MEANING SHIFTS IN THE TRANSLATION OF KHALED HOSSEINI’S “THE KITE RUNNER” IN BAHASA INDONESIA: A GENDER ANALYSIS PERSPECTIVE

A THESIS

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INTRODUCTION

1.1 The Background of the Analysis

People as social beings live together in a society and interact one and others. In this case, language plays a big role for human life because it is used as a mean of communication in order to express someone’s ideas, feelings, and intentions. It is also used to organize an exchange of information that is needed for daily life.

There are so many languages used all over the world that we are not able to master all of them. But sometimes we need to get the point of something that is spoken or written in a language that is different from ours. Such cases can be found in many fields including education, marketing, tourism, correspondence, entertainment, etc. As an example, there are many books written in foreign language such as English that are needed by the Indonesian students. Thus, we need translation as a way to transfer meaning from source language into our own language and get the point.

Translation is a process of transferring meaning from a source language (SL) into the target language (TL). Newmark (1988:5) gives a definition of translation, “Translation is rendering the meaning of a text into another language in the way that the author intended the text.” In translation, translators are required not to make a change of meaning, but they are allowed to change the forms depends on the target language. The product of translation is a new text that is acceptable in the target language including in terms of the form, grammar, style,
and culture, but it has the same meaning or messages with the source language.

Simatupang (2000 : 2) says,

“Menerjemahkan adalah mengalihkan makna yang terdapat dalam bahasa sumber ke dalam bahasa sasaran dan mewujudkannya kembali di dalam bahasa sasaran dengan bentuk-bentuk yang sewajar mungkin menurut aturan-aturan yang berlaku dalam bahasa sasaran. Jadi, yang dialihkan adalah makna bukan bentuk”.

Finlay as quoted by Simatupang (2000 : 3) emphasizes that “Ideally, the translation should give the sense of the original in such a way that the reader is unaware that he is reading a translation”.

Translation involves several topics; they are kinds or methods, process and procedures of translation. The kinds or methods of translation are: word-for-word translation, literal translation, faithful translation, semantic translation, adaptation, free translation, idiomatic translation and communicative translation. The process consists of:

1. choosing a method of approach
2. translating with four levels (the level of language in SL, the reverential level, the cohesive level and the level of naturalness)
3. revision procedure

Then, the procedures of translation are: transference, naturalization, shifts or transpositions, and the other procedures such as modulation, compensation, reduction and expansion, paraphrase, etc.

One of the translation procedures is called ‘shifts’. Catford as quoted by Venuti (2000 : 88) states that, “shifts mean departures from formal correspondence in the process of going from the SL (source language) to the TL (target language). Newmark (1988 : 85) defines, “Shift (transposition) is a translation procedure involving the change in the grammar from SL to TL.”
Another definition of shift is stated by Vinay and Darbelnet as quoted by Venuti (2000 : 88), “transposition involves replacing one word class with another without changing the meaning of the message”. Shift is the process of changing the grammar from the SL to the TL including the word class and function without changing the meaning of the message stated in the SL. The shift appears in translation because it is required that product must be constructed in form of the target language.

Shifts in translation can be divided into level and category shifts. The level shifts occurs in the level of morpheme, and syntax such as the shifts from word to phrase, phrase to clause, phrase to sentence, clause to sentence, and sentence to discourse. Category shifts consist of the shifts from noun to adjective, and from noun to verb.

Simatupang (2000 : 92) explains another type of shifts in translation, it is the shifts in the level of semantics (meaning shifts). There are two kinds of meaning shifts, they are shifts from general meaning to the specific ones (e.g the word ‘brother’ in English into ‘adik’ (younger brother) and ‘kakak’ (older brother) in bahasa Indonesia), and shifts from specific meaning to the general ones (e.g ‘leg’ and ‘foot’ in English that represent the specific parts into ‘kaki’ in bahasa Indonesia that represents foot in general).

Shifts are caused by the differences of socio and cultural aspects between the writers of the SL and the translators as the writers of TL. Newmark (1988: 5) specifies the parts of socio and cultural aspects as : “The views and prejudices of the translator, which may be personal and subjective, or may be social and cultural, involving the translator’s group loyalty factor’, which may reflect the
national, political, ethnic, religious, social class, sex, etc. assumption of the translator.” The shifts make it impossible for the translators to transfer the meaning and messages from the SL correctly and wholly into the TL. Vinay (1989: 730) in Simatupang (2000 : 92) states : “La transmission originale du message perd toujours quelque chose an traduction.” It means that there is always a missing or changing of meaning occurs in the transference of messages from SL to TL.

Gender is a part of socio and cultural aspects. Gender is a social creation that is constructed by biological elements and their interpretations based on cultural aspects. Gender is a set of roles that shows the other people whether we are feminine or masculine. It involves our appearance, fashion, behavior, personality, sexuality, identity, responsibility, way of thinking and style.

Gender can not be separated from language. Gender influences the styles of language even though language does not influence the gender. Tannen as quoted by Goddard (2000 : 101) states that the idea of difference between men and women is a cultural aspect.

“…in other words, it asks you to suppose that men and women come from different cultures in the senses that they grow up to have completely different ideas about themselves, about their expectations, about their place in the world, and about, therefore, what conversations are for. Men and women learn the rules for their own sex, and then when they interact with the opposite sex, cultural clashes can occur in the same way as they can when two speakers use different languages.

The same cases can be found in translation, in which the difference of gender between the writer of SL and the translator brings out shifts of meaning.

Harwood in Candlin & Hall (2005: 51) states :

“Francoeur was the first and last male poet I translated. During the three years I spent on his poetry, I realized with much distress that my translating voice was being distorted into speaking in the masculine. Forced by the poem’s stance, by language, by my profession, to play the role of male voyeur. As if the only speaking place available, and the only audience possible, were male-bodied. I became very depressed around meaning.”
The shifts of meaning occur in several levels such as the decrease of meaning, stress of meaning, loss or elimination of meaning, and even change of meaning in which the meaning in the SL is drastically changed in the TL.

The relationship between gender and language encourages the appearance of the theory of feminism in translation that is called feminist translation. Candlin and Hall (2005: 52) divide the concepts of feminist translation, they are: production, subversion, manipulation, and transformance. In practice, feminist translation means a rethinking of gender identity and a setting aside of natural preconceived notions. Massadier-Kenny (1997: 55) in (Candlin and Hall, 2005: 52) says, “Translating is seen as an exercise in interrogating the complex ways in which gender becomes bound up with language and, consequently, with translation.” Feminist translators have their role as interventionists in the text they translate. They do the interventionists because of several backgrounds and goals, such as:

a. when they see a need to mitigate offensive forms of machismos or misogynistic discourse

b. to make explicit a subtle feminist rhetorical effect

c. to introduce an appropriate feminist angle on the source text.

Goddard (1990: 91) as quoted by Candlin, defines the role of feminist translator:

“The feminist translator, affirming her critical difference, her delight in interminable re-reading and re-writing, flaunts the signs of her manipulation of the text. Woman handling the text in translation means replacing the modest, self-effacing translator. The translator becomes an active participant in the creation of meaning.”

The example of the working of feminist translation is given by Linda Gadoriau in (Candlin and Hall, 2005: 52). The lexical translation should be ‘This evening I’m entering history without pulling up my skirt.’ In fact, she chooses
to implicate the source text become ‘This evening I’m entering history without opening my legs.’ It is different with the translation of a text written by masculine that is translated by masculine. An example can be seen in the translation of Leo Tolstoi’s “Anna Karenina” in bahasa Indonesia by Koesalah Soebagyo Toer. The sentence “That you’ve no pride, no dignity; that you’re disgracing, ruining your daughter by this vulgar, stupid match-making!” is translated “Dalam dirimu, tidak ada kebanggan dan harga diri. Karena itu kamu mempermalukan dan merusak anak gadismu dengan perjodohan yang hina dan bodoh ini!”. It is obvious that the masculine translator does not try to implicate anything even though the translation expresses an impolite or negative meaning, but he translates the sentence accurately by choosing the most proper equivalences for the source text.

In this modern era, there are so many books including novels that are translated into bahasa Indonesia. One of the greatest novels that has been translated into bahasa Indonesia is ‘The Kite Runner’ written by Khaled Hosseini. The Kite Runner is the first Afghanistan novel that is written in English. The central themes of the story in this novel are fraternity, love, treason, and sorrow. The novel has been being listed in the chart of New York Times Bestseller for more then two years. It has been translated into 42 languages and sold for more than 8.000.000 copies all over the world since 2005. In 2006, it was given Humanitarian Award by the UNHCR because of its strong idea and influences for humility.

The Kite Runner is a novel written by a masculine (Khaled Hosseini) and translated a feminist translator (Berliani M. Nugrahani). The fact makes it clearer
that the difference of gender causes meaning shifts in translation. It can be seen in the translation of *The Kite Runners*. As an example, the sentence ‘I took her from behind by that creek over there’ in SL is translated ‘Aku melakukan ini bersama ibumu di dekat sungai itu’ in TL. Actually, the sentence in SL means ‘I raped her by that creek over there’, but the translation expresses the different meaning. ‘Aku melakukan ini bersama ibumu di dekat sungai it’ means ‘I did this with your mother by that creek over there.’ The translator deliberately makes a meaning shift in order to replace the original meaning with a subtle meaning that is acceptable for her own socio and cultural aspects including gender.

As discussed above, socio and cultural aspects force the translators to make the meaning shifts in their translations in order that the products are acceptable in the culture of TL. Gender is also a part of socio and cultural aspects that influences the occurrences of meaning shifts, but it is rarely discussed by people who are interested in translation. This is the reason I choose this topic to be analyzed in my thesis entitled ‘Meaning Shifts in The Translation of Khaled Hosseini’s “The Kite Runner” in Bahasa Indonesia: A Gender Analysis Perspective’.

1.2 The Problem of the Analysis

Based on the background above, the problem of the analysis in this thesis is, what are the meaning shifts caused by gender in the translation of Khaled Hosseini’s “The Kite Runner” in bahasa Indonesia?
1.3 The Objective of the Analysis

The objective of the analysis concerns with the problem of the analysis. It is to find out and describe the meaning shifts caused by gender found in the translation of Khaled Hosseini’s “The Kite Runner” in bahasa Indonesia.

1.4 The Scope of the Analysis

In order to present a clear and systematic analysis, I will make a certain limitation of the matters discussed in this thesis. The analysis is focused on meaning shifts specifically on the conceptual meaning that are caused by the difference of gender between the writer of the novel and the translator. In this case, the writer of the novel is a man (masculine), and the translator is a woman (feminist). It means that the meaning shifts are dealing with the feminist translation paradigm including the language style of masculine and feminine. The feminist language style can be marked by a substitution or even an elimination of an unpleasant, disturbing or impolite idea. In other words, it can be marked by the using of euphemism. The meaning shifts can be in the level of morphemes, words, phrases, clauses, and sentences.

1.5 The Significances of the Analysis

This analysis has several significances involve theoretical and practical significances. First, the significance is to enrich the knowledge of the readers in the understanding and developing of the subject of translation. Besides, this analysis also gives practical knowledge that can be applied in human’s daily life. Hopefully, this thesis will be useful especially for the readers who are interested
in translation, in which this analysis help them to avoid the occurrences of meaning shifts caused by socio and cultural aspects especially gender in order that they can make a good translation or translation criticism.

1.6 Review of Related Literature

Chamberlain in Venuti (2000 : 32) describes the dilemma for feminist translators in translating texts written by the male authors. Even he quotes,

“Where does this leave a woman as translator of such a book? Is she not a double betrayer, to play Echo to this Narcissus, repeating the archetype once again? All who use the mother’s father tongue, who echo the ideas and discourse of great men are, in a sense, betrayers: this is the contradiction and compromise of dissidence.” (Levine, 1983 : 92)

Goddard and Lindsey (2000) conclude that the using of language styles are influenced by gender. Men and women have difference paradigm about the language use. That’s why they may express the same idea by using difference styles of language including the choice of words.

Candlin and Hall (2005) in Teaching and Researching Translation involve the discussion about gendered translation. They conclude that the dualist conceptions of translation dealing with gender lets the feminist translators make meaning shifts in their translations.

Ramadhani (2008) in her thesis entitled The Translation of Morphemic Shifts in Bloodline by Sydney Sheldon into Garis Darah by Threes Susilastuti, concludes that morphemic shifts are made by the translator to keep the meaning constant between SL and TL.
CHAPTER II

THEORETICAL FRAMEWORK

2.1 Translation

2.1.1 Definition

Some linguists give their ideas as the definition of translation. Catford in Machali (2000 : 5) defines translation as “the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)”. Newmark ( 1988 : 5 ) defines, “Translation is rendering the meaning of a text into another language in the way that the author intended the text.” Simatupang (2000:2) says, “Menerjemahkan adalah mengalihkan makna yang terdapat dalam bahasa sumber ke dalam bahasa sasaran dan mewujudkannya kembali di dalam bahasa sasaran dengan bentuk-bentuk yang sewajar mungkin menurut aturan-aturan yang berlaku dalam bahasa sasaran.” (Translation is transferring meaning from the source language (SL) into target language (TL) and recreating it in TL with the most proper forms based on the structure of TL).

Based on the definitions above, translation is the process of transferring meaning from SL into TL by changing the form and structure in order that the product is acceptable in TL. The product of translation must be as natural as possible that the readers are unaware that they are reading a translation. To make it more obvious, let’s see the following examples:

<table>
<thead>
<tr>
<th>English ( SL )</th>
<th>bahasa Indonesia ( TL )</th>
</tr>
</thead>
<tbody>
<tr>
<td>fitting room</td>
<td>kamar pas</td>
</tr>
</tbody>
</table>
From the examples, we can see that the SL is English and the TL is bahasa Indonesia. Since the goal of translation is transferring meaning and that the focus is meaning, the structure of the text can be changed based on the structure of TL but the meaning must be constant. ‘fitting room’ is not translated ‘pas kamar’ but ‘kamar pas’ in order that it is structurally acceptable in bahasa Indonesia. The translation of the sentence ‘Be my guest!’ into ‘Silakan!’ also indicated that the focus of translation is the meaning. It is a proper translation because the meaning of ‘Be my guest’ in English is ‘Silakan’ in bahasa Indonesia and it does not matter that the text in SL and TL have different numbers of words and structures.

2.1.2 Kinds or Methods of Translation

Kinds or methods of translation have a very close relationship that we can not discuss them separately. Different kinds of translation occur because there are different methods used in the translation. Even some linguists consider that the kinds of translation are same with the methods of translation. Furthermore, the word ‘methods’ will be used to represent the kinds or methods of translation in this analysis.

In doing translations, the translators have to apply the methods of translation. Nababan (2003 : 29) explains the factors that force the translators to apply the methods. First, the different system found in SL and TL. Second, the different material or translated text. Third, the appearance of paradigm states that
translation is a means of communication. The last, the different function or goal of translation. It can be persuasion, argumentation, description, promotion, etc.

There are some methods of translation. In translating a text, the method can not stand alone. Thus, a translator can use two or more methods. Here are the explanations of the methods:

1. Word-for-word translation

Word-for-word translation is a method of translation that can be applied only if the SL and TL have the same structure. A translator just needs to find the equivalent words in TL without changing the structure of the text. As an example, the sentence ‘He loves beautiful girl’ is translated ‘Dia mencintai cantik wanita.’

2. Literal translation

Literal translation is a method of translation that lies between word-for-word translation and free translation. In doing a literal translation, the first step can be word-for-word translation. Then, the translator rearranges the words in order that the structure of the product is acceptable in TL.

The example is the translation of the sentence ‘The girl is fucking beautiful’ becomes ‘Wanita itu kurang ajar cantik’. From the example given, we may see that literal translation does not give an acceptable result. Even the result is sometimes meaningless. Thus, this method is used only as the first step of translation in order that the translator can anticipate some problems or errors that may occur in the translation.
3. Faithful translation

Faithful translation is a method of translation that tries to find the closest meaning between the text (SL) and its translation (TL). It attempts to reproduce the original contextual meaning within the limitation of grammatical structures. Faithful translation focuses on the messages and intentions of the original text whereas the errors of diction and structures are often ignored. Thus, sometimes the translation is awkward and strange in the culture of TL. Here is an example of faithful translation:

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>I like the food so much.</td>
<td>Saya menyukai makanan itu sangat banyak</td>
</tr>
</tbody>
</table>

Although the meaning of the source and target language are very close (faithful), but the translation is very strange. The TL is needed to be modified become ‘Saya sangat menyukai makanan itu’.

4. Semantic translation

Semantic translation is more flexible than faithful translation. It tries to explore the esthetic value of a translation, whereas faithful translation depends on the source text (SL). In semantic translation, the meaning can be compromised as long as it is still in the level of naturalness, in which the meaning in TL is not runaway from the SL. The words that have cultural aspects are translated functionally, in which it is easier to understand the meaning of the text. The products of semantic translation are catchy sentences. Therefore, the translators do not need to find the real cultural correspondence between SL and TL.
In order that we can understand about semantic translation more obvious, let’s pay attention to the following example:

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>She is a workaholic girl.</td>
<td><em>Dia adalah seorang wanita yang sangat suka bekerja.</em></td>
</tr>
</tbody>
</table>

The word ‘workaholic’ is not correspondent with phrase ‘sangat suka bekerja’, but they have a very close meaning.

5. Adaptation

Adaptation is the freest method of translation. It is usually used to translate literary works such as poetry, novel, drama, etc. This method preserves the themes, characters and plots of the literary works. The culture of the literary works is converted from SL to TL. Finally, the texts are adapted and rewritten in TL.

The translation of ‘Macbeth’ is an example of adaptation method. It was adapted by W.S. Rendra and performed in Taman Ismail Marzuki in 1994. Rendra preserved all the original characters, plots and themes, but the dialogs were adapted into the culture of Indonesia.

6. Free translation

Free translation is a method of translation that focuses the process on transferring meaning in the level of paragraph or passage. In this method of translation, the translator does not need to find the equivalent meaning of each
words or phrases. The main goal is that the readers can understand the messages or the points of the whole passage.

Nababan (2003:33) gives a brief example that can show the difference between free translation and the others.

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>word-for-word translation</strong></td>
<td><strong>literal translation</strong></td>
</tr>
<tr>
<td>His heart is in the right place.</td>
<td>Kepunyaannya hati adalah dalam itu benar tempat.</td>
</tr>
</tbody>
</table>

7. Idiomatic translation

Newmark (1988 : 47) says that, “Idiomatic translation reproduces the message of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original.” Idiomatic translation is sometimes called as ‘lively’ and ‘natural’. Here is an example of idiomatic translation:

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Be my guest !</td>
<td>Silakan !</td>
</tr>
</tbody>
</table>

8. Communicative translation

Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership. This method

considers the principles of communication such as the readers and the goal of the translation.

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>They consume macaroni everyday.</td>
<td><em>Mereka mengkonsumsi makaroni (sejenis makanan berbentuk pasta) setiap hari.</em></td>
</tr>
</tbody>
</table>

2.1.3 Process of Translation

Process of translation is a series of activities done by translators when they are transferring the meanings or messages from SL to TL. In other words, it is a system of activities in a translation. Since the series of the activities is a union, each step must be done carefully to avoid an error that later can cause another error in the next steps.

Generally, the process of translation consists of three steps. The first step is choosing a method of approach or analyzing the original text. The second is transferring meaning with four levels in mind: the SL text level, the referential level, the cohesive level and the level of naturalness. The third level is revision procedure.

First, choosing a method of approach or analyzing the original text. Choosing a method of approach is very important as the basic step. There are two approaches that can be chosen for translating a text. Translators may choose a method depend on their temperament, on whether they trust their intuition (for the first method), or their power of analysis (or the second). The first method, the
translators can start translating sentence by sentence. They can translate the first paragraph or chapter to get the feeling tone of the text. Then they can deliberately sit back, review the position and read the rest of the SL text. Another choice, the translators read the whole text two or three times and find the intention, register, tone. Then they mark the difficult words and passages and start translating only when they have taken their bearings.

The second one is transferring meaning with four levels in mind. They will be explained one by one:

1. The SL text level (textual level)

   In this level, translators work intuitively and automatically by making certain conversions from the SL grammar into the TL equivalents. Besides, they also translate the lexical units into the sense that appears immediately appropriate in the context of the text.

2. The referential level

   The referential level goes hand in hand with the textual level. It deals with the process that takes place in mind. In translation, the translators have to make up in their mind summarily and continuously: what the text is about, what it is in aid of and what the writer's peculiar slant on it.

3. The cohesive level

   The cohesive level follows both the structure and the moods of the texts. It involves the structure through the connective words such as conjunctions, enumerations, reiterations, definite article, general words, referential
synonyms and punctuation marks, also the mood of the text that can be shown as a dialectical factor moving between positive and negative, emotive and neutral. This level is a level that applied the findings of discourse analysis because it secures coherence and adjusts emphasis. It deals with the reconsideration of the lengths of paragraphs and sentences, the formulation of the title and the tone of the conclusion.

4. The level of naturalness

Naturalness is an essential thing in all translations. The products of translation must be as natural as possible even we will not aware that they are translated texts. Naturalness deals with a variety of idioms or registers determined by the setting of where the source text is typically published or found, also by the author of the source text, topic and readership. That is the reason why it is quite impossible for us to make a proper and good translation if we are not accustomed to use the TL.

Translating idiom into language is complicated because it is difficult to match the equivalence of meaning with the equivalence of frequency. Actually there are three senses of the word 'idiom' that are usually merged in translation, they are:

a. A group of words whose meaning can not be predicted from the meanings of their constituent words.

b. The linguistic usage that is natural to native speakers of a language.

c. The characteristic vocabulary or usage of a people.
Naturalness is not something we wait to acquire by instinct. There are several stages that must be done by small progressive stages, working from the most common to the less common features; like anything else rationally. Newmark (1988 : 27) mentions 6 elements that need special attention in translation, they are:

1. Word order
   
   In all languages, adverbs and adverbials are the most mobile components of a sentence, and their placing often indicates the degree of emphasis on what are the new information (rheme) as well as naturalness. They are the most delicate indicator of naturalness :
   
   He regularly sees me on Tuesdays. (stress on ‘regularly’)
   
   He sees me regularly on Tuesdays. (no stress)
   
   On Tuesdays he sees me regularly. (stress on ‘Tuesdays’)

2. Common structures can be made unnatural by silly one-to-one translation from any language.

3. Cognate words
   
   Both in West and East, thousands of words are drawing nearer to each other on meaning.

4. The appropriateness of gerunds, infinitives, verb-nouns
   
   e.g. ‘the establishment of’, ‘establishing’, ‘the establishing of’, ‘to establish’

5. Lexically, perhaps the most common symptom of unnaturalness is slightly old-fashioned, now rather ‘refined’, or ‘elevated’ usage of words and idioms possibly originating in bilingual dictionaries.
6. Other obvious areas of interference, and therefore unnaturalness, are in the use of the articles; progressive tenses: noun-compounding; collocations; the currency of idioms and metaphors; aspectual features of verbs; infinitives.

The third and final step in the process of translation is revision procedure. This step requires the translators to pay more attention to the language style used in the product of translation. It should be suitable with the original text (SL). Besides, the translators also need to notice to whom the translation is dedicated. The translation for children must be different with the translation for adults, and translation for educated person must be different with translation for uneducated person.

2.1.4 Procedures of Translation

2.1.4.1 Transference

Newmark (1988: 81) gives a definition of transference, “Transference is the process of transferring an SL word to a TL text as a translation procedure.” Transference includes transliteration that relates to the conversion of different alphabets; such as the conversion of Arabic (e.g. assalamualaikum, jeddah), Chinese (e.g. shio, feng shui), English (e.g. mouse, keyboard) into bahasa Indonesia. The words than become ‘loan words’.

There are several linguistic elements that are normally transferred. The first is the names of all living and most dead people. Second, the names of geographical and topographical including newly independent countries, unless
they have recognized translation. Third, names of periodicals and newspapers. Fourth, title of literary works literary works, plays and films that have not been translated yet. Fifth, name of public or nationalized institutions except some of them that have recognized translations. Sixth, name of addresses including streets or areas.

Now, take a look on the example of each linguistic element in the following table:

<table>
<thead>
<tr>
<th>No.</th>
<th>Bahasa Indonesia (SL)</th>
<th>English (TL)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Rahmat bekerja di swalayan.</td>
<td>Rahmat works in a supermarket.</td>
</tr>
<tr>
<td>2</td>
<td>Kami mengunjungi Batu Gantung.</td>
<td>We visit Batu Gantung.</td>
</tr>
<tr>
<td>3</td>
<td>Ayah membaca koran Suara Indonesia setiap pagi.</td>
<td>Father reads Suara Indonesia newspaper every morning.</td>
</tr>
<tr>
<td>4</td>
<td>Kami menonton sebuah film berjudul ‘Daun di atas Bantal’.</td>
<td>We watch a film entitled ‘Daun di atas Bantal’.</td>
</tr>
</tbody>
</table>


2.1.4.2 Naturalization

Naturalization is a translation procedure that succeeds transference. It adapts the SL words first to the normal pronunciation, then to the normal morphology or word-form. Thus, the difference with transference is the adaptation of the ‘loan words’. Here are some examples of naturalization from English into bahasa Indonesia:

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>advise</td>
<td>advis</td>
</tr>
<tr>
<td>practice</td>
<td>praktik</td>
</tr>
<tr>
<td>satellite</td>
<td>satelit</td>
</tr>
</tbody>
</table>

2.1.4.3 Cultural Equivalent

Cultural equivalent is a translation procedure that translates the SL cultural words by using the TL cultural words. It brings out an approximate translation because the TL cultural words are the approximate cultural equivalents. They are called approximate cultural equivalents since it is quite impossible to find two words in two languages (SL and TL) that absolutely have the same meaning. They are limited by the different and unique cultures of all countries or nations all over the words.

2.1.4.4 Shifts or Transposition

Shift is a procedure of translation involving a change in the grammar from SL to TL in order that the translation is acceptable and readable. Catford in
Venuti (2000 : 141) defines, ‘Shifts mean departures from formal correspondence in the process of going from the SL (source language) to the TL (target language)’. Another definition of shifts is stated by Vinay and Darbelnet as quoted by Venuti (2000 : 88), “transposition involves replacing one word class with another without changing the meaning of the message”. Shift is the process of changing the grammar from the SL to the TL including the word class and function without changing the meaning of the message stated in the SL. The shifts have three divisions, they are level shifts, category shifts, and meaning shifts.

2.1.4.4.1 Level Shifts

Level shifts mean that a SL item at one linguistic level has a TL translation equivalent at a different level. The level shifts occurs in the level of morpheme, and syntax such as the shifts from word to phrase, phrase to clause, phrase to sentence, clause to sentence, and sentence to discourse. The followings are the examples of level shifts:

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>invisible</td>
<td>tidak terlihat</td>
</tr>
<tr>
<td>refill</td>
<td>mengisi kembali</td>
</tr>
<tr>
<td>dishonest</td>
<td>tidak jujur</td>
</tr>
</tbody>
</table>

We can see that the bound morphemes in SL (in-, re- and dis-) have different level of correspondence in TL. The translations (tidak, kembali, tidak) are not bound morphemes, but free morphemes (words). Such shifts are called level shifts in the level of morpheme.
2.1.4.4.2 Category Shifts

Category shifts mean that there is a change of word category (word class) in the translation. Category shifts consist of the shifts from noun to adjective, and from noun to verb. The followings are the examples of category shifts:

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>He’s in <strong>doubt</strong>.</td>
<td><em>Dia ragu-ragu.</em></td>
</tr>
<tr>
<td>We have a <strong>quarrel</strong>.</td>
<td><em>Kami bertengkar.</em></td>
</tr>
</tbody>
</table>

Let’s take a look at the first sentence. Actually the word ‘doubt’ is a noun, but in the translation it becomes an adjective (*ragu-ragu*). In the second sentence, the word ‘quarrel’ is a noun, but it is translated *bertengkar* (verb).

2.1.4.4.3 Meaning Shifts

Meaning shifts occur because of the different culture and point of view between the users of SL and TL. In the meaning shifts, there is a change of meaning in the translation of SL to TL. The meaning shifts can be divided into three kinds:

i. shifts from general meaning to the specific ones

* e.g.

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>They are students of a well-known university.</td>
<td>Mereka adalah para mahasiswa dari sebuah universitas terkenal.</td>
</tr>
</tbody>
</table>

The word *student* has a general meaning. It refers to all people who study whether in elementary school, junior and senior high school and university.
But in TL, it is translated *mahasiswa* that has a more specific meaning. It refers to all people who study in the university.

ii. shifts from specific meaning to the general ones

e.g.

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>He is my friend.</td>
<td>Dia adalah teman saya.</td>
</tr>
<tr>
<td>She is my friend.</td>
<td>Dia adalah teman saya.</td>
</tr>
</tbody>
</table>

The word *he* and *she* have specific meaning, in which *he* refers to man whereas *she* refers to woman. However, the translation become more general in which both of them are translated *dia* that may refers to man and woman.

iii. shifts caused by socio and cultural aspects.

These meaning shifts are caused by socio and cultural aspects such as culture, social class, age and gender. As an example, the translators may replace a correspondence because it is not accustomed in the culture of TL.

2.2 Meaning

2.2.1 Definition of Meaning

Actually, it is very difficult to define the meaning of meaning. Even some linguists can not express them in one or more than one sentences in order that we can understand the meaning of meaning. However, let’s pay attention to the following definitions stated by some linguists.

Crystal (1980 : 223) defines meaning as “a theoretical distinction introduced in early generative grammar between two types of information; a change in the meaning between input and derived sentences”. Hornby (1995 : 72)
defines that meaning is: “what is referred to or indicated by e.g. sounds, words or signals”. Ogden and Richards in Syal and Jindal (2002:114) defines meaning as the followings:

1. An intrinsic property of something
2. Other words related to that word in a dictionary
3. The connotations of a word
4. The thing to which the speaker of that word refers
5. The thing to which the speaker of that word should refer
6. The thing to which the speaker of that word believes himself to be referring
7. The thing to which the hearer of that word believes is being referred to

Meaning is everything communicated by using languages. We can also say that meaning is the intention expressed by using all means of communication. Thus, meaning is everything communicated by languages (written, spoken and body language) in which it can be an intention, information, expression of feelings, ideas etc.

### 2.2.2 Kinds of Meaning

Since the meaning is complicated and difficult to be understood, it is better to study about the meaning from the different aspects or kinds of meaning. Basically there are three kinds of meaning, they are conceptual, associative, and thematic meaning. In order to make it more obvious, later we will discuss them one by one.
2.2.2.1 Conceptual Meaning

Conceptual meaning is sometimes called as cognitive or denotative meaning. Conceptual meaning is the literal and logical meaning of a word indicating the idea or concept to which it refers. It is the most essential kind of meaning because it has a very complicated structure that can be compared or related to the phonological and syntactical structure. As an example, ‘human + male + adult’ expressed through the basic morphological unit ‘m + ã + n’ is the concept referred to the word ‘man’.

2.2.2.2 Associative Meaning

Associative meaning has so many complicated factors. It is a labile and varied meaning based on individual experience. The associative meaning can be divided into connotative meaning, social meaning, reflected and collocative meaning and affective meaning.

a. Connotative Meaning

Connotative meaning is the additional meaning that a concept carries. It is the communicative value of an utterance to which it refers to, over and above its conceptual meaning. Connotative meaning is apart from its logical or essential attributes, in which there is a further meaning attached to a word, which comes from its reference to other things in the real world. For example, the concept of the word ‘woman’ is ‘human + female + adult’. Then the connotative meaning can be formed by giving additional concept of ‘the weaker sex’ for the previous concept.
b. Social Meaning

Social meaning is the meaning of expression that is understood according to the different style and situation in which the word is used. It conveys about the circumstances of its use. It derives from an awareness of the style in which something is written and spoken and of the relationship between speaker and hearer, whether the relationship is formal, official, casual, polite, or friendly. As an example, let’s take a look at the words ‘domicile’, ‘residence’, ‘abode’ and ‘home’. They refer to the same thing, but they are used in a particular situation of use. ‘domicile’ is used in an official context, ‘residence’ in a formal context, ‘abode’ is a poetic context and ‘home’ in an ordinary use.

c. Reflected, collocative and affective meaning

Reflected and collocative meaning are related each other in the level of lexical level. Reflected and collocative meaning deal with the diction in which two or more words that refer to the same thing may give the different senses, while the affective meaning is used to express our feelings by using polite words or even unfriendly tone.

2.2.2.3 Thematic Meaning

Thematic meaning is the meaning which is communicated by the way in which a speaker or writer organizes the message in terms of ordering, focus and emphasis. It deals with the constructions and the stress of the expressions. Sometimes an active sentence has different meaning with the passive form, which is thematic meaning.
Syal and Jindal (2002:115) give an example of thematic meaning:

i. Mrs. Smith donated the first prize.

ii. The first prize was donated by Mrs. Smith.

The thematic meanings of the sentences are different. In the first sentence, we might have known Mrs. Smith. Thus, the new information on which the emphasis is laid is ‘the first prize’, in which Mrs. Smith did something that we did not know before. In contrast, the emphasis of the second sentence is laid on ‘Mrs. Smith’. We might have known that the first prize was donated by someone, and then we knew that the donator is Mrs. Smith.

2.3 Gender Perspective

2.3.1 Definition of Gender

When we discuss about gender, maybe the first impression that comes to our mind is that gender deals with the inferiority of woman and the superiority of men in all aspects of human life. Then it may be followed by the imagination about the emancipation of women as an actual issue nowadays. Even there are many possible assumption disturbs our mind referred to gender, but the real definition of gender will be explained later in the following descriptions.

People commonly consider gender as biological elements or physical aspects, whether people are males or females. Actually the idea is not correct. The biological elements or physical aspects refer to ‘sex’ that divides people in two kinds: male and female. Male and female are physically different that we can easily define them as male or female by identifying their physical characteristics.
such as body size and shape, physical strength, and the other specific characteristics.

Gender is different to sex. Gender is the combination of physical and personality characteristics. Gender according to Poynton (1985:4) is a social construct that is constructed by both biological elements and their interpretations based on cultural aspects. In other words, gender is a set of roles that shows the other people whether we are feminine or masculine. It involves people’s appearance, fashion style, behavior, personality, sexuality, identity, responsibility, way of thinking and language usage.

2.3.2 Language, Gender and Translation

Language is a means of communication used by human beings in the interactions with the other people in a community, in order that they can express their ideas, feelings and intentions, also to exchange needed information. Basically, there are three kinds of language used by human beings, they are written language, spoken language, and body language (gesture). Although they have different forms, they have the same function.

Since language belongs to human beings, it is used by both men and women (feminine and masculine). In fact, language is influenced by the role of gender. The relationship between language and gender can be seen from the differences of language used by feminine and masculine.

Many observations have described the speech used by feminine as being different from that of masculine. Masculine speech usually provides the norm
against which feminine speech is judged. In contrast, the feminine speech is trivial, gossip-laden, corrupt, illogical, idle, and euphemistic. The difference speech between masculine and feminine are caused by several factors. Holmes (1988) in Wardaugh (1986 : 320) calls the factors ‘sociolinguistic universal tendencies’, they are:

1. Feminine and masculine develop different patterns of language use.

Some examples are given below.

i. Feminine use a greater range of terms for color than masculine do.

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>aquamarine, mauve, beige, lavender, magenta, fuchsia</td>
<td>blue, red, black, green, white</td>
</tr>
</tbody>
</table>

Feminine use the colors in the table instead the basic colors (blue, red, etc), whereas masculine use only basic colors.

ii. ‘Empty’ adjectives such as charming, cute, adorable, divine, lovely and sweet are commonly used by feminine but only very rarely by masculine.

iii. Feminine have their own vocabulary for emphasizing certain effects on them. They commonly use the words and expressions such as ‘such fun, exquisite, lovely, divine, precious, adorable, darling, fantastic’ and intensifiers ‘so’ such as so good, so nice, etc.

iv. Feminine use tag questions more often than masculine do. Feminine commonly use a statement that is turned into a question by putting a tag on the end, e.g. ‘The meeting is at eight o’clock, isn’t it?’
v. Feminine use modals and hedges such as ‘kind of’ and ‘you know’ more often than masculine do, e.g.

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Could I get the kind of you to answer the phone, please?</td>
<td>Answer the phone, please!</td>
</tr>
</tbody>
</table>

2. Feminine tend to focus on the affective functions of an interaction more often than masculine do. The followings are the examples in bahasa Indonesia:

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saya rasa itu adalah pilihan terbaik.</td>
<td>Saya pikir itu adalah pilihan terbaik.</td>
</tr>
</tbody>
</table>

The verb ‘rasa’ refers to an affective function but the word ‘pikir’ is a psychomotor one.

3. Feminine tend to use linguistic devices that stress solidarity more often than man do.

4. Feminine tend to interact in ways which will maintain and increase solidarity, while (especially in formal contexts) masculine tend to interact in ways which will maintain and increase their power and status.

5. Feminine are stylistically more flexible than masculine.

Machali (2000 : 124) recognizes the difference speech used by feminine and masculine as ‘seksisme’ or ‘sexism’. According to her, there is a ‘sexual division of labour’ in society. Feminine are housewives who take care of the children and cook meals, weak, and passive; whereas masculine are the leader of the family who work hard to earn money, strong, initiative, and active. Then, sexism in language occurs as the impact of the ‘division of labour’.
Sexism occurs differently in all languages including bahasa Indonesia and English. Sexism in bahasa Indonesia is reflected in the using of some irreversible verbs. e.g. :

1. *Tono mengawini Tini.*
2. *Tono melamar Tini.*

The two sentences are the proper and acceptable sentences in bahasa Indonesia. The culture makes it impossible for Indonesian people to say ‘*Tini mengawini Tono*’ or ‘*Tini melamar Tono*’. Thus, we can see that masculine are the active whereas feminine are the passive ones. But if we want to make the feminine as the subject of the sentences, we have to change the verbs into passive forms, e.g. :

1. *Tini dikawini Tono.*
2. *Tini dilamar Tono.*

In English, sexism can be seen in the using of expressions. Let’s see the following examples:

1. *Oh God, I forgot again!* 
2. *O dear, why did I do that?* 
3. *Shit, I forgot again!* 
4. *Bloody hell! Why did I do that?*

The feminine use the expressions in sentences number 1 and 2 more often than the masculine do. In contrast, the expressions in number 3 and 4 are used by masculine.

Further, sexism in language has an impact on translation. The efforts of translators in neutralizing sexism can cause the occurrence of meaning shifts in the translation. It does not matter if the translation is still acceptable, but it will
become a problem if the meaning shifts make the translation not acceptable in the culture of TL. In order to make it more obvious, let’s take a look at the following example:

<table>
<thead>
<tr>
<th>SL (bahasa Indonesia)</th>
<th>TL (English)</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Bila seorang gadis berkenan di hati seorang pemuda, maka ia memberitahu orang tuanya untuk melamar pujaan hatinya itu. Orang tua si jejaka kemudian mengadakan lamaran kepada orang tua si gadis.</em></td>
<td>1. When a young girl falls in love with a young man, then she informs her parents about the marriage proposal to the idol of her heart.</td>
</tr>
<tr>
<td></td>
<td>2. If a young girl agrees in her heart to marry a young man, he informs his parents to offer her his heart. Then the bachelor’s parents arrange a proposal to the parents of the young girl.</td>
</tr>
<tr>
<td></td>
<td>3. When a youth has his heart set on a girl, he then informs his parents to express his intentions of his heart. The bachelor’s parents then deliver a proposal to the girl’s parents.</td>
</tr>
</tbody>
</table>

In the SL, it is obvious that the masculine is very active whereas the feminine is passive. The feminine submits to wait for the masculine. She is just waiting without doing anything. It is the reflection of Indonesian culture.

TL number 1 is translated by a girl. It seems that she tries to neutralize the sexism by making some meaning shifts. Unfortunately, the translation is not acceptable at all. The meaning is distorted by western liberalization that is not
suitable with Indonesian culture. Indonesian people can not accept that a girl propose a man.

TL number 2 is also translated by a girl. She also tries to neutralize the sexism. Although she keeps that the active one is man, she tries to make the girl a little active by doing something (agrees in her heart). This translation is not acceptable because of the meaning shifts made by the translator. It is not necessary to make shifts that can distort the meaning.

TL number 3 is translated by a man. It is an acceptable translation. He keeps the patriarchal culture and also the sexism : the masculine is active and the feminine is passive.

From the example above, it is obvious that translators can be influenced by their own cultures that encourage them to make changes that can be meaning shifts or distortions. Thus, we may conclude that translation is an activity of making decisions. The translators tend to decide whether they involve their own feelings, empathy, or cultures in their translations. Unfortunately, sometimes they unconsciously make their translation not acceptable by making some meaning shifts that sacrifice the meaning and messages of the SL.
CHAPTER III

RESEARCH METHODOLOGY

Research Design

The method used in doing this analysis is library research. I use the method to find out some theories and relevant information that support the ideas stated in this analysis. In this case, I use some kinds of references such as books, novels, and dictionaries dealing with translation, semantics, and gender.

Data Collecting Method

The data used in this analysis are taken from the Khaled Hosseini’s novel ‘The Kite Runner’ and the translation written by Berliani M. Nugrahani. The Kite Runner consists of 25 chapters and 228 pages. It is an electronic book in the form of PDF (Portable Document Format) accessed from (http://www.scribd.com/doc/13087885/Kite-Runner/March 2nd 2009, 10.49 am). On the other hand, the translation consists of 25 chapters and 616 pages. I do not use sampling method because the whole pages are used as the data of the analysis.

Data Analyzing Method

In analyzing the data, I apply qualitative method. It is a procedure of solving problems by describing and explaining the data towards the facts. Qualitative method focuses the analysis on deductive and inductive conclusion,
and the solving of problems by using the way of thinking formally and argumentatively.

“Penelitian dengan pendekatan kualitatif menekankan analisisnya pada proses penyimpulan deduktif dan induktif serta pada analisis terhadap dinamika hubungan antar fenomena yang diamati, dengan menggunakan logika ilmiah. Hal ini bukan berarti bahwa pendekatan kualitatif sama sekali tidak menggunakan dukungan data kuantitatif, akan tetapi penekannya tidak pada pengujian hipotesis melainkan pada usaha menjawab pertanyaan penelitian melalui cara-cara berfikir formal dan argumentatif.”

Azwar (2004 : 5)

In this case, I do this analysis by using some steps. First, I read both the original novel (SL / English version) and the translation (TL / Indonesian version). The second, I identify the meaning shifts by contrasting the SL and TL. The third, I mark the meaning shifts in both SL and TL. The fourth, I make a list of the meaning shifts. The last step, I explain the meaning shifts systematically and argumentatively.
# CHAPTER IV

## ANALYSIS

### Data Findings

After reading both the original text that is written in English (SL) and the translation in bahasa Indonesia (TL), there are several meaning shifts that are found. The following table shows the meaning shifts found in the data:

<table>
<thead>
<tr>
<th>No.</th>
<th>Page / Line</th>
<th>SL</th>
<th>Page / Line</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>4 / 37</td>
<td>I took her from behind by that creek over there.</td>
<td>11 / 22</td>
<td>Aku melakukan ini bersama ibumu di dekat sungai itu</td>
</tr>
<tr>
<td>2</td>
<td>5 / 3</td>
<td>What a tight little sugary cunt she had!</td>
<td>12 / 1</td>
<td>Aku menikmatinya!</td>
</tr>
<tr>
<td>3</td>
<td>6 / 12</td>
<td>That’s the one thing Shi’a people do well</td>
<td>16 / 1</td>
<td>Orang Syi’ah memang ahli melakukan satu hal itu</td>
</tr>
<tr>
<td>4</td>
<td>6 / 25</td>
<td>It has been a simple enough affair.</td>
<td>16 / --</td>
<td>---------------------------</td>
</tr>
<tr>
<td>5</td>
<td>10 / 8</td>
<td>Piss on the beards of all those self-righteous monkeys.</td>
<td>28 / 18</td>
<td>Rasanya aku ingin mengencingi jenggot semua monyet sok tahu itu</td>
</tr>
<tr>
<td>6</td>
<td>12 / 5</td>
<td>and God forbid they</td>
<td>33 / 11</td>
<td>dan tentu saja mereka</td>
</tr>
<tr>
<td>Page</td>
<td>Source Line</td>
<td>English Translation</td>
<td>Indonesian Translation</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>-------------</td>
<td>---------------------</td>
<td>------------------------</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>32 / 5</td>
<td>“I’d sooner eat dirt”, he said with a look of indignation.</td>
<td>“Lebih baik aku makan tanah”, katanya, sedikit tersinggung.</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>46 / 15</td>
<td>He positioned himself behind Hassan.</td>
<td>---------------------------</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>49 / 4</td>
<td>Now, am I going to freeze to death or are you planning on lighting the stove today?</td>
<td>Sekarang, aku akan mati kedinginan kalau kau tidak cepat-cepat menyalakan tungku itu.</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>61 / 11</td>
<td>I didn’t want any of it – it was all bloods money</td>
<td>Aku tidak menginginkan semua benda itu – tidak ada yang diberikan dengan tulus.</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>68 / 23</td>
<td>Karim cleared his throat, dropped his head. Said the soldier wanted a half hour with the lady in the back of the truck.</td>
<td>Karim menghela napas dan menundukkan kepala, mengatakan bahwa si Rusia ingin menghabiskan waktu</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>Line Number</td>
<td>Original Text</td>
<td>Translated Text</td>
<td></td>
</tr>
<tr>
<td>----</td>
<td>-------------</td>
<td>---------------</td>
<td>----------------</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>69 / 18</td>
<td>Assef’s buttock muscled clenching and unclenching, his hips thrusting back and forth.</td>
<td>Assef melakukan perbuatan tidak senonohnya.</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>76 / 15</td>
<td>Almost two years we’ve bought his damn fruits and put money in his pocket and the son of a dog wants to see my license!</td>
<td>Sudah dua tahun kita beli buah di tokonya dan menebalkan sakunya dan si bangsat ini ingin melihat kartu identitasku!</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>162 / 25</td>
<td>Piss in the beards of all those self-righteous monkeys.</td>
<td>---------------------------</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>168 / 1</td>
<td>His upper lip curled up in a sneer when he said those last two words.</td>
<td>Bibir bagian atasnya membentuk cibiran saat dia mengatakan dia.</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>168 / 28</td>
<td>The Talib in white was tilting his head back</td>
<td>Talib berbaju putih itu menggoyang-</td>
<td></td>
</tr>
</tbody>
</table>
and forth with the music, his mouth half open in a leer.

goyangkan kepala
mengikuti alunan
musik, mulutnya
sedikit terbuka.

**Analysis**

Based on the choices of linguistics elements used in the translation (TL), it is obvious that the translator applies the method of communicative translation, a method that attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership. The translator tries to choose the proper equivalences for all linguistics elements including words, phrases and sentences found in the novel and then reforms them in the proper structure of TL. Such effort makes the translation proper that represents the real / contextual meaning of the original text both partly and wholly. Besides, it is also acceptable that can be easily understood by the readers.

Since the translator uses communicative translation, it is required that she has to explore the real meaning objectively in her translation. However, the translator who is a feminine fails to keep her consistency of the using of the method. She sometimes intervenes and includes her own feelings and ideas in transferring the meaning from SL to TL that brings the meaning shifts out. The meaning shifts will be explained one by one:
1. Data number 1

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>I took her from behind by that creek over there.</td>
<td>Aku melakukan ini bersama ibumu di dekat sungai itu.</td>
</tr>
</tbody>
</table>

Data number 1 shows us that there is a meaning shift made by the translator. Actually the sentence in the SL expresses a conceptual meaning that is equivalent with sentence ‘I raped her by that creek over there, but it is shifted into social meaning in TL. The translator tries to conceal the real meaning of the sentence in order that the translation sounds more polite. Unfortunately, the occurrence of the meaning shift causes a distortion of meaning in the translation (TL). The meaning in the TL is ambiguous that people who read it can not understand what does the sentence refers to.

The sentence ‘I took her from behind by that creek over there’ is not translated correctly in the TL. It is translated ‘Aku melakukan ini bersama ibumu di dekat sungai itu’ that has the same meaning with sentence ‘I did this with her by the creek over there’. The words ‘I took her from behind by that creek over there’ is not equivalent with sentence ‘I did this with her by the creek over there’. The meaning shift is that the TL has an ambiguous meaning that we do not know the word ‘this’ refers to, although the information about the activity is given obviously in the SL. In other words, the meaning shift is from the specific meaning to the general one.
2. Data number 2

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>What a tight little sugary cunt she had!</td>
<td><em>Aku menikmatinya!</em></td>
</tr>
</tbody>
</table>

The translator keeps making meaning shift in data number 2. In this data, the translator shifts the meaning from conceptual into social meaning. She really tries to implicate the real meaning of the sentence. In one hand, it may be good and polite because she is implicating a vulgar sentence that is not suitable with the culture of TL. Even translating the sentence properly can cause a shame for Indonesian people and specifically for feminine. But in the other hand, it makes the translation not objective and accurate because the meaning of the SL is not expressed/ transferred properly in the TL.

If the translator is consistent with the method she uses in her translation, she should deny her own feeling or idea about the sentence that she can translate the sentence into the most proper equivalence. However, in fact she chooses to translate it into ‘*Aku menikmatinya*’ in TL. The TL is ambiguous; even we can not get the point or messages found in the sentence. Nevertheless, the translation is able to represent the meaning of the SL because the SL is an expression that implicitly means the speaker enjoys what he is doing.

In SL, each part of the sentence is clear including the subject of the sentence. Unfortunately, the translation is too short and simple to be able to express a certain meaning. When we read the sentence, we do not even know which one is the subject and the subject matter of the sentence. The sentence ‘*Aku menikmatinya*’ or ‘I enjoyed it’ is too general that we can not decide what or
whom it refers to. In this data, the meaning shift is from the specific to general meaning.

3. Data number 3

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>That’s the one thing Shi’a people do well</td>
<td><em>Orang Syi’ah memang ahli melakukan satu hal itu</em></td>
</tr>
</tbody>
</table>

In a translation, the translator is free to change the structure or grammar in order the translation is acceptable in TL. However, in the data above, we can see that the change of grammar causes a change of meaning (meaning shift). The sentence ‘That’s the one thing Shi’a people do well’ is translated ‘*Orang Syi’ah memang ahli melakukan satu hal itu*’. However, the translation is acceptable and readable but not accurate.

The meaning of a sentence or an utterance can be seen from the stress or emphasis. The stress itself is depend on the structure of the sentence. Thus, we will try to see whether the SL and TL have the same stress or not.

SL : That’s the one thing Shi’a people do well.

( stress on ‘the one thing ’)

TL : *Orang Syi’ah memang ahli melakukan satu hal itu*

( stress on ‘memang ahli’or ‘do well’)

It is obvious that the SL and TL are different in meaning, specifically in the stress of meaning. There is a meaning shift deals with thematic meaning, in
which the thematic meaning of SL is different with the TL. For the consistency of
the using of translation methods, the TL should be translated ‘Itu satu-satunya hal yang dilakukan orang Syi’ah dengan baik’. Another alternative is ‘Itu satu-satunya keahlian orang Syi’ah’. Both the sentences has the same stress on ‘satu-satunya hal’ that is same with ‘the one thing’ in SL.

4. Data number 4

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>It has been a simple enough affair.</td>
<td>----------------------</td>
</tr>
</tbody>
</table>

Another case is found in data number 4. The sentence ‘It had been a simple enough affair’ that express a connotative meaning is not translated in the TL. The data is found in the following paragraphs :

SL :

Ali never retaliated against any of his tormentors, I suppose partly because he could never catch them with that twisted leg dragging behind him. But mostly because Ali was immune to the insults of his assailants; he had found his joy, his antidote, the moment Sanaubar had given birth to Hassan. _It had been a simple enough affair_. No obstetricians, no anesthesiologists, no fancy monitoring devices. Just Sanaubar lying on a stained, naked mattress with Ali and a midwife helping her.
Although the elimination does not distort the acceptability and readability of the translation, it causes a change of meaning from SL to TL. There is a stress of idea in the sentence that is not transferred into TL.

We do not know the exact reason of the translator eliminating the whole parts of the sentence in the translation. There are several possibilities. The first, she may unconsciously skip the sentence. The second, it may be a mistype made by the publisher of the translated novel. The third, she deliberately skips the sentence because she does not agree with the statement, or the idea of the sentence.

5. Data number 5

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Piss on the beards of all those self</td>
<td>Rasanya aku ingin mengencingi</td>
</tr>
</tbody>
</table>

righteous monkeys.  

\[
\begin{array}{|c|c|}
\hline
\text{SL} & \text{TL} \\
\hline
\text{-and God forbid they should ever write it!} & \text{-dan tentu saja mereka tak pernah menulisnya!} \\
\hline
\end{array}
\]

As discussed before, the data shows us that masculine tends to use curse and filthy words or sentences more than feminine do. The sentence in the SL has a conceptual meaning that expresses anger. Since it sounds extreme especially for the feminine, the translator refines the language by using euphemistic sentence. Such thing automatically changes the meaning of the sentence. The meaning shift is made from the SL, which has an extreme conceptual meaning into an affective meaning in the TL.

Lexically and structurally, the SL and TL are not equivalent. The TL ‘Rasanya aku ingin mengencingi janggut semua monyet sok tahu itu’ is equivalent with sentence ‘It seems that I want to piss on the beards of all self righteous monkeys’ or ‘I want to piss on the beards of all self righteous monkeys’. However, here we can see obviously the different language style used by feminine and masculine. Feminine tend to use affective words or sentences, whereas masculine tend to use the psychomotor ones.

6. Data number 6
Again, a refinement is done in the data above. The SL sounds extreme that the translator tries to neutralize it by making a meaning shift. Actually, the real meaning of the utterance ‘and God forbid they should ever write it!’ in TL is equivalent with the utterance ‘*dan Tuhan melarang mereka menulisnya*’, but it is exaggeration to say that God forbid men to write literary works. Besides, the SL sentence expresses a connotative meaning that is very close with the meaning of the TL. Thus, the translator translates it ‘*dan tentu saja mereka tak pernah menulisnya*’. Both of them have a very close but not the same meaning.

7. Data number 7

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SL</strong></td>
<td><strong>TL</strong></td>
</tr>
<tr>
<td>“I’d sooner eat dirt”, he said with a look of indignation.</td>
<td>“<em>Lebih baik aku makan tanah</em>”, katanya, sedikit tersinggung.</td>
</tr>
</tbody>
</table>

In data number 7, there are two meaning shifts made by the translator. The first shift is, that the psychomotor activity ‘would sooner’ in SL is translated into an affective one ‘*lebih baik…makan*’ in TL. It deals with the difference of language style uses by feminine and masculine.

The second shift is shown by the using of euphemism to refine language and replace impolite and filthy word. Based on the context, the word ‘dirt’ in SL means ‘*kotoran*’ in TL, although ‘*tanah*’ is also a meaning of that word. Because the translator is a feminine, she decides to imply the filthy word by using the improper equivalence rather than defending the real meaning. It can be said that
the translator makes a meaning shift deals with the social meaning in which she translates the word ‘dirt’ into ‘tanah’ that is more polite than its real meaning.

8. Data number 8

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>He positioned himself behind Hassan.</td>
<td>--------------------------------------------</td>
</tr>
</tbody>
</table>

The data above is not translated at all. The possible reason for the translator to skip the sentence is that she does not want to expose vulgar terms. Now let us pay attention to the context of the sentence:

SL:

Assef knelt behind Hassan, put his hands on Hassan’s hips and lifted his bare buttocks. He kept one hand on Hassan’s back and undid his own belt buckle with his free hand. He unzipped his own jeans. Dropped his underwear. **He positioned himself behind Hassan.** Hassan didn’t struggle…

TL:

*Assef berlutut di belakang Hassan, meletakkan tangannya di pinggul Hassan dan mengangkat pantatnya yang telanjang. Dia menahan satu tangannya di punggung Hassan dan tangan yang satunya melepaskan ikat pinggang. Dia membuka kancing jinsnya. Menurunkan celana dalamnya. Hassan tidak melawan…*
The data is a sentence that expresses a conceptual meaning. It is a part of the paragraph telling about a sexual abuse of Hassan done by Assef. The writer exposes the way Assef rapes Hassan chronologically and specifically in which the sentence is the climax of the activity. However, based on the culture of TL, such things are not familiar to be exposed especially for the feminine that the translator decides not to translate it. Explicating such vulgar activity is quite forbidden in bahasa Indonesia. Nevertheless, whatever the reason is, consciously or unconsciously, it is clear that the translator makes a meaning shift in her translation that shown by the data above.

9. Data number 9

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Now, am I going to freeze to death or are you planning on lighting the stove today?</td>
<td>Sekarang, aku akan mati kedinginan kalau kau tidak cepat-cepat menyalaan tungku itu.</td>
</tr>
</tbody>
</table>

The data shows that the structure or language style used by feminine is different with masculine. However, that is the occurrence of meaning shift. The translator changes the structure of SL although it is not necessary. The change of structure decreases the meaning of the sentence.

Based on the kinds of meaning, both SL and TL in the data above have thematic meaning. In the SL, it is obvious that the emphasis of the sentence is anger. The using of interrogative sentence stresses the anger itself. Unfortunately,
the stress of the sentence is shifted in the TL. The translator changes the interrogative sentence into statement that makes the translation (TL) refined but not accurate because it does not represent the real meaning of the SL anymore. If she wants to keep the real meaning of the SL, she should translate it ‘Sekarang, apakah aku akan mati kedinginan ataukah kau akan menyalakan tungku itu hari ini?’ or ‘Sekarang, akankah aku mati kedinginan atau kau akan cepat-cepat menyalakan tungku itu?’.

10. Data number 10

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>I didn’t want any of it – it was all bloods money</td>
<td>Aku tidak menginginkan semua benda itu – tidak ada yang diberikan dengan tulus.</td>
</tr>
</tbody>
</table>

The intervenient of feminist translator in decrease of meaning also occurs in data number 10. Actually, the phrase ‘bloods money’ in SL expresses a connotative meaning. It has a more negative and extreme meaning than the translation (TL). The lexical meaning of the phrase is ‘money paid in compensation to the family of someone who has been killed’ or money paid to a hired killer’. However, the connotative meaning is not transformed / translated properly in the TL. The translator just translates it ‘tidak diberikan dengan tulus’, which has the same meaning with the words ‘something that is given unwillingly’. Still, the phrase ‘bloods money’ is not equivalent with the words ‘something that
is given unwillingly’. In this case, the translator deliberately beautifies the language without considering that she is making a meaning shift in her translation.

11. Data number 11

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karim cleared his throat, dropped his head. Said the soldier wanted a half hour with the lady in the back of the truck.</td>
<td>Karim menghela napas dan menundukkan kepala, mengatakan bahwa si Rusia ingin menghabiskan waktu selama setengah jam bersama wanita yang duduk di depanku itu.</td>
</tr>
</tbody>
</table>

From data number 11, it will not be explained that there is a combination of sentences made by the translator in the TL. However, here we will see that there is a meaning shift in order to reduce the negative meaning contained in the SL. She tries to implicate something that she does not want to expose. Thus, she chooses to replace the words with the other words with different meaning as additional information.

The sentence ‘Said the soldier wanted a half hour with the lady in the back of the truck’ means that the soldier wanted a half hour with the lady to do ‘something’ that may be sexual activity in the back of the truck or in another hidden place. It is certainly an ashamed thing for feminine that the translator chooses to shift and then replace it with the words ‘yang duduk di depanku itu’ in TL that has the same meaning with ‘who sits in front of me’. It is very far
different with the original one because the words ‘yang duduk di depanku itu’ is an adverb that refers to the lady. In contrast, such information is not found in the SL. This meaning shifts is numbered 11 (a).

Actually, it is not easy to claim that the phrase ‘in the back of the truck’ refers to sexual activity because it may refer to the position of the lady. Thus, let’s pay attention to the possible reasons for the claim:

1. Based on the context (SL), there is no information telling that the lady sits in the back of the truck or in the back side of the truck. It means that it is not information about the position of the lady in the truck.

2. The writer chooses to write ‘…with the lady in the back of the truck’ rather than ‘…with the lady who sits in the back of the truck’. It also supports the idea that it is not information about the place or position of the lady.

3. The context of the sentence is, the soldier wanted to do a sexual activity with the lady as a price for letting the refugees pass.

4. The phrase ‘in the back of the truck’ may symbolize a dark or hidden place in which the soldier can do such abuse.

Thus, it is obvious that the phrase ‘in the back of the truck’ expresses a connotative meaning that refers to ‘sexual activity’.

Another meaning shift also found in this data. The shifts is numbered 11 (b). It can be seen in the phrase ‘the soldier’ in SL that is translated ‘si Rusia’ in TL. Although the sentence does not mention that the soldier is a Russian, but the previous sentences do. The translator includes the information in order that the translation is easier to understand. So, it is obvious that the translator makes a meaning shift from the general meaning to the specific one.
12. Data number 12

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assef’s buttock muscled clenching and unclenching, his hips thrusting back and forth.</td>
<td>Assef melakukan perbuatan tidak senonohnya.</td>
</tr>
</tbody>
</table>

The most contrast shift is shown by data 12. The translator drastically changes the conceptual meaning of the SL by replacing the specific meaning with the general one in the TL. Even the readers do not know the real meaning stated by the writer unless they read the original one (SL).

Lexically, the proper translation for the SL is ‘Otot pantat Assef mengencang dan mengendur, pinggulnya keluar-masuk’. In the culture of TL especially for the feminine, it is taboo enough to expose such extreme and vulgar words. In order to neutralize it, the translator decides to use a general and ambiguous sentence. She translates it ‘Assef melakukan perbuatan tidak senonohnya’ that has the same meaning with sentence ‘Assef did his obscene action’. Thus, the meaning shift is made from the specific into the more general one.

13. Data number 13

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Almost two years we’ve bought his damn fruits and put money in his pocket and the son of a dog wants to</td>
<td>Sudah dua tahun kita beli buah di tokonya dan menebalkan sakunya dan si bangsat ini ingin melihat</td>
</tr>
</tbody>
</table>

As explained above, feminine and masculine have different language style. There are several words that are commonly used by masculine, including curse and filthy words. It can be seen in data number 13. There are two filthy words or phrases used by the writer in the SL, they are ‘damn’ and ‘the son of dog’.

Since feminine are more identical with politeness, they do not use filthy words as mush as the masculine do. That’s the reason why the translator makes meaning shifts in her translation. The filthy words are neutralized although they are not eliminated absolutely. The word ‘damn’ in phrase ‘damn fruits’ is eliminated. We can not find the equivalence in the TL because the translator just translates it ‘buah’. Nevertheless, the phrase ‘the son of dog’ is only shifted becomes a decrease of meaning. The real meaning of the words is ‘anak anjing’, but the translator translates it as a connotative meaning into ‘si bangsat’ in TL.

14. Data number 14

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Piss in the beards of all those self-righteous monkeys.</td>
<td>--------------------------------------------</td>
</tr>
</tbody>
</table>

The sentence in data number 14 has been occurred in the previous discussion. However, this is a new case that the sentence is not translated anymore. Eliminating the sentence in TL causes a contrast meaning shift. Further,
it is not a shift but a lost of meaning. The possible reason of the translator for not translating the sentence is that she does not want to explicate curse or filthy utterance too often. Unfortunately, she does not realize that even a sentence or a part of sentence has a contribution in supporting the idea of the whole text, and that eliminating a sentence or a part of sentence can distort the whole meaning.

15. Data number 16

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>His upper lip curled up in a sneer when he said those last two words.</td>
<td>Bibir bagian atasnya membentuk cibiran saat dia mengatakannya.</td>
</tr>
</tbody>
</table>

Meaning shift occurs in data number 16 when the translator makes a shift from specific meaning into the general one. In addition, the meaning shift deals with thematic meaning. The meaning shift can be found in the last three words. The words ‘last two words’ in SL are not translated correctly in the TL. Such shift automatically decreases the meaning because the three words represent the emphasis of the sentence. Because they are not translated, the TL lost the emphasis of the sentences that people who read it can not get the point accurately. In other words, the meaning shift in the data is that the stress of the sentence in SL is shifted in the TL.

According to communicative method, the words should be translated ‘dua kata terakhir’. However, the translator translates them ‘-nya’ that has the same meaning with the word ‘it’ in SL. It makes the TL ambiguous because we do not...
know what the word ‘it’ refers to, whereas it is clear in the SL that it refers to ‘the last two words’.

16. Data number 16

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Talib in white was tilting his head back and forth with the music, his mouth half – open in a leer.</td>
<td><em>Talib berbaju putih itu menggoyang-goyangkan kepalanya mengikuti alunan musik, mulutnya sedikit terbuka.</em></td>
</tr>
</tbody>
</table>

At a glance, it seems that this translation is perfect. However if we analyze them carefully, we will find that there are two meaning shifts made in the TL. The first one is that the translator does not use the proper equivalence for the word ‘half-open’. She translates it ‘sedikit terbuka’, whereas it should be translated ‘setengah terbuka’. The words ‘sedikit’ and ‘setengah’ have different meaning. The word ‘sedikit’ (a little) has a more general meaning than ‘setengah’ (a half). In addition, ‘sedikit’ (a little) is relative that we can not measure it absolutely, whereas ‘setengah’ (a half) is has a certain measurement that we can define it. So, there is no guarantee that ‘sedikit’ refers to ‘setengah’.

The second shift is that there is a part of the sentence that is skipped or not translated by the translator. The part is a phrase that is located in the end of the sentence; it is ‘in a leer’. Actually, the phrase expresses a certain meaning that is lost when the phrase is skipped. The lexical meaning of the phrase is ‘dalam
sebuah kerlingan’ that has the same meaning with ‘sambil mengerling’. The words normally refer to a naughty action such as an abuse or even sexual activity that the translator decides not to include it in her translation.

Based on the explanations above, it can be said that the more proper translation for the sentence ‘The Talib in white was tilting his head back and forth with the music, his mouth half – open in a leer.’ is ‘Talib berbaju putih itu menggoyang-goyangkan kepalanya mengikuti alunan musik, mulutnya setengah terbuka sambil mengerling.’

**Findings**

After analyzing all the data that contain meaning shifts, it is found that there are meaning shifts in the translation. Actually, all the meaning shifts occur as the influence of gender, in which the difference of gender between the writer and the translator of the novel bring several meaning shifts out. Then we will classify them based on the kinds of meaning shifts.

1. **Meaning shifts from general meaning to the specific ones**

This kind of shifts occurs when the translator replace an idea whether it is in the form of sentences, phrases, or even sentences in SL with the equivalences in SL that have the more specific meaning. Another way to make the meaning shifts is by giving additional information or explanation in TL. In other words, the SL
clearer than the TL. However, such meaning shift is found only in one data of this analysis, it is data number 11.

<table>
<thead>
<tr>
<th>No.</th>
<th>Data No.</th>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>11 (b)</td>
<td>Karim cleared his throat, dropped his head. Said <strong>the soldier</strong> wanted a half hour with the lady in the back of the truck.</td>
<td><em>Karim menghela napas dan menundukkan kepala, mengatakan bahwa si Ru</em>* <em>sia ingin menghabiskan waktu selama setengah jam bersama wanita yang duduk di depanku itu.</em></td>
</tr>
</tbody>
</table>

2. Meaning shifts from specific meaning to the general ones

In contrast with the previous, this kind of meaning shifts occur when the translator implicate an idea that is actually explicated in the SL by replacing them with the more general meaning in the TL. Such meaning shifts make the translation becomes more ambiguous and difficult to understand.

Meaning shifts from specific meaning to the general ones are found in this analysis. The meaning shifts occur in 5 sentences in the data, they are data number 1, 2, 12, 15 and 16.

<table>
<thead>
<tr>
<th>No.</th>
<th>Data No.</th>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td><strong>I took her from behind</strong> by that</td>
<td><em>Aku melakukan ini bersama</em></td>
</tr>
</tbody>
</table>
### 3. Meaning shifts caused by socio and cultural aspects

This kind of meaning shifts occurs as the effect of socio and cultural aspects including gender. In this case, the feminist translator makes the meaning shifts. The shifts are made by a refinement of language, in which the feminist translator implicate the word or phrase that has an extreme, vulgar and negative meaning contained in SL by using another one that has a more polite meaning. She can also eliminate a certain idea in which she does not translate a part of the sentence or even the whole sentence.
Meaning shifts caused by socio and cultural aspects is the most general kind of meaning shifts. As explained before, actually all the meaning shifts found in this analysis belong to this kind. They may be in form of meaning shifts from general meaning to the specific ones, and from specific to the general ones.
CHAPTER V

CONCLUSIONS AND SUGGESTIONS

5.1 Conclusions

At a glance, the occurrence of meaning shifts in a translation does not cause too much problems. Even the readers of the TL may not be aware of the shifts. Nevertheless, it happens when we read only the TL. The problems becomes more complex and complicated when we discuss it from the aspect of translation method and Translation Quality Assessment (TQA). It is found that the meaning shifts make the translation break the rule of accurateness, in which we have to consider that a translation will be accurate if the messages contained in the SL are perfectly transferred from the SL into TL.

Meaning shifts occur because of the intervenient of translator especially feminist translator in a translation. There are several possible reasons for the translator to do such thing. The first, maybe the feminist translator wants to implicate a fact that can give a bad impact for women, e.g. the weaknesses and bad habits or characters that refer to women. The second, she does not want to include extreme, vulgar, impolite, curse or filthy words in her translation. The third, woman tends to give priority to aesthetic value more than man does.

In this analysis, the meaning shifts are made by feminist translator when she wants to make something that is explicit become more implicit. It can be done by changing some sentences into euphemism sentences, eliminate a part of the sentences, or even eliminate the whole sentences in the TL. It means that the translator does not translate the sentences or the certain part of the sentences.
The occurrence of meaning shifts caused by the intervenient of translator with different gender can be found in the translation of Khaled Hosseini’s ‘THE KITE RUNNER’ into bahasa Indonesia by Berliani M. Nugrahani. There are 16 sentences that have meaning shifts in the translation. Although there are only a few meaning shifts found, but the occurrences of the meaning shifts may distort or change the meaning between the SL and TL, that means that the translation is not absolutely accurate.

The meaning shifts found in the data can also be classified in 3 (three) basic forms of meaning shifts, they are:

1) The decrease of meaning.
It is made by doing refinement of language. The translator implicate the word or phrase that has an extreme, vulgar and negative meaning contained in SL by using another one that has a more polite meaning. The real meaning is still defended but decreased in TL. The shifts can be made by changing the stress of meaning, shifting the specific meaning expressed in SL to the general one in TL. The decrease of meaning can be found in data number 1,2,3,5,6,7,9,10,11 (a),12,13 and 15.

2) The addition of meaning
The addition of meaning is the opposite of the decrease of meaning. It is found in data number 11 (b).

3) The elimination of meaning.
Elimination of meaning is done by the translator when she does not translate a part or even the whole part of a sentence. The possible reasons are that the translator deliberately skips a certain word or sentence that has impolite or
unacceptable meaning based on the culture of TL, or she does not deliberately skip it in her translation. The elimination of meaning is found in data number 4, 8, 14, and 16.

5.2 Suggestions

Translation is an important thing for human life. It is important when we need to get the points of something that is spoken or written not in our own language. Moreover, translation can be developed as a profession. That is why we have to be careful on doing the translation. We have to master the theories and do exercises as many as possible. Besides, we should be constant in applying a certain translation method. We need to avoid making intervenient in our translation in order that there is no meaning shift and our translation is accurate. And the last, it is better if a text is translated by a translator who has the same gender with the writer of the text. A text written by feminine should be translated by feminine, and a text written by masculine is should be translated by masculine in order that the translation is more accurate.
BIBLIOGRAPHY


(http://www.scribd.com/doc/13087885/Kite-Runner/March 2nd 2009, 10.49 am)
APPENDICES

Target Language (TL)
1. Data number 1

lompat menyeberangi sungai kecil, dan menerobos menuju lapangan kotor tempat menampung tank-tank tua berdebu yang sudah tidak terpakai lagi. Beberapa orang prajurit bergerombol di bawah naungan salah satu tank itu, merokok dan bermain kartu. Seorang dari mereka melihat kami, menyikut rekan di sebelahnya, dan memanggil Hassan.

“Hey, kamu!” katanya. “Aku kenal kamu.”


2. Data number 2


3. Data number 3 - 4

cemooh, dan mengbalikan buku itu padaku. "Orang Syi’ah memang ahli melakukan satu hal itu," katanya, seraya merapikan berkas-berkasnya, “memperlakukan diri mereka sendiri layaknya martir.” Dia mengerutkan hidung saat menyebutkan kata Syi’ah, seakan-akan menyebut nama suatu penyakit.


"Seperti ini yang disebut suami?" dia akan men-cibir. "Aku pernah melihat keledai tua yang sepertinya lebih cocok jadi suamiku."

Akhirnya, kebanyakan orang menduga bahwa perkawinan mereka merupakan hasil perjodohan yang diatur oleh Ali dan pamannya, ayah Sanaubar. Mereka berkata bahwa Ali harus menikahi sepupunya itu untuk membersihkan nama baik pamannya yang telah ter-noda, meskipun Ali, yang telah menjadi yatim piatu saat berumur lima tahun, tidak memiliki kekayaan atau harta warisan yang patut dibanggakan.

Ali tak pernah melawan siapa pun yang mencemoonya, kupikir sebagian karena dia tak mungkin mengejar mereka dengan menyeret kakinya yang ter-pilin. Tapi sebagian besar karena Ali telah memiliki
memutuskan, apakah aku ingin memeluknya atau beranjak dari pangkuannya karena ketakutan.

"Kurasa pelajaran yang kauutima di sekolah dan hal-hal yang kauapati di kehidupan nyata membuatmu bingung," katanya dengan suara berat.

"Tapi kalau kata guru itu benar, apakah berarti Baba seorang pendosa?"

"Hmm." Baba menggunyah sebongkah kecil es batu. "Kau ingin tahu pendapat ayahmu tentang dosa?"

"Ya."

"Kalau begitu, aku akan memberitaahumu," kata Baba, "tapi sebelumnya pahamilah ini terlebih dahulu, Amir: Kau tak akan pernah belajar hal-hal yang berguna dari para idiot berjenggot itu."

"Maksud Baba dari Mullah Fatiullah Khan?"

Baba memberi isyarat dengan gelasnya. Es di dalamnya bergemerling. "Maksudku mereka semua. Rasanya aku ingin mengencingi jenggot semua monyet sok tahu itu."

Aku tergelak. Bayangan Baba mengencingi jenggot monyet, baik yang sok tahu ataupun tidak, terasa berlebihan.

"Mereka tidak melakukan apa-apa kecuali menghitung butiran tasbih dan memamerkan hafalan isi buku yang ditulis dalam bahasa yang tidak mereka pahami." Dia menyesap minumananya. "Kuharap Tuhan..."

Tentu saja, bagi ayahku, menikahi seorang penyair adalah satu hal, tapi menjadi ayah dari seorang anak laki-laki yang lebih suka memenangkan wajahnya pada buku-buku puisi daripada pergi berburu … kupikir, Baba tak pernah membayangkannya. Pria sejati tidak membaca puisi—dan tentu saja mereka tak pernah menulisnya! Pria sejati—anak laki-laki sejati—bermain sepak bola, seperti Baba saat masih muda. Nah, hal-hal semacam itu lah yang seharusnya kuminati. Pada 1970, Baba beristirahat sejenak dari pembangunan panti asuhan dan terbang ke Teheran selama sebulan untuk menyaksikan siaran pertandingan Piala Dunia sepak bola di televisi, karena pada saat itu belum terdapat stasiun televisi di Afghanistan. Dia mendaf-tarkan ku masuk tem sepak bola untuk menumbuhkan minatku pada olahraga ini. Tapi aku adalah pemain yang menyedihkan, penyebab berbagai keralahan bodoh yang merugikan timku, selalu menghalangi jalan saat pemain yang berpeluang memasukkan gol lewat, atau dengan kikuk menghalangi peluang yang terbuka. Aku menyeret kakiku yang kurus kering berkeliling lapangan, berteriak-teriak meminta umpan
"Lebih baik aku makan tanah," katanya, terlihat tersinggung.

"Yang benar saja? Kau mau melakukannya?"
Dia menatapku dengan bingung. "Melakukan apa?"


Matanya menelusuri wajahku selama beberapa saat. Kami duduk di sana, dua bocah lelaki di bawah pohon ceri, tiba-tiba memandang, benar-benar memandang satu sama lain. Saat itu terjadi lagi suatu keanehan: wajah Hassan berubah. Mungkin tidak berubah, tidak benar-benar berubah, namun tiba-tiba aku merasa seperti sedang memandang dua raut wajah, satu yang kuekal, yang ada dalam ingatan peramaku, dan satu lagi, raut wajah yang kedua, yang tersembunyi di bawah permukaan. Sebelum itu, aku pernah melihat hal ini—namun ini tetap membuatku sedikit terkejut. Raut wajah yang lain ini hanya muncul selama sesaat, namun cukup lama untuk meninggalkan perasaan gelisah karena mungkin sebelumnya aku pernah
7. Data number 8

kurduroi cokelat milik Hassan yang tergeletak di atas tumpukan batu bata lapuk.

"Entahlah," Wali berkata. "Kata ayahku, itu dosa."

"Ayahmu tak akan tahu," kata Assef. "Dan mengajar seekor keledai kurang ajar bukanlah dosa."
"Entahlah," Wali menggumam.
"Bagaimana denganmu?"
"Aku ... mmm ...."
"Dia kan hanya seorang Hazara," kata Assef. Namun Kamal pun tak mau memandangnya.


Assef berlutut di belakang Hassan, meletakkan tangananya di pinggul Hassan dan menggengat pantatnya yang telanjang. Dia menahan satu tangannya.

Besok adalah hari ke-10 bulan Dzulhijjah, bulan terakhir pada penanggalan Muslim, dan hari pertama dari tiga hari perayaan Idul Adha, atau Eid-e-Qorban, begitu lah penduduk Afghanistan menyebutnya—satu hari untuk merayakan peristiwa nabi Ibrahim yang nyaris mengorbankan anaknya untuk Tuhan. Baba kembali memilih sendiri domba yang akan kami korbankan tahun ini, seekor domba putih pecah dengan telinga hitam melembung.

Kami semua berdiri di halaman belakang. Hassan, Ali, Baba, dan aku. Mullah melafalkan doa sambil mengecup jurungnya. Baba menggumam, Cepatlah, dengan napas tertahan. Sepertinya dia terganggu dengan doa yang seakan tampa akhir ini, ritual untuk membuat daging binatang itu halal. Baba menertawakan sejarah di balik perayaan ini, seperti dia menertawakan semua hal yang berkubungan dengan agama. Tetapi dia menghormati
8. Data number 9

“Kau akan memberitahuku, kan? Insya Allah, kau akan memberitahuku bila memang ada sesuatu yang terjadi?”


Malam itu aku mengajak Baba untuk pergi ke Jalalabad pada hari Jumat. Baba sedang bersantai membaca koran di kursi putar kulit di belakang mejanya. Dia meletakkan korannya, melepas kacamata baca yang begitu kubenci—Baba tidak setua itu, tidak sama sekali; dan dia masih akan hidup bertahun-tahun lagi, jadi mengapa dia harus memakai kacamata tolol itu?


Mengapa Baba harus memanjakannya seperti itu?
“Dia marez,” kataku. Tidak enak badan.
Pembilan

Keesokan paginya, aku duduk di kamarku membuka satu demi satu hadiah-hadiahku. Aku tak tahu mengapa aku masih bisa peduli dan bersusah payah seperti itu, karena yang akan kulakukan hanyalah memandang hadiah-hadiah itu tanpa gairah lalu menimbunnya di sudut kamarku. Tumpukan hadiah itu semakin tinggi: kamera Polaroid, radio transistor, satu set mainan kereta api elektrik—dan beberapa amplip berisi uang tunai. Aku tahu, aku tidak akan membelanjakan uang itu atau mendengarkan radio itu, dan kereta api elektrik itu tidak akan pernah berjalan pada lintasannya di kamarku. Aku tidak menginginkan semua benda itu—tidak ada yang diberikan
dengan tulus; Baba tidak akan pernah menyelenggarakan pesta untukku jika aku tidak memenangkan turnamen itu.


"Kita bisa mencobanya," kata Baba. Sebuah ajakan, disampaikan dengan setengah hati.


"Pasti," kata Baba.

"Baba?"

"Ya?"

11. Data number 12

dengan sifatnya. Masalahnya, sifatnya ini akan membuat kami semua terbunuh.


“Apa katanya?”

“Katanya, menyarangkan peluru ke kepala Anda akan sama nikmatnya dengan ....” Karim tidak mengatakannya, hanya menganggukkan kepalanya ke arah wanita muda yang dikehendaki si Rusia. Prajurit itu menjentikkan rokoknya yang baru setengah diisap dan mengeluarkan pistolnya. *Jadi sekaranglah hidup Baba akan benar-benar, pikiriku, Beginilah dia mengakhiri hidupnya.* Di benakku, kulafulkan doa yang pernah kupelajari di sekolah.


Tentara Rusia berwajah-bulldog itu mengangkat pistolnya.


Ternyata Baba tidak membawa uang tunai untuk membayar jeruk yang dibelinya. Dia menulis cek untuk Mr. Nguyen, dan Mr. Nguyen menanyakan kartu identitasnya. “Dia ingin melihat kartu identitasku,” Baba berteriak dalam bahasa Farsi. “Sudah dua tahun kita beli buah di tokonya dan menebalkan sakunya dan si bangsat ini ingin melihat kartu identitasku!”

stadion yang tiba-tiba sunyi senyap. Aku teringat ucapan Baba kepadaku puluhan tahun sebelumnya: Mereka tidak melakukan apa pun kecuali menghitung butiran tanki dan memamerkan hasilnya ini kitab yang ditulis dalam bahasa yang tidak mereka pahami. Kuharap Tuhan melindungi kita semua jika suatu saat nanti Afghanistan jatuh ke tangan mereka.

cermin di bawah kerudung, dan pipinya yang merona saat aku membisikkan kata cinta padanya. Aku membayangkan saat kami berdansa diiring lagu Afghan tua, berputar-putar, semua orang memerhatikan kami dan bertepuk tangan, warna-warna dalam bunga, gaun, tuksedo, dan wajah-wajah yang tersenyum, berbaur di sekeliling kami.

Talib itu mengatakan sesuatu.
“Maaf?”

“Kataku, apa kau mau melihatnya? Kau mau melihat anakku itu?” Bibir bagian atasnya membentuk cibiran saat dia mengatakannya.
“Ya.”


Lalu pintu terbuka dan penjaga itu masuk sambil membawa sebuah tape stereo. Seorang anak laki-laki berpakaian pirhan-tumhan biru safir berjalan di belakangnya.


Sohrab terus menari berputar-putar, terus menutup matanya, terus menari hingga musik berhenti. Lonceng itu berdenting untuk terakhir kalinya saat dia menghentakkan kakinya bersamaan dengan nada terakhir lagu itu. Tubuhnya terpaku dalam pose setengah berputar.