PIONEER

PRESERVATION OF JAVANESE CULTURAL LEXICON IN THE ENGLISH TRANSLATION OF THE COLLECTION OF SHORT STORIES BY AHMAD TOHARI

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Abstract: Indonesian literature is rich with cultural nuance expressed by an author in his/her works. Being translated into world lingua franca would make the literary work read by more people, but surely, it is challenging, as a translator must apply the most appropriate translation strategies. *Senyum Karyamin* is one of Indonesian literary works that represent local culture and has been translated into English. Based on the analysis, in translating 122 Javanese cultural lexicons in *Senyum Karyamin*, a translator applied 7 strategies, namely: transference (34 data, 27.87%), omission (9 data, 7.37%), descriptive equivalence (19 data, 15.58%), cultural equivalence (25 data, 20.51%), generic word (29 data, 23.78%), additional explanation (3 data, 2,.47%), and footnote (3 data, 2.47%). The orientations of translation ideology were foreignization (translating 59 data – 48.39%) and domestication (translating 63 data – 61.51%). It can be concluded that the preservation of Javanese cultural lexicon is not optimally executed by the translator because the domestication slightly dominates the foreignization. However, the wide variety of applied translation strategies shows that translation practice is dynamic.

Keywords: *lexicon, Javanese culture, translation*

INTRODUCTION

Language is inseparable from human life because it functions not only as a medium of communication but also as a marker of identity and culture from which a person comes from. Kirkpatrick (2007) states that language is used as a marker of a person identity's on from which community and culture he/she originates. This is also implemented in writing literary works. To broaden the audience, translation is the solution. By translating a literary work into a world lingua franca, English, more and more people can enjoy it.

The translation of a literary work certainly makes more and more readers are able to access cultural knowledge, such as norms, customs and local traditions represented by the author in his/her writing (Nurhantoro, 2014). By reading such literary work, the readers may widen their knowledge on cross-cultural understanding and have more awareness of living in a global society that is full of differences. However, the cultural aspects of literary work are not easy to translate as there are no two languages

that can represent culture in the exact same way (Bassnett, 2002). Regarding the obstacles in translating a text, Nida (in Hoed, 2006) classifies four translation constraints. Language constraint occurs because the translation process always involves two or more languages. Different systems and language structures require a translator to understand both SL and TL. The other three constraints relate to culture, namely social, religious, and material.

The translation strategies implemented by a translator also relate to the type of text being worked on. In translating a text, a translator must have a specific purpose, and the similar thing happens in translating cultural elements in a literary work. Translating a literary work will not be the same as translating other texts, because a translator should tend to pay more attention to aspects of style rather than meaning.

There are some aspects a translator needs to determine in conducting translation and implementing translation strategies, especially when dealing with the work containing much about culture. In the case of Mangunwijaya's *Durga/Umayi* translation, the translator determines three basic aspects, those are cultural factor, linguistic factor, and the translator's preference (Nurhantoro, 2014).

Ahmad Tohari is an Indonesian author who often represents local culture in his work. Some of his works have been translated into foreign languages and become compulsory reading materials for students of East Asian literary studies. One of them is *Senyum Karyamin* (ed. 2015), translated by Rosemary Kesauly into *Karyamin's Smile* (2015). This research focuses on the English translation of Javanese cultural lexicon in *Senyum Karyamin* with the aim of uncovering the strategies applied by the translator and the influence of the translator's ideological dominance in the preservation of Javanese cultural lexicon in English translation.

REVIEW OF LITERATURE

Translation Strategies

Newmark (1988) describes several translation strategies to overcome the problem of translation from SL to TL which can be formulated into a translation method and its affirmation (orientation/ideology) that can be shown in the figure below:

Strategies in Translating Javanese Cultural Lexicon

SL Oriented   **TL Oriented**
word-for-word translation   adaptation
literal translation   free translation
faithful translation   idiomatic translation
semantic translation   communicative translation
Figure 1. Newmark's Translation Method (1988)

The figure shows that the methods emphasizing the SL will tend to show the translation ideology of foreignization where the TL text will feel foreign as being read by the reader because many aspects of SL are still maintained in the TL text, including the cultural elements. While the method emphasizing TL will show the translation ideology where the TL text does not feel 'foreign', because as much as possible the aspects of SL are adjusted to TL in the translated text so that the reader is like reading the original/non-translated text. This is in accordance with the concept of translation ideology formulated by Venutti (1995).

METHOD

This research is part of translation studies. Holmes as cited in Bassnett (2002) claims that translation studies deals with comparative studies focusing on textual phenomena and their translatability, linguistics, literature, or culture. This research was conducted by using qualitative approach. As it has been stated by Creswell (2007), qualitative research begins with assumptions, a world view, and the possible use of theoretical lens, and functions to follow up quantitative research and help explain mechanisms or linkages in causal theories or models.

The research was done by analyzing descriptively the Javanese cultural lexicon in the short stories by Ahmad Tohari and their translations based on the certain categories, while the statistics and tables were used to present the results of the analysis. The research was also done by quantifying the number of cultural lexicon and the translation strategies implemented by the translator to comprehend the dominant translation ideology. The last step was drawing a conclusion.

FINDING AND DISCUSSION

When a concept intended to be translated is something unknown in TL, the translation becomes more complicated. In addition to finding the right strategy to refer to something that is part of the TL text reader's experience, the translator must look for strategies to express something that may be totally different concept to the TL text reader. Based on the analysis of Javanese cultural lexicon translation data in the novel *Senyum Karyamin* by Ahmad Tohari, there were 7 (seven) strategies found, namely: transference (34 data), reduction (9 data), descriptive equivalence (19 data), cultural equivalent (25 data), generic word (29 data), additional explanation (3 data), and footnote (3 data).

Transference, which uses the SL text lexicon to be applied in the TL text, is the strategy most widely used by translators. In applying this strategy, a translator does not change the translated vocabulary for later use in the TL text. Most data translated by implementing this strategy were proper names, such as name of a character (*Karyamin, Saidah, Kenthus*, etc.), regional/place name (*Jatilawang*), food name (*dawet*), nickname (*kang, mas*, etc.), type of wood (*sonokeling, waru*), and cultural concept (*mangayubaya, pamong, sangkal putung*).

Reduction strategy is applied by eliminating the SL cultural lexicon in the TL text. This omission is mostly done because the cultural lexicon is not the focus of the story and the elimination in the TL text does not affect the essence of the story as a whole. Some Javanese cultural lexicons omitted in the TL text were *pikulan, bilik, gamelan dengung, nganyar-ngayari, cingur,* etc.

Descriptive equivalence is matching terms in the SL text by using a clearer description in the TL text. This is done if the translator does not find the equivalent term of the SL in the TL. Some Javanese cultural lexicon translated using this strategy were *tukang nasi pecel* (rice and peanut salad seller)*, pongkor* (bamboo vessel)*, balai-balai* (bamboo bed)*, penderes* (sap tapper), *lincak* (bamboo bench)*, kaluh* (restraining rope)*, surau* (communal prayer-house)*, botoh* (dealer and referee), etc.

Cultural equivalent strategy is carried out by replacing the cultural word in the SL with the equivalent cultural word in the TL. Some Javanese cultural lexicon translated using this strategy were *jati* (hardwood)*, ajian* (mantra)*, lumbung desa* (barn)*, bengek* (asthma attack)*, kain kafan* (a shrout)*, gusti pangeran* (my Godness)*, mandor*

(police patrol), *klangseng* (honeybee)*, srana* (offering)*, priyayi* (aristocrats)*, wingit* (sacred)*, bertahlil* (pray for his soul)*,* etc.

The use of generic word or word more commonly applied due to difficulties in finding the more specific word in the TL as the equivalent word in the SL (Baker, 1992). This procedure is used if the cultural lexicon in the SL is considered to have no special meaning that influences the essence of the text. Some Javanese cultural lexicons translated using this strategy were *kampret* (bat), *kopiah* (cap), *pangeran* (God), *dukun bayi* (traditional healer), *tembikar* (jar), *pisang kapok* (bananas), *syukuran* (feast), *gabah* (rice), *nasi rames* (box rice), etc.

Additional explanations, namely providing additional explanations side by side with the word loan or called a loan word plus explanation or words in SL which are translated into SL naturalized first. The Javanese cultural lexicon translated using this strategy is *Kula nuwun!* (*Kula nuwun!* – excuse me!)*, singkong surabanglus* (*surabanglus* cassava – a type of poisonous cassava), and *Wahyu cakraningrat* (*Wahyu cakraningrat* – a high class order).

The translation strategy using footnote provides explanations in the form of notes at the bottom of the page to clarify the meaning of the translated word in the SL. This strategy is used if the explanation of the word is long and if it is written in the text it will disturb the reader in enjoying the work. The Javanese cultural lexicon translated by implementing this strategy were *jengkol* (*jengkol** – the phithecolobium, a kind of tree. The beans of this tree have a distinctive odor and may cause excessive urination when eaten too much), *Jumat Kliwon* (*Kliwon** Friday– a mystical day in the traditional Javanese calendar system), and *tuyul* (*tuyul** – a demon which took from a form of a baldy midget and obtains wealth for its master through stealing from the neighbors (Javanese mysticism).

The percentage of the translation strategies carried out by the translator as a whole can be shown through the following table:

Table 1. Percentage of Translation Strategies

Translation Strategies	Data	Percentage
transference	34	27,87 %
omission	9	7,39 %
descriptive equivalence	19	15,58 %
cultural	25	20,51 %

equivalence		
generic word	29	23,78 %
additional	3	2,47 %
explanation		
footnote	3	2,47 %

From the overall Javanese cultural lexicon data obtained, it was found that the transference or translation strategy by picking up what were from the SL into the TL was mostly done by translators. This strategy was used because the translator (maybe) could not find the SL equivalent in the TL. In addition, there was also a cultural equivalence strategy, in which the translator replaced the cultural lexicon in the SL with the equivalent cultural lexicon in the TL. The next strategy used by the translator was descriptive equivalence, which was to match the lexicon in the SL by using a clearer description in the TL. The use of generic word was also done by the translator to overcome the difficulty of finding lexicon that were more specific in the TL equivalent from the SL. The translator also implemented an additional explanation strategy when there was lexicon that was unfamiliar to the TL text reader. Another strategy undertaken by the translator in translating the Javanese cultural lexicon was to keep using the lexicon in the SL but with additional footnote. The translator gave an explanation in the form of note at the bottom of the page to clarify the meaning of the lexicon translated from the SL.

Preservation of Javanese Cultural Lexicon

The translation strategies applied in the translation of Javanese cultural lexicon in Ahmad Tohari's *Senyum Karyamin* are correlated with the translation methods by Newmark (1988), which it can be described as follows:

Table 2. Translation Strategies and Ideology

FOREIGNIZATION		DOMESTICATION	
SL Oriented	*%*	**TL Oriented**	*%*
transference	27.87	generic word	23.78
descriptive equivalence	15.58	cultural equivalence	20.51
additional explanation	2.47	omission	7.39
footnote	2.47		
	48.39		51.61

Based on the table above, the translator translated 34 data of cultural lexicon using transference strategy by employing borrowing words mainly related to naming

with a percentage of 27.87%, around 15.58% or 19 data were translated using descriptive equivalence, 2.47% or 3 data were translated with additional explanatory, and around 2.47% or 3 data were translated by employing footnote. The overall data translated by using strategies oriented on the SL were 59 data or around 48.39%. Translation by applying strategies that further emphasized the TL could be understood that the translator had foreignization ideology. With this implementation, the translator retained the cultural essence of the SL text and incorporated it into the TL text and this might make the translated text seemed foreign to the TL readers.

The use of domestication ideology could be seen in the application of the translation strategies that further emphasized the SL, such as generic word (29 data - 23.78%), cultural equivalence (25 data - 20.51%), and reduction (9 data - 7.39%). The overall data translated by emphasizing the TL were 63 data or around 51.61%. This domestication ideology allowed the TL text not be unfamiliar because the aspects related to the SL culture would be minimized and emphasizing more on what was in the TL. Thus the TL text readers seemed like reading the original/ non-translated text because as much as possible the cultural aspects in the SL were adjusted to the TL in the translated text.

Both the translator's orientation in emphasizing the SL or TL shows the goals expected by the translator in translating the Javanese cultural lexicon into English. Emphasizing the SL or foreignization ideology shows that acceptable translations are those that present the SL culture because they are considered important and may be beneficial to the TL readers (Hoed, 2006). So, in this case the translator tries to present the nuances of Javanese culture by being introduced to the foreign readers so that they become more aware and learn about the diversity and uniqueness of Javanese culture that they have never known before.

In another hand, emphasizing the TL or domestication ideology shows that acceptable translations are those adapted to the TL by reducing the aspects of Javanese culture so that the readers will find as little as possible the "foreignness" in the story as if they are reading non-translation works. As stated by Venutti (1995), that "*most English translations of the "third world" text implement fluency strategies that evoke the illusion of authorial presence and maintain the cultural dominance of Anglo-American*".

In the case of translating the Javanese cultural lexicon into English in *Senyum Karyamin*, the preservation of Javanese cultural lexicon was not carried out entirely by the translator because the orientation of domestication was slightly more dominant than foreignization orientation. However, Venutti's statement cannot be considered absolute because the application of ideology of foreignization or domestication can be carried out alternately and even hybridized. The use of varied and seemingly balanced translation strategies between emphasizing the SL and TL shows that practical translation is dynamic.

CONCLUSION

After conducting the research on the translation of 122 Javanese cultural lexicon in Ahmad Tohari's *Senyum Karyamin*, several conclusions can be drawn. The translation strategies applied include 7 (seven) strategies, namely: transference (34 data - 27.87%), reduction (9 data - 7.37%), descriptive equivalence (19 data - 15.58%), cultural equivalence (25 data - 20.51%), generic word (29 data - 23.78%), additional explanation (3 data - 2.47%), and footnote (3 data - 2.47%).

From the analysis of the translation strategy, the ideological orientation of the translation applied is foreignization by translating 59 data (48.39%) and domestication by translating 63 data (61.51%). In the English translation, the preservation of Javanese cultural lexicon is not carried out entirely by translators because the orientation of domestication is slightly more dominant than the orientation of foreignization. However, the use of varied translation strategies shows that practical translation is dynamic.

Apart from the limitations of the translator in accommodating and implementing translation strategies along with the ideology of foreignization or domestication, the translation of Indonesian literary works into lingua franca is a matter of pride. This is because the number of Indonesian literary works translated is too far from the number of foreign books translated into Indonesian that are published and circulated in each year. Whereas, the translation can bridge the foreign readers to know more about Indonesian culture.

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