanese cultural terms in the novel titled *Pengakuan Pariyem* into its English version?
2. What kinds of translation strategies used in the process of translating those Javanese cultural terms in the novel titled *Pengakuan Pariyem* into its English version?

1.3. Purpose of the Study

1. To describe the translation ideology in translating Javanese cultural terms in the novel titled *Pengakuan Pariyem* into its English version.
2. To describe the translation strategies found in translating Javanese cultural terms in the novel titled *Pengakuan Pariyem* into its English version.

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1.4. Significance of the Study

There are two significance of the research. They are theoretical significance and practical significance. The explanation is as follows:

1. Theoretical Significance

This research is useful for readers to increase knowledge and understanding, especially translation ideologies and translation strategies in terms of Javanese cultural terms which are translated into English.

2. Practical Significance

The findings of this analysis are valuable for translators, educators, and practitioners in the field of translation and offer practical guidance on how to approach the translation of cultural terms, considering factors such as cultural context, target audience, and the translator's ideology. By understanding the ideological implications of translation choices, translators can make more informed decisions that accurately convey the cultural significance of the source text.

Furthermore, the research has broader implications for readers and scholars interested in the intersection of literature, culture, and translation. By examining how cultural terms are translated in *Pengakuan Pariyem* and *Pariyem's Confession*, the study enhances our understanding of how literature reflects and negotiates cultural differences. It highlights the importance of translation as a cultural mediator, shaping readers' perceptions of other cultures and fostering cross-cultural understanding.

1.5. Methodology of the Study

This study used a descriptive qualitative method. According to Ary et al. in Erwan (2020), rather than dealing with data in the form of figures and statistics, qualitative inquiry deals with data in the form of words or pictures. The data is collected from Linus Suryadi's novel entitled *Pengakuan Pariyem* published in 1981 and its English version *Pariyem's Confession* published in 2018. This research uses the theory proposed by Venuti (1995) to describe the ideologies and Davies' theory (2003) to describe the strategies for translating cultural terms. In this study,

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the writer describes the research results descriptively. The research involves several stages:

1. Determining the topic and data source. The writer finds an interesting topic that the writer wants to know. The topic is translation ideology and strategy.

2. Collecting the data. The writer collects data by reading the novels *Pengakuan Pariyem* and *Pariyem's Confession*. The data gathered by reading and writing down terms related to Javanese culture referring to Newmark's theory (1988) in Linus Suryadi's novel titled *Pengakuan Pariyem* and the English version of *Pariyem's Confession*. Afterward, the writer inputs all identified terms from the novels into Excel. The technique used in data collection is notetaking.

3. Verifying the data. To verify that the data collected by the writer pertains to Javanese cultural terms, before analyzing the data, the writer asked an informant, Nur Wulan Safitri, commonly called Wulan. She is currently a final-year student working on her thesis. Her daily language is Javanese. She was born and raised in Purwokerto, Central Java. She helps to ensure that the data to be analyzed by the writer are indeed cultural terms and the writer also combines the meanings of each Javanese cultural term provided by the informant with the explanations found in the Javanese vocabulary list within the *Pengakuan Pariyem* novel.

4. Analyzing the data. The writer analyzes the ideology used in Javanese cultural terms translation based on the theory of translation ideology proposed by Venuti (1995) and then the writer analyzes the translation strategy used in translating Javanese cultural terms into English based on Davies' theory (2003). The writer selected several data discussed in Chapter III which represent each translation ideology and strategy.

5. Presenting the result. The writer presents the result and it is displayed on a table. Then the writer reports the analysis descriptively to show the reader the translation ideologies and strategies.

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1.6. Scope and Limitation of the Study

This study concentrates on finding out translation ideologies in Javanese cultural terms. The research is limited by the fact that this study focuses on two things. First, finding the translation ideology based on Venuti's theory in 1995. Second, describing the strategies used to translate the Javanese cultural terms based on Davies' theory about translation strategies in 2003. Furthermore, this study is limited by the fact that the writer only collects and describes Javanese cultural terms found in the novel *Pengakuan Pariyem* published in 1981 and translated into English in the novel *Pariyem's Confession* published in 2018.

1.7. Status of the Study

The writer found several studies that discussed translation ideology from various literature. Rachmawati's (2017) studies titled "*Translation Techniques and Ideology in WordPress*" identifies the techniques used to translate blog-related terms in *WordPress* and describes the translation ideology employed by *Google Inc*. The research data consists of English blog terms found in *WordPress* in the form of words, phrases, clauses, and sentences. Raja Rachmawati uses Mazi-Leskovar's theory (2003) to analyze the translation ideology and Molina & Albir's theory (2002) to analyze the translation techniques.

Romala's (2022) studies titled "*Portraying Nature by The Foot of The Cibalak Hill: The Ideology and Strategies in the English Translation of Selected Ahmad Tohari's Works*" examines the natural terms in Ahmad Tohari's "Di Kaki Bukit Cibalak" (SL) and its English translation "By the Foot of the Cibalak Hill" (TL). The data on natural terms in the study object are collected based on Newmark's ecological classification for cultural terms in literary works. This study aims to reveal the characteristics of natural terms in Ahmad Tohari's "*Di Kaki Bukit Cibalak,*" particularly how the applied ideology and strategies can maintain the identity contained in the work. Almira Ghassani Shabrina Romala uses Venuti's theory (1995) to analyze translation ideology and Baker's theory (1992) to analyze translation strategies.

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Arif (2019) studies titled "*Translator Ideology in the Translation of Taboo Words in the Film 22 Jump Street*" aims to discover the translator's ideology in translating taboo words in the film 22 Jump Street. After collecting linguistic data, it is analyzed using content analysis techniques by comparing it with the Indonesian subtitle version to determine the translation techniques used by the translator. Venuti's theory (1995) is used to analyze translation ideology, and the translation techniques reference Molina & Albir's theory (2002).

Cindy Aprilia Dewi et al. (2021) study titled "*Foreignization and Domestication Ideology of Indonesian Cultural Terms in Janda Dari Jirah Translated into English*" uses data from an Indonesian novel titled "*Janda Dari Jirah*" by Sawitri (2007), translated into English as "The Widow of Jirah" by Boentaran et al. (2014). This study aims to identify and analyze the categories, translation methods, and translation ideology of Indonesian cultural terms in the novel. Venuti's theory (1995) is used to analyze translation ideology, and Newmark's theory (1988) is used to analyze translation methods and categorize Indonesian cultural terms found in the novel.

Pahlawanita et al. (2018) study titled "*The Implementation of Translation Ideology of Cultural Terms in Andrea Hirata's Novel Laskar Pelangi*" relates to translation studies, specifically the translation ideology used in translating cultural terms found in Andrea Hirata's novel "*Laskar Pelangi*" into its English version "The Rainbow Troops." This study analyzes cultural terms using Newmark's theory (1988), Venuti's theory (1995) to analyze translation ideology, and Molina & Albir's theory (2002) to analyze translation techniques.

Siregar (2015) studies titled "*Translation Ideology in the Translation Process of Stephen R. Covey's The 8th Habit into Indonesian*" aims to investigate the translation ideology in the translation process of Chapter 5 of "The 8th Habit - From Effectiveness to Greatness" into Indonesian. The data sources include the text, informants, and interviews with key informants and respondents. The sample is Chapter 5 of Stephen R. Covey's "The 8th Habit - From Effectiveness to Greatness" and its Indonesian translation "Bab 5 - The 8th Habit - *Melampaui Efektifitas,*

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Menggapai Keagungan." Venuti's theory (1995) is used to analyze translation ideology, and Newmark's theory (1988) is used to analyze translation methods.

Aditya et al. (2013) study titled "*The Ideology of Translation of Cultural Terms Found in Ahmad Tohari's Novel 'Ronggeng Dukuh Paruk' into Its English Version 'The Dancer'*" uses data from Javanese cultural terms found in the novel *Ronggeng Dukuh Paruk* translated into its English version "The Dancer." The study aims to categorize Javanese cultural terms found in the novel, identify the techniques used in translating these cultural terms into "The Dancer," and determine the most frequently applied translation ideology in relation to the use of translation techniques. The writer uses Newmark's theory (1988) to categorize cultural terms, Molina and Albir's theory (2002) to analyze translation techniques, and Venuti's theory (1995) to analyze translation ideology.

This research is similar to previous studies in that it discusses translation ideology, both employing the translation ideology proposed by Venuti (1995). However, it differs in its specific focus on the type of text analyzed and the combination of theories used to identify and analyze translation ideology and strategies. The data used in this research are Javanese cultural terms and the writer also employs an informant to provide additional information on the analyzed Javanese cultural terms. This research uses the theory proposed by Venuti (1995) to describe the ideologies and Davies' theory (2003) to analyze the strategies for translating cultural terms. This research contributes by offering a new perspective and expanding the understanding of how translation ideology is applied in various contexts and text types.

1.8.   Organization of the Study

This study is divided into multiple chapters, each of which focuses on a different area of the investigation. A thorough grasp of the study is ensured by the structure's methodical presentation of the research procedure and conclusions. The following is an outline of the chapters.

Chapter I contains the background of the study, statement of the problem, purpose of the study, Importance of the study, methodology of the study, scope and limitations, status of the study, and organization of the study.

Chapter II contains a literature review, which contains several theories and previous research studies

Chapter III is findings and discussion; the writer finds and analyzes the data that has been obtained.

Chapter IV is conclusions and suggestions, the writer concludes the data being analyzed and makes suggestions.