

# TRANSLATING INDONESIAN PERSONIFICATION INTO ENGLISH IN *LELAKI HARIMAU*

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## **Abstrak**

Penelitian ini bertujuan untuk menganalisis terjemahan majas personifikasi dari Bahasa Indonesia ke dalam Bahasa Inggris. Majas merupakan hasil pemikiran sang penulis utamanya novel *Lelaki Harimau* untuk mengekspresikan unsur imajinatif agar pembaca lebih terhibur dan terbawa nuansa yang diciptakan oleh penulis novel tersebut. Dari sekian banyak majas Indonesia, majas personifikasi adalah majas yang menyamakan benda mati dapat berlaku seperti halnya manusia yang tujuannya untuk memberikan gambaran yang nyata tentang situasi yang dilukiskan dalam sebuah karya sastra termasuk novel karya *Eka Kurniawan* yang menjadi data penelitian ini. Kumpulan data tersebut dikaji dengan metode kualitatif yang bersifat deskriptif dan cenderung menggunakan analisis. Teori yang mendukung penelitian ini adalah teori penerjemahan, teori tentang majas personifikasi, dan cara menerjemahkan majas tersebut. Dari 55 data yang telah dianalisis, peneliti menemukan banyak majas personifikasi yang dipakai oleh penulis novel dan diterjemahkan dengan berbagai cara ke dalam Bahasa Inggris. Majas personifikasi yang dikategorikan dalam *stative verb* sebanyak 24 (43,6%) kata dan frase sedangkan *dynamic verb* sebanyak 31 (56,3%) kata dan frase. Sementara itu, majas personifikasi yang diterjemahkan dengan mendeskripsikan arti bahasa sumber sebanyak 24 (44%) kata dan frase, sebanyak 31 (56%) diterjemahkan dengan mengubah kata-kata dalam bahasa sumber dengan padanannya dalam bahasa sasaran; dan tidak ada data yang hasilnya menggunakan bahasa sumber itu sendiri dengan tambahan catatan.

**Kata Kunci:** penerjemahan, personifikasi, gaya bahasa

## **Abstract**

This study aims to analyze the translation of personification from Indonesian into English. Figurative language is the author's masterpiece as attached in the novel *Lelaki Harimau* to express the imaginative element so that the reader is more entertained and carried away by the nuances created by the author. Due to many Indonesian figurative languages, the personification is the form of equalizing inanimate objects that can apply as well as human to provide a real picture of the situation depicted in a literary work, including a novel by *Eka Kurniawan* involved in the research data. The collecting data was executed by using descriptive qualitative methods and tending to use analysis. Theories supporting this research were translation theory, the theory of personification, and the ways of translating the figurative languages. The total numbers of the analyzed data were 55 personifications and the researcher found that many personification forms used by the author and translated with various ways into English. The personifications of *stative verbs* were 24 (43,6%) while in *dynamic verbs* were 31 (56,3%). Meanwhile, the ways of translating the idea of Source Language lexicon were applied in 24 (44%) words and phrases, 31 (56%) words and phrases by changing the lexicon with its equivalent in Target Language, and no data by using the lexicon in Source Language with adding a note.

**Keywords:** translation, personification, figurative language

## **1. INTRODUCTION**

Personification is not merely a decorative device, but serves the purpose of giving deeper meanings to literary texts. It reflects inanimate things act like human attributes such as emotions, feelings, or motives given to objects incapable of thought. For example, if someone said, "The trees whispered their discontent," this would personify the trees both as able to

whisper and of feeling unhappy. No wonder many authors tend to personify inanimate things in order to entertain the reader and influence the reader beyond their imaginations. Due to this, the translating personification from Indonesian into English was decided to be the research topic in order to illustrate whether the result of the translation would be the personification itself or just became a statement. Moreover, the procedures preferred by the translators also were analyzed in this study.

Theories play important roles in performing a research as the sources and as the study's context or weakness to be more focused on the topic of discussion. The supporting theories used in this study included by Nida and Taber who stated "translating consists of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style" (1974: 12). The statement implies that the primary goal of translation is, first of all to obtain the approximation of the Source Language message. Second, the natural comparison does not allow the translation to sound like a translation. It should also follow the Target Language's grammatical and lexical forms. Next, the closest equivalent suggests that equivalent is not absolute but of the highest degree of accuracy. The last, meaning and style are important in order to produce a faithful translation; however, meaning is over style if they are in conflict.

Another following concept comes from the ways of translating the cultural terms as stated by Soemarno cover (1) translating the idea of Source Language lexicon, (2) changing the lexicon with its equivalent in Target Language, and (3) using the lexicon in Source Language and adding a note (1988: 32).

## 2. METHOD

When conducting a research, it is necessary to apply methods. According to Mohammad Nazir, the real meaning of research is to investigate again or to search again. While, method is defined as the steps or ways how a research is done to solve some problems (1988: 13). Research method implies, therefore, the way to search again to solve certain problems.

Since this research proposes to describe the translating of Indonesian personification into English, the most appropriate method of research applied here is descriptive in nature. Sutrisno Hadi asserts "descriptive method is a kind of method which is conducted by collecting and analyzing the data and drawing the conclusion without making generalization" (1986: 8).

Further, Saiffudin Azwar states that descriptive analysis aims to give a description about subject that is being researched based on the given variables from the group of research subject and it is not intended to examine the hypothesis (2001: 126). In short, descriptive approach aims at obtaining information about the current status of the phenomenon in order to describe "what happens" in relation to variables or circumstances in a situation. Hence, the main purpose of descriptive research is to describe the data, and the result of the data analysis is applicable only for the current study.

The data were taken from *Lelaki Harimau*, an Indonesian novel translated into English. Several compatible data collection methods and strategies have been applied in the collection of data. The data collection approach was used in this study was library analysis, as the information was in the form of written documents, and the data collection techniques were as follows:

1. Reading and identifying the personifications

2. Classifying the data based on the types of personifications
3. Making a list for the collected data
4. Rechecking the selected data to find whether there are some mistakes
5. Some points that must be considered in this step are as follows:
  - a. The data must be complete and perfect.
  - b. The data must be clear and understandable.
  - c. The data must be consistent.
  - d. The data must be qualified.
6. Preparing the selected data to be analyzed

Data analysis was a crucial step in conducting a research. The way to analyze the data determined the result of a research. For this reason, this study applied descriptive qualitative method in which the analysis was presented in the form of words and sentences rather than symbols (Sudaryanto, 1993). The processing was descriptively presented based on the stated issues and the theoretical framework. In this step, the data were interpreted to elaborate of the personification translations and the way of translating those personification. The data analysis measures were as follows:

1. First, describing the types of personifications by investigating why they were called personifications using the related theories of personifications and categorizing those personifications into dynamic and stative verbs.
2. Secondly, analyzing the translation procedures applied in the data source.

In presenting the data analysis, the formal method was applied in this study because it used the random sampling and the analysis was in the form of wording and describing the data analysis. In this case, the presenting data analysis was divided into two analyses:

1. Analysis of the characteristics of personifications of Indonesian and English translation proposed by the theory of personifications.
2. Analysis of translation procedures in scrutinizing the translator's preferences.

### 3. FINDING AND DISCUSSION

Data analysis is one of the most important parts in conducting a research. In this chapter, the data are analyzed with the reference to the underlying theories suggested in the previous chapter. First, personification is categorized into 2 verbs; they are action and dynamic verbs by Vendler, 1967 cited in Kreidler, 1998. Second, the ways of translating the cultural terms as stated by Soemarno cover (1) translating the idea of Source Language lexicon, (2) changing the lexicon with its equivalent in Target Language, and (3) using the lexicon in Source Language and adding a note (1988: 32). They are collaborated as follows:

#### **Personification category**

Personification, also known as "anthropomorphism," is the attribution of human qualities to non-human things. These can be objects, events, ideas, or even living, non-human things, moreover they represent inanimate things act using stative or dynamic verb. In this subchapter, Indonesian personification translated into English will be categorized into verbal phrase.

No.	SL	TL
1.	Senja ketika Margio membunuh Anwar Sadat, Kyai Jahro tengah masyuk dengan ikan-ikan di kolamnya, ditemani aroma asin yang terbang di antara batang kelapa, dan bunyi falseto laut, dan <b>badai jinak merangkak</b> di antara ganggang, dadap, dan semak lantana. (Kurniawan, 2014: 1)	On the evening Margio killed Anwar Sadat, Kyai Jahro was blissfully busy with his fishpond. A scent of brine wafted through the coconut palms, the sea moaned at a high pitch, and a <b>gentle wind ruffled</b> the algae, coral trees and lantanas. (Sembiring, 2015: 1)

The sentence *badai jinak merangkak* referred as personification because *badai* attributed human doing *merangkak* and it was categorized as dynamic verbs, while translated into English became *a gentle wind ruffled*. The translation also was the personification and *ruffled* referred to dynamic verb that actually reflected the human attributes.

No.	SL	TL
2.	Pos ronda itu berdiri di tengah permukiman, <b>di depan pabrik batu bata yang tak lagi hidup</b> dan hanya menghasilkan belukar serta anak-anak jin. (Kurniawan, 2014: 5)	The nightwatch hut stood in the middle of the village, <b>opposite a defunct and overgrown brick factory</b> . (Sembiring, 2015: 4)

The phrase of *pabrik batu bata yang tak lagi hidup* represented personification because brick can't be alive. The author used the word *hidup* to convey that the brick factory did not run the business anymore. *Hidup* included in action verb and the English translation became adjective *defunct* and *overgrown* and it did not include as personification because the meaning of *defunct* and *overgrown* is the real meaning and can represent the brick factory which cannot work anymore.

### The Ways of Translating Indonesian Personification into English

The ways of translating the cultural terms as stated by Soemarno cover (1) translating the idea of Source Language lexicon, (2) changing the lexicon with its equivalent in Target Language, and (3) using the lexicon in Source Language and adding a note (1988: 32). The following data analysis was discussed below:

No.	SL	TL
3.	Senja ketika Margio membunuh Anwar Sadat, Kyai Jahro tengah masyuk dengan ikan-ikan di kolamnya, ditemani aroma asin yang terbang di antara batang kelapa, dan <b>bunyi falseto laut</b> , dan badai jinak merangkak di antara ganggang, dadap, dan semak lantana. (Kurniawan, 2014: 1)	On the evening Margio killed Anwar Sadat, Kyai Jahro was blissfully busy with his fishpond. A scent of brine wafted through the coconut palms, <b>the sea moaned at a high pitch</b> , and a gentle wind ruffled the algae, coral trees and lantanas. (Sembiring, 2015: 1)

The phrase of *bunyi falsetto laut* was translated into *the sea moaned at a high pitch* with the way of translating the idea of Source Language Lexicon. The idea of the sea can produce

false sound was rendered into the same meaning in English translation. The translator applied that way to get the equivalent meaning without changing the explicit meaning in the sentence.

No.	SL	TL
4.	<b>Sungai kecil</b> yang dijejali lebih banyak lumpur daripada arus itu meluap setinggi satu depa, <b>melemparkan</b> angsa-angsa yang menghuninya ke muara , dan menenggelamkan kolam-kolam dengan sempurna. (Kurniawan, 2014: 3)	<b>The creek</b> , normally more mud than water, rose six feet, <b>sweeping</b> hosts of geese downstream, until the ponds around it disappeared. (Sembiring, 2015: 2)

The sentence *sungai kecil melemparkan angsa-angsa* was transferred into *the creek sweeping hosts of geese*. The creek sweeping was the personification and the way of translator rendering the idea of those words was by changing the the lexicon with its equivalent in Target Language. The word sweeping was considered having close and equivalent meaning with *melemparkan*.

#### 4. CONCLUSION AND SUGGESTION

##### Conclusion

To sum up, the Indonesian personification translated into English varied into two verbal categories, first was considered into dynamic verb and another one was included in stative verb. Furthermore, the ways of translating Indonesian personification into English were elaborated into 44% translating the idea of the Source Language, 56% changing the lexicon with the equivalent words in Target Language, and zero point for using the lexicon with adding notes.

##### Suggestion

Further research should be conducted to find whether the translation of Indonesian personification into English is fidelity in meaning or not. It is necessary that to know the words and phrases of the Target Language meet the concept of the Source Language.

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