



The Intervention of Indonesian Students' Culture in Translating Into English Collocation: A Case Study at Universitas Muhammadiyah Luwuk Banggai

Siti Rachmi¹, Abdul Hakim Yassi², Sukmawaty³

^{1,2,3} Master Faculty of Cultural Sciences, Hasanuddin University, Indonesia

ABSTRACT: Once Indonesian students translate collocation into English, they remain under their culture and language system. This qualitative research intends to identify Indonesian collocation that translated inappropriately into English and explain how their Indonesian culture intervene in translation. A list of some sentences containing Indonesian collocation was translated into English by the students. The differences lies in the way the lexical choice of collocation is inappropriate. Both of Indonesian and English dictionaries were used to reflect meaning transparency, commutability, and the patterns. This research found that 33 data were inappropriate. Students translated those literally as their culture and the common way of thinking, and prefer to their own collocation patterns. Those sound fairly familiar to Indonesian students. They did not recognize meaning and culture of target language. The research findings offer valuable insight on undergoing foreign language learning as a part of understanding other cultures.

KEYWORDS: Culture, Indonesian and English Collocation, Translation.

1. INTRODUCTION

Every society composes certain meaning of linguistic expressions in which attributed to their cultural patterns. Cultural diversities embrace across the world and it provides a basis for understanding relationship among language, meaning-making, and society. Term 'culture' can stand to patterns of speech that characterize society' way of life and share meanings in regular and common way (Berry et al., 2002; Rahman, 2019; Sukmawaty et al., 2022). In other words, culture gains broader perspectives on meaning embedded (Sahib et al., 2019; Andini, 2017).

A large number of foreign students are able to communicate English. Quite a few of them realize slightly about language system and culture always seem inextricably bound. In a case of translation, its process does not merely transfer form and meaning of source language to others, but translation should be closer to society's cultural form and acceptance (Safitri & Setiadi, 2020; Sahib et al., 2021). Many underlying lexical items draw on culture. These are combined and always occur frequently as fixed combination dealing with certain meaning (Larson, 1998). Collocation is divided into two major types, such as lexical collocation and grammatical collocation (Benson et al., 1986); Rahman & Weda, 2018. Lexical collocation belongs to four word classes, such as noun, verb, adjective, and adverb. Meanwhile, grammatical collocation includes noun, adjective, adverb, preposition, infinitive, and clause.

Under how collocation use and its structure accounted for, source and target culture carry undeniable existence in society and combination potential. Students translate collocation form literally as their native language and do not consider meaning appropriateness as English cultural native expression (Al-Jaradi, 2015; Demir, 2017). The exact nature of Indonesian collocations is in contrast to English cultural context. They are differ culturally and structurally. The collocations are widely used and understandable about each culture and society although they are world apart in reality.

Collocations frame in a context that can vary from source language to target language. Apart from linguistic-oriented, translation can serve benefit on integrative studies of language and culture. Students can understand words and meaning with reference to the cultural context enveloping it. Both non-natives and natives can share typical common features and bring on social dimension from their own cultural concept in order to comprehend intercultural communication about one another (Kuo & Lai, 2006). Thus, this research on collocation deals with cultural context and translation. It proposes investigating Indonesian collocation that are translated inappropriately into English and shed light on how Indonesian students' culture intervene in their translation.

Translating collocation

This term translation have been treated conventionally and purely as equivalence form. It serves a bridge between two languages



which replace a text in exact meaning at the relevant context (Machali, 2009). It is more complicated than just translating lexical and syntactic structure into another language. Constructing good translation must consider semantic field. Semantics captures word meaning to be as heart of language with understanding language in context surrounding another word (Riemer, 2010). A large of English words establishes collocation as complex and restricted combination. Collocation is a set of lexical phrase that tends to build close relationship because they often occur together and carry exact meaning semantically (Bartsch & Evert, 2014; Halliday & Hasan, 1976; Cruse, 1986). Viewing transparency and commutability facet raises fundamental concern about collocation. It is strictly limited to transparency (Howarth, 2013). Transparency makes collocation possible to differ from idiom. Commutability is primarily seen as degree of restriction, such as unrestricted, semi-restricted, familiar, and restricted (Carter, 1998).

Each foreign language student translates collocation into either English or Indonesian culture. Two kinds of translation emphasis on which context is taken hold (Larson, 1998). There are form-based translation and meaning-based translation. Form-based translation bears resemblance to literal translation (Latief et al., 2020). They bring word order of target language and lexical meaning underlying source language. Besides, meaning-based translation makes this phrase distinct in natural expression and vary lexical patterns by source and target language. It is perceived differently by The English.

Trang et al., (2021) investigated EFL Vietnamese students concerned with lexical collocation and their translation problem. Many students transferred their source language into English and it influenced its quality and comprehensibility to readers. In this research, students took an online test that would be investigated their translation result and teachers answered interview questions. Large amount of mis-collocation were translated literally and seem oddly unfamiliar. The teachers who taught translation course proposed that limited vocabulary and their way of using vocabulary, such as word-by-word, create translation problem. Their lexical collocation translation reflects their own language knowledge and culture. Once students merely concern their own combination in translating another language, they do not extend range of cultural background beyond their native language. Yet every lexical sometimes proposes under different mental representation and real-life situation so that students incorporate and adjust cultural context rather than translating it roughly (Safitri & Setiadi, 2020).

Culture

As far as students' learning concerned, English linguistic features can change around cultural aspects and across different language. The term 'culture' deals with close relation between social reality, language convention, and society's world view through language (Loveday, 1982; Chaer et al., 2022). Indonesia language system and culture differ from English. Students are faced with two quite difference between his native language and English language. A society might assume differently to another culture due to different words although it present the same entities or ideas (Tubbs & Moss, 2000). Through culture, language development encourages society to demonstrate infinite expression, sketching social reality, and setting up language through meaningful way.

2. RESEARCH METODELOGY

This research particularly concerns about employing qualitative methods that explore human behavior or activities as their own natural ways in order to provide and explain background details and its mechanism or process (Moleong, 2016). Due to exploring Indonesian and English collocations in translation, it will be conducted in a way of both cultural contexts. The data sources were from 23 students who studied English language at *Universitas Muhammadiyah Luwuk, Banggai*, Central Sulawesi. They were in sixth-semester. Indonesian collocations had been searched among some online news. The researcher composed a list of sentences with selected Indonesian collocations. Then, students would translate the sentences from Indonesian into English. The researcher consulted to some English dictionaries and Indonesian dictionary to explain meaning. Besides, the patterns of collocation also were described

3. RESULTS AND DISCUSSION

Datum 1 : terbuat dari – made of, made from

In Indonesia, collocation 'terbuat dari' or 'make from' have conveyed the meaning of 'dibuat dari'. Some students recognized it as active voice and another is passive voice. For example, "World cup trophy is made from gold" and "World cup trophy make from gold". The secondary meaning of preposition 'dari' or 'from' contains information about the material of something. This collocation is accessible and ordinary to Indonesia's society. Meanwhile, the range of two different English collocations denote materials that used to make something. They are 'made of' and 'made from'. Both collocation are in passive sentences. The verb 'made' and



preposition 'of' as fixed collocation is used if people easily recognize raw material. The collocation of verb 'made' and preposition 'from' provides no clue to recognize the material because it has undergone through certain process.

Datum 2 : Berbeda dengan – different from

Indonesian culture involves preposition 'with' contributed to this certain meaning. Adjective 'different' is an expression of dissimilarity. This preposition 'with' particularly relates to congruence and similarity. For example, "Some of Putri's information is different with Eliezer's". Collocation 'different with' exemplifies well-formed combination in Indonesian language. The English uses preposition 'from' that collocates with adjective 'different'. This preposition 'from' leads to recognize the comparison between two things.

Datum 3 : Sekawanan burung – a flock of birds

English culture and language system divide collective noun into animal species. Noun 'flock' can be extended to bird class. For instance, 'a flock of bird', 'a flock of parrot', and 'a flock of gull'. The Indonesian students express that 'sekawanan burung' as 'a group of bird', 'a bunch of bird', and 'a herd of bird'. English culture claims that 'flock' is appropriate in bird class. 'Bunch' attaches to plants or flowers. 'Herd' concerns herbivorous mammals. Indonesian culture does not account for idealized specification as English has.

Datum 4 : Mengulur waktu – buy time

The students translate 'mengulur waktu' as 'extend time'. This collocation is proposed to gain extended period of time. For example, "Eliezer extend time when she will shoot Joshua". Another student wrote 'stall time'. In case of English appropriateness, that collocation should be added with preposition 'for' between verb 'stall' and noun 'time'. English collocation 'buy time' applies figurative language. People may be lack of time and will buy it. The verb 'buy' applies figurative sense. People may be lack of time and will buy it. They try to get more time for their own good.

Datum 5 : Anak angkat – Foster child, adopted child

The Indonesia collocation 'anak angkat' is much more closed tied to 'adopted child'. For example, "Kala Martunis is Ronaldo's adopted child". The adjective 'angkat' is defined that the child is taken to become someone's own. There is nothing difference about legal or illegal system to use this Indonesian collocation. English natives emphasize adjectives 'foster' and 'adopted' that are collocated with noun 'child' in different context. The child live together on a permanent basis with adoptive parents and legal status. This is called 'adopted child'. The 'foster child' is granted for short term. The adoptive parents do not separate the child from biological parents.

From those inappropriate or unacceptable collocations from Indonesian into English language, they are generally caused by form-based translation. Indonesian students are oriented themselves directly to their own culture and English nativeness does not become matter of concern. Their lexical, grammatical usage, secondary meaning, and figurative meaning raise and expand because of cultural context in terms of reality, logic, and convention (Loveday, 1982; Sobur, 2018). Those lexical and grammatical collocation are fairly common among each society. The vocabularies and its combination can be taken as different culture and similar meaning (Tubbs & Moss, 2000).

English culture and Indonesian culture demonstrate different collocation on the basis of technical sense, such as determining a group of animals. Indonesian does not put on limitation without any concern instead of the English natives. In case of secondary meaning, anak angkat or adopted child is widespread among Indonesian society. The English makes differences between collocation foster child and adopted child. Figurative meaning of a lexical is also perceived differently as each society's view and reality. Furthermore, grammatical collocation marked with preposition is more often inappropriate between Indonesian and English culture. Preposition of both languages also are highly complex because it depends on its restriction and common usage.

4. CONCLUSION

This research has shown that 33 data of Indonesian collocation were translated inappropriately into English. Those arise from form-based translation. The lexical choices and its patterns were still based on intervention of Indonesian culture. Both societies' view of world and common usage are highly salient as opposed to each other. There also seem somewhat different from secondary, figurative



meaning, and restriction. In some ways, the meanings of those collocations are much closer between Indonesian and English language culture.

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