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

Alitha Manissa

Master Student of English Literature of Translation Major of Gunadarma University, Jakarta, Indonesia

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, paragprahs, 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,
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 persona in 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 (pronominial persona pertama), to those one speaks to (pronominial persona kedua), or those one speaks of (pronominial 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>
<thead>
<tr>
<th>English Pronouns</th>
<th>Bahasa Indonesia Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Saya, aku, hamba</td>
</tr>
<tr>
<td>You</td>
<td>Kau, Anda, kamu, dikau, engkau, kalian, Anda sekalian</td>
</tr>
<tr>
<td>They</td>
<td>meraka</td>
</tr>
<tr>
<td>We</td>
<td>Kami, kita</td>
</tr>
<tr>
<td>She</td>
<td>Ia, dia, beliau (perempuan)</td>
</tr>
<tr>
<td>He</td>
<td>Ia, dia, beliau (laki-laki)</td>
</tr>
</tbody>
</table>

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.
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.

the word kita is 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).

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, dia, kamu, dan -mu (Hasan Alwi et. al, 1998, pp. 260). In Tata Bahasa Baku Bahasa Indonesia, 2nd 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.

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.

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 kita is 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).

References

PAGE OF DECLARATION

The author of this research hereby declares that this research is original and permissions for editing and publishing are granted for IJSR.net upon acceptance.