THE USE OF TRANSLATION TECHNIQUES
IN TRANSLATING CULTURAL WORDS IN THE DA VINCI CODE NOVEL
FROM ENGLISH INTO BAHASA INDONESIA

Deny Kuswahono
Universitas Wijaya Putra
E-Mail: dennykuswahono@gmail.com

Abstract. The purpose of this study is to identify techniques of translation that are applied in translating cultural words in The Da Vinci Code novel from English into Bahasa Indonesia and to interpret the reasons of the translator in applying those techniques. This study uses descriptive and qualitative approach. The cultural words found in the novel were collected in tables and categorized based on five types of culture that are proposed by Newmark (1988). Result of the study shows that there are 171 cultural terms and there are six Molina and Albir's (2002) techniques of translation applied by the translator, those are transposition with 23 occurrences, pure borrowing with 118 occurrences, naturalized borrowing with 10 occurrences, calque with seven occurrences, established equivalence with four occurrences, and discursive creation with nine occurrences. Pure borowing is the technique applied most by the translator. This was done by the translator in order that information conveyed by the author of the original novel could be accepted by the target readers accurately.

Keywords: *cultural words, culture, novel, technique, translation*

INTRODUCTION

Translation is an effort to introduce the work of one nation to another nation. This usually is done by nations with different languages. In other words, the translator functions as a bridge between nations. In this modern era, translation activities are rapidly developing. Some nations try to introduce their own works to other nations. In addition, nations that left behind in science and technology also try to translate the work of other advanced nations (Laksono, 2014).

Translation is not only as means of disseminating knowledge and technology, but also as a medium of cross-cultural communication. The translation of literary works can be a contribution to world civilization. Thus, in the context of cross-cultural recognition and appreciation, the translation of literary works is increasingly needed. The study of translating cultural words is very necessary since language and culture are two aspects that are closely related to translation. Language is described as community identity that cannot be separated from culture. Language as expression in verbal communication often exemplifies the values followed by its speakers. Language is also a part of social and cultural life which is expressed through spoken material.

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However, Mounin (2004) importantly emphasized that translating cultural components causes problems in translation. Two conditions should be met to translate a foreign language. None of these conditions are adequate alone. To learn a foreign language, Unsal (2018) adds, means to learn the ethnography of the society in which this language is denoted. No translation, in which this double condition is not being met, shall be deemed fully proficient. The errors due to ignoring these two conditions are defined as translation errors in a misleading way. Therefore, translator makes these mistakes due to lack of knowledge about the 'language translated by him/her self'.

The translation of cultural referents is difficulty experienced in every type of translation. In this case, the foreignizing between a different culture and audience vanishes. When it comes to its preservation, although it does not make the translation more understandable, it enables acculturation. To overcome this problem, it is necessary to use a technique as a tool in transferring message from source language with non-equivalence words, such as cultural words, into target language accurately so that the translation is acceptable and understandable by the readers who are unfamiliar with the source-language culture.

Furthermore, technique of translation is a way of translating texts of certain language into another that results in quality of translation. It is used to produce good quality of translation which is implied into accuracy and naturalness of the translation.

This is the reason why this research was conducted. The objectives of this research are to identify translation techniques applied in translating cultural words in *The Da Vinci Code* novel from English into Bahasa Indonesia and to interpret why the translator applied those translation techniques.

Newmark (1988) categorized five types of culture, those are, categories of ecology, material, social culture, political and social organization, and gesture or custom. Ecology in culture means a viewpoint to understand environmental matters in cultural perspective or how to understand culture in environmental perspective. The word "environment" is commonly assumed as prominent features or characteristics which marks natural habitat, those are flora, fauna, weather, climate, etc. Material category emphasizes on the way inanimate objects in the environment. It, as Isnaeni & Rasyid (2018) suggest, refers to all real and concrete creations of society and also includes discoveries resulting from archeological excavations.

The category of social culture consists of people who interact with each other and make contact according to certain patterns based on customary behavior. The social system formed in a country will be the basis and concept that applies to the community social order. The category of political and social organization is a shared meaning system believed by members that distinguishes an organization from other organizations. This category covers the

terms of politics, religion, and arts. The category of gesture and custom refers to patterned activities of human being who interact each other, classified in the form of a social system, from time to time according to certain patterns.

As reviewed in Harared's (2018) paper, Molina and Albir (2002) proposed eighteen techniques of translation as the way used by translators in translating smaller units of language (words, phrases, or expressions) from source language into target language. Those are adaptation, amplification, borrowing, calque, compensation, description, discursive creation, established equivalence, generalization, linguistic amplification, linguistic compression, literal translation, modulation, particularization, reduction, substitution, transposition, and variation.

The study by Dasril (2011) identified the category of cultural terms and the procedures used in translating them in The Da Vinci Code novel. The result showed that there were four categories of cultural terms found in the novel, those are ecology, material, social culture, and political and social organization. The translator applied pure borrowing most in translating those cultural terms. The translator used naturalized borrowing, naturalized borrowing with classifier, naturalized borrowing with gloss, borrowing with classifier and gloss, and literal translation as well.

The study by Aldweikat (2015) investigated the procedures used in translating the cultural terms in The Da Vinci

Code novel. The study found 100 cultural terms collected manually from the novel. The result showed that the translator used 11 different translation procedures to translate the cultural terms. There were five main procedures. They were literal translation, recognized translation, descriptive equivalent, cultural equivalent, and couplets. These procedures were applied using different patterns when translating the religious terms. The data analysis indicated that the translator applied combination of source-language-oriented procedures and target-language-oriented procedures.

METHOD

This research uses descriptive and qualitative approach. Qualitative research is a research that produces descriptive data in the form of written or oral words from people or observed behavior (Moleong in Rukhana, Andayani, & Winarni, 2018). According to McInroy (in Ndruru, 2017), qualitative method is concerned with a quality of information. It attempts to understand the reasons for actions and determines how people interpret their experiences. Qualitative method provides insight to set problem and hypothesis and generate ideas. It focuses on the process that is occurring as well as the product or outcome. It can be inferred that qualitative method is concerned with producing a comprehension of types, processes, and reasons of occurring phenomena.

This study investigated units of translation on word and phrase level in the translated novel of The Da Vinci Code.

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Source of data in this research are cultural words taken from the original and the translated novel. To collect those data, the writer took three steps, those are: (1) reading the original and the translated novel sentence by sentence and comparing them to identify techniques of translation which are applied in translating the cultural words and (2) tabulating those cultural words based on Newmark's five types of culture.

Three stages taken by the writer to analyze the data are : (1) categorizing and presenting the data which have been collected in tables, (2) explaining what techniques of translation that are used in translating the cultural words and interpreting why the translator used them based on the writer's own intuition, and (3) making conclusion based on tabulation, analysis, and interpretation that have been made.

RESULT AND DISCUSSION

There are 171 cultural words that were found in the novel. Table 1 shows categorization of cultural words and number of occurrence of each category.

Category	Number
Ecology	11
Material	48
Social culture	4
Political and social organization	107
Gesture and custom	1
Total	**171**

Table 1. Category of cultural words in The Da Vinci Code novel

Table 1 shows that the cultural words in political and social category are found most. This shows that the background of the novel is culture and religion in Europe. Table 2 shows the number of occurrence of techniques of translation applied in the novel.

Technique of translation	Number
Transposition	23
Pure borrowing	118
Naturalized borrowing	10
Calque	7
Discursive creation	9
Established equivalence	4
Total	**171**

Table 2. The number of occurrence of translation techniques

From Table 2, it can be seen that pure borrowing is the technique of translation that the translator applied most in the translated novel. Pure borrowing is a technique which takes over a source-language word or a source-language phrase purely into target language without any lexical or grammatical change (Molina and Albir, 2002).

Table 3 shows the application of transposition technique where the translator changes grammatical category, structure, or unit. In other words, this technique can be called as the shift of category, structure, or unit. It is usually applied because of the difference between the structure of source language and the structure of target language (Molina and Albir, 2002).

Page	Source Language	Page	Target Language
5	[...].... a slide show about pagan symbolism hidden in the stones of Chartres Cathedral....[...]	7	[....].... sebuah pertunjukan slide tentang simbolisme penyembah berhala yang tersembunyi dalam dinding batu Katedral Chartres ....[....]
7	[...].... some ridiculous line about "Harrison Ford in Harris tweed"....[...]	9	[...].... kalimat-kalimat dungu tentang "Harrison Ford dalam jas Harris"....[...]

Table 3. The application of transposition

The phrase Chartres Cathedral was translated into *Katedral* Chartres because the structure of Indonesian noun phrase (i.e. noun + adjective) is different from the structure of English (i.e. adjective + noun). The spelling of Cathedral was adjusted to *Katedral* because it is the natural way of Javanese people writing it in Indonesian because of their accent.

The same process of translating was also applied by the translator on the phrases *Temple Church, the Rose Line, the Holy Land, Old Testament, New Testament, Eiffel Tower, the Java Sea, Harris tweed, Washington Monument, Irish sweater, Herod's Temple, Solomon's Temple, Gothic Cathedral, Smirnoff vodka, Westminster Abbey, College Garden, Rosslyn Chapel, Mithraic Temple, Brazilian coffee, Atbash cypher, Trojan horse, and Merovingian families.*

Table 4 shows the application of pure borrowing. Pure borrowing is a technique which takes over a source-language word or a source-language phrase purely into target language without any lexical or grammatical change (Molina and Albir, 2002).

Page	Source Language	Page	Target Language
93	"Yes, that's my favorite flower. It's called a fleur-de-lis. We have them in the garden. The white ones. In English we call that kind of flower a lily."	144	"Ya, itu bunga kesukaanku. Namanya fleur-de-lis. Kita punya di taman. Yang putih itu. Di Inggris kita menyebutnya bunga lili."
24	Earlier this evening, within the sanctuary of his penthouse apartment, Bishop Manuel Aringarosa had	33	Di awal malam ini, di dalam tempat perlindungannya di apartemen penthouse-nya, Uskup Manuel Aringarosa telah mengemas pakaiannya

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	packed a small travel bag.		dalam tas bepergian kecil.

Table 4. The application of pure borrowing

The translator did not translate the phrase *fleur-de-lis* into *bunga lili* even though it has been obviously written on the sentence that *fleur-de-lis* is lily flower. It can be inferred that the translator wanted to tell the readers that lily flower in English is called fleur-de-lis in French. The translator wanted to maintain the atmosphere of France. This technique of translation is called pure borrowing. The same way of translating was applied also on the words *obelisk, cinquefoils, sherry, willow, redwood, tuxedo, scone, sandwich, suite, penthouse, Rolex, cognac, on the phrases Tower Bridge, the Vitruvian Man, Anglo-Franco, Castigo Corpus Meum, Hieros Gamos*, and other 100 words and phrases.

Page	Source Language	Page	Target Language
128	They hurried through a side lobby, past an all-night cafe, and finally out a side door onto a quiet street on the west side of the station.	199	Mereka berjalan cepat melintasi sisi lobi, melewati kafe 24 jam, dan akhirnya keluar dari pintu samping ke jalan kecil yang sunyi di sebelah barat stasiun itu.

7	[...].... and because this evening he had figured it was finally safe again to wear his Harris tweed and Burberry turtleneck, he decided to take action.	9	[...].... dan karena malam ini dia sudah kadung mengenakan jas Harris dan t-shirt berleher tinggi keluaran Burberry, dia memutuskan untuk segera bertindak.

Table 5. The application of established equivalence

Table 5 shows the application of established equivalence. Established equivalence is a technique of translation that uses well-known words or expressions that are commonly used in target language either in dictionaries or in daily conversation (Molina and Albir, 2002).

The translator changed the word *cafe* into *kafe* in accordance to KBBI (Kamus Besar Bahasa Indonesia) and translated the phrase *all-night* into *24 jam* since the word is more familiar to target readers. It can be seen that the translator applied established equivalence as well as in translating the phrases *the Second Crusade* and *cell phone* and the word *turtleneck.*

Page	Source Language	Page	Target Language
29	"Symbols carry different meanings	44	"Simbol mengandung arti yang berbeda

	in different settings," Langdon said. "Primarily, the pentacle is a pagan religious symbol."		pada tempat yang berbeda," kata Langdon. "Pada awalnya pentakel adalah simbol religius untuk kaum pagan."
34	[...].... it had been home to Sister Sandrine Bieil for over a decade.	51	[...].... telah menjadi rumah bagi Suster Sandrine Bieil selama lebih dari sepuluh tahun.

Table 6. The application of naturalized borrowing

Table 6 shows the application of naturalized borrowing. Naturalized borrowing is a technique of translation which adjusts the spelling and pronunciation of source language to the spelling and pronunciation rules of target language (Molina and Albir, 2002).

The purpose of the translator by changing the word *pentacle* into *pentakel* is to make it easier to Indonesian readers to read because the word *pentacle* has not existed yet in KBBI (Kamus Besar Bahasa Indonesia). The translator did the same way in translating the words *Christianity, Anglican*, *sainthood, Sister, Eve, missionary*, *Cubist*, *Cardinal*, and *the gospel*.

Page	Source Language	Page	Target Language
124	The world had gone mad, and in many parts of Europe, advertising your love of Jesus Christ was like painting a bull's-eye on the roof of your car.	192	Dunia telah menjadi gila, dan di banyak tempat di Eropa, memamerkan kecintaan Anda pada Yesus Kristus adalah seperti menggambar sasaran banteng pada atap mobil Anda.
49	When the ghost reached Verse 26, he gasped in shock.	75	Ketika si hantu tiba di Ayat 26, dia menahan napasnya, karena terkejut.

Table 7. The application of calque

Table 7 shows the application of calque. Calque is a technique of translation that adopts foreign words or foreign phrases to target language (Molina and Albir, 2002).

The translator applied calque technique in translating the phrase *Jesus Christ* into *Yesus Kristus* for she aimed at making her translation work easy to understand by adopting foreign words or phrases to target language. The translator applied the same technique on the phrases *Castle Gandolfo, Mother Earth, Verse 26, Goddess Isis, Constantine the Great,* and *the Eglise de Saint-Sulpice.*

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Page	Source Language	Page	Target Language
49	Uncertain, the ghost took the Bible and looked at the chapter the priest had marked. *Acts 16*.	75	Dengan ragu, Si hantu menerima Alkitab itu dan melihat bab yang ditandai oleh pendeta itu. *Kisah Para Rasul 16*.
50	*Bishop* Aringarosa barely noticed. His thoughts were with the future of Opus Dei..	75	*Uskup* Aringarosa tak merasakannya. Pikirannya sedang berada di masa depan Opus Dei.

Table 8. The application of discursive creation

Table 8 shows the application of discursive creation. Discursive creation is a technique of translation that establishes a temporary equivalence that is totally unpredictable out of context. It is applied on translation of book or movie title (Molina and Albir, 2002).

Discursive creation was applied by the translator in changing *Acts 16* into *Kisah Para Rasul 16* for it is the common way in translating it into Indonesian movie or storybook. Thus, it can be inferred that the translator used more common and familiar terms to Indonesian readers. The translator did the same process in translating *the Pope*, *Snow White, Bishop, His Holiness, the Bible*, *Genesis*, *the goddess*, and *the Book of Matthew.*

CONCLUSION

The cultural words found in the novel are 171 cultural words that consist of 11 cultural words of the category of ecology, 48 cultural words of the category of material, four cultural words of the category of social culture, 107 cultural words of the category of political and social organization, and one cultural word of the category of gesture and custom (see Table 1). They are translated by using six techniques of translation, those are transposition, pure and naturalized borrowing, calque, established equivalence, and discursive creation. Pure borrowing was the technique applied most by the translator, with 118 occurrences (see Table 2). The purpose of the translator was to maintain the originality and naturalness of the story.

To avoid the low readability of text because of too much application of pure borrowing, the writer suggests the translator to give footnotes or some additional explanation. Concerning the problem of high and low readability of the text, the writer suggests other researchers to investigate the accuracy, acceptability, and readability of the same translated novel.

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