

CHAPTER I

INTRODUCTION

1.1. Background of the Study

Humans are special beings endowed with the ability to use language. In daily life, speaking is an inseparable activity, whether chatting with friends, making phone calls, shopping, or engaging in various other activities that require interaction with others. Speaking always involves the use of language. When we communicate with others, we use language that our interlocutors can understand; this is how we connect with one another.

Language plays a crucial role in the development of four main skills: speaking, listening, reading, and writing. By mastering these four language skills, we not only communicate effectively but also bring about significant personal and civilizational advancements. Proficient language skills enable us to express thoughts and feelings clearly, comprehend information better, and contribute effectively to society. Additionally, good language proficiency opens opportunities to understand various cultures and different perspectives, thereby enriching insights and enhancing tolerance among individuals (Sadiku, 2015).

Generally, language can be defined as a complex and flexible system of sound symbols used by humans for communication. Language is not merely a series of sounds or symbols but also contains meanings that can be understood and interpreted by those involved in verbal interactions. In the book “English as A Second Language: From Theory to Practice,” Finocchiaro states that language is an arbitrary system of vocal symbols that allows individuals within a culture or those who have learned that cultural system to communicate and interact (Putri Nugraha & Kemala Putri, 2024). “Arbitrary” refers to the indirect relationship between words or symbols and the objects or concepts they represent. “Conventionality” indicates that language use is governed by rules and norms accepted within a speech community.

Although every individual has language abilities, few truly delve into and deeply understand the language they use. Many are unaware that the function of language is not limited to daily interactions. Language also plays a significant role in the creation of literary works we often encounter in our lives, such as books and films that are highly favored by society.

In books and films, the use of language is not limited to dialogues between characters but also includes various expressions containing implied meanings. These implied meanings are often conveyed through the use of figures of speech, anecdotes, idioms, satire, personification, and so on. For instance, in a novel, an author might use metaphors to describe a character's feelings without stating them explicitly, allowing readers to experience deeper emotions. Additionally, in films, directors and screenwriters often use dialogues containing irony or satire to convey social criticism or moral messages to the audience. This rich and diverse use of language not only enhances aesthetic experiences but also encourages viewers or readers to think more critically and reflectively.

For example, the sentence "The night wind whispered softly in his ear" contains personification because the wind is described as if it could perform a human action by whispering. This use of personification is not intended to be interpreted literally but to create a particular atmosphere and evoke deeper feelings. Through this expression, the scene becomes more vivid and emotionally engaging for readers.

Certainly, the use of implied meanings is not only found in films and books. We sometimes encounter implied meanings in daily life without realizing it. Even in songs we commonly listen to, implied meanings are frequently used to convey ideas and emotions indirectly. For instance, in the song "Birds of a Feather" (2024) by Billie Eilish, the phrase "birds of a feather" does not literally refer to birds. Instead, it conveys the idea that people who share similar traits, interests, or backgrounds tend to associate with one another. This example shows that language often communicates meanings beyond the literal meanings

of words. Similarly, literary works frequently employ figurative language to convey implied meanings, one of which is personification.

There are also many uses of language where the meaning is exactly the same as what is spoken. However, in various languages, especially in literary works, the use of figurative language such as personification often cannot be translated literally. Literary authors frequently use personification to give human characteristics to animals, objects, nature, or abstract ideas in order to create emotional effects and deeper meanings within the story. This presents a challenge in translation, particularly when a literary work written in one language needs to be transferred into another language so that readers from different cultural backgrounds can still experience the same literary effect.

In the process of translation, personification cannot simply be translated word-for-word because the figurative meaning may be lost if the translator only focuses on the literal meaning of the expression. Therefore, translating personification requires appropriate translation strategies to maintain the figurative meaning, aesthetic value, and emotional impact intended by the author. In this context, translation strategies refer to the conscious and goal-oriented plans used by translators to solve problems that arise in the translation process or within specific text segments. These strategies play an important role in helping translators transfer meaning from the source language into the target language while maintaining clarity, naturalness, and equivalence (Krings & Lörcher, as cited in Sang, 2023). If personification is translated literally without considering the figurative meaning, the expression may sound unnatural or lose the imaginative effect intended in the original text.

In addition, Ernest Hemingway's *The Old Man and the Sea* was selected as the object of this study because the novella contains various examples of personification used to describe nature, the sea, animals, and abstract concepts. Hemingway frequently presents non-human entities as if they possess human characteristics and emotions, creating deeper literary and emotional effects throughout the story. Furthermore, the novella has been translated into Indonesian, making it possible to examine how these personifications are

rendered from the source language into the target language. Therefore, *The Old Man and the Sea* provides relevant and rich data for analyzing both personification and the translation strategies used to transfer its figurative meaning.

Considering the case above, there are many figurative expressions in literary works that cannot be directly translated into another language. Therefore, further research on personification, particularly in terms of translation, is necessary. By understanding the translation strategies used for personification and the context in which it appears, readers can better appreciate the artistic and stylistic qualities of the literary text. In addition, such analysis helps reveal how translators preserve figurative meaning and literary atmosphere across different languages and cultures.

Through this research, the writer identifies the types of personification found in Ernest Hemingway's *The Old Man and the Sea* and analyzes the translation strategies used to translate them from English as the source language into Indonesian as the target language. The study focuses on how the personifications are rendered in the translation and how the translator applies particular strategies in transferring their figurative meanings from the source text to the target text.

1.2. Statement of the Problem

Based on the background described above, the statement of the problem can be formulated as follows:

1. What types of personification are found in *The Old Man and the Sea*?
2. What translation strategies are used to translate personifications from English into Indonesian?

1.3. Purpose of the Study

Based on the background and research questions, the objectives of the study can be formulated as follows:

1. To identify and classify the types of personification found in *The Old Man and the Sea*.
2. To analyze the translation strategies used to translate personifications from English into Indonesian in *The Old Man and the Sea* and how these strategies affect the figurative meaning.

1.4. Significance of the Study

This study is expected to provide both theoretical and practical benefits. Theoretically, this study contributes to the field of translation studies, especially in understanding how personification is translated in literary works. The findings of this study can also serve as a reference for future research related to figurative language, personification, and literary translation.

Practically, this research can benefit literature and translation students as additional material to help them understand personification translation strategies. For translators, this study provides insights into how personification in literary works can be translated without losing its figurative meaning and literary effect. In addition, readers of translated literary works may gain a better understanding of the challenges involved to translate figurative language and how these challenges influence the final translation result.

1.5. Methodology of the Study

a. Research Design

This research employs a qualitative method to identify and classify the types of personification found in *The Old Man and the Sea* and to analyze the translation strategies used to translate those personifications into Indonesian. The qualitative method is chosen because this study focuses on describing and interpreting the data in the form of words rather than

numbers. According to Satori and Komariah as cited in Pramudita & Kurniawati (Pramudita & Kurniawati, 2024), qualitative research is a method used to describe an object or social situation descriptively in the form of narrative writing. Therefore, the data collected in qualitative research are generally presented in the form of words, phrases, and texts rather than numerical data.

b. Data Source

The source of data in this study consists of the English version of *The Old Man and the Sea* and its Indonesian translation. The English version serves as the source text, while the Indonesian version functions as the target text. The data of this study are words, phrases, clauses, and sentences containing personification found in the source text and their Indonesian translations. These data are used to identify and classify the types of personification found in the source text and to analyze the translation strategies applied in translating them into Indonesian.

In addition, several references, such as books, journal articles, and previous studies related to figurative language, personification, and translation studies, are used to provide the theoretical framework and support the analysis. These references help the writer identify the types of personification and analyze the translation strategies applied in translating personifications from English into Indonesian.

c. Data Collection

The data in this study were collected through the observation method using note-taking as the data collection technique. Observation method was employed because the study focused on examining written documents, consisting of the English version of *The Old Man and the Sea* and its Indonesian translation. According to Busha and Harter as cited in Kumar (Kumar, 2023), observation is a valuable method in research and is widely recognized as an important method for collecting data, particularly in

descriptive research. Through this method, the writer carefully examined both texts to identify personification data relevant to the objectives of the study.

The note-taking technique was used to record and organize the identified data systematically. According to Ismaili (Ismaili, 2024), note-taking is the process of recording important information obtained from reading materials or other sources in order to facilitate understanding, organization, and further analysis. Through this technique, the writer recorded the personification data found in the source text along with their Indonesian translations for further analysis. The procedures of data collection were conducted as follows:

1. Reading both versions of the text

The writer began by reading both the English and Indonesian versions of *The Old Man and the Sea* carefully several times to gain a comprehensive understanding of the story and the use of personification in the novella. This process helped the writer recognize the context and meaning of each personification found in the source text.

2. Identifying and recording personification data

After reading both versions of the text, the writer identified personification found in the English version of the novella and located their corresponding translations in the Indonesian version. Using the note-taking technique, the writer recorded each identified personification and its Indonesian translation for further analysis.

3. Classifying the data

The recorded data were then classified according to the types of personification based on Braak's (2007) theory. After that, the data were further classified according to the translation strategies proposed by Vinay and Darbelnet (1995).

4. Organizing data

All collected data were organized into a data sheet containing the English personification, its Indonesian translation, the type of

personification, and the translation strategy used. This process facilitated a systematic and organized analysis of the data

d. Data Analysis

This study applies Qualitative Content Analysis (QCA) as the method of data analysis. According to Hsieh and Shannon as cited in Shava et al. (Shava et al., 2021), Qualitative Content Analysis is “a research method for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns.” In addition, Mayring states that QCA is “an approach of empirical, methodological controlled analysis of texts within their context of communication, following content analytic rules and step by step model, without rush quantification (Shava et al., 2021).” Through this method, textual data can be analyzed systematically by identifying, classifying, and interpreting particular patterns and meanings found in the text.

In conducting the analysis, this study adopts several steps of Qualitative Content Analysis proposed by McEwen. The steps are as follows:

1. Selecting the Data

The writer selected personification found in Ernest Hemingway’s *The Old Man and the Sea* and their Indonesian translations. The selected data consist of words, phrases, and sentences containing personification relevant to the objectives of the study.

2. Defining the Analytical Categories

The analytical categories were determined based on the theories used in this study. To identify the types of personification, this study applies the classification proposed by Braak (2007), which categorizes personification into three types: *Einfache Belebung eines Dinges oder eines Abstraktums* (Animating an Object or an Abstract Thing), *Anschauliche Personifikation* (Concrete or Vivid Personification), and *Erstarrung zur Formel* (Solidified or Formulaic Personification). To analyze the translation strategies, this study applies the framework proposed by Vinay and Darbelnet (1995),

which consists of Direct Translation (borrowing, calque, and literal translation) and Oblique Translation (transposition, modulation, equivalence, and adaptation).

3. Implementing the Coding Process

The coding process was carried out by assigning each identified personification and its Indonesian translation to the analytical categories established in this study. The data were classified according to the types of personification based on Braak's (2007) theory and the translation strategies proposed by Vinay and Darbelnet (1995). This coding process facilitated the systematic organization of the data for further analysis.

4. Determining Trustworthiness

To ensure the trustworthiness of the analysis, the researcher applied the selected theoretical frameworks consistently throughout the study and carefully reviewed each data before assigning it to a particular category. In addition, the classification of personification types and translation strategies was discussed and confirmed through regular consultations with the thesis supervisor. This process helped ensure that the interpretation of the data and the categorization were consistent with the theoretical frameworks employed in the study.

5. Analyzing and Interpreting the Results

The categorized data were analyzed descriptively to determine the translation strategies used to translate personifications and to identify the types of personification found in the novella. The findings were then presented in tables and discussed based on the theories employed in this study.

1.6. Scope and Limitation of the Study

This study analyzes the translation strategies of personification in *The Old Man and the Sea* and its Indonesian translation. The scope of this study is limited to identifying personifications found in the source text and analyzing the strategies used to translate them into Indonesian. The discussion emphasizes

the identification of personifications found in the source text and the analysis of the translation strategies used to translate them from English into Indonesian.

This study is limited to the analysis of personification only and does not include other types of figurative language such as metaphor, simile, idiom, or hyperbole. In addition, this study only focuses on the Indonesian translation of the novella as the target text without comparing it with translations in other languages. These limitations are established to ensure that the analysis remains focused and provides a clear description of the translation strategies used to translate personifications in the selected literary work.

1.7. Status of the Study

Several previous studies have examined the use of personification in literary works and song lyrics. The first previous study was conducted by Norma Rozbi Yasinta (2016) entitled *An Analysis of Personification Found in the Lyrics Used in Chrisye's Songs on Badai Pasti Berlalu* Album. The study focused on analyzing personifications and their contextual meanings in Chrisye's song lyrics by using Keraf's (1991) theory of personification and Dash's theory of contextual meaning.

The second previous study was conducted by Yustina Gembira and Dewa Ayu Devi Maharani Santika (2023) entitled *Analysis of Personification and Its Meaning Found in Victor Hugo Poems*. The study focused on analyzing personification and its meanings in several poems written by Victor Hugo. The researchers used the theory of figurative language proposed by Knickerbocker and Reninger (1974) and the theory of meaning proposed by Leech (1974).

The third study was conducted by Mochammad Fiko Ferdiansyah and Dimas Adika (2026) entitled *Personification Translation Strategy in Andrea Hirata's Novel Laskar Pelangi into English*. This study discusses personifications found in *Laskar Pelangi* and the translation strategies used in its English version, *The Rainbow Troops*. The researchers apply the theories of figurative language translation proposed by Newmark (1988), Larson (1998),

and Baker (2018) to analyze the translation strategies used to translate personifications from Indonesian into English.

The fourth study was conducted by Silvia Putri Anjani and Radik Darmawan (2024) entitled *The Figurative Language: Metaphor and Personification in the Poetry of William Shakespeare and William Blake*. This study discusses metaphor and personification found in several poems written by William Shakespeare and William Blake. The researchers use a qualitative method and apply theories of figurative language proposed by Abrams (1999), Keraf (2008), and Knickerbocker and Reninger (1963).

The fifth study was conducted by Alva Selmosson Svedberg (2025) entitled *Translating Personification: Exploring Translational Shifts in Perkins Gilman's "The Yellow Wallpaper."* This study discusses personifications and translational shifts found in Charlotte Perkins Gilman's *The Yellow Wallpaper*. The researcher uses descriptive translation studies (DTS) and applies the theory of translation shifts proposed by Catford (1965), Toury (2012), and Pekkanen (2010) to analyze omission and word replacement in four Swedish translations of the short story.

The sixth study was conducted by Safwan Hameed Safi (2024) entitled *Translating Personification in Prophetic Hadith into English*. This study discusses personifications found in Prophetic Hadith and their translation into English. The researcher applies the theories of translation proposed by Newmark (1988), Baker (1992), Catford (1965), and Nida (1964) to analyze the translation techniques of personification based on the criteria of possibility and necessity in translation.

The seventh study was conducted by Nomsebenzi Johanna Malele (2026) entitled *Translation of Personification into isiNdebele and isiZulu in Selected Bible Texts*. This study discusses the translation of personification found in selected Bible texts from Hebrew and Greek into isiNdebele and isiZulu. The researcher applies Nida's (1964) theory of functional equivalence to analyze the translation strategies used in transferring personifications into the target

languages. The study also examines whether the figurative meaning and literary effect of personification are successfully maintained in the translated texts.

The eighth study was conducted by Shafia Akhter (2024) entitled *Giving Voice to the Inanimate: A Study of Personification Translation from Bengali to English*. This study discusses the translation of personifications found in Bengali poetry by Kazi Nazrul Islam and their English translations. The researcher applies Newmark's (1988) translation procedures to analyze the strategies used to translate personifications from Bengali into English. The study also examines how cultural and linguistic factors influence the translation process and the choice of translation strategies.

The ninth study was conducted by Mitra Shahabi and Maria Teresa Roberto (2015) entitled *Translation of Personification and Suspension of Disbelief*. This study discusses the translation of personification in George Orwell's *Animal Farm* translated from English into Persian. The researchers analyze how animal personification may contain different metaphorical meanings in different cultures and how those meanings influence the translation process. The study also discusses the translation strategies used to translate personifications from English into Persian.

The last study was conducted by Deby Angelia (2020) entitled *Translation Strategies of Figurative Language in the Novel *The Fault in Our Stars**. This study discusses the translation of various types of figurative language found in John Green's *The Fault in Our Stars* and its Indonesian translation. The researcher analyzes the translation strategies used to translate figurative language, including personification, metaphor, simile, hyperbole, irony, paradox, and synecdoche. The study also examines the appropriateness of the translation strategies applied in transferring figurative meanings from English into Indonesian.

Based on the previous studies above, it can be seen that most researchers have focused either on identifying personification in literary works or on analyzing the translation of personification in different texts and languages. Several studies examined personification in poems, song lyrics, novels,

religious texts, and other literary works, while others focused on translation strategies and translation shifts used to translate personifications. However, studies that analyze the translation strategies used to translate personifications while also classifying personification into specific types are still limited. Furthermore, none of the previous studies specifically investigates personification in Ernest Hemingway's *The Old Man and the Sea* and its Indonesian translation. Therefore, this study aims to fill this gap by identifying and classifying the types of personification found in Ernest Hemingway's *The Old Man and the Sea* based on the classification proposed by Braak and analyzing the translation strategies used to translate those personifications into Indonesian based on the theory proposed by Vinay and Darbelnet.

1.8. Organization of The Study

Chapter I: Introduction

This chapter consists of the general introduction, which includes the background of the study, the statement of the problem, purpose of the study, significance of the study, methodology of the study (including the data source, data collection methods, and techniques of data analysis used in conducting the study), scope and limitation, status of the study, and organization of the study.

Chapter II: Review of Related Literature

The second part presents the review of related literature, which discusses the definition of translation, figurative language, personification, types of personifications, translation strategies, and other supporting theories relevant to the research.

Chapter III: Findings and Discussion

This section provides the findings and discussion of the study. It focuses primarily on identifying and categorizing the types of personification found in *The Old Man and the Sea* according to Braak's (2007) theory, followed by an analysis of the translation strategies used in transferring those personifications

from English into Indonesian based on Vinay and Darbelnet's (1995) framework.

Chapter IV: Closing

The last chapter contains the conclusion and suggestions. It summarizes the main findings of the research and offers suggestions for future studies related to personifications translation.

