

TRANSLATING CULTURE SPECIFIC CONCEPT: SOCIAL ORGANIZATION CATEGORY

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ABSTRACT

This present study seeks to find Translating Social Organization Category in Brown's Novel "Angels And Demons" (2000): Domestication Approach. It is aimed to reveal the domestication translation categories and to elaborate social organization found in the novel. The method of the study applies descriptive qualitative method. According to Newmark (1988), the cultural words cover ecology, material culture, social culture, gesture and habit, and social organization. Social organization category covers religion, political, administrative organization, and institution (Newmark, 1988). While, Domestication strategy consists of equivalent, cultural equivalent, creation, omission, globalization, translation. The result shows that there are five translation procedure applied in the novel: equivalent translation (85.62%), cultural translation (3.10%), global translation (9.93), omission (0.62%), and creation (1.24). Hopefully, it will give insight for those who are interested in studying translation, specifically for those who are interested in studying cultural terms in translated version of text. This study will give a valuable contribution on giving description about the different culture between English-Indonesian for those who are interested in translation, especially the source language which deals with cross-cultural understanding.

KEYWORDS: *Translation, domestication, cultural words*

INTRODUCTION

Translation of elements of social organization is a study that requires a deep understanding of a country's culture. However, the important thing to understand is social organization means. The social organization refers to the network of relationships in a group and how they interconnect. Understanding social organization is a social institution associated with society. This study has different perceptions about this. In the study of the translation of things that enter into the elements of culture to be interesting to study because it must go through the process of cultural adaptation in translation.

The element of social organization is a study of cultural terms that are widely translated into the understanding of the target language. Translators have different strategies in translating these elements. Social and cultural theories strive to explain how people relate to each other and/or the surrounding environment.

Many readers seem to be unsatisfied with the result of translated version of the novel because it contains terms that are not properly translated. This can be because many terms have no meaning in the target language or culturally different with the target language. Therefore, translator's understanding of foreignization and domestication terms plays an important role, so that it will help the reader get the meaning of the word. According to Brisset (n.d, cited in Venuti, 2000) translation is dual-act of communication which involves source and target text. Thus, translation deals with the study of lexicon, grammatical structure, communication studies, and cultural context of source language and target language (Larson, 1984, cited in Purnama, 2013). In translating a text, there are two basic strategies termed by Venuti (1995), foreignization and domestication which are very important to be understood by the translator in order to make the target language reader understand and get the whole meaning of the story in the novel. According to Venuti (1995, cited in Aini, 2011), domestication can be defined as follows:

Domestication is an ethnocentric reduction of the foreign text to target language cultural values; bring the author back home while foreignization is an ethno deviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad."

The previous study has done by Mulyanah (2015;2016) in several forms of analysis. In her previous study (2015), the analysis on three novels written by J.K. Rolling viewed concept of cultural words translation in two approaches: domestication and foreignization. The analysis concern with translating cultural word words in the two approaches. The results show that (1) the material culture categories found in the Eclipse novel are elements of food, drink, clothing, ornaments, homes, shops, and furniture, household appliances and transportation equipment, letters, coupons and food and beverage Most found in the data; (2) the dominant approach to translation in the Eclipse novel is to use a foreignization approach; And (3) the translation techniques used in the Eclipse novel translation are, among other things, naturalization, preservation, matching of cultural words, disappearances, use of special terms, creations, and matching words. The results showed that the most dominant translation technique used in this study was to use preservation techniques. The study shows that translating domestication is more difficult than foreignization.

The second study (2016) was translating in Brown's novel. However, the analysis only focuses on social culture: *position* (*infirmary personnel* → *perawatnya*, *upper echelon Mason* → *anggota tingkat atas kelompok Mason*, etc), *kinship* (e.g *old fart* → *kakek kakek*, *His holiness* → *Yang Mulia Paus*, *son* → *Nak*, etc), *leisure* e.g *racquetball* → *squash*, *toss* → *lempar-lemparan*, *high diving* → *kegiatan loncat indah*, etc). The product of translation social culture translation found in the novel is equivalent.

Thus, the present study concerns with social organization. The type of reserach on this cultural term is still limited. Therefore, the writer considers that it is very important to conduct the research dealing social organization. There are two types in translating cultural terms, namely, foreignization and domestication approach. However, the writer prefers to choose domestication in order to reveal Indonesian equivalent between English and Indonesian.

LITERATURE REVIEW

In this section here is the theory used to support this research. There are several theories used in this study, namely, the theory of translation, understanding of social organization, and translating cultural organization.

Translation Concept

Mona Baker (1992) stated that S.L word may express a concept which is totally unknown in the target culture. It can be abstract or concrete. It maybe a religious belief, a social custom or even a type of food. In her book, she stated the common non-equivalents to which a translator come across while translating from SL into TL, while both languages have their distinguished specific culture. It covers : culture specific concepts, the SL concept which is not lexicalized in TL, the SL word which is semantically complex, the source and target languages make different distinction in meaning, the TL lacks a super ordinate, the TL lacks a specific term (hyponym), differences in physical or interpersonal perspective, differences in expressive meaning.

The categorization of cultural words by Newmark (1988). He defined culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression", thus acknowledging that each language group has its own culturally specific features. He also introduced 'Cultural word' which the readership is unlikely to understand and the translation strategies for this kind of concept depend on the particular text-type, requirements of the readership and client and importance of the cultural word in the text.

He further clearly stated that operationally he does not regard language as a component or feature of culture in direct opposition to the view taken by Vermeer (in Newmark, 1988) who stated that "language is part of a culture" According to Newmark, Vermeer's stance would imply the impossibility to translate whereas for the latter, translating the source language (SL) into a suitable form of TL is part of the translator's role in transcultural communication. Language and culture may thus be seen as being closely related and both aspects must be considered for translation. When considering the translation of cultural words and notions, Newmark proposed two opposing methods: transference and componential analysis. According to him transference gives "local colour," keeping cultural names and concepts. Although placing the emphasis on culture, meaningful to initiated readers, he claimed this method may cause problems for the general readership and limit the comprehension of certain aspects. The importance of the translation process in communication led Newmark to propose componential analysis which he described as being "the most accurate translation procedure, which excludes the culture and highlights the message". Some strategies introduced by Newmark for dealing with culture

Social Organization

In a novel, target language readers may find some lexical items which are not familiar and do not exist in their language, such as name of character (names of national dishes, culture, and etc.), idioms, slang words, figures of speech, and etc. According to Newmark (1988), cultural terms are words, phrases, or expressions used by certain culture to express something related to their culture. There are five categories that have been classified by Newmark: ecology, material culture, social culture, social organization, gestures and habits.

Social Organization based Newmark (1988) was cultural words related to Politic, Administratives, Religious, Customs, Artistic, Procedures, and Concepts. In social organization, social and political life are written in institutional terms such as the name of parliament ('Senate') and the title for the head state ('President', 'King', and Prime Minister'). For name of ministries, they are translated literally using appropriate description or known as cultural equivalent. The example is 'Treasury' that becomes 'Finance Ministry'. In addition, the name of political or party buildings and some ministries may be known by their familiar name such as 'White House', 'Pentagon', 'Westminster', and etc.

The cultural words in social organization context are related to the following concepts.

Religion

Religion can be defined as a social institution involving beliefs and practices based on the sacred. To better understand this definition, let's also define two other terms: profane and sacred. We define most objects or experiences as profane, which is an ordinary element of everyday life. Objects, like beds, computers, and phones, are profane, as are experiences, like going to work or brushing our teeth. Beyond the profane, most of us also consider some things sacred, which is set apart as extraordinary or holy and worthy of honor. Objects, like the Bible and the cross, and experiences, like taking communion, are sacred to some people.

Durkheim's definition of religion, from *Elementary Forms*, is as follows: "A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden – beliefs and practices which unite into one single moral community called a Church, all those who adhere to them."

Translating Cultural Words Related to Social Organization

Cultural theories examine people within in a culture and try to understand or predict how or why they act or react a certain way. In one study, Marcus and Gould looked at several dimensions of culture and applied them to global web interface design. Cultural anthropologist Geert Hofstede outlined five dimensions of culture that Marcus and Gould used as a basis for understanding global web design. The dimensions of culture were power-distance, collectivism vs. individualism, femininity vs. masculinity, uncertainty avoidance, and long vs. short-term orientation. These dimensions can act as models or theories for understanding the concept of social organization.

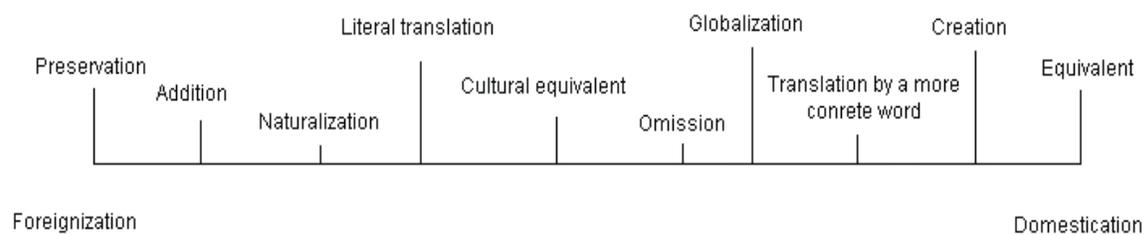
Translation Procedure

In line with the statement above, this study was conducted in order to examine translation strategies used and domestication cultural terms found in Agatha Christie's *The A.B.C Murders* Indonesian version by employing Pedersen's (2005) continuum translation strategies and Newmark's (1988) cultural terms.

However, there was a conflict between domestication and foreignization as the opposite of the translation strategies, domestication and foreignization can be regarded as the cultural and politic rather than linguistic extension (Wang Dongfeng in Newmark). Furthermore, Domestication and foreignization are concerned with the culture such as, replacing the source with the target culture

and preserving the differences of the source culture. In addition, Newmark (1998) sees culture as “the way of life and its manifestation to uses a particular language as its means of expression”. Also, domestication and foreignization will be exists, when there are the differences in both linguistic presentation and cultural connotation.

In other words, domestication strategy is the type of translation which adopts transparent and fluent style to minimize the strangeness of foreign text for the readers, while foreignization is a production of target language text which breaks target conventions by retaining something original of the foreignness. (Shuttleworth & Cowie, 1997 cited in Aini, 2011).



RESEARCH QUESTION

In order to conduct the study, there are two guideline research questions as follows.

- (1) What procedures are applied in translating the cultural words in the Brown's Novel?
- (2) How can translators cope with translating cultural words in social organization?

Considering the research questions above, the main purposes of this study are:

- a. to reveal what kind of cultural terms found in Dan Brown 's Indonesian version
- b. to classify what kind of domestication translation strategies found in the Dan brown Indonesian version

This study, thus, is intended to give contribution for those who are interested in studying translation, specifically for those who are interested in studying cultural terms in translated version of text.

METHODOLOGY

This study used descriptive qualitative method in order to answer the research questions. Descriptive qualitative method was used because this study dealt with data in the form of text. Besides, according to Gay L. R (n.d cited in Anggraeni, 2004), descriptive method is “a method of research that involves collecting data in order to test hypothesis or to answer question concerning the current status of the subject of the study”

Data Collection

The data were taken from a novel written by Dan Brown entitled *Angels and Demons* in 1963 and its Indonesian version entitled *Pembunuhan A.B.C.* translated by Luci Dokubani in 1988.

Furthermore, in collecting the data, this study followed several steps such as:

1. collecting the culture-specific terms from the original and translated version of the novel.
2. classifying the culture-specific terms into five groups based on Newmark's (1988) theory included ecology, material culture, social culture, social organization, and gesture and habits.
3. identifying the translation strategies whether the culture-specific terms are domestication or foreignization.
4. labelling the strategies used in translating the culture-specific words.

RESULTS AND DISCUSSION

In order to analyze the data, Pedersen's (2005) continuum translation strategies and Newmark's (1988) cultural terms were employed. In addition, the data were categorized as follows:

The institutional terms of a country reflect their political and social life. Usually, the title of a head state, the name of a parliament, or name of ministries are literally translated and provided more descriptive.

Religion

Tabel 1: The Analysis of Social Organization based on Religion

No	Source Language (SL)	Target Language (TL)	Translation Strategies
1.	People like Napoleon, Galileo, and Jesus... and, of course, the demigods Langdon now heard blaring from Harvard dormitories (AND: 115)	Dan, tentu saja, orang-orang setengah dewa yang sekarang dikenal Langdon(MDI:325)	Equivalent
2.	Was it a reference, he wondered, to the Roman twofaced god ... or to the moon of Saturn? (AND: 8)	Dia bertanya-tanya apakah itu mengacu pada nama dewa Romawi yang memiliki dua wajah ... atau pada bulan Saturnus? (MDI: 29)	Equivalent

As it can be seen in the examples above social organization terms from the data mostly religious concept and cultural concept. The translation of religious concept can be seen in the above table, i.e. the phrase *demigods* is translated into *orang-orang setengah dewa* and he pharse *Roman twofaced god* is translated into *dewa Romawi yang memiliki dua wajah*. Here, the traslator used Equivalent procedure this concept is considered more familiar for the target language readers.

3.	The rising and setting of the sun was once attributed to Helios and a flaming chariot. (AND: 14)	Terbit dan tenggelamnya matahari dulu pernah dihubungkan dengan dewa Helios dan kereta kuda berapi. (MDI: 46)	addition
4.	Earthquakes and tidal waves were the wrath of Poseidon (AND: 14)	Gempa bumi dan gelombang pasang dianggap sebagai kemarahan dewa Poseidon . (MDI: 46)	addition

In the next example, the translator translated the words using Helios is translated into *dewa Helios* and Poseidon is translated into *dewa Poseidon*. Both translations used the word *dewa* as addition. The translator adds the word *dewa* to make the translation is more understandable.

5.	The Illuminati went deep underground, where they began mixing with other refugee groups fleeing the Catholic purges -mystics, alchemists, occultists, Muslims, Jews. (AND: 18)	Kaum Illuminati bergerak di bawah tanah dan mulai bergabung dengan para pelarian lainnya yang berusaha menyelamatkan diri dari aksi pembersihan yang dilakukan gereja . Mereka adalah para penganut aliran mistik, ahli kimia, pengikut ilmu gaib, dan orang-orang Muslim dan Yahudi. (MDI: 58)	Globalization
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The next example of translation related to religion is *Catholic purges* is translated into *aksi pembersihan yang dilakukan gereja*. The type of translation is called globalization. In globalization, the translator uses or replaces element of source language with something more general known by the target language readers.

Political, administrative organization and Institution

Table 2: The Analysis of Social Organization based on Political, administrative organization and Institution

No	Source Language (SL)	Target Language (TL)	Translation Strategies
1.	A varsity diver in prep school and college, Langdon still had the body of a swimmer, a toned, six-foot physique that he vigilantly maintained with fifty laps a day in the university pool (AND: 3).	<i>Sebagai mantan anggota regu selama di sekolah lanjutan dan perguruan tinggi, Langdon masih memiliki tubuh yang gagah setinggi 180 sentimeter dan tetap terjaga berkat latihan renang yang dilakukannya setiap hari sebanyak lima puluh putaran di kolam renang kampus Langdon (MDI:5).</i>	Equivalent
2.	Langdon gave Kohler a questioning look. "Miracles?" The word "miracle" was certainly not part of the vocabulary around Harvard's Fairchild Science Building . (AND: 26).	<i>Langdon menatap Kohler dengan tatapan tidak mengerti. "Keajaiban?" Kata "keajaiban" jelas tidak ada dalam kamus di fakultas ilmu pasti di Harvard. (MDI:75).</i>	Equivalent
3.	Ask yourself why the U.S. Christian Coalition is the most influential lobby against scientific progress in the world. (AND: 26).	<i>Tanyakan pada diri Anda sendiri kenapa Koalisi Kristen di Amerika Serikat menjadi kekuatan lobi paling berpengaruh di dunia dalam melawan kemajuan ilmu pengetahuan. (MDI:75).</i>	equivalent

As Pedersen (2005, cited in Bayu, 2011) has stated, equivalent translation functions to replace the element of source language with its equivalent. In the example, *prep school* is translated into *sekolah lanjutan*. The phrase *Harvard's Fairchild Science Building* is translated into *fakultas ilmu pasti di Harvard*. The phrase *U.S. Christian Coalition* is translated into *Koalisi Kristen di*

Amerika Serikat. The type of translation is equivalent. In equivalent translation, the translator replaces the element of source language with its equivalent

4.	The scene before him looked like an Ivy League campus. (AND: 26).	Pemandangan yang baru saja dilihatnya ini seperti yang terdapat di sebuah kampus bergengsi di Amerika. (MDI:75).	Addition
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In the data (4) the expression of *Ivy League campus* is translated into *kampus bergengsi di Amerika*. There is additional word on the translation by using adjunct *di Amerika*. Thus, the type of translation is addition.

Concept and measurement

Tabel 3: The Analysis of Social Organization Based on Concept and measurement

No	Source Language (SL)	Target Language (TL)	Translation Strategies
1.	It was 5:18 A.M (AND: 2).	Pukul 5.18 pagi (MDI:3)	Cultural Equivalent
2.	A varsity diver in prep school and college, Langdon still had the body of a swimmer, a toned, six-foot physique that he vigilantly maintained with fifty laps a day in the university pool(AND: 3)	Sebagai mantan anggota regu selam di sekolah lanjutan dan perguruan tinggi, Langdon masih memiliki tubuh yang gagah setinggi 180 sentimeter dan tetap terjaga berkat latihan renang yang dilakukannya setiap hari sebanyak lima puluh putaran di kolam renang kampus. (MDI:15).	Cultural Equivalent
3.	You just crossed six time zones, the pilot offered. "It's a little past 1 P.M. here(AND: 10)	Anda baru saja melintasi enam zona waktu," jelas sang pilot tanpa diminta. "Di sini pukul satu siang lebih sedikit." (MDI:31).	Cultural Equivalent

As it can be seen in the examples above social organization terms from the data mostly religious concept and cultural concept. The translation of concept and measurement can be seen in the above table, i.e. the word A.M is translated into *pagi*. The phrase *six-foot physique* is translated into *setinggi 180 sentimeter*. Other example is P.M is translated into *siang*. Here, the translator used Cultural Equivalent procedure this concept is considered more familiar for the target language readers. Cultural equivalent considers cultural elements in the target language. In order to be known by the target language readers, the translator replaces the cultural elements from the source language. The example is the concept of length "miles" in English and "kilometers" in Indonesia.

Idiom

Tabel 4: The Analysis of Social Organization Based on Idiom

No	Source Language (SL)	Target Language (TL)	Translation Strategies
1.	She was soaked to the bone when the young priest came out to get her. She didn't know him. (AND: 32)	Gadis kecil itu basah kuyup ketika seorang pastor datang menjemputnya. (MDI:95).	Equivalent
2.	. So Kohler had left in a huff , apparently to go find Vetra himself. (AND: 55)	Kohler kemudian meninggalkan kantornya dengan marah . Sepertinya dia ingin mencari Vetra sendiri. (MDI:154).	Equivalent
3.	At the moment, however, Sylvie's concern for the director's health was taking a back burner ... Replaced by a much more pressing dilemma(AND: 55)	Tapi kemudian perhatian Sylvie terhadap keadaan kesehatan atasannya teralihkan oleh sebuah masalah yang lebih pelik. (MDI:155).	Equivalen

As it can be seen in the examples above social organization terms from the data mostly idiom. The translation of idiom using equivalent translation. In equivalent translation, the translator replaces the element of source language with its equivalent, such as, *soaked to the bone* → *basah kuyup*, *in a huff* → *dengan marah*, and *taking a back burner* → *teralihkan*.

4.	Two thousand years of waiting for their Messiah, and they're still persistent as hell (AND: 3)	Sudah dua ribu tahun menunggu Mesiah untuk menyelamatkan mereka, masih saja keras kepala seperti batu (MDI:16).	Cultural Equivalent
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The idiom *as hell* is translated into *seperti batu*. The type of translation goes with Indonesia proverb. Therefore, it is called cultural equivalent Cultural equivalent considers cultural elements in the target language. In order to be known by the target language readers, the translator replaces the cultural elements from the source language.

CONCLUSION AND SUGGESTION

Conclusion

From the data analysis, it can be concluded that

- (1) the cultural category in the social organization found in the Brown's novel consists of religious concept, political, administrative organization and Institution, concept and measurement, and idiom.
- (2) the translation procedure includes

No.	Translation Procedure	Amount	Percentage
1.	Equivalent	135	85.62%
2.	Cultural equivalent	5	3.10%
3.	Globalization	16	9.93%
4.	Omission	1	0.62
5.	Creation	2	1.24
Total		161	100%

To conclude, the first theory regarding cultural translation introduced by Mounin in 1963 who underlined the importance of the signification of a lexical item claiming that the best translation is the one which just the cultural items are correctly translated that only if this notion is considered will the translated item fulfill its function correctly. Nida in 1964 believed that differences between cultures may cause more severe complications for the translator than do differences in language structure.

Suggestions

The writer recommends some suggestions for the readers or everyone who wants to conduct a research related to this study. Firstly, every translator should have a comprehensive knowledge of both source and target language. They need it to produce a good translation result. One of the ways to get it is by reading or translating many kinds. Furthermore, the writer proposed further research dealing with understanding specific culture.

Limitation of the Study

The study on understanding specific culture are usually on five concepts, namely, ecology, material culture, social culture, gesture and habit, and social organization. However, the study only focuses on social organization. The limitation of the study is intended to give clear description on social organization analysis.

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