



PROCEEDINGS

The 7th Literary Studies Conference **Rethinking Environmental Issues** through Literature, Language, Culture, and Education

9-10 October 2019



Published by Fakultas Sastra Universitas Sanata Dharma, Yogyakarta, 2019

PROCEEDINGS The 7th LITERARY STUDIES CONFERENCE

"Rethinking Environmental Issues through Literature, Language, Culture, and Education"

9-10 October 2019

Reviewers:

Dr. Fr. B. Alip, M.Pd., M.A., Sri Mulyani, Ph.D., Dr. Gabriel Fajar Sasmita Aji, M.Hum. Dr. Tatang Iskarna (English Letters Department, Universitas Sanata Dharma, Indonesia)

Paulus Sarwoto, Ph.D. (Graduate Program in English Language Studies, Universitas Sanata Dharma, Indonesia)

Assoc. Prof. Amporn Sa-ngiamwibool, Ph.D. (English Department, Shinawatra University, Thailand)

Elisabeth Arti Wulandari, Ph.D. (Humanities and Social Sciences Department, Clarkson University, United States of America)

Steering Committee:

Dr. G. Fajar Sasmita Aji, M.Hum. Dr. Fr. B. Alip, M.Pd., M.A. Dr. Novita Dewi, M.S., M.A. (Hons.) Dr. Tatang Iskarna A.B. Sri Mulyani, Ph.D. Paulus Sarwoto, Ph.D. Organizing Committee:

Chair Harris Hermansyah Setiajid, M.Hum.

Secretaries Diksita Galuh Nirwinastu, S.S., M.Hum. Almira G.S. Romala, S.S., M.A. Anindita Dewangga Puri, S.S., M.A.

Treasurer Th. Enny Anggraini, Ph.D.

Conference Manager Epata Puji Astuti, S.S., M.A.

Venue Manager Simon Arsa Manggala, S.S., M.Hum.

Refreshments Managers Catharina Brameswari, S.Pd., M.Hum. Elisabeth Oseanita Pukan, S.S., M.A.

Hospitality Manager Scolastica Wedhowerti, S.Pd., M.Hum.

Editor & Lay-outer Harris Hermansyah Setiajid, M.Hum.

Hosted by

English Letters Department
Graduate Program in English Language Studies

Universitas Sanata Dharma, Yogyakarta, Indonesia

in cooperation with Ateneo de Manila University, Philippines





"Rethinking Environmental Issues through Literature, Language, Culture, and Education" | ISBN: 978-623-7601-06-7

PROCEEDINGS

The 7th LITERARY STUDIES CONFERENCE 2019 "Rethinking Environmental Issues through Literature, Language, Culture, and Education"

Copyright ©2019 Fakultas Sastra Universitas Sanata Dharma

Published by



Fakultas Sastra Universitas Sanata Dharma Jl. Affandi, Mrican Yogyakarta 55022. Telp. (0274) 513301, 515253 Ext.1324

Editor Harris Hermansyah Setiajid

Cover Designer KY Gr@fitri

Lay-Outer Harris Hermansyah Setiajid

First publishing 160 pages; **210 × 297** mm. ISBN: 978-602-50956-6-5

ISBN 978-623-7601-06-7



All rights reserved.

No part of this publication may be reproduced, stored in a retrieval system, transmitted in any form, or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior written permission of the publisher.



Contents

Title page
Greetings from the Chair
Welcome Note from the President
Contents4
Kennels has the end of the Deck of Directory
Knowledge Management in the Production of Discourse through Presupposition Triggers in the Editorial of <i>The Jakarta Post</i>
Vini Rizki, Sutiono Mahdi, Lia Maulia Indrayani, Ypsi Soeria Soemantri
Religion and Environment Environmental Damage and Ecological Conversion
Hary Susanto, S.J
Elizabeth Barrett Browning's Double Perspective as a Liminal Space
Marselina Viase Sinurat
Postics of Postlo and Mortar: An Ecofominism ofter Tuglibung and Mobuvan
Poetics of Pestle and Mortar: An Ecofeminism after Tuglibung and Mebuyan Christian Jil R. Benitez
Canine Entanglements: A Poetics of Lacan: A Zoontology
Aaron Philip M. Dela Cruz
Female Entrepreneurs and Community Empowerment in Pasar Kamisan Yogyakarta
Erni Dewi Riyanti, Muhammad Fakhri Amal
Human Clanase Ara Thou Still Humans?
Human Clones: Are They Still Humans? Fahrinda Meliana
1 uni muu metiuna
The Nature's Influence towards Han Characters (汉字Hànzì)
Hermina Sutami
Hermina Satanii
An Environment-Based Strategic Plan to Promote Tourism Industry at Ngrawan, Getasan, Semarang
Regency, Central Java
Idha Nurhamidah, Sugeng Purwanto
The Irony of Law Enforcement against Nature in the TV Series Grimm in the Episode Tree People
Marisa Andini
The Different Orientations of Translation Official Translator and Students Used in Eggneid Comis
The Different Orientations of Translation Official Translator and Students Used in Eggnoid Comic Siti Saniyah Kohar
The Challenges in Establishing Sekolah Budaya Jawa (SBJ) in Senden Village, Boyolali
Widhyasmaramurti, Nur Basuki Rachmanto
Anjang Kencana: Menjual Budaya Ritual Lokal Melalui Pariwisata
Widhyasmaramurti
Portistance Against Datriarchal Capitalism in Drama Kisch Derivengen Sulus Nega Bis W.C. Derder
Resistance Against Patriarchal Capitalism in Drama <i>Kisah Perjuangan Suku Naga</i> By W.S. Rendra: An Eco-Feminism Study
Wiyatmi, Nurhadi, Ibnu Santosa



Literature Saves Mother Earth: A Sharing of Experience in Using Literature to Teach the Children of Cawang and Jatinegara Communities to Help Save the World Susanne Andrea H. Sitohang, Benedicta Stella Fortunae
Students' Critical Thinking of Ecofeminism Issues in Minfong Ho's <i>Birds of Paradise</i> <i>Dita Surwanti</i>
Imagined Australia's Outback Landscape in Nevil Shute's A Town Like Alice Dias Novalita
Children's Favorite Character Mia Fitria Agustina, Dian Adiarti101
Chudori's Ecocriticism in Laut Bercerita Adria Vitalya Gemilang
Nature as the Allay to Renewal of Woman Life in Maya Angelou's "Woman Work" <i>Rr. Arielia Yustisiana</i>
Deconstructive Hegemony on the Marginal Race and Social Class Seen in Cultural Appreciation toward Nature in Doris Lessing's No Witchcraft for Sale Didimus Estanto Turuk
I Dreamed a Dream: Eco-criticism of Short Animation Video in Twitter Dwi Indarti
The Wisdom of the Environment to the Female Australian-Aborigine Stolen Generation Represented in the Follow the Rabbit Proof Fence Indrani Dewi Anggraini
When Instagram Translation Machine Translates Ecology Terms: Accurate or Not? Priska Meilasari 129
Psychoanalysis of the Environment Issues in T.S. Elliot's "The Waste Land" Y.B. Agung Prasaja, Mateus Rudi Supsiadji133
The Interaction between Human and Nature in "Puisi Alam": Ecocriticism Studies Tatang Iskarna, Catharina Brameswari, Epata Puji Astuti140
Human and Nature Interactions in A Song for Turtles in the Gulf: A Study of Ecocriticism Tatang Iskarna, Catharina Brameswari, Epata Puji Astuti145
Woman as a Nature Keeper in Okky Madasari's Kerumunan Terakhir and Rudolfo Anaya's Bless Me Ultima Tri Pramesti, Adeline Grace Litaay, Truli Suksas Yustia, Mega Fadilla
Literary Ethnobotany: Biocultural Knowledge of Plants in Contemporary Aboriginal Australian Poetry, 1964-2018 John Charles Ryan



When *Instagram* Translation Machine Translates Ecology Terms: Accurate or Not?

Priska Meilasari Universitas Katolik Widya Mandala Madiun, Indonesia meilasaripriska@gmail.com

Abstract

Cultural terms translation has stolen many researchers' attention lately. It is because of the difficulties and challenges in transferring a cultural word in one language to another. In what follows, an analysis on cultural terms translation will be tossed about. Specifically, this research will discuss the accuracy of cultural terms translation done by *Instagram* Translation Machine (ITM). According to Newmark (1988), there are 5 categories of cultural terms. One of them is dealing with ecology and environment, i.e. ecology cultural term. As a qualitative research, this paper will interpret the data based on the context (Santosa, 2014: 64). Therefore, some steps are taken to be able to interpret the data. First, researcher classifies the ecology terms found in the data. Then, the Indonesian ecology cultural terms will be compared with their target language reference. The next step is judging the translation accuracy and, finally, researcher will summarize the whole finding. The data are all taken from an *Instagram* account named @wwf_id. To judge the accuracy of the translation, researcher uses Nababan's Translation Accuracy Assessment. The result shows that not accurate translation dominates the analysis on accuracy level which is, then, followed by less accurate and accurate translation respectively.

Keywords: ecology, cultural terms, translation accuracy

Introduction

Culture is one specific aspect in human languages. Therefore, culture-bound terms or, referred to as, cultural terms often exist in one language. As the result, cultural terms often arises problems in translation. The main problem is the existence of words and phrases that are heavily grounded to certain culture in one language which are almost impossible to be transferred to other languages. Cultural-bound terms appear because each people with different languages come from various cultural backgrounds. As the result, the notions for the cultural phenomenon are also differed based on their cultural background. It is not impossible, then, that a concept in one language may have different forms in other languages. It is in line with Newmark (1988: 95) who stated that "the more specific a language becomes for natural phenomena (e.g., flora and fauna) the more it becomes embedded in cultural features, and therefore creates translation problems".

Cultural terms according to Baker (in Brasiene, 2013: 5) are "the concepts that appear in language and refer to any cultural entity which is usually unfamiliar to the members of the other culture". Newmark (1988) classifies cultural terms in five categories: ecology, material culture, social culture, organizations, and customs or habits. This research concerns with all types of cultural terms dealing with the environment and the ecology. Before going straight to the data collecting, the distinction should be made to avoid ambiguity whether a word or phrases are included into cultural words or not. Words and phrases included into cultural terms are those which do not belong to the worldwide clarifying force. It means that cultural terms are only used and understood by those who have knowledge on the culture referred.

Another interesting topic to be discussed in the translators' environment is the existence of translation machine. Translation machine as it is defined by Cheragui refers to translation from one natural language (source language (SL)) to another language (target language (TL)) using computerized systems and, with or without human assistance (2012: 160). The existence of this machine gained translators' various reactions. Some consider translation machine a threat while some others consider this an opportunity. Those who find it a threat are being afraid that by the development of the technology, translators will lose their jobs. On the other hand, there is also a view that translation machine is a 'God hand' which will ease translators in doing their jobs. Putting aside those pros and cons, this research will analyze the Instagram translation machine's translation especially dealing with specific words or phrases in ecology. This research aims at analyzing whether Instagram translation machine has translated certain ecological terms correctly or not.

Methodology

Analyzing the reality happen in language context, this research is categorized as Descriptive Qualitative Research. It is said to be descriptively written because the writer performs the research in deep, detail, and complete description about why and how something happen (Sutopo, 2006: 136). As a qualitative research, the method that accommodates the research will be used. The research is done by making use of the interactive analysis model by Miles and Huberman (in Santosa 2014: 66). The steps in performing the research are collecting the data, reducing the data, displaying the data and drawing conclusion for the research.

The data of the research are collected by documentation and observation techniques. Documentation technique is done by collecting the data from an *Instagram* Account named @wwf.id, an independent organization of Indonesia which concerns on the natural conservation. This account was chosen because it contains many cultural words dealing with the environment. Ecology cultural terms in an Instagram account named @wwf.id are various.



The terms in the categories of flora, fauna, social and organization dealing with ecology are existed there. There are 33 ecological terms found in the account during 2 months period. Those 33 data are then analyzed to be put to their domain - the classification of cultural terms dealing with environment. This process is similar to reducing the data in Miles and Huberman's analysis model. The data are in the form of word and phrases which considered culture-bound written in Bahasa Indonesia and their translation in English provided by Instagram translation machine. The next step is to display the data. In this step, the classified data are shown after the process of assessing the translation accuracy. Last of all, the researcher drawn conclusion derived from the data analysis by using the instrument of research chosen beforehand.

The instrument used in the research is the Translation Accuracy Assessment by Nababan (2012). This instrument is used to assess whether the translation result of the culture-bound words and phrases in the data are translated accurately or not. According to Nababan (2012: 44), a translation is accurate when it meets the three aspects in translation; they are aspect of accuracy, acceptability, and readability. Among the tree of those aspects, accuracy is the weightiest (Nababan, 2012: 52). It is in line with the basic concept of translation as the process of meaning transfer from source to target text. Thus, this research concerns only on the most important aspect of translation accuracy; that is the accuracy of cultural terms translation. The assessment is drawn in the table below.

Table 1

Translation	Accuracy	Assessment	Instrument
Translation	ACCUIACY	Assessment	instrument

Translation Categories	Score	Qualitative Parameter
Acurate	3	Word meanings, technical terms, phrases, clauses, sentences or the text of the source language are accurately transferred to the target language; there is no meaning distortion at all.
Less Accurate	2	Generally, word meanings, technical terms, phrases, clauses, sentences or the text of the source language are accurately transferred to the target language. But, there are some meaning distortions, doubled meaning translation (ambiguous) or reduction of meaning which distort the whole message.
Inaccurate	1	Word meanings, technical terms, phrases, clauses, sentences or text of the source language are not accurately transferred to the target language or deleted.

Finding and Discussion

The finding of the data analysis shows that most of the ecology terms found in an Instagram account named @wwf.id are diverse in their level of accuracy. Not accurate translation dominates the finding by 40%. Less accurate translations are found in 36% of the data while the other 24% are accurate translation. The more explanation on the result of the data analysis is shown at the following:

Inaccurate Translation

Based on the parameter of translation accuracy assessment, inaccurate translations are those which meanings are not accurately transferred to the target language or deleted. In the case of ecology terms translation, inaccurate translation is resulted from the inability of the translator, in this case Instagram Translation machine, in analyzing the source language term and deciding the proper target language term for the word or phrases. The following are some examples of inaccurate translation.

SL : Ikan yang masih **anakan** (juvenil) perlu diberi kesempatan untuk berkembang biak.

TL : the fish that is still chicks (juvenile) needs to be given a chance to breed.

In the preceding case, the ecology term noticed is the word *anakan*, originally Javanese word, which actually mean the baby of an animal. Instagram translation machine translates this term into *chicks* which literally mean baby bird or chicken. This translation result is said to be inaccurate because of the meaning inaccuracy delivered in the target language. The concept of the word *anakan* in Javanese is wider than in English. Indonesian used the word *anakan* followed by the name of the animal to name the baby of the animal. For instance, Indonesian will say *anakan ayam* to mention the chicks. In this case, the word *anakan* refers to the word *ikan*. So, it must be baby fish which is being talked about in that caption. Therefore, the most correct word to replace *anakan* in that caption is the *fry* or *baby fish*.

The other data dealing with ecological term is at the following:

- SL : Sayangnya, spesies ini banyak diburu bagian **balungnya** untuk dijadikan ukiran dan aksesoris, dan dijual ke pasar gelap internasional.
- TL : Unfortunately, the species is widely hunted by the **part** part to make engraving and accessories, and is sold to the international dark market.

The word **balung** is a Javanese expression for **tulang** in Indonesia. The complete caption of the data above discusses the conservated animal, Rangkong Gading (Rhinoplax vigil) which currently being hunted by many people to be sold illegally. This part of the caption tells the reader that Rangkong gading are sometimes also sold by its bone to be the material for making accessories. Unfortunately, instagram translation machine fails to translate this perfectly. The word **balung** is translated by making generalization into **part** which does not give complete information about what part is being talked about. Here, meaning loss is taking place. Therefore, the translation result above is considered inaccurate.



Inaccurate translation can also be seen in the next data:

- SL : Gula yang seringkali sulit dibedakan dengan Gula Jawa atau Gula Palem ini terbuat dari nira pohon enau yang diolah secara tradisional.
- ΤL : Sugar that is often difficult to distinguish with javanese sugar or palm sugar is made of traditional nira tree.

Nira is Indonesian word used to describe the watery liquid in plants or trees which can be translated into sap in English. On the other hand, pohon enau can be translated into English as palm tree. Hence, the actual intention of the writer is to talk about the sap of a palm tree which can be made into palm sugar through traditional method. In this case, the failure of the Intagram translation machine can be seen by how it represents the meaning of *nira pohon enau* into English. Here, deletion, established equivalent, and pure borrowing techniques are applied. No restructuring applied in the process of translating this term which results the inaccurate translation. By translated the term into *nira tree*, the translator changes the intended meaning in the target language. The intended meaning should be *the sap of palm tree* not *nira tree*. The sap of palm tree means a tree named palm produced sap not a tree named nira.

Less Accurate Translation

Less accurate translation is signaled by the result of translation which meanings are partially transferred to the target language. It can be said so because a less accurate translation has generally transferred the meaning to the target language but some ambiguity, meaning distortion or meaning reduction still exist in the translation product. Below are the brief discussions on the finding of the research:

- SL : Ada berbagi aneka lomba seperti lomba masak dari bahan yang didapat di hutan mangrove, lomba debat panglima laot.
- ΤL : There are various races such as the cooking competition of the ingredients obtained in the mangrove forest, the debate competition of panglima laot.

The term *laot* is the way Acehnese, one of Indonesia's province, calls laut or sea. In the finding, Instagram translation machine does not translate the word *laot* into English. It can be said that the technique used is pure borrowing. This translation is categorized as less accurate translation because the meaning has actually been transferred whole-fully to the target language considering that the translator is domestication oriented. Even so, the translation will be improved if it is translated with embedded explanation or description to let the reader of the target language understand the concept of *laot*. In this case of Instagram translation machine translation, the result of the translation is strongly affected by the source language. Instagram translation machine will just translate what's stated in the caption without adding any more information.

- SL : Juli 2019, masyarakat pemilik ulayat (hak wilayah adat) melakukan kegiatan sasi di Pantai Jeen Syuab.
- TL : July 2019, the community of the owner of costumary (the rights of the indigenous region) conducted sasi activities at jeen syuab beach.

In the other place of the data, the source language text provides the explanation for the cultural word to give further information to the reader. This means that translation machine owns by Instagram has actually deliver the intended information. The problem occurs in this part of the data is the wrong word taken by Instagram as the translation. Considering that there is already the additional information or description about the term *ulayat*, it is better if the translator keeps the word *ulayat* as it is. This decision is in line with the domestication ideology in which cultural terms is preserved while making sure that the reader of the target language understands the concept of the source language.

- : Siapa yang suka gula aren? SL
- ΤL : Who likes sugar aren?

The data above is also an example of less accurate translation. Generally, the head term of gula aren has already translated into sugar in target language. But, once again, it has not represented complete information. The word *aren* is not translated to the target language. It will make the reader of the target language understand the meaning in general way. To have a better translation, it is better to translate the term into *palm sugar* which is commonly known in the target language.

Accurate Translation

The best product of translation should be categorized into accurate translation in which the whole message of the source language is transferred to the target language without any ambiguity, meaning reduction or meaning distortion. Thought the finding of the research is dominated by inaccurate translation, some accurate translations are still existed. The following are some of them.

- SL : Kukang sumatra atau yang dikenal dengan si malu malu merupakan primata yang dilindungi oleh Undang-Undang No. 5 tahun 1990.
- ΤL : The sumatran sloth or known as **the coy** is a primate protected by law no. 5 years 1990.

Indonesian, especially those living in Sumatra used to call the Sumatran sloth as *si malu-malu*. It is because the nature of sloth which is truly graceful, calm, and shy. The phrase *si malu-malu* in the SL is translated accurately to the TL. There is no ambiguity or meaning distortion in the translation. Therefore, it is categorized as accurate translation.

The other accurate translation found in the data is at the following:

- SL : Perempuan di desa penengah krui, provinsi lampung, terbiasa menyusuri sungai way laai sambil membawa tongkat kayu, karung goni, dan **babalang** - bakul lonjong yang terbuat dari rotan yang digunakan untuk membawa hasil panen damar.
- TL : Women in the village of penengahan krui Lampung Province, used to go down the river way laai while carrying wooden stick, burlap sacks, and **babalang** a oblong basket made of rattan used to bring the result of the harvest of damar.

The above is Indonesian cultural word that belongs to material culture based on Newmark classification on cultural words. The word **babalang** in Indonesia means a basket of oval shape that was made of rattan used to carry rosin corps. The use of pure borrowing technique in this part of the text is the best decision because it does not reduce the cultural element of the source language in the target language. Furthermore, there also available the description of what **babalang** is in the source text that is translatable by the Instagram translation machine.

Conclusion

Instagram translation machine is not a reliable machine for the target language reader who wants to understand certain cultural terms in the source language. It is because Instagram translation machine works in a similar way to the google translate machine. It will just produce the translation product based on what is provided by the source text. It has no ability to analyze and restructure the text which is translated. Therefore, what is existed in the text is what is translated. Instagram translation machine never gives additional information, description or more explanation about the cultural terms being translated. It is also indicated that Instagram translation machine does a word-for-word translation. Therefore, the translation product of a translation machine can only be used as a referent for further exploration on the intended meaning.

Through this mini research, researcher concludes that translation machine has been found to help human in understanding the information provided in other languages they do not really understand. Translation machine provides a gist of information about the text by its translation. It means that even though some of the translations are considered improper and inaccurate, people still can guess the whole information by using the clues given by translation machine. Therefore, it also requires the users' careful attention on the possibilities of the real meaning of the text.

References

Brasiene, B. (2013). Literary translation of culture-specific items in Lithuanian translation of Orwell's down and out in Paris and London. *Master of Arts Thesis: Department of English Philology*. Vytautas Magnus University.

Cheragui, M. A. (2012). Theoretical overview of machine translation. Proceedings ICWIT 2012. 160-169.

Nababan, M., Nuraeni, A. & Sumardiono. (2012). Pengembangan Model Penilaian Kualitas Terjemahan. Kajian Linguistik dan Sastra, Vol. 24, No. 1, Juni 2012: 39-57.

Newmark, P. (1988). A textbook of translation. London: Prentice Hall.

Santosa, R. (2017). Metode Penelitian Kualitatif Kebahasaan. Surakarta: UNS Press

Sutopo, H. B. (2006). Metodologi penelitian kualitatif: dasar teori dan terapannya dalam penelitian. Surakarta: UNS Press.

