

Translation method in
translating Agatha Christie's
Indonesian Version novel
'Kucing di Tengah Burung Dara
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Translation method in translating Agatha Christie's Indonesian Version novel 'Kucing di Tengah Burung Dara

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ABSTRACT

This study deals with eight translation methods applied in translating in Agatha Christie's Indonesian Version Novel 'Kucing di Tengah Burung Dara'. This study attempts to describe the eight methods namely: Word for Word Translation, Literal Translation, Faithful Translation, Semantic Translation, Adaptation Translation, Idiomatic Translation and Communicative Translation. The research methodology is qualitative. The dominant method in translating the novel is Communicative Translation so it gives the readers the same impact as the original does.

KEYWORDS

Translation; translation methods; novel.

INTRODUCTION

Translation is the process of transferring information from one language to another language. Translation also can be a connector for people which connects the language and its culture. In this process of translation, the methods which are used will influence the product of the translation. The main point of translation is to transfer the information from one language (source language) into another language (target language) without changing the characteristics of the original text and also the culture itself.

Desjardins explained (2017) translation, in a sense, shares a similar history. Globalization has undoubtedly increased contact between different cultures and different languages; therefore, it might be tempting to view translation as a relatively recent. Translation, in a sense, shares a similar history. Globalization has undoubtedly increased contact between different cultures and different languages; therefore, it might be tempting to view translation as a relatively recent phenomenon. However, here, Cronin (2013) does for translation what Standage has done for social media. In Translation and the Digital Age, Cronin shows that translation has been a key vector in what he calls the '3T paradigm' (technology, trade and translation) throughout much of human history. Inasmuch as humans have had a need for sharing and forming networks, they have also had to trade to ensure survival. This in turn meant the development of new technology and the need to overcome potential deterrents to trade, of which the inability to communicate in an unknown language is but one example. Cue the need, then, for translation. Through Standage's and Cronin's work, we see then that social media and translation have evolved somewhat similarly and in a parallel fashion: ever-present since the early days of human interaction, but shifting in form and increasing in speed and inefficiency over the centuries. As Standage (2013) explained, whereas orators once acted as the 'social media' of the Roman Empire, today, people flock to social media platforms such as Facebook and Twitter to obtain the latest news, gossip or family update. And while translation and interpretation were once carried out using rudimentary tools, today, translation can be done significantly faster in some cases through the use of various computer-assisted translation programs or even automatic machine translation, of which Google Translate is but one

example. In fact, today's social media and translation technology are so intertwined that it is now possible to have OSM content translated automatically in real time.

The growth of Translation studies as a separate discipline is a success story of the 1980s. The subject has developed in many parts of the world and is clearly destined to continue developing well into the 21st century. Translation studies bring together work in a wide variety of fields, including linguistics, literary study, history, anthropology, psychology and economics. The breadth of work in Translation studies will enable readers to share in the exciting new developments that are taking place at the present time (Lefevere 1992)

Perhaps more than in any other period in modern history, our globalized present is characterized by a constant interaction of, and exposure to, different people, regions, ways of life, traditions, languages, and cultures. Cross-boundary communication today comes in various shapes: as mutual exchange, open dialogue, enforced process, misunderstanding, or even violent conflict. In this situation, 'translation' has become an inevitable requirement in order to ease the flow of disinterested and unbiased cultural communication. Naturally, translation refers to the rendering of texts from one language into another and the shift between languages under pre-colonial (retelling/transcreation), colonial (domesticating), and postcolonial (multilingual trafficking) conditions. It is also concerned with the (in-)adequacy of the Western translation concept of equivalence, the problem of the (un-)translatability of cultures, and new postcolonial approaches (representation through translation). Translation here is used as a wider term covering the interaction of cultures, the transfer of cultural experience, the concern with cultural borders, the articulation of liminal experience, and intercultural understanding.

Lefevere (1992) declared that translation is of course a rewriting of an original text. All rewritings, whatever their intention, reflect a certain ideology and poetics and as such manipulate literature to function in a given society in a given way. Rewriting is manipulation, undertaken in the service of power, and in its positive aspect can help in the evolution of a literature and a society. Rewritings can introduce new concepts, new genres, new devices, and the history of translation is the history also of literary innovation, of the shaping power of one culture upon another. But rewriting can also repress innovation, distort and contain, and in an age of ever-increasing manipulation of all kinds, the study of the manipulative processes of literature as exemplified by translation can help us towards a greater awareness of the world in which we live.

While Mehra (2014) argued that culture is a powerful force that shapes communication. Culture is like a mirror that reflects the perceptions with which one makes sense of the surroundings; it provides a framework to structure thoughts, actions, words and speech, as well as the language to express one's thought. It is thus a pattern of thought, a pattern of behavior, and a pattern of artifacts (symbols and products) that help individuals make sense of the world around them. Mehra (2014) also added communication relies on continuous negotiation between individuals who interact in different social contexts to achieve specific goals. Communication is constantly shaped by perceptions that emanate from the cultural backgrounds of the individuals as well as their experiences. One's perception of everyday reality is, in truth, a complex collection of intersecting frames that transform otherwise meaningless experiences into meaningful interactions.

This is why the product of translation will influence the culture itself. As the nature of culture and how language can be expressed the cultural reality of the language users. In this context the translators may add some words into the source language to create a relevant product of translation. And how translators translate a text which produces a relevant product depends on the translation methods which are used.

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