

Translation Method of Passive Voice in *I Am Number Four* Novel: An English - Indonesian Translation Evaluation

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ABSTRACT

This study aims at describing the method of translation of passive voice used in the novel "I Am Number Four". This study is based on the qualitative paradigm analysis. The data are in line with passive voices obtained in and their translation of "I Am Number Four" novel. The data are taken from Pittacus Lore's novel entitled "I Am Number Four" and its translation. Content Analysis, questionnaire and interview are the means of collecting data. The result indicates that literal, word for word, free, faithful, communicative, and idiomatic translations are used by the translator to do her job. From 161 data, there is one datum or 0.62 % belonging to word for word translation, 59 or 36.64 % of the data belonging to literal translation, 1 datum or 0.62 % belonging to faithful translation, 16 or 9.94 % of the data belonging to free translation, 17 or 10.55 % of the data belonging to idiomatic translation, and 67 or 41.61% of the data belonging to communication one. It means that the translation method of communicative is the most frequent method applied in this translation.

Keywords: *passive voice, translation method, and communicative translation.*

1. INTRODUCTION

To make it easy for the readers to understand the main story of the novel or other written works, translating the story from one text into the other text is necessary. Munday (2001: 4-5) says that translation can be understood as the output (translated materials) or the process (act of creating translation, in which very famous called translating)." In the working of translation, people may find several ways that translator always uses obtaining the excellent result for achieving the objective.

Newmark says that "the form of translation applies to the entire text." Therefore, the process of translation determines the translation outcome. In language, an important thing is the equivalence of messages (1988: 81). To obtain the equivalence, the methods are used. Nababan (2004: 32) argues that the principle of equivalence and consistency in translation is closely related. If a problem of understanding arises, a translator may use a strategy such as distinguishing main and secondary ideas or creating conceptual relationships or seeking more information (Yuliasri, 2019: 120).

2. LITERARY REVIEW

Several previous researches are discussed in this study. Sambayu (2013) conducted the first previous study that focuses on "The Translation of Passive Voice into Bahasa Indonesia in Harry Potter and the Prisoner of Azkaban". The next was performed by Sadiyahani in 2011 which was called "The Translation of Indonesian Passive Voice into English with Reference to Bawang Merah dan Bawang Putih and Its Translation' Miss Onion and Miss Garlic".

Dewantari is the third writer. In the 2010, she conducted in her study "Indonesian Passive Constructions and Their Translation into English Found in Novel Cerita dalam Kameningan' into' Every Silence Has A Tale." The fourth study is "A Subtitling Study on Maxim Flouts in a Cinderella Story and the Good Man Films from English to Indonesian", Maslahah (2013). The fifth writer is Ardi. In the 2010 he did his study entitled "The Book of Asal Asul Elite Minangkabau Modern: Respon terhadap Kolonial Belanda Abad ke XIX / XX (A Study of Translation Techniques and Quality)".

The preceding researches and this working have several similarities. First, in line with analyzing of passive voices as a subject, the researches which have similarity were the first and third previous researches. The second, fourth and fifth preceding studies aim to describe the quality of the translation. This is the same as this research's objective. While the similarities between the previous researches with this working are the first preceding research carried out in the novel *"Harry Potter and The Prisoner of Azkaban"* and its translation, Number two is in the story of *"Bawang Merah Dan Bawang Putih"* and its translation, the next is in the novel *"Cerita Dalam Kameningan"* and its translation, then in movie of *"A Cinderella Story and The Perfect Man"*, finally it is *"the Book of Asal Asul Elite Minangkabau Modern: Respon terhadap Kolonial Belanda Abad ke XIX / XX"*. The first dissertation and this study is carried out in the novel *"I Am Number Four"* (IANF). The fourth preceding research, then explained the quality of translation of *"Maxim Flouts in A Cinderella Story and the Ideal Man"* Movies from English to Indonesian, and the fifth discussed the quality of translation of *"Asal Asul Elite Minangkabau Modern: Respon terhadap Kolonial Belanda Abad ke XIX / XX"*.

Passive voices are different in English and Indonesian. It is highly recommended that a translator be alert to see different languages from different cultures (Yayan, 2019). The changes lead the translator used certain ways to get the text equivalence so that translation result can be of high quality.

SL: *"So I will never be burned?"*

TL: *"Jadi aku tidak akan dapat terbakar?"*

The above working is less appropriate. This is due to the fact that several words are not correctly transferred into target language (TL). The phrase *"I will never be burned"* is converted into *"aku tidak akan dapat terbakar"*. They have not similar meanings. The expression *"I will never be burned"* means the speaker was ever burnt, but it is changed to *"aku tidak akan dapat terbakar"* which means never was the speaker burnt and never charred. The sentence *"So I will never be burned?"* was able to be transferred into *"Jadi aku tidak akan pernah terbakar?"* Therefore, in the target language, the source language's interpretation is less precise or less accurate.

It is acceptable for the above passive voice. In using Indonesian grammar, the translation has a natural appearance. In the target language, the phrase of *"be burned"* is transferred

into *"terbakar"*. Transfer of sentence structure to the natural looks of Indonesia is seen by the expression of *"So I will never be burned?"* which is translated into *"Jadi aku nggak akan terbakar?"* Sentence diction always looks natural because it looks like a companion to speakers who have close relationships. The above-mentioned data is, therefore, as an acceptable translation.

The target language from the above datum requires readable translation. It is due to the fact that the readers can read and understand the text in the target language easily. The text should show that the sentence *"So I will never be burned?"* which is transferred into *"Jadi aku tidak akan bisa terbakar"*. The result is, therefore, in the target language, readable.

The translated passive voice above applies a free method of translation. It can be seen from the word *"So"* is being translated into *"Jadi"*, the expression *"I will never"* is translated into *"aku nggak akan bisa"*, and the phrase *"be burned"* is transferred into *"terbakar"*. It tells us that the expression *"I will never be burned"* which is moved to *"aku akan bisa terbakar"* has no similar meanings. It has to be *"aku tidak akan terbakar."* The translated text *"Aku nggak akan bisa terbakar"* shows the ability, while *"aku akan terbakar"* shows the speaker was previously burnt. The translator often reduces to context back into target text from the source text. It may not render the original language message.

Translation is marked when sending messages from one language to another. Larson (1998 : 3) argues that "translation is composed of translation into the receptor text of sense of the source language". It is in line with Hatim and Munday (2004 : 6) that explains "translation is as the process of transferring a written language from the source language (SL) into the target language (TL)." House (2009: 4) also adds that "translation is a mechanism whereby a text in one language is replaced by a text in another".

Translation activity is connected to certain languages with different cultures and features. Sutopo (2019: 729) says that learning about translation is not different from discussing communication. Sutopo (2015: 34) categorizes the method of translation to be two categories. Each group contains of four methods in the first category (word-for-word, literal, faithful and semantic translations) highlighting the language of source and the second category (adaptation, free, idiomatic and communicative translation) highlighting the language of target culture.

Lindell explains that "voice is a legal grammatical word that indicates the connection between a sentence's subject and verb's behavior"

(1990 : 28). It is in line with the idea of Thomson and Martinet (1986: 263) that states “the passive of an active tense is constructed by having the verb in almost the same tense as the active verb and applying the active verb's past participle”. Passive English and Indonesian construction is not similar. Markhamah and Sabardilla (2013: 79) clarify that passive phrase from of Indonesian is the phrase containing passive language. Passive verb is the verb marked by “*di-*”, “*ter-*”, or entity I / II + primary verb, such as “*dibawa*”, “*dibeli*”, “*terbawa*”, and “*terbeli*”.

3. RESEARCH METHOD

This study uses a qualitative-research approach. Passive voices and their translation are as the data sources of this research, while Pittacus Lore's novel *IANF* and its translation by Nur Aini were as the sources of data. Documentation was used to collect the data, with the following ways; reading *IANF* novel by Pittacus Lore and underlying passive voices, obtaining passive voice and its translation, and coding passive voice collected data. The researchers use comparative method to analyze the collected data.

4. FINDING AND DISCUSSION

The result of the analysis describes the translation method applied in *IANF* novel.

The writers find six translation methods implemented for 161 passive voice data found in “*I Am Number Four* novel”. They are literal, word-for-word, idiomatic, faithful, free, and communicative translations. There is 1 date or 0.62 percent of word-for-word translation from 161 onwards. The data analysis is as follows:

SL: *I'm invited?*
TL: *Aku diundang?*

This datum belonging to the method of word-for-word translation. It's ue to the fact that every word was translated by the translator does not change the text type. It is meant that there is one meaning in one word. It can be shown that the phrase “*I am*” is transferred to the word “*aku*” and the word “*invited?*” is moved to the word “*diundang?*”. Therefore, this phrase of “*I'm invited?*” which has been changed to phrase of “*Aku diundang?*” is belonging to word-for-word method of translation.

Of 161 results, literal translation accounts for 59 or 36.64% of data. The example of datum analysis is the following:

SL: ... *I am going to forever be labeled a coward.*

TL: ... *aku akan dicap pengecut untuk selamanya.*

For the mentioned-datum, the translator applies the method of literal translation. It is due to the fact that it is not similar between construction grammatical of source text and target one. The word “*I*” is transferred into Indonesian diction “*aku*”, the word “*will*” is changed into “*akan*”, and the word “*forever*” is transmitted to the phrase of “*untuk selamanya*”, while the phrase “*be labeled*” is moved into the word “*dicap*” and the phrase “*a coward*” is transferred into the diction “*pengecut*”. It is seen that the work was begun from word by word, then, the construction grammatical between target text and the source one which is repaired, in order the expression “... *I will forever be labeled a coward*” is transferred into “... *aku akan dicap pengecut untuk selamanya*”. There is exactly difference when the term “*forever*” in the middle of the sentence is transferred to the end of the sentence. This indicates that the above-mentioned datum is belonging to the literal translation.

From 161 data, there is 1 faithful translation datum or 0.62 percent. This datum's analysis is as follows:

SL: *Many are covered with banners supporting the football team.*
TL: *Sebagian besar loker dihiasi spanduk dukungan bagi tim football.*

The mentioned-datum above categories into the method of faithful translation. It is due to the fact that the translator keeps the initial terminology of the source text into the target one. The expression of “*Many are covered with banners supporting the football team*” is transferred into “*Sebagian besar loker dihiasi spanduk dukungan bagi tim football*”. It is seen that the word “*football*” in the source text is translated into target one “*football*”, it means that there is similar message between source text and target text. This datum, therefore, belongs to the faithful translation method.

From 161 data, there are 16 or 9.94 % data are categorizing to the method of free translation method. The example of the analysis of the data is the following:

SL: *I had never been invited to any of the parties at my school before.*

TL: *Aku belum pernah diundang ke pesta apapun.*

The above passive voice translation includes the method of free translation. Due to the fact that the target language is shorter than the source language, it was not fully translated to target text.

It can be seen from the word “I” that is transferred into diction “Aku”, the phrase “had never been invited” is changed to the Indonesian phrase “*belum pernah diundang*”, and the phrase of “to any of the parties” is moved into “*ke pesta apapun*”, while the expression “at my school before” is not changed to the target text. It means that there reducing the message because *at my school before* as the signal of the limitation of the parties meant or as the adverb of time. The expression of *I had never been invited to any of the parties at my school before* must be transferred into *Aku belum pernah diundang ke pesta apapun di sekolahku sebelumnya* in the target one. The translator has reduced the message taking from the meaning of *at my school before*. It means that it makes the messages from the source text is not moved fully. It is due to the fact that the above mentioned-datum is in line with the method of free translation method.

From 161 collected data, it can be understood that there are 17 data or 10.55 % categorizing to the method of idiomatic translation. The datum analysis example is the following:

SL: *Most of the white paint has been chipped away.*

TL: *Sebagian besar cat putihnya sudah mengelupas.*

The above mentioned-datum categorizes into the method of idiomatic translation. It is due to the fact that the translator changes the source

language idiom into usual expression in the target text. It is able to be seen also that the phrase “*Most of*” is transferred to “*Sebagian besar*”, the phrase of “*the white paint*” is changed into “*cat putihnya*”, the expression of “*has been chipped away*” is moved to the Indonesian phrase “*sudah mengelupas*”. The highlighting on the target text can be found in the idiom of “*chipped away*” which is transferred into usual utterance “*mengelupas*” in the target text. Therefore, the expression of “*Most of the white paint has been chipped away*” which is changed into “*Sebagian besar cat putihnya sudah mengelupas*” is categorizing into the method of idiomatic translation method.

There are 67 or 41.61 percent data from 161 data categorizing the communicative translation method. The example of the data analysis is as follows:

SL: *You've been warned.*

TL: *Ini peringatan buatmu.*

The above mentioned-datum is transferred by applying the method of communicative translation. It is due to the fact that the translator has changed the meaning found in the source text into target text focusing on contextual meaning in order the meaning or the message found in source text is understandable in the target one. It is able to be seen from the word “*You*” as subject in the source text that was changed to become focus in the target text, the original verb phrase of “*have been warned*” in the passive voice that was moved to the noun “*peringatan*”, and the translator added the word “*ini*” as the subject in the target text to construct structure of the sentence. Therefore, the sentence *You've been warned* which is transferred to the expression *Ini peringatan buatmu* is categorizing to the method of communicative translation.

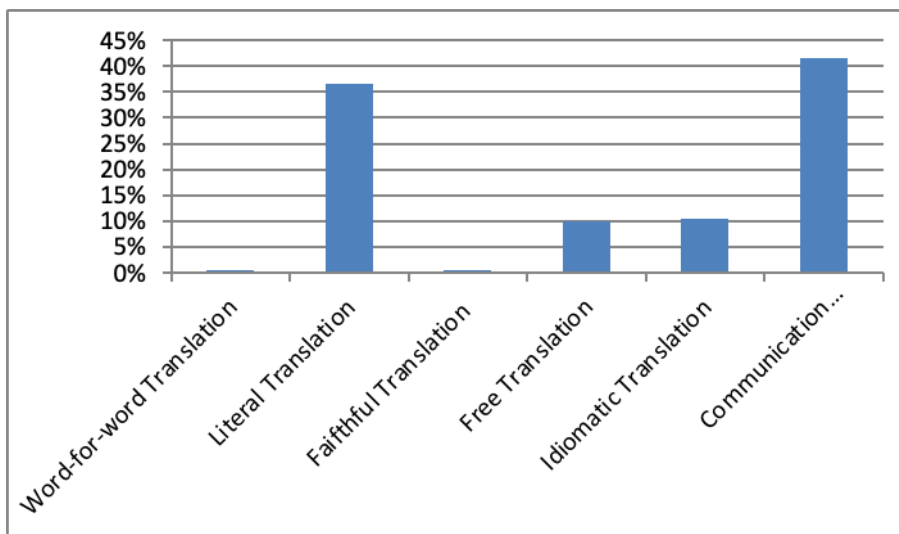


Figure 1. Column Chart of Translation Method used in “I Am Number Four” Novel

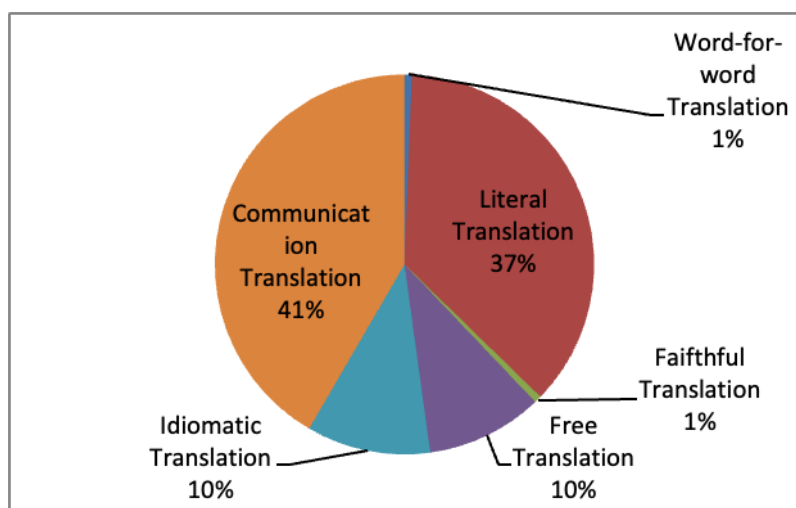


Figure 2. Pie Chart of Translation Method applied in “I Am Number Four” Novel

From the two above diagrams describe the method of translation on passive voices applied in *IANF* novel. From eight translation methods according to Newmark, the translator applied six methods of translation, they are the translation method of word-for-word (1 datum or 0.62 %), the translation method of literal translation (59 data or 36.64 %), the translation method of faithful translation (1 datum or 0.62 %), the translation method of free translation (16 data or 9.94 %), the translation method of idiomatic translation (17 data or 10.55 %), and the translation method of communication translation (67 data or 41.61%).

The most dominant method applied by translator was communicative translation method while the seldom translation methods used in translating passive voice on “*I Am Number Four*”

novel are word-for-word and faithful translation methods.

5. CONCLUSION

Based on the findings, the *IANF* novel includes six methods for translating passive voices. They are 0.62 % belonging to word-for-word, 36.64 % of the data belonging to literal translation, 0.62 % belonging to faithful translation, 9.94 % of the data belonging to free translation, 10.55 % of the data belonging to idiomatic translation, and 41.61% of the data belonging to communication one.

It means that the communicative translation method is the most frequent dominant method that is applied by translator. The two of the translation methods which were not applied by the translator

are the translation method of semantic and adaptation. The used of translation methods really influence the quality of translation.

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