

CHAPTER I

INTRODUCTION

On this chapter the thing to be discussed is about background of translation, purpose of translation, significance of translation, process of translation, and translation method used in this final report.

1.1 Background of Translation

Language is one of the most important tools for communicate, this is because with the existence of language we can be interaction and understand each other. If the language is not exist, people will have difficult to understand the intent and purpose of other. There are many languages in this world. Every countries have their own nation language and variety of local language spoken and understood by their people in different regions. Therefore to solve the problem of language differences from one country to another and the language that often to used around the world is English, English language has been used as a international language and translation has become very important. With a translation people can be connecting with other with different language and adding knowledge.

Translation is a process of finding a target language (TL) equivalent for a source language (SL). In Wikipedia translation is the communication

of the meaning of a source-language text by means of equivalent target-language. According to Wilss and Noss 1992 "Translation is a transfer process which aims at the transformation of a written SL text into an optimally equivalent TL text, and which requires the syntactic, the systematic and the pragmatic understanding and analytical processing of the SL. Currently, translation is a rapidly growing activity. Translation activities include translation of science books, technology and art written in foreign languages. Sources of information and science that entered into Indonesia presented in various forms, such as; Books, newspapers, magazines, television news shows, and even in outer movies. All sources of information, knowledge, and entertainment coming in from the outside are of course presented in a foreign language, therefore the translation is helpful, To bridge the reader or consumer in order to consume these things are foreign language.

An translator is obligated to produce accurate, legible and acceptable translations. In translation, there are three things to determine whether a translation is a quality translation or not. These three things are accuracy, readability, and acceptability. If all three elements are met then the translation is said to be qualified. However, it is not easy for an interpreter to produce these three things. The texts in various fields often cause problems for the translator. A scientific, political, literary, and news texts, for example, must receive a different, appropriate treatment from the translator. Literary or fiction texts are creative products of authors who

tend to contain hidden elements behind their sentences and translators should be sensitive to hidden elements to produce accurate, legible and acceptable translations.

Because of its non-factual, literary or fiction texts considered lighter does not have a significant impact on its readers. Although not at risk, in translating literary texts a translator must retain the authenticity of the contents of the text. The accuracy of the text must still be achieved. Translating literary texts can not be said easily because literary texts contain cultural elements in them. A novel is a series of story lines that are bound in a context of situation and culture, so that translators can not translate sentences after sentence without regard to the context of the situation behind the story. There are several types of methods used in translating, as Newmark finds in his book "A Textbook of Translation" that there are 8 methods; Emphasis, TL Emphasis Word-for-word Translation, Adaptation, Literal Translation, Free translation, Faithful translation, Idiomatic translation, Semantic translation, and Communicative translation.

In Indonesia, lots of books especially English novel have not been translated into Indonesian. One of them is novel 'What the Sufi Said' written by K.P. Ramannuni. *What the Sufi Said* is K.P. Ramannuni's first novel, original in Malayalam Language by title '*Sufi Paranja Katha*', translated by N. Gopalakrishnan and R.E. Asher and first publisher in 2002

This book has won the Kerala Sahitya Akademi Award and the Edasseri Award.

The novel has been translated into eight languages, including English and French. Priyanandanan adapted the novel into a film of the same name in 2010. K. P. Ramanunni himself wrote the dialogue and script of the film.

The social and historical context of the novel is that of northern Kerala a few decades after the British had established their suzerainty. The principal characters belong to the prominent communities of the Nair and the Muslims. In this book contain many things about culture in India especially in Nair, the life of Nair Muslim and Hindu in Nair. This book gives so many the learning of moral to other people who read it, to taught us about Islam in India, Joint-family in Nair culture and the relationship between Muslim and Hindu in the northern Kerala especially Nair.

The original is written in a style that is characterized by the rhythm and flow of words. Under Ramanunni's command simple words become deep and artistic like talented rustics trained by a great Guru.

1.2 Purpose of Translation

In this final report, there are some of the purpose of the translation:

1. To know meaning of the book
2. To add vocabularies in the book *What the Sufi Said*
3. To improve translation skill and how to translating literature book
4. To know method, and strategies of translation
5. To help people to read this book in Indonesian version

1.3 Significance of Translation

There are many advantages of translating this novel, and could be used by other translators and readers in terms of:

1. The translation of the book 'What the Sufi Said' can be read in Indonesian version, and people can easier to read this book.
2. The final report can show the development of translating theories, method and strategies of translation and purpose of translation.
3. Getting a new vocabularies and getting a good practice translation.
4. This translation can be expected to be reference for other translating book.

1.4 Method of Translation

The method of translation is a way used by the translator in the process of translating according to his purpose. Thus, the method of translation determines the outcome of the translator used by the translator based on the intent, purpose and will of the translator who will influence the outcome of the translation. Quoted from Donald J. Nababan in a pdf document entitled *Method, Strategy and Translation Technique* Page 45 which says that:

"Newmark (1988: 4) suggests a translation dynamic that places the TSU and TSa on two opposite poles. These two poles certainly have an interesting appeal that keeps the translator in a position full of problems. The problem arises because the aspects that affect the TSu itself by four factors, namely the production of texts, norms in BSu, the culture of BSu, and the Tsu format ".

Newmark has categorized the method of translation into two major groups ie. First, the method invoked by the source language is Word-for-Word Translation, literal translation, faith translation and simantic translation. And the second group, the method determined by the target language is adaptation, free translation, idiomatic, and communicative translation.

1. Word-for-Word Translation

This is often demonstrated as interlinear translation, with the TL immediately below the SL words. The SL word-order is preserved and the words translated singly by their most common meanings, out of context. Cultural words are translated literally. The main use of word-for-word translation is either to understand the mechanics of the source language or construe a difficult text as a pre-translation process.

Example

- SL: look, little guy, you-all should.t be doing that.

TL: lihat, anak kecil, kamu semua harus tidak melakukan ini.

- SL: I like that clever student.

TL: saya menyukai itu pintar anak.

2. Literal Translation

The SL grammatical constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out of context. As a pre-translation process, this indicates the problems to be solved.

Example

- SL: look, little guy, you-all shouldn't be doing that.

TL: lihat anak kecil, kamu semua seharusnya tidak melakukan itu.

- SL: It's raining cats and dogs.

TL: Hujan kucing dan anjing.

3. Faithful translation

A faithful Translation attempts to reproduce the precise contextual meaning of the original within the constraints of the TL grammatical structures. It 'transfers' cultural words and preserves the degree of grammatical and lexical 'abnormality' (deviation from SL norms) in the translation. It attempts to be completely faithful to the intentions and the text-realisation of the SL writer.

Example

- SL: Ben is too well aware that he is naughty.

TL: Ben menyadari terlalu baik bahwa ia nakal.

- SL: I have Quite a few friends.

TL: Saya mempunyai samasekali tidak banyak teman.

4. Semantic translation

Semantic translation differs from 'faithful translation' only in as far as it must take more account of the aesthetic value (that is, the beautiful and natural sounds of the SL text, compromising on 'meaning' where appropriate so that no assonance, word-play or repetition jars in the finished version. Further, it may translate less important cultural words by culturally neutral third or functional terms but not by cultural equivalents – *une nonne repassant un corporal* may become 'a nun ironing a corporal cloth' – and it may make other small concessions to the readership. The distinction between 'faithful' and 'semantic' translation is that the first is uncompromising and dogmatic, while the second is more flexible, admits the creative exception to 100% fidelity and allows for the translator's intuitive empathy with the original.

Example

- SL: He is a book-worm.

TL: Dia adalah seorang yang suka sekali membaca.

- SL: it is wrong to assume that our people do not understand

what a real democracy is.

TL: adalah keliru untuk mengungkap bahwa rakyat kita tidak memahami apa demokrasi yang sesungguhnya.

5. Adaptation

This is the 'freest' form of translation. It is used mainly for plays (comedies and poetry; the themes, characters, plots are usually preserved, the SL culture converted to the TL culture and the text rewritten. The deplorable practice of having a play or poem literally translated and then rewritten by an established dramatist or poet has produced many poor adaptations, but other adaptations have 'rescued' period plays.

Example

- SL: his leg felt like a stone.
TL: tungkai kakinya seperti terpake.
- SL: As white as snow.
TL: seputih kapas.

6. Free translation

Free translation reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original, a so-called 'intralingual translation*', often prolix and pretentious, and not translation at all.

Example

- SL: The flowers in the garden.

TL: Bunga-bunga yang tumbuh di kebun.

- SL: how they live on what he makes?

TL: bagaimana mereka dapat hidup dengan penghasilannya?

7. Idiomatic translation

Idiomatic translation reproduces the 'message' of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original- (Authorities as diverse as Seteskovitch and Stuart Gilbert tend to this form of lively, 'natural' translation.)

Example

- SL: salina!Excuse me, Salina!

TL: Salina!, Permisi, Salina!

- SL: Cat and dog rain

TL: hujan lebat.

8. Communicative translation

Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and

language are readily acceptable and comprehensible to the readership.

Example

- SL: I would admit that I am wrong.
TL: Saya mau mengakui ahwa saya salah.
- SL: Could you told me the way the realy station?
TL: Bisakah anda memberitahu saya jalan menuju stasiun

