

An Analysis of the Translation of English Pronouns as Subjects into Indonesian Using the Strategy of Interpersonal Change

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Abstract: *The focus of this research was to analyze the differences of the translation of English pronouns (as subjects) into Indonesian. The method which the author used to analyze the data is a descriptive-qualitative method. The theory of translation of pronomina persona remained the foundation for the analysis process, supported by Chesterman's translation strategy of Interpersonal Change. The sources of the data were an English children's book titled Alice-Miranda at School which was written by Jacqueline Harvey and its Indonesian counterpart which was translated by Reni Indardini. The result of this research reveals that there are 7 data being found and analyzed by the researcher, namely I (aku/saya) (2 data), you (Anda/kau) (2 data), we (kami/kita) (2 data), and she (beliau) (1 datum). To conclude, the cultural differences become the most impactful of factor for the translation of English pronouns as subjects into Indonesian. This research was expected to be a positive contribution for further study concerning the pronoun translation from English into Indonesian.*

Keywords: pronouns, subjects, translation, interpersonal change

1. Introduction

Translation plays a crucial role in this world of ours. From paper books, digital read, sensational videos, to entertaining movies and plays, and even legal works and documents—all the things we love to enjoy or need to indulge ourselves with require the role of translation from one language to another. The word 'translation' has unconsciously been a topic of our daily life; needed and performed by not only translators, but also those who are able to master more than a language.

Yet what does translation truly mean?

To avoid utter recklessness in concluding the exact definition of translation, first we must seek guidance from the experts. According to Catford (1965), "Translation is the replacement of textual material in one language by equivalent textual material in another language." (p. 20).

Hatim and Munday (2004) had another description. They found that, "Translation is the process of transferring a written text from source language (SL) to target language (TL), conducted by a translator, or translators, in a specific socio-cultural context." (p. 6).

Larson (1998) explained that, "Translation is basically a change of form. When we speak of a form of a language, we are referring to the actual words, phrases, clauses, sentences, paragraphs, etc., which are spoken or written . . . In translation, the form of the source language is replaced by the form of the receptor (target) language." (p. 3)

Nida and Taber (1969) said that, "Translation consists of reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and second in terms of style." (p. 12)

And last, Lefevere (2003) stated, "Translation is not just a "window opened on another world," or some such pious platitude. Rather, translation is a channel opened, often not without a certain reluctance, through which foreign influences can penetrate the native culture, challenge it, and even contribute to subverting it." (p. 3)

The opinions of these experts may vary, yet all bear the same message: translation is a process of converting a language into another with minimal changes and without losing its original message.

Nevertheless, this art of language conversion is not simple. In order to retain the originality of the source language while at the same time conveying the message into the target language, translators are expected to not merely translate the text in raw; they need to apply principles, strategies, and theories of other experts to produce a proper translation. There is always a room for improvement, and that includes the field of translation as well.

Thus, the researcher decides to apply the **translation strategy of Interpersonal Change** as the sole foundation for the analysis process. Adopted from Chesterman (2000, pp. 87-116), there are three strategies of translation that can be used to solve translation problems: syntactic strategies, semantic strategies, and pragmatic strategies: syntactic strategies primarily manipulate form; semantic strategies manipulate meaning; and the pragmatic strategies primarily involve the selection of information in the target text, which is governed by the translator's knowledge of the prospective readership of the translation. These strategies manipulate the message itself and are often result of a translator's global decisions regarding the appropriate way to translate a text as a whole—these consist of: cultural filtering, explicitness change, information change, interpersonal change,

illocutionary change, and coherence change.

The strategy of interpersonal change affects the overall style of the text; it alters the formality level, the degree of emotiveness and involvement, the level of technical lexis and the like: anything that involves a change in the relationship between text/author and reader (pp. 87-116). The researcher decides that this strategy is ideal to be applied to analyze the translation of English personal pronouns (as subjects) into Indonesian.

This strategy is also corresponding to the **theory of *pronomina personain*** Indonesian. According to *Tata Bahasa Baku Bahasa Indonesia* (1998), the *pronomina persona* (personal pronouns) are pronouns used to refer to people. They can refer to oneself (*pronominal persona pertama*), to those one speaks to (*pronominal persona kedua*), or those one speaks of (*pronominal persona ketiga*). Some of these pronouns, like their English counterpart, may be singular or plural by nature.

Below is the list of English pronouns (as subjects) and their Indonesian translation:

Table 1: Pronouns/Pronomina

Pronouns (<i>Pronomina</i>) as Subjects	
English	Bahasa Indonesia
I	<i>Saya, aku, hamba</i>
You	<i>Kau, Anda, kamu, dikau, engkau, kalian, Anda sekalian</i>
They	<i>mereka</i>
We	<i>Kami, kita</i>
She	<i>Ia, dia, beliau (perempuan)</i>
He	<i>Ia, dia, beliau (laki-laki)</i>

The researcher wishes to find out the differences of the translation of English personal pronouns as subjects once being translated into Indonesian.

2. Method

The method used to analyze the data in this research is the descriptive-qualitative method. The researcher will compare the original data in the source text with the translation in the target text. As for the source of the data, the researcher uses a children book written by Jacqueline Harvey, *Alice-Miranda at School*, which was published by Delacorte Press in 2010. Its Indonesian translation, *Alice-Miranda di Sekolah*, was published by Penerbit Little K in the following year, with Reni Indardini served as the translator. The researcher uses one of Chesterman's translation strategies, namely the pragmatic strategy of Interpersonal Change, and pairs it with the theory of *pronomina persona* from *Tata Bahasa Baku Bahasa Indonesia*.

3. Result and Discussion

The researcher focuses on analyzing and comparing the English personal pronouns as subjects with its Indonesian translation. The researcher believes that certain norms, customs, and cultural differences have taken place in the translation process, and is determines to find these

differences. From the novel *Alice-Miranda at School* (2010) by Jacqueline Harvey and its Indonesian translation *Alice-Miranda di Sekolah* (2011, translated by Reni Indardini). Due to the limited time, the researcher realizes that she cannot tackle too many data, and therefore has chosen seven data to be analyzed.

Data 1

Source text: English	Target text: Indonesian
"I'll speak with Miss Grimm right away."	" Saya akan segera berbicara dengan Miss Grimm."

Comment:

The word ... **I** ... in the ST is translated into ... **Saya** ... in the TT. **I** is a 1st person personal pronoun which acts as a subject, and it can be translated as **aku, saya, hamba** (Hasan Alwi et. al, 1998, pp. 257-258), but here it is translated into **Saya**. In *Tata Bahasa Baku Bahasa Indonesia*, **saya** is a formal form and it is often used in a formal writing/utterance (p. 258). In daily practice, **saya** is also used when one refers to himself as he is speaking to someone older/of a higher social status or during a formal conversation. In this case, the word **I (saya)** refers to the speaker, Alice-Miranda, who is talking to the listener, Mrs. Smith, an older woman who is a cook at her school. Therefore, it is safe to assume that Alice-Miranda uses **saya** because she is far younger than Mrs. Smith.

Data 2

Source text: English	Target text: Indonesian
"I remember when I was a girl, the gardens were simply bursting with flowers . . ."	" Aku masih ingat ketika aku gadis, taman di sana disemarakkan oleh bunga . . ."

Comment:

The word ... **I** ... in the ST is translated into ... **Aku** ... in the TT. **I** is a 1st person personal pronoun which acts as a subject, and it can be translated as **aku, saya, hamba** (Hasan Alwi et. al, 1998, pp. 257-258), but here it is translated into **Aku**. In *Tata Bahasa Baku Bahasa Indonesia*, **aku** is often used when one is talking to himself, or during an informal conversation, often showing familiarity between speaker/writer to listener/reader (p. 258). In this case, the word **aku** is used by the speaker, which is Alice-Miranda's mother, when she is talking to Alice-Miranda (her daughter). Therefore, the situation of their conversation is informal.

Data 3

Source text: English	Target text: Indonesian
Alice-Miranda held out her tiny hand. "I am very pleased to meet you , Mr. Grump."	Alice-Miranda mengulurkan tangan mungilnya. "Saya senang sekali bertemu Anda , Mr. Grump."

Comment:

The word ... **You** ... in the ST is translated into ... **Anda** ... in the TT. **You** is a person personal pronoun which acts as a subject, and it can be translated as **engkau, kamu, Anda, dikau, kau-, dan -mu** (Hasan Alwi et. al, 1998, pp. 260). In *Tata Bahasa Baku Bahasa Indonesia*, 2nd person personal pronoun is referred to neutralize one's relationship with the

person someone is talking to, such as the word *you* in English. It is used for unfamiliar relationship between one to one or one to many. Here, **You** is translated into **Anda** because the word **You** refers to Mr. Grump, a person whom Alice-Miranda (the speaker) just meets and barely knows. Therefore, their relationship is considered non-familiar.

Data 4

Source text: English	Target text: Indonesian
"When will you be delivering that special mineral water, <i>from Switzerland?</i> " she mimicked.	"Kapan kau akan mengantarkan air mineral istimewa itu, <i>dari Swiss?</i> " tirunya.

Comment:

The word ... **you** ... in the ST is translated into ... **kau** ... in the TT. **You** is a person personal pronoun which acts as a subject, and it can be translated as *engkau, kamu, Anda, dikau, kau-, dan -mu* (Hasan Alwi et. al, 1998, pp. 260). In *Tata Bahasa Baku Bahasa Indonesia*, 2nd person personal pronoun is referred to neutralize one's relationship with the person someone is talking to, such as the word *you* in English. The words *engkau, kamu, and -mu* are applied by (1) older people to younger ones, (2) someone of higher social status to lower ones, (3) two people or more with familiar/close relationship (p. 260). The word *kau* is a shortened form of *engkau*—usually applied in informal situation—and in this example, it is used by Alethea Goldsworthy to refer to Alice-Miranda, a younger fellow student.

Data 5

Source text: English	Target text: Indonesian
"Last year Mummy and Daddy took me on a safari and we got to see the elephants up close."	"Tahun lalu Mama dan Papa mengajakku safari dan kami berkesempatan melihat gajah dari dekat."

Comment:

The word... **we** ... in the ST is translated into... **kami** ... in the TT. *We* can be translated into either *kami* or *kita*. The reason why the translator chose *kami* instead of *kita* here is because, according to *Tata Bahasa Baku Bahasa Indonesia*, the word *kami* is exclusive by nature, meaning that the pronoun involves the speaker/writer and people on his/her side (p. 259). The reason why the translator chose to *kami* is because here, the speaker (Alice-Miranda) is talking about her shared experience with her parents. Therefore, Alice-Miranda refers to herself and her parents, automatically *excluding* the listener/person she is talking to.

Data 6

Source text: English	Target text: Indonesian
"I'm sure we could find someone to step in, just for a little while," said Alice-Miranda.	"Saya yakin kita bisa mendapatkan jurum masak yang mau menggantikan Anda memasak, sementara," kata Alice-Miranda.

Comment:

The word... **we** ... in the ST is translated into... **kami** ... in the TT. *We* can be translated into either *kami* or *kita*. The reason why the translator chose *kita* instead of *kami* here is because, according to *Tata Bahasa Baku Bahasa Indonesia*,

the word *kitais* inclusive by nature, meaning that the pronoun involves not only the speaker/writer, but *also* the listener/reader, and perhaps other party (p. 259). In this case, the word *we* is used by the speaker (Alice-Miranda) to refer to herself *and* the person she is talking to (the listener/Mrs. Smith).

Data 7

Source text: English	Target text: Indonesian
"... I'll tell Miss Grimm as soon as I see her. Surely she can fix things."	"... Aku akan membicarakan hal ini pada Miss Grimm segera setelah aku bertemu dengannya. Beliau bisa memperbaiki keadaan."

Comment:

The word ... **she** ... in the ST is translated into ... **Beliau** ... in the TT. *She* is a 3rd person personal pronoun which acts as a subject, and it can be translated as *ia, dia, -nya, beliau* (Hasan Alwi et. al, 1998, pp. 261-263), but here it is translated into *beliau*. In *Tata Bahasa Baku Bahasa Indonesia*, *beliau* is used to stress respect. It is spoken by someone younger or someone of a lower social status to refer to someone older/of higher social status. As seen in this data, the word *beliau* is used by Alice-Miranda, a student, to refer to her headmistress Miss Grimm. While the word *ia* or *dia* can also be used as the translation of *she/he*, it is informal by nature and is considered rather rude to refer to someone who should be regarded with respect.

Conclusion

There are several points to summarize this research. Due to the limited time, the researcher picked seven data from both the English source text and the Indonesian target text. English and Indonesian are not simply different languages, but they also pose different cultures. The researcher is determined to find out the differences of English pronouns as subjects in the Indonesian translation. From the analysis of the seven data, several differences were found out, and it is safe to conclude that the cultural differences stand out the most; social status as well as age gap have the most influence over the translated version. It is also to be noted that the translator has succeeded in preserving the original message while delivering it to the readers in the target text.

Despite the weakness of this research, the researcher hopes that this research can be of significant help for the translators/researchers with the interest in not only English-Indonesian translation, but also the field of their pronouns—as pronouns are one of the main foundations in a language. The researcher would like to encourage more translators and researchers to conduct more researches about this theme as well.

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