

Analysis of translation techniques and ideology in *Hikayat Hang Tuah*

Farida Repelita Waty Kembaren
The State Islamic University of North Sumatra (UINSU), Medan, Indonesia

Mardiah Mawar Kembaren
University of Sumatra Utara (USU), Medan, Indonesia

Corresponding e-mail: titaancha@gmail.com, mawar282@gmail.com

Abstract: This study aims to (1) identify the translation techniques in translating *Hikayat Hang Tuah* from Malay into English, (2) to see the most dominant techniques in translating *Hikayat Hang Tuah*, and (3) to describe the translators' ideology in translating Malaysian cultural terms into English. This research is descriptive translation studies oriented to the translation product (Toury, 1995). The 50 data selected from *Hikayat Hang Tuah* (1966) in Malay language and its English version translated by Muhammad Haji Salleh (2016). The data are collected by using purposive sampling technique and document analysis (Miles & Huberman, 2014). After analyzing the translation techniques (Molina and Albir, 2002), it shows that; there are 10 translation techniques applied; Amplification (80%), Reduction (76%), Adaptation (72%), Modulation (46%), Literal translation (36%), Transposition (34%), Generalization (18%), Description (16%), Discursive Creation (12%), and Borrowing (2%). The most dominant techniques are Amplification, Reduction, and Adaptation. It can be concluded that the translator has domestication ideology since he adapted and replaced the cultural words with the descriptions of the words rather than borrowing the cultural terms to promote the culture. To solve the grammatical differences, the translator generalized the specific pronouns and gave additional words to explain the specific cultural terms.

Keywords: *Hikayat Hang Tuah*; Translation techniques; Translators' ideology

Introduction

Translation subject has been taught for English Education Department Students in the State Islamic University of North Sumatra for several years. These young translators usually have no difficulty in translating English texts into Indonesian. However, most of the students found that translating Indonesian texts into English is harder, especially in translating the cultural terms from Indonesia into English. This research aims to identify the translation techniques and ideology applied by the translators in translating *Hikayat Hang Tuah* from Malaysian text into English.

Hikayat Hang Tuah itself is a Malay work of literature that tells the tale of the legendary Malay warrior, Hang Tuah, and his four warrior friends – Hang Jebat, Hang Kasturi, Hang Lekir, and Hang Lekiu – who lived during the height of the

Sultanate of Malacca in the 15th century. Even though the author is unknown, it has been accepted that several different authors wrote it from different time periods in history with the aim to improvise the tale to fit the society at that certain period (Wikipedia). *Hikayat Hang Tuah* and its English translation are good examples for students in translating cultural texts because the story consists of Malay cultural terms which were translated into English.

The findings of this research will be beneficial for the students as it can be used as a reference in translating Indonesian cultural texts into English. The students will be able to see the most dominant techniques used by the translators in translating cultural terms and the ideology that the translators have.

Review of literature

1. Translation Techniques

To analyze the most dominant translation techniques applied by the translators in translating *Hikayat Hang Tuah* from Malay into English, translation techniques proposed by Molina and Albir (2002) were used. The eighteen translation techniques proposed by Molina and Albir (2002) are Adaptation, Amplification, Borrowing, Calque, Compensation, Description, Discursive creation, Established Equivalent, Generalization, Linguistic amplification, Linguistic compression, Literal translation, Modulation, Particularization, Reduction, Substitution, Transposition, Variation.

2. Translator's Ideology

According to Venuti (1995), foreignizing is “an ethno deviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad.” This strategy is an effort to keep the source language words foreign for the target reader. Munday (2012) says that foreignizing is applied to make the readers of receptor language feel that the translators are “visible” and they will tell “they are reading a translation”. Domesticating refers to the translation strategy in which a transparent and fluent style is adopted to minimize the strangeness of the foreign text for receptor language readers. Neutralizing is the strategy that has a sense of balance and emphasizes the source language and the target language to show the foreign nuance and local taste. It is not only focused on accuracy, but also acceptability, for example, “kuda lumping” is rendered into “kuda lumping – the Indonesian traditional art in which the players act like a horse and do the magic attraction”.

Research method

The method of this research is descriptive qualitative study oriented to translation product (Toury, 1995). The 50 data selected from *Hikayat Hang Tuah* (1966) in Malay language and its English version translated by Muhammad Haji Salleh (2016). The data are collected by using purposive sampling technique and document analysis (Miles & Huberman, 2014).

Discussion

Translation techniques in Translating *Hikayat Hang Tuah* from Malay into English

After analyzing the translation techniques (Molina and Albir, 2002) in the 50 data chosen, it shows that; there are 10 translation techniques applied;

Table 1 The frequency of translation techniques in *Hikayat Hang Tuah*

	Translation Techniques	Frequency
1	Amplification	80%
2	Reduction	76%
3	Adaptation	72%
4	Modulation	46%
5	Literal Translation	36%
6	Transposition	34%
7	Generalization	18%
8	Description	16%
9	Discursive creation	12%
10	Borrowing	2%

The examples of data that were translated by using the techniques above can be seen below:

1. Amplification (80%)

Table 2 An example of amplification technique.

	Source Text	Target Text
1	SA BERMULA maka tersebutlah perkataan Hang Tuah anak Hang Mahmud di Sungai Duyong dan segala orang dudok di Sungai Duyong mendengar warna demikian itu:	The narration of the <i>hikayat</i> now turns into Hang Tuah, the son of Hang Mahmud, who lived on the banks of the Duyung River.

In the table above, it can be seen that the translators give additional information; “on the banks of” before the Duyung River. This additional information makes the target texts sound better. For examples

Table 3 An example of amplification technique.

	Target Text (without amplification technique)	Target Text (with amplification technique)
1	The narration of the <i>hikayat</i> now turns into Hang	The narration of the <i>hikayat</i> now turns into Hang Tuah, the

Tuah, the son of Hang Mahmud, who lived on the Duyung River.	son of Hang Mahmud, who lived on the banks of the Duyung River.
---	--

The first target text (without amplification technique) sounds as the people living on the river, but the second text (with amplification technique) sounds more natural because normal people usually live on the banks of the river banks, not on the river itself. The next example is:

Table 4 An example of amplification technique.

	Source Text	Target Text
7	lalu ditiba anaknya Hang Tuah dan diangkatnya, maka dicitumnya seluroh tuboh.	He picked up Hang Tuah and placed him on his lap , showering his body with kisses.

In the text above, it can be seen that the translators give additional information “placed him on his lap” which is not mentioned in the source text. This information helps the target readers understand more about the story.

2. Reduction (76%)

Table 5 The example of reduction technique.

	Source Text	Target Text
21	maka pengajian itu pun tamatlah. Maka Hang Tuah mengaji nahu pula.	When that stage in his education was completed, he began to learn the rules of Arabic grammar.

In the text above, it can be seen that the translators do not translate the word “maka” in the target text. The next example is:

3. Adaptation (72%)

Table 6 An example of adaptation technique.

	Source Text	Target Text
14	Hendak kusurohkan mengaji kerana mu'alim tiada;	Although I wish him to be tutored, there are no good teachers here.

In the text above, it can be seen that the translators translate “mengaji” as “tutored”. The translators replace the source text cultural element (mengaji) with the target text cultural element (tutored). It functions to find the cultural equivalency in the

target language, so the target readers can understand the complete message of the source text.

4. Modulation (46%)

Table 7 An example of modulation technique.

	Source Text	Target Text
7	lalu ditiba anaknya Hang Tuah dan diangkatnya, maka dicitumnya seluroh tuboh.	He picked up Hang Tuah and placed him on his lap, showering his body with kisses.

In the text above, it can be seen that the translators use modulation technique in translating “diangkatnya, dicitumnya” which are passive into active “picked up, showering”.

Table 8 An example of modulation technique.

	Source Text	Target Text
9	Di dengar oleh ibu Hang Tuah kata suaminya itu, maka segera dilangirinya dan dimandikan anaknya itu. Maka diberinya berkain dan berbaju dan dastar serba puteh.	On hearing her husband's words Hang Tuah's mother cleansed and washed the child's hair and body and dressed him in a sarong, shirt, and head cloth, all in white, the colour of purity.

In the text above, it can be seen that the translators translate “di dengar” which is a passive sentence into “on hearing” the active one.

5. Literal Translation (36%)

Table 9 An example of literal translation technique.

	Source Text	Target Text
7	Ada pun akan anaknya Hang Tuah dan bapanya Hang Mahmud itu mengambil kayu api juga kerjanya sahari ² .	With his father he would venture forth daily to gather firewood,

Maka Hang Tuah sediakala dengan sabilah kapak membelah kayu api di hadapan kedai;	splitting it with an axe in front of the shop.
---	--

In the text above, it can be seen that the translators use literal technique in translating the phrase “di hadapan kedai” as “in front of the shop”. The next example is:

Table 10 An example of literal translation technique.

	Source Text	Target Text
32	Adapun apabila Hang Mahmud datang dari menchari menjual makan2n, maka ia pun pergi mengadap Bendahara berhamba akan dirinya	When Hang Mahmud returned from buying provisions and hawking his food, he would go to the Bendahara’s to pay his respects.

In the text above, it can be seen that the translators translate the sentences word for word. The translators translate “Hang Mahmud datang dari menchari menjual makan-makanan” as “Hang Mahmud returned from buying provisions and hawking his food”.

6. Transposition (34%)

Table 11 An example of transposition technique.

	Source Text	Target Text
42	Maka sahut Hang Tuah, “Baiklah jika demikian.	Then Hang Tuah said, “Very well then.

In the text above, it can be seen that the translators change the position of the words. The translators translate “sahut Hang Tuah” as “Hang Tuah said”. The next example is:

Table 12 An example of transposition technique.

	Source Text	Target Text
50	Berapa antaranya maka dilihat oleh Hang Tuah dari jauh, maka kelihatan perahu belayar tiga buah	After a few hours at sea Hang Tuah spotted three sailing boats on the horizon,

menuju perahu mereka itu.	approaching their canoe.
---------------------------	--------------------------

From the text above, it can be seen that the translators use transposition technique in translating “perahu belayar tiga buah” (three sailing boats) and “perahu mereka” (their canoe).

7. Generalization (18%)

Table 13 An example of generalization technique.

	Source Text	Target Text
12	Maka kata Hang Mahmud pada bininya, “Ada pun anak kita ini peliharakan baik2,	Hang Mahmud turned to her and said, “We must raise him with the greatest possible care and attention.

From the text above, it can be seen that the translators use generalization technique in translating the word “bininya” which literally means as “his wife” into the target language as pronoun “her”. The translators generalize the word “his wife” (bininya) which sounds more specific into something more general as pronoun (her).

Table 14 An example of generalization technique.

	Source Text	Target Text
21	maka pengajian itu pun tamatlah. Maka Hang Tuah mengaji nahu pula.	When that stage in his education was completed, he began to learn the rules of Arabic grammar.

In the text above, it can be seen that the translators translate the word “pengajian itu” with a more general meaning as “that stage”. The translators also generalize the name “Hang Tuah” as “he” in the target text.

8. Description (16%)

Table 15 An example of description technique.

	Source Text	Target Text
34	Dengan demikian maka Hang Tuah pun tahulah bahasa;	It was in such a fashion that Hang Tuah learned the code of proper conduct and courtesy prevailing in Bentan.

In the text above, it can be seen that the translators replace a terminology with a description of its

form or function. The translators translate “Bahasa” as “the code of proper conduct and courtesy.”

Table 16 An example of description technique.

	Source Text	Target Text
17	Maka Hang Mahmud pun berlengkaplah dengan sabuah lading. Satelah sudah, maka Hang Mahmud pun berpindahlah ka Bentan.	Moreover, so Hang Mahmud loaded his chattels and family into a long, narrow canoe and they paddled to Bentan.

From the table above, it can be seen that the translators replace the word “lading” as “a long narrow canoe.”

9. Discursive creation (12%)

Table 17 An example of discursive creation technique.

	Source Text	Target Text
17	Maka Hang Mahmud pun berlengkaplah dengan sabuah lading. Satelah sudah, maka Hang Mahmud pun berpindahlah ka Bentan.	Moreover, so Hang Mahmud loaded his chattels and family into a long, narrow canoe and they paddled to Bentan.

In the table above, it can be seen that the translators established a temporary equivalent that is unpredictable out of context to translate the phrase “berpindahlah ke Bentan” (literally means “move to Bentan”) as “paddled to Bentan.

Table 18 An example of discursive creation technique.

	Source Text	Target Text
34	Dengan demikian maka Hang Tuah pun tahulah Bahasa;	It was in such a fashion that Hang Tuah learned the code of proper conduct and courtesy prevailing in Bentan.

In the text above, it can be seen that the translators translate the phrase “Dengan demikian” as “It was in such a fashion” which are two different things.

10. Borrowing (2%)

Table 19 An example of borrowing technique.

	Source Text	Target Text
48	Maka Hang Tuah pun diberi oleh bapanya sabilah keris dan sabilah parang, dan Hang Jebat dan Hang Kasturi dan Hang Lekir dan Hang Lekiu pun demikian juga diberi oleh ibu bapanya.	Hang Tuah was given a keris and a golok by his father, and each of his friends also received a keris and a short curved chopper.

In the text above, it can be seen that the translators take the word “keris” straight from the source language purely.

Therefore, from the 50 data analyzed, the most dominant techniques applied by the translators are Amplification (80%), Reduction (76%), and Adaptation (72%) techniques. The most dominant techniques to translate Malaysian cultural terms into English are Description and Adaptation. In translating the cultural terms, translators often describe or adapt the cultural words with something similar and equivalent in the target language.

Conclusion

It can be concluded that the translator has domestication ideology since he adapted and replaced the cultural words with the descriptions of the words rather than borrowing the cultural terms to promote the Malaysian culture. Domesticating refers to the translation strategy in which a transparent and fluent style is adopted in order to minimize the strangeness of the foreign text for receptor language readers. This strategy means making the text recognizable and familiar and thus bringing the foreign culture closer to that of the readers. To solve the grammatical differences, the translator generalized the specific pronouns, and gave additional words to explain the specific cultural terms from *Hikayat Hang Tuah*.

References

- Ahmad, K., 1966, *Hikayat Hang Tuah* (Kuala Lumpur: Institute of Language and Literature).
- Hatim, B. and Munday, J., 2004, *Translation: An advanced resource book*. (New York: Routledge).
- Hikayat Hang Tuah* Date of access: 01/04/2018. https://en.m.wikipedia.org/wiki/Hikayat_Hang_Tuah
- Meta, 2002, Translation Techniques Revisited: A Dynamic and Functionalist Approach, XLVII (4), 498-512.
- Miles, M.B., Huberman, A.M., & Saldana, J., 2014, *Qualitative Data Analysis: A Methods Sourcebook* (Arizona State University: Sage).
- Munday, J., 2012, *Introducing Translation Studies*. (USA Canada: Routledge).
- Newmark, P., 1988, *A Textbook of Translation* (Great Britain: Prentice Hall).
- Saleh, M., 2016, *The Epic of Hang Tuah* (Kuala Lumpur: ITBM).
- Toury, G., 1995, *Descriptive Translation Studies and Beyond* (Amsterdam: John Benjamin).
- Venuti, L., 1995, *The Translator's Invisibility. A History of Translation* (London: Routledge).