Translation Strategies of Specific-Culture Terms in the Tourism Text "Wisata Kuliner di Kota Batik"

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ABSTRACT

The translation is a process of replacing the meaning of a source text in that of another text. In the process, a translation frequently faces a non-equivalency, because of lexical gaps. So, it needs to employ a variety of translation strategies to produce an equivalent meaning. The study aims to describe the translation strategies of the Indonesian (Javanese)-English specific-culture words in the Indonesian tourism text Wisata Kuliner di Kota Batik into English Culinary Tour in the City of Batik. It used a descriptive qualitative approach. The data were the specific-culture words, terms, or expressions in the text Wisata Kuliner di Kota Batik and its translation text Culinary Tour in the City of Batik. The data sources comprised the document and informants. The document was the tourism text of the GARUDA magazine, published by Indomultimedia, Augustus 1st, 2010. The informants were the experts in translation. The data validity employed a technique of data or source triangulation and peer debriefing. The data analysis applied an interactive model: data reduction, data display, and conclusion/verification. The results of the study showed that the translation strategies of the culture-specific words, terms, or expressions were as follows: 1) translation by culture substitution, 2) translation by loanword with explanation, 3) translation by adoption with explanation, and 4) translation by loanword.

INTRODUCTION

Translation competence is a system that underlies the knowledge and skills necessary for a translator to translate (Hidayat & Sutopo, 2006; M. R. Nababan, 2004). Translating means transferring the linguistic and cultural parallels in the target language (Machali, 2000; Simatupang, 2000). Transferring an Indonesian text into an English one frequently poses a problem of non-equivalence because transferring a language text into another one not only translates it as a tool for communication but also finds a message equivalent to its source's meaning or message. Transferring one language text into another one, therefore, needs a variety of competencies such as a skill of the two written languages: source

language and target language. It is a main prerequisite or a must for a translator because without that, it will not be a translation activity.

Text material or text type and translation technique are other competencies that must be mastered by a translator. In terms of the text type, he or she must be able to differentiate one type of text from another, particularly related to a meaning of word where one word in a language may reflect a meaning different from another word because of its text type in use. For example, the word morphology will mean the branch of biology dealing with the form and structure of animals and plants if it is used in the field of biology; it will reflect a different meaning if it is used in the field of linguistics. In linguistics, the word means the study of the morphemes of language and of how they are combined to make words, (Hornby & Crowther, 1974).

Similarly, he or she should understand a translation technique. It means that he or she should be fluent in translating words, phrases, sentences, clauses, paragraphs, and even larger texts, usually called a discourse.

Apart from the three competencies – the two languages (original or source and target languages), text type, and translation technique – he or she must understand translation strategies. It will be greatly essential if he or she finds a word, phrase, sentence, and clause that does probably not have their meaning equivalence in a target language. It is assumed that a culture-specific word, term, or expression in a language does frequently not have its meaning equivalence in another language. It may express a concept that is totally unknown in the target culture. The concept in question may be abstract or concrete; it may relate to a religious belief, or social custom, or even a type of food Baker, 2018). Ordudari (2007) stated that the culture-bound term is seen as the terms which "refer to concepts, institutions and personnel which are specific to the SL culture.

This translation competence can be measured qualitatively based on language competence, textual competence, subject competence, and cultural competence (Hatim & Mason, 2001; M. Nababan, Nuraeni, & Sumardiono, 2012) puts tourism is the whole of the elements involved (tourists, regional tourist destinations, industries, and others). It means a number of problems will be encountered by the translators and one of them is finding cultural equivalence (Soemarno, 2001). A translator must understand the cultural forms in the source language and the target language (Yadnya, 2005), which is a form of culture expressed in the form of ideas, behaviors, and objects. Cultural expressions include expressions of material, ecological, and social culture (Newmark, 1988; Soemarno, 2003). Social culture, in particular, is a specific manifestation in a society that is expressed by using a specific language, including those of foreign cultural words (Newmark, 1988: 98).

According to Baker (1995), the diversity of cultural differences itself is caused by differences in geography, beliefs, customs, knowledge, type of food, and technological progress of each region. Baker (1995) also states that a source language word may express a concept known in the target language but in the target of culture it is not lexicalized, that is, there is no allocated word in the target language to express it. In Javanese, for instance, the word *serabi* as a kind of Javanese traditional food, a cake made of which is made from rice flour

does not have its meaning equivalence in another language (say in English). To face a non-equivalence of word's meaning in particular, therefore, a translator should understand various translation strategies for transferring a message of the written text in language with another language so that his or her translation work will be equivalent, readable and acceptable in another language.

(Widyamartaya, 1989) stated that there are three possible translation strategies that can be used by a translator for replacing a text with another text: 1) translation by loanword, 2) translation by loanword with spelling change, and 3) translation by substitution. According to Baker (1995), translation strategies used by professional translators can be described as follows.

1. Translation by a more general word (superordinate) is a strategy that can be said to be one of the most familiar strategies for dealing with many types of non-equivalence.

2. Translation by a more neutral/less expressive word is a strategy that may be used by a translator if it will be difficult to transfer a text into most languages by finding near-equivalents.

3. Translation by cultural substitution refers to a strategy replacing a culture-specific term or expression with a target-language item that does not have the same propositional meaning but is likely to have a similar impact on the target reader. The main advantage of applying it is that it gives the reader a concept with which he/she can identify something familiar and appealing.

4. Translating using a loan word or loan word plus explanation is particularly common in dealing with culture-specific items, modern concepts, and buzz words.

5. Translation by paraphrase using a related word tends to be used when the concept expressed by the source item is lexicalized in the target language but in a different form, and when the frequency with which a certain form is used in the source text is significantly higher than would be natural in the target language.

6. Translation by paraphrase using the unrelated word is that a strategy may be applied in some contexts if the concept expressed by the source item is not lexicalized at all in the target language. Instead of a related word, the paraphrase may be based on modifying a superordinate or simply on unpacking the meaning of the source item, particularly if the item in question is semantically complex.

7. Translation by omission is a strategy that may sound rather drastic, but in fact, it does no harm to omit translating a word or expression in some contexts. If the meaning conveyed by a particular item or expression is not vital enough to the development of the text to justify distracting the reader with lengthy explanations, translators can often do simply omit translating the word or expression in question.

8. Translation by illustration is a useful option if the word which lacks an equivalent in the target language refers to a physical entity that can be illustrated, particularly if there are restrictions on space and if the text has to remain short, concise, and to the point.

The results of the research by Arifin (2014) entitled Translation Strategies of Culture-Specific Terms in the Tourism Texts 'Sepotong Ubud di Yogjakarta' and 'Mengantarkan Pulang Sang Pelingsir' can be described as follows. The

translation strategies of the culture-specific words, terms, or expressions in the tourism text Sepotong Ubud di Yogyakarta included 1) translation by cultural substitution, 2) translation by loanwords with explanation, 3) translation loanwords without explanation, 4) translation by loanwords with definition, 5) translation by loanwords and cultural substitution, and 6) translation by loanwords and transfer. Those of the culture-specific words, terms, or expressions in the tourism text Mengirim Pulang Sang Pelingsi comprised 1) translation by cultural substitution, 2) translation by loanwords with explanation, and 3) translation by loanword and transfer.

Another research by Arifin (2014) entitled Translation Strategies of Political-Culture Terms in Textbook 'Civic Culture' stated a variety of translation strategies for transferring the English terms into Indonesian ones. The strategies comprised 1) translation by cultural substitution, 2) translation by cultural substitution and loanword with spelling change, 3) translation by loanword with spelling change, 4) translation by loanword with spelling change and cultural substitution, and 5) translation by loanword without spelling change.

METHOD

The study used a descriptive qualitative approach. The data covered the specific-culture words, terms, or expressions in the tourism text Wisata Kuliner di Kota Batik and its English translation Culinary Tour in the City of Batik. The data sources were the document and informants. The document was the tourism text of the GARUDA magazine, published by Indomultimedia, Augustus 1st, 2010. The magazine is usually served for passengers of Garuda Indonesia when they fly with it. The informants were the experts in translation linguistics. The data collection used content analysis, in-depth interviews, and questionnaires. The data validity employed a technique of data or source triangulation and peer debriefing. The data analysis applied an interactive model, consisting of data reduction, data display, and conclusion/verification.

DISCUSSION

As regards the data analysis of translation strategies of culture-specific words, terms, or expressions in the tourism text in Indonesian Wisata Kuline di Kota Batik and its translation text in English Culinary Tour in the City of Batik, the results of the research can be explained the translator uses the following translation strategies: translation by cultural substitution, translation by translation by loanword with explanation, translation by borrowing, and translation by loanword.

1. Translation by Cultural Substitution
   The data of using the translation strategy by cultural substitution for translating Indonesian culture-specific terms into English can be described as follows.

The term warung-warung *makan* is translated into food stalls. As a head of the expression, the word warung-warung is closely equivalent to stalls in English. The translator could understand the meaning of word makan in Indonesian as a noun (not as a verb). The strategy is very accurately used for transferring the term into English.

The word *mencicipi* is transferred to had a taste. The translation strategy causes a lingual shift from word to a phrase in English. In terms of the word class, the term *mencicipi* is a verb describing an action. It looks that the translator is familiar to both Indonesian and English language cultures and literate in understanding the meaning of the word so that he finds its equivalence easily and the readers are not difficult to understand its translation message. The strategy, therefore, is properly used for transferring the Indonesian word's meaning into English because its equivalence can be found in English.

Likewise, the translation strategy of cultural substitution is used for replacing the term *daging ayam* plus *ceker* with chicken meat and feet. In another part of the text, the translator also transfers the expression *ceker ayam* into chicken's feet. The terms *empuk* and *gurih* as an attribute of noun such as meat are replaced with the respective words: soft and savory. The terms can easily be found in English so that the translator does not replace their meaning with English terms.

As a set of Javanese traditional two-wheeled equipment for vending traditional foods, the term *kereta dorong* is translated into a pushcart. The translation is closely equivalent to English although the facility is actually not found in English for the same function and there is a lingual shift from a phrase to word in English.

As a Javanese traditional beverage that is commonly served for the local community at night, the phrase *teh jahe panas* is replaced with hot ginger tea in English. It seems that the term is transferred lexically. The word *camilan* is transferred into the English word snack. The *camilan* can be a sort of Javanese traditional foods served for local people as additional foods anytime.

The expression *kacang goreng* is transferred into fried peanuts. There is a shift of *noun* from singular noun to plural noun in English. However, the shift does not make its meaning difficult to understand by readers and it is equivalent to its original text term.

The term *jadah bakar* is translated into a grilled sticky rice cake. The *jadah bakar* is a Javanese traditional cake that is usually sold by vendors at night for extra food by Javanese local people. The food tastes delicious and savory and makes the people satisfied, but makes them thirsty.

The term *jeroan* – a kind of less valuable food for men's health – is translated into offal in English. In Javanese culture, the food is actually easy to find in a traditional market and tastes delicious but more local people try to avoid consuming it since it makes their health unwell.

The term *bumbu gurih* is replaced with savory spices in English. In the translation strategy, the shift occurs from singular noun (bumbu in Indonesian) to plural noun (spices in English). Likewise, there is a shift of phrase structure where the head noun (spices) goes after the modifier savory.

The term *wadah berdaun pisang* (or in Javanese language called *pincuk* as a plate for eating 'savory' rice or rice porridge) is translated into banana leaf container. It seems that the translator transfers it lexically (or word-for-word translation). The terms *oleh-oleh*, *gerai*, and *tungku* are replaced with gifts, outlet, and stove, respectively.

The expression *jajanan malam* (or a kind of foods sold at night) is transferred into night food. It is assumed that the translator tendentiously transfers it lexically. The word *bistik* as a food made from beef meat is translated into beefsteak. The shift happens from a word to a phrase in English.

2. Translation by Loanword with Explanation

The translation strategy by loanword with explanation is used for transferring the term *kerupuk rambak*. The translator does not transfer it into English or remains to keep it as in its original item, but the translator explains it in the bracket into: (skin crackers). It is indicated that the translator understands the ingredients of the food and the process of making it in Indonesian or Javanese culture.

As a kind of plant that can grow in Java, the term *gudeg* is transferred into unripe jackfruit. It is a vegetable soup that is usually vended in traditional markets or stalls. The translator identifies the term that is similar to the expression of unripe jackfruit in English. However, the word does not change in its translation text.

The term *krecek pedas* is replaced with hot '*krecek*.' The noun *krecek* is not translated into English, but in its translation text, it is written in italics. For higher readability, however, the translator explains it in the bracket: (hot skin).

Similarly, the expression *intip goreng* is translated into fried '*intip*' (rice crust). The head *intip* does not change in its translation text. In other words, the translator does not replace the word *intip* but translate the modifier *goreng* into fried. For higher readability, nevertheless, the word *intip* is replaced with rice crust; therefore, the term is translated into fried '*intip*' (rice crust).

Also, the term *paru goreng* is translated into fried '*paru*.' The word *paru* does not change in its translation text. For higher readability, nevertheless, the word *paru* is replaced with beef lung. So, the term is transferred into fried '*paru*' (beef lung).

A translation strategy by loanword with explanation is also used for transferring the expression *tengkleng kambing* into - mutton on the bone in a soup where the translator keeps it in its translation text by explaining the term in English. It is intended to produce higher readability for readers.

As a traditional food or cake, the term *serabi* does not change in its translation text. For higher readability, the translator explains it in English. Thus, the translation is *serabi*, traditional cake, which is made from rice flour.

The translation adopts the expression Gladag Langen Boga (Galabo) as well as translates it into the night food center. At Galabo, many vendors sell Javanese traditional foods on the street and sidewalk at night.

The term *gulai* is translated into English. However, the translator explains it in its translation text with the word curry. Finally, the term is replaced with 'gulai' curry.

The expression Warung Hik is not transferred into English but the translator explains it in its translation text as follows: Warung Hik, a melting pot with lots of food. As stated above, it is intended to produce higher readability.

Similarly, the term *lundin* is not translated into English but the translator explains its target text in English as follows: *lundin* (lunch dinner – the food you eat between lunch and dinner).

3. Translation by adoption with Explanation

In the translation strategy by adoption, it means that the translator borrows a term and changes its spelling as well as translates it. For example, the expression *sayur tempe pedas* is replaced with hot 'tempeh' curry. The word *tempe* changes its spelling into *tempe'h.*'

Likewise, the expression *tahu* dan *tempe kuah gurih* menjadi 'tofu' and '*tempeh*' in a savory soup where the *tempe* is also replaced with *tempe'h.*' The expression sate *buntel* is replaced with wrapped satay. The word sate changes its spelling in English into satay although the term is unfamiliar to English. The term sate kere is replaced with kere satay. The word kere does not change in its spelling but the word sate does in English text.

4. Translation by loanword

The term *Gudeg Ceker Margoyudan* is not transferred into English but in another part of the text, the Gudeg is replaced with *gudeg* (unripe jackfruit) and Ceker with feet. The word Margoyudan is the name of a town, a place where the foods are served for local people.

The term *nasi liwet* is not transferred into English. In other words, the translator does not change it at all.

CONCLUSION

Transferring specific-culture words, terms, or expressions into target language items - for example from Indonesian to English - frequently poses any problem of non-equivalence. As regards the problem, therefore, a translator is necessary to use translation variously different strategies for producing equivalent, readable, and acceptable translation works.

Indonesian-English culture-specific terms can be translated by using a variety of different strategies. In replacing these Indonesian terms into English ones, however, employing a proper strategy must consider the aspects of equivalency, readability, and acceptability. Similarly, the strategy should not cause such problems as local features. It is necessary because a local language is an identity of a community that is important to keep its existence from being extinct and introduced to a global community.

The research is limited to the translation of the Indonesian-English specific-culture terms in particular relation to the culinary terms. Further research, therefore, is necessary to develop other term translations.

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