A Communicative - Functional Philosophy of Translation

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ABSTRACT

The Philosophy of translation is excluded from the framework of translation studies. Nevertheless, it is actually essential for developing the theory and practice of translation as well as solving both internal and external challenges toward the theory and practice of translation. Hence, this article proposes the inclusion of philosophy in the framework and offers a communicative-functional paradigm as the philosophy of translating from Indonesian into English and vice versa. This paradigm construes translation as intercultural communicative act directed by the target-side purpose. It is rooted ontologically as the recodification of matrix code into target code which results in what Ricoeur calls as the equivalence without identity, epistemologically with the employment of cluster concept and axiologically by directing intercultural mediation with three ethical principles i.e. the primacy of purpose, the loyalty to people and the respecting difference. In Indonesia especially in Yogyakarta, based on the interview conducted to professional translators in PéMad International Translation, this paradigm has been internalized by Indonesian translators without conscious reflection of the paradigm as the philosophical foundation of their translation practices.

Keywords: *communicative-functional paradigm, philosophy, translation*

INTRODUCTION

Translation is an intercultural communicative act to overcome language barriers and to bridge cultural differences. Translation transforms source text into target text, so that the understanding of source culture can be achieved in the target culture, and thus facilitating intercultural communication. Due to the importance of translation in facilitating intercultural communication, translation has been studied as an independent academic discipline known as translation studies.

Translation studies as an academic discipline, unfortunately excludes philosophy from its framework. Consequently, the complexity of translation is not adequately addressed in the translation studies. Translation is approached partially, instead of being approached holistically as communicative act which involves not only linguistic differences, but also cultural differences. Without philosophy of translation, the nature of translation as equivalence without identity is not deeply explored, so that the long-standing dichotomy between literal and free, and formal equivalence and dynamic equivalence cannot be overcome in translation studies. Without philosophy of translation, there is a tendency of ignoring the diversity of translation practice worldwide and setting the western model translation as the

prominent and central examplar of translation to determine translation and non-translation worldwide. Without philosophy of translation, translators tend to fall into the trap of the self-sufficiencyof his own language, so that linguistic hospitality as proposed by Paul Ricoeur as the ethics of translation is not nurtured by the translators.

Philosophy of translation provides a whole understanding of translation with all of its complexity. Based on hermeneutic principle, to understand each part, it requires a prior grasp of the meaning of the whole, yet to understand the whole; it also requires an understanding of each of its parts. Based on this principle, to achieve comprehensive understanding of translation, translation studies cannot limit its investigation to particular aspect of translation phenomena to postulate the whole concept of translation, but it must also involve the investigation of translation as a whole phenomenon to understand the particular aspect of translation practice.

Accordingly, this paper proposes the inclusion of translation philosophy into the framework of translation studies. The philosophy proposed is a communicative-functional philosophy of translation. This philosophy emphasizes on the nature of translation as intercultural communicative act directed by the target-side purpose without reducing the otherness of foreign elements in original texts. Furthermore,this paper will discuss how this philosophyhas been internalized by translators in Indonesia.

THE POSITION OF PHILOSOPHY OF TRANSLATION IN TRANSLATION STUDIES

Translation Studies as a discipline has been proposed by James S. Holmes in 1972. As proposed in Holmes's seminal paper '*The Name and Nature of Translation Studies*', the framework of the translation studies involves:
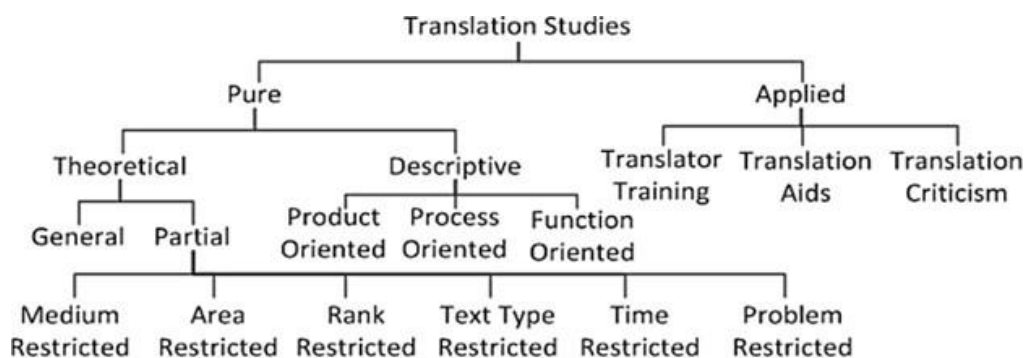

Figure 1. Holmes' basic map of Translation Studies (Toury, 1995, p.28)

In this framework Holmes excludes philosophy of translation from the framework of translation studies. He proposes instead translation studies as the scientific academic subject that deals mainly with the theorization of the phenomena of translation as it manifests in the world of human experience (1972).

Kirsten Malmkjær (2010), in contrast to Holmes, argues that philosophy of

translation cannot be separated from translation studies. It is because philosophers are not especially interestedin many of translation issues that interest translation scholars, and thus, translation scholars have to draw out for themselves philosophical issues that have direct bearing to their practices. Moreover, theabsence of philosophy of translation in the framework has resulted in the lack of well-

defined basic concept of what translation is that underlies the development of various theories and approaches in translation studies.

The inclusion of philosophy inducess e v e r a l   i m p o r t a n c e s . Malmkjær emphasizes the importance of philosophy of translation to response and solve both internal and external challenges toward the theory and practice of translation (p.204). Anthony Pym (2007) also argues the importance of philosophy of translation in assisting the translators to solve their dilemma in choosing many available options of translation strategies when translation theories are not adequate to provide the solution (p.44).

Due to these reasons, it is important to start considering the inclusion of philosophy of translation into translation studies as the foundation of translation studies. Philosophy of translation as the underpinning of developing translation theories and approaches directs its concern on the ontological, epistemological and axiological aspects of translation. Because philosophy of translation is the basis for developing translation theories, then based on Holmes' map of translation studies framework, the philosophy of translation must be positioned as the pinnacle of the branch as follows.
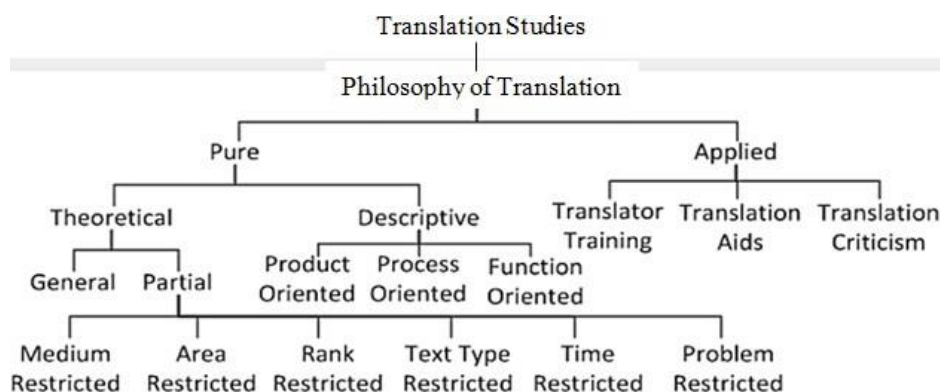

Figure 2. Revision of Holmes' basic map of Translation Studies

COMMUNICATIVE-FUNCTIONAL PHILOSOPHY OF TRANSLATION

P h i l o s o p h i c a l l y , e v e r y d a y communication has been one's act to translate oneself to others. Hence, translation is an act that is inscribed in our daily existence. It is not only limited to the act of translating the meanings of one particular language into another. As stated by Dominico Jervolino, "to speak is already to translate (even when one is speaking one's own native language or when one is speaking to oneself); further, one has to take into account the plurality of languages, which demand a more exacting encounter with the different Other"

(Kearney in Ricoeur, 2004, p. xv). Translation that involves an act of communication with others has to realize the plurality of languages and cultures. The plurality of languages has to be viewed not as an obstacle but as the requirement of communication and translation.

Translation as a mode of communication is carried out by means of signs. The signs are not limited to linguistic signs, but also include all types of verbal or nonverbal signs. Therefore, as stated by Susan Bassnett (2002) in the examination of the processes of translation, though translation has a central core of linguistic activity, it belongs most properly to *semiotics* (p.22). The signs through

which translation is carried out are associated with a meaning by the producer and the receivers. The interpretation of the meaning need not be the same for both the producer and the receivers due to cultural difference. Hence, translation has to be construed as communication that takes place in concrete situations involving not only different languages, but also members of different cultures. Accordingly, translation is intercultural communicative act.

Communicative-functional paradigm construes translation as functional intercultural communicative act. Translation as intercultural communicative act is functional in a sense that it aims at a particular goal. The process of translating to a large extent is determined by the goalsit is designed to serve and set by the receivers in the target culture. Translators have to translate in a way that enables the translation to function well in the target system. The translation can only be regarded as successful if it can be understood or the receivers interpret it as being sufficiently coherent with their situation. Consequently, as argued by Toury (1995), "translators operate first and foremost in the interest of the culture into which they are translating, and not in the interest of the source text, let alone the source culture" (p.17).

Even though communicative-functional paradigm construes that translation functions primarily for the interest of target system, it does not necessarily mean that the reduction of the otherness of the foreign language into target language is justifiable. Translation as functional intercultural communicative act has to be performed by translators along with linguistic hospitality which Ricoeur defines as "the act of inhabiting the word of the Other paralleled by the act of receiving the word of the Other into one's own home, one's own dwelling" (2004, 10). Due to the diversity, dissimilarity, and

asymmetry of languages, the gap between languages is unbridgeable and irreducible from one to the other. A complete translation which would provide a perfect replication of the original is impossible to achieve. What can be achieved in the translation is "the correspondence without perfect adhesion" (Ricoeur, 2004).

As translation is never the correspondence with perfect adhesion, Ricoeur states that translation becomes the work of dream and mourning (Ricoeur, 2004). Translation is an intercultural communicative act prompted by the dream of achieving perfect translation and nostalgia of perfect universal language, yet this desire always slips due to the resistances of cultural differences predicated upon linguistic diversities. Therefore, what happens in translation is not the perfect replication of original text, but reappropriation or reconstruction of the original meaning or saying the same thing in a different way. It is through reappropriation that translator, as a mediator between languages, cultures, self and other, performs linguistic hospitality where he translates without hope of filling the gap between equivalence and total adequacy. Translator establishes instead a rich relationship with the Other and finds a pleasure of dwelling in the other's language while in the same time finding pleasure in receiving the foreign word at home (Ricoeur, 2004). Based on linguistic hospitality, then communicative-functional translation requires the forfeit of one's own language's claim of self-sufficiency that can lead to ethnocentrism or chauvinism in order to host the foreign.

Communicative-functional paradigm does not construe translation narrowly with linguistic approach that views translation as the transmission of meaning from one set of language signs into another set of language signs, but views translation from broader perspective because translation involves not only linguistic elements, but

also a whole set of extra-linguistic elements. This broader perspective will be used to define the ontology, epistemology and axiology of translation.

Ontology of Translation: Defining the Concept of Translation

Translation which is defined narrowly with linguistic approach that construes translation primarily in terms of relations between language systems is not adequate to address the complexity of translation which takes place in a communicative, socio-cultural context. Translation involves not only the linguistic elements, but also a set of extra-linguistic elements. Therefore, according to Frawley (2001), translation has to be construed in wider perspective of semiotic. Semiotic provides a framework to construe translation in the context of discourse sphere, in which translation co-exists, interacts and confronts different semiotic systems and signifying practice (Hartama-Heinonen, 2012, pp.305). Moreover, Frawley (2001) also argues that by using semiotic perspective, translation subsumes the question of interlingual transfer and issue of identity or synonym because translation as recodification is independent of the possibility of synonym across codes (pp.251). In this sense if it turns out that there is no linguistic or cultural symmetry identity, the act of translation is still valid.

Translation has been construed very strictly as symmetry of identity across linguistic systems or sharing natural equivalence, so that there will be no difference whether the translation is done from language A into language B or vice versa, the same value will be attained in both ways. The premise behind the concept of natural equivalence is the belief on what Heidegger calls as original meaning. It is believed that there is a piece of reality or meaning that stands outside all languages and to which two languages can refer (Pym, 2014, p.17). This essentialism of

meaning is untenable because there is no meaning that stands outside all languages that can be totally transferred across linguistics systems and cultures without significant loss.

The concept of equivalence intranslation has to be understood in terms of directionality in a sense that equivalence is the results of active decisions made by translators (Pym, 2014, p.24). Hence, equivalence created by translating one way does not imply that the same equivalence can be created when translating the other way (Pym, 2014, p.24). The notion of directional equivalence refers to "presumed" equivalence, and thus, it is a belief structure (Pym, 2014, p.37). Ricoeur argues that, "a good translation can aimonly at a supposed equivalence that is not founded on a demonstrable identity of meaning, equivalence without identity" (2004, p.34). Stecconi (2004, p.24) also proposes a similar idea that equivalence is neither empirical nor general, but a potentiality that translators and communities determine which in time turns into translation's equivalence and norms. In this sense translation differs from the original text for its inability to attain the entirety of the original text, creative appropriation of the original bythe target language, yet it is similar in the sense that it is socially accepted as the representation of the original text.

Based on the premise of directional and presumed equivalence, the concept of translation can be understood from semiotic perspective as proposed by William Frawley. According to Frawley (2000) translation is the recodification of the matrix code into target code where the matrix code refers the code of original text that provides information to be recodified, whereas the target code is the goal of the recodification that provides the parameters for the rerendering of the matrix information (p.252). He uses the term of recodification for translation because he

perceives translation as a secondary semiotic process that takes place after the codification of the original text by the author.

Frawley states that recodification does not only happen in one way direction in a sense of simply taking the elements of matrix code into target code, but there is a perpetual shuffling back and forth between matrix and target in the process of translation. To accommodate the matrix information to the target parameters, thetwo have to be judged in juxtaposition. From the process of shuffling back and forth translation as a third code will arise out.
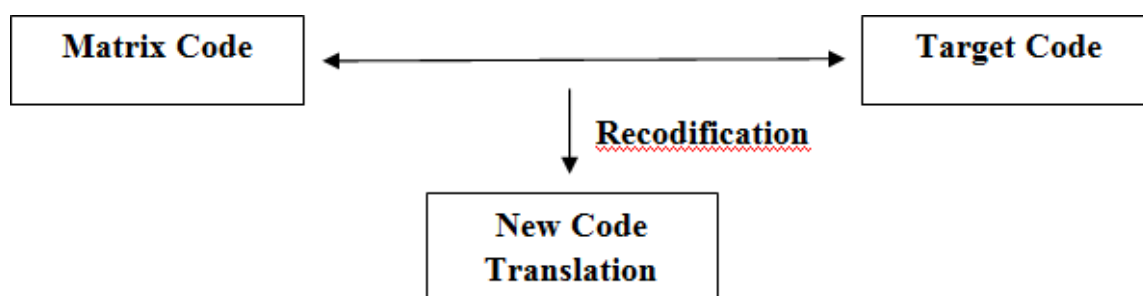

Figure 3. Semiotic concept of translation (Frawley, 2000, p. 257)

Construing translation from semiotic approach provides non-deterministicmodel of translation. In translation process the translator has a choice between several translation strategies without being wholly dictated by the source text (Pym, 2013, p.24). Accordingly, it allows translation to be functional or to serve a target-side purpose. The task of the translator who follows this communicative-functional paradigm is to reconstruct source text for a target audience by bearing in mind the differences between source system and target system not only in linguistic structure, but also context, culture, and audience expectations.

Epistemology of Translation: Determining What Counts as Translation Worldwide

There is no correct way to translate and to determine what counts as translation is available. Translation is closely related to meaning and meaning is specific to each language. Therefore, translation is determined by condition which is relevance with the context and 'involves decisions and choices about meaning in the source text and construction of meaning in the target text' (Tymoczko, 2014, p.3) which cause the absence of one correct way to translate. Furthermore, the overlapping of paradigms in translation hascontributed in the absence of correct wayin translating. The shift from positivism into postpositivism, then post-structuralism has created difficulties in finding the common ground and the limits to define translation. Moreover, the shift from positivism into postpositivism 'implied that there is no a single or a "positive" correct way to behave' (Gutiérrez, 2012, p.42). Hence, there is no correct way to translate and eventually to determine what counts as translation.

However, despite of the absence of one correct way to translate, the practice of translation has shown a great influence of Western idea of translation as the prototype concept of translation. Prototype is a concept pioneered by Eleanor Rosch which views a central exemplar in a group as the ideal cognitive model for the whole

group (Hermans, 2013, p. 82). Theories of translation and the decision whether a text is considered as translation or not are derived from Western context and materials (Tymoczko, 2014, p.20). Western concept is considered as theprominent and central examplar of translation. Hence, this concept is considered right and is used as the main concept to determine translation and non- translation   w o r l d w i d e . Consequently, this Westernization brings the universal idea of translation and what counts as translation.

Nevertheless, prototype concept is not appropriate to determine translation and non-translation. First, post-structuralism has urged the importance of target culture context in translating (Gutiérrez, 2012, p.43). In other words, translation must include the awareness of intercultural inthe process of transferring source code into target code. Intercultural concept of translation has emerged the idea of diversity and broad scope from one cultureto another culture (Tymoczko, 2014, p.68).Thus, this paradigm has also changed the view on translation which now goes beyond Western conceptualization. Second, it is impossible for us to decide which translation is more prominent than the other and is considered as the central exemplar since translation is related to culture diversity. Translation in one culture is different from another culture. Even the word 'translation' itself has lots of different equal words in different countries. For instance, in India 'translation' is equivalence to *rupantar* (change in form), *anuvad* (seaking after or following), and *chaya* (shadow or counterpart) while in Arab the equivalent of 'translation', *tarjama*, has twomeanings, biography and definition (Tymoczko, 2014, pp.68-69). This difference is closely related to the diversityof culture a country holds. Third, prototype

is based on people's notion about a subject rather than on reality while translation relies more on the reality because people are parts of culture where this culture is determining the translation (Kusmaul, 2010, p.310). In brief, prototype concept is not appropriate to determine translation and non-translation because it resticts all the diversity in translation across culture.

Since prototyping text is not sufficient for determining translation from non-translation, a new approach is being posed. Cluster concept proposed by Tymoczko might be one approach to embrace translation categories worldwide. Cluster concept is based on Wittgeinstein's family resemblance and is an alternative way to determine translation and non-translation. Translation with cluster concept regards interrelationship between cultural practice as well as cultural knowledge and the membership is based on a function of practice and usage (Tymoczko, 2014, p.86). By considering cultural diversity, determining translation and non-translation will include all members of translation worldwide. Figure 4 below shows the idea of cluster concept.
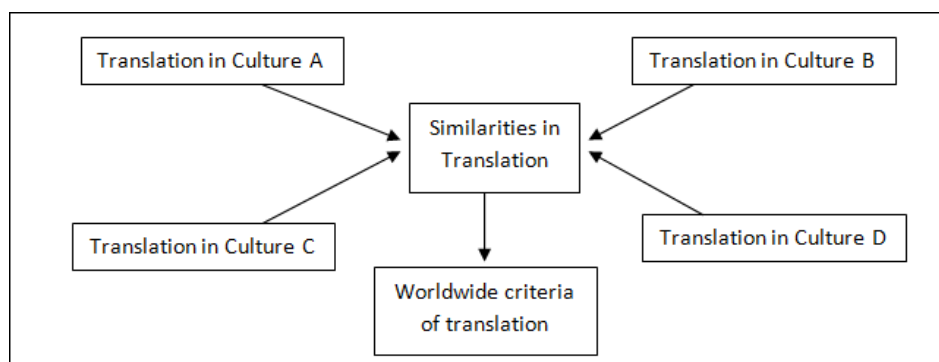
Figure 4. Cluster Concept

Cluster concept proposes the idea of creating worldwide criteria of translationby finding similarities from varioustranslation across countries and cultures.Realizing that one common concept in translation is not sufficient to determinetranslation and non-translation (Tymoczko, 2013, p.5), cluster concept offers thesolution for determining translation andnon-translation from and for the whole group. The criteria is not set based on one translation which is considered as the mostideal one but it is set based on the similarities found in many translation worldwide. The worldwide criteria is setby including all translation across cultures so that it is able to cover all kinds of translation without excluding other translation.

Axiology : The Ethics of Translation

Communicative-functional paradigm which views translation as purposive intercultural communicative act in which translators functions as mediator of different cultures requires broader ethical frame than ethics of fidelity. Ethics of fidelity that requires translation to be most identical to the original is no longer an adequate ethical frame in translation studies, even though it continues to be a fact of social preconceptions of the translator's task (Pym, 2003).

Communicative-functional paradigm proposes several principles as an ethical frame for translators in performing intercultural mediation.

1. The primacy of purpose
   As meaning of a text is not something changeless and universal to be referred by anyone, but something constructedby its receivers and for its receivers, translator has to prioritize the target-side purpose rather than the source text. Translators' ethical obligation is in their subservience to the purpose of translation. Translators have to translate in a way that is meaningful and communicative for the target audience, and thus enables the translation to function in the target system and in the way the users want it to function. Depending on the translation purpose and type, the translator may choose for close translation or free translation.

2. Loyalty to people
   Christine Nord (1997) proposes loyalty as an ethical frame for purpose-oriented translational action. Nord argues that translators as the intercultural mediator has socio-professional relations with source text producer, target text addressees and the client/initiator. Ideally, translators have to takes account of the legitimate interests of all these parties involved. Translators have to be trustworthy and able to understand

what the client wants, to understand the source text, to understand what the readers' expectation. Loyalty also obliges the translator to respect the difference between cultures and negotiate how the representation of the source text can fulfill the intended function for the target audience, while in the same time takes account the proper representation source text for the target audience to avoid ethnocentrism and cultural imperialism.

3. Ethics of difference

   Ethics of difference is part of ethics of loyalty performed by translators to foster ethical intercultural communication. Ethics of difference obliges ethical responsibility of translators in questioning and d e s t a b i l i z i n g c o n v e n t i o n s represented as neutral, but reflect certain biases and interests in suppressing the genuine representation of other realities in language (Wyke, 2013, p. 551). In performing ethics of difference, translators have to manage the relative cultural filters to allow the foreign elements to have access to the target culture. Ricoeur proposes similar idea of respecting differences by introducing the concept of linguistic hospitality. Linguistic hospitality requires the translators to realize that the otherness of foreign elements is irreducible to the target culture due to the plurality and dissimilarity of languages and cultures.

COMMUNICATIVE-FUNCTIONAL PHILOSOPHY OF TRANSLATION IN INDONESIA

Communicative-functional paradigm is one of the translation paradigms internalized by professional translators in Indonesia. From several interviews conducted to six professional translators in *PéMad International Translation*, Yogyakarta, this paradigm was found out to be internalized by them without conscious reflection of the paradigm as the philosophical foundation of their translation practice. By interviewing their beliefs on the criteria of good translation practice, their opinion on faithful translation and transcreation, and ethics in practicing translation, all the translators hold the belief that good translation has to be functional. To be functional means that good translation has to meet the demand of the clients. Good translation has to be able to perform the purpose for which the translation is requested by the clients or users. Clients as the initiator of the translation will provide details of the text type, purpose, addressees and function of the text. This clients' guideline then will be studied by the respondents to analyze the viability. In some cases the respondents will give advice on how the translation will be done. Moreover, they sometimes have to find good arguments to defend their products against the unjustified criticism of the clients. However, their advices and arguments are not always accepted by the clients. In that case, they have to stick on the clients' guidelines despite its less viability.

All of the respondents mostly deal with legal, IT, marketing, web content, technical texts and so on. The type of the text and purpose of translation determine how the text will be translated, faithful or free rendering. In other words, particular translation may require a free or a faithful translation, or anything between these two, depending on the purpose for which the translation is needed by the clients or users. In a case of translating legal, IT documents, and technical manuals, the respondents have to be faithful to the source text. Differently, in a case of translating marketing texts, the respondents are given freedom to transcreate the source text as long as the message of the text can be well perceived by the target audience. Even, they are

required to creatively render the text to be as attractive as possible for the target audience.

The respondents also hold the belief that good translation has to be communicative in a sense that good translation has to adhere to grammar rules to make their translation becomes intelligible for the users in particular and target audience in general. In translating the text, they consider the cultural gap between source system and target system and try to bridge this gap by localize the unfamiliar terms into target language.

From the interview conducted to those professional translators then it can be concluded that all the respondents hold communicative-functional paradigm as the underlying principle in their translation practice. Along with this paradigm, they internalize ethics of translation that revolves around the principles of keeping the confidentiality of the content of the translated text, keeping the quality of the translation, and satisfying the clients' need. In general it can be summed up that the ethics embodied by the respondents is primacy of purpose and loyalty to the clients or users as proposed in this article.

CONCLUSION

Communicative-functional as philosophy of translation construes translation as intercultural communicative act directed by the target-side purpose. Ontologically, translation is the recodification of matrix code into target code which results in what Ricoeur calls as the equivalence without identity. Translation as recodification involves construction of the meaning without complete replication of the original, but supposed and sought equivalence. Epistemologically, translation requires open cluster concept based on Wittgenstein's concept of family resemblance which allows for the inclusion of widely varied types of translation processes and products. Axiologically, in performing intercultural mediation, translators should be directed by three ethical principles: the primacy of purpose, loyalty to people and respecting difference. In respecting difference, Ricoeur argues that translators have to perform linguistic hospitality where translator allows foreign elements to have access to target system.

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APPENDICES

APPENDIX 1: INTERVIEW DRAFT

INTERVIEW DRAFT

A. <u>BIODATA</u>

Nama   : _____

Usia   : _____

Pendidikan

- Pendidikan formal   : _____
- Pendidikan non-formal   : _____

Pengalaman penerjemahan

- Lama berprofesi   : _____
- Organisasi penerjemahan   : _____

- Jenis-jenis teks yang diterjemahkan : _____

B. <u>DAFTAR PERTANYAAN</u>

1. Filosofi
   a. Filosofi apakah yang diterapkan dalam penerjemahan?
   b. Dalam prakteknya, apakah fungsi dari filosofi itu?
   c. Apakah filosofi selalu dijadikan pegangan dalam praktek penerjemahan?
   d. Apa yang anda lakukan saat filosofi anda berbenturan dengan faktor lain dalam proses penerjemahan, misal dengan permintaan klien?
   e. Apakah ada filosofi tertentu yang di anut oleh penerjemah di Indonesia?
   f. Jika belum ada filosofi, apa penyebabnya? Apakah ada "belief" tertentu yang diikuti ketika menerjemahkan?
2. Kode etik
   a. Apa sajakah kode etik yang diikuti?
   b. Secara pribadi, nilai etis apakah yang selalu diterapkan dalam menerjemahkan suatu teks?
   c. Seperti apakah kriteria *translation* yang bagus?
   d. Apa sajakah kriteria menjadi seorang *translator* yang baik?
3. Kesulitan dalam proses penerjemahan
   a. Kesulitan apakah yang ditemui ketika menerjemahkan suatu teks?
   b. Bagaimana cara mengatasi atau mengakali kesulitan dalam proses penerjemahan?
4. Kesetiaan pada source text
   a. Apakah menerjemahkan suatu teck harus benar-benar sesuai dengan *source text*?
   b. Apakah dalam menerjemahkan juga mempertimbangkan pemahaman target audience?
5. Penerjemahan 1 arah/ 2 arah
   a. Apakah penerjemah menerjemahkan satu arah atau dua arah?

b. Bagaimana persamaan dan perbedaan ketika menerjemahkan 1 arah dan 2 arah?
c. Jika 2 arah, manakah yang lebih mudah? Dari Bahasa Indonesia ke Bahasa Inggris atau sebaliknya?

APPENDIX 2: THE INTERVIEW TRANSCRIPTION

	T1	T2	T3	T4	T5	T6
1. Filosofi	- Untuk filosofi lebih ke produk terjemahan untuk karya sastra - Kalau kita lebih ke industri jadi untuk industri pelokalan kalau kita menyebutnya jadi dari produk luar negeri dilokalkan untuk konsumsi masyarakat indonesia - Harus sesuai dengan budaya masyarakat di sini → Kita sesuaikan dengan budaya (target oriented) dan komunikatif) → Mengenalkan peristilahan yang masih asing di telinga masyarakat lokal untuk mengenalkan istilah baru - Tidak ada pandangan atau acuan tertentu, lebih ke aturan dalam Bahasa Indonesia →	- Bahasa sederhana dan menarik pelanggan, menarik dalam Bahasa Inggris bisa panjang tapi dalam Bahasa Indonesia pendek tapi sudah menarik - Marketing lebih ke transcreation → lebih ke meaningnya yang sama tapi tidak diterjemahkan secara literal - Lebih ke artinya daripada faithful ke source	- Mengikuti permintaan klien - Pesan sampai - Tidak boleh menerjemahkan secara literal - Disampaikan secara menarik - Awalnya masih idealis namun pada prakteknya harus mengikuti lembaga/klien - Secara pribadi → tujuan pesannya sampai, jika untuk creative bisa free, untuk legal harus sesuai sumber - Ketika filosofi bertentangan → harus menyesuaikan teksnya dan kliennya - Filosofi umum Indonesia → mengikuti klien, seidealis kita tetap harus mengikuti klien, misal klien teksnya ingin dg bahasa literal	- Filosofi secara umum → belum ada standarisasi tertentu tapi ada sertifikasi penerjemah - filosofi secara pribadi → yang terpenting pesamnya sampai serta disampaikan secara menarik dan komunikatif - Benturan dengan keinginan klien → sering banget → solusinya → memberi alasan kenapa menerjemahan sebagai A tapi klien B →	- Filosofi → tergantung fungsinya terhadap target audience → penerjemah jadi jembatan untuk menjembatani bahasa dan budaya yang berbeda - Tergantung permintaan klien → ada kata yang menurut kita tidak perlu diterjemahkan tapi kemudian klien ingin pelokalan → yang tidak lazim → memberi saran pada klien → tapi keputusan akhir pada klien	- Komunikatif → pesan sampai kepada target audience

	Pandanga tidak tapi lebih ke tata bahasa dan kebakuan yang harus diikuti tapi kalau pandangan atau teori tidak ada → Kalau praktisi memang tidak terlalu tahu tentang teori atau filosofi dalam translation.		-Kadang translator merasa audiencenya remaja hingga mestinya memakai kata kamu aku tapi kalo klien ingin pakai saya, anda ya tetap harus menurut ke klien. - Belum pernah menolak—bisnis → prioritas klien→ kalau klien sudah menentukan guideline tertentu translator mengikuti→ mengikuti kepentingan klien	diberikan alasan, disampaikan ke klien→ jika klien tetap memilih B mengikuti klien	- Mengikuti guideline dari klien - Patuh pada permintaan klien - Secara teknis: harus lebih teliti dalam proses penerjemahan
2. Kode etik	- Kerahasiaan dokumen sangat penting→ jangan sampai dokumen konten- konten sensitif disebarkan. NDA. Misal ketika menerjemahkan produk baru yang mau keluar ke pasaran tidak boleh kita sebarkan. - Praktisi → tarif menyesuaikan dengan kemampuan kita, senior lebih tinggi Mengikuti budaya penerjemahan di indonesia seperti apa	- Tidak boleh membocorkan apapun yang diterjemahkan (NDA- nondisclosure agreement) - Tidak boleh terlalu literal - Berpedoman pada EYD dan KBBI→ Bahasa gaul hanya untuk sebutan tapi kata-kata di dalamnya tetap sesuai EYD. menghindari kata anggak lebih ke tidak - Menyesuaikan audiencenya→ target tidak terlalu kaku	- Pesannya sampai - Mengacu ke teks sumber, jika harus diterjemahkan secara literal ya literal kalau dibuat menarik ya di buat menarik	- Harus menjaga kualitas→ hindari menerjemahkan dari google translate	- Profesionalitas→ melakukan pengecekan ulang→ merujuk pada referensi: KBBI - Tanggung jawab moral dalam menerjemahkan→ tanggung jawab seumur hidup→ jika sekali salah untuk selanjutnya akan diterjemahkan dengan keliru
3. Kesulitan dalam menerjemahkan	- proses pengerjaan menggunakan software, selain teksnya yang materinya susah Untuk	- Yang paling susah diterjemahkan→ legal→ karena harus setia dengan bahasa sumber	- Berbenturan dengan klien→ perbedaan pandangan dengan	- Kesulitan: hampir sama antara buku dan markeing - Untuk menemukan	- Ada batasan-batasan teknis → tidak banyak ruang, misal panjang kata	- ketika berhadapan dengan topik baru yang tidak paham→ banyak

4. Kesetiaan pada teks sumber	software selalu ada yag baru lagi baru lagi hingga harus belajar lagi untuk mengoeprasikan software	- Menerjemahkan dari bindo ke inggris→ dalam Marketing: ada istilah yang tidak bisa diterjemahkan	klien → menuruti klien	padanan kata dan frasa, kalimat, peribahasa dalam Bahasa Indonesia→ jika diterjemahkan secara literal akan jadi aneh, jadi humayan sulit→ jika tidak ada padanannya maka terpaksa berkreasi sendiri→ yang penting pesannya sampai - Jika tidak menemukan padanannya→ kalau istilah → dituliskan istilahnya kemudian dalam kurung/ footnote diberi keterangan, Jika peribahasa mau tidak mau harus mencari padanannya	- IT harus bisa menerjemahkan dengan efisien tapi juga tidak menyesatkan target audience	istilah yang belum pernah ketemu→ harus googling untuk tiap kalimat karena tidak paham dengan topiknya. - Benturan dengan permintaan klien → sering ↑ mengkomunikasikan dengan project manager → memberi masukan untuk klien untuk istilah yang lebih sesuai daripada yang diajukan klien→ jika klien tetap menginginkan istilahnya → menuruti klien
	- Kalau kami lebih setia pada sumbernya contoh untuk legal harus setia dengan bahasa sumbernya. Tergantung dari fungsi teks, bidangnya apa. - Produk terjemahan	- Marketing lebih ke transcreation→ lebih ke meaningnya yang sama tapi tidak diterjemahkan secara literal - Lebih ke artinya daripada faithful ke source	- Setia ke sumber secara literal tergantung teksnya→ dalam marketing bisa menghilangkan kata, sebisa mungkin tidak (bisa karena perbedaan budaya, misal ada 1 kata	- Tergantung materinya/ teksnya→ ada kalanya harus setia karena teksnya menuntut untuk menjadi seperti itu→ ada	- IT harus bisa menerjemahkan dengan efisien tapi juga tidak menyesatkan target audience - Terbatas untuk melakukan interpretasi yang lebih leluasa → ada batasan karater limit→ tidak ada pilihan lain selain setia pada source teks	- Yang penting pesan tersampaikan

	memang ada beberapa, kalau untuk functional paradigm lebih ke creative translation → Creative translation: untuk gadget tapi untuk websitenya/ untuk campaign produk baru supaya orang2 mengenal produknya. Boleh bebas dan tidak harus faithful	kalau di sini diterjemahkan jadi negatif jadi kita sesuaikan dengan yang di sini: tergantung dengan budaya masing-masing) - Contoh di Thailand mobil kijang diterjemahkan jadi buffalo →kalau di Indonesia kurang cocok karena kerbau itu binatang yang lambat sedangkan kijang lebih lincah dan menarik. - Klien penting tapi target audience juga penting→ teks teknis → lebih kaku	kalanya bisa berkreasi (transcreation) → bagaimana caranya yang kita terjemahkan menjadi bahasa marketing di Indonesia → komunikatif	- Tergantung permintaan klien→ apakah dilakukan localization atau tetap dalam istilah aslinya	
5. Penerje mahan 2 arah	- Lebih mudah Bahasa Inggris ke Bahasa Indonesia	- Kesulitan: dari Bahasa Indonesia ke Bahasa Inggris → karena bukan native inggris, ada bahasa2 yang dapat menggunakan diction dan structure polanya lain→ belum pernah tinggal di sana jadi tidak tahu budayanya.	- Kesulitan → Bahasa Inggris ke Bahasa Indonesia - Penerjemahan Bahasa Inggris ke Bahasa Indonesia lebih mudah→ karena kita menguasai budayanya → budaya ikut mempengaruhi	- Kesulitan → dari Bahasa Indonesia ke Bahasa Inggris → karena beda pola pikir, beda gaya penulisan	- Kesulitan → dari Bahasa Indonesia ke Bahasa Inggris karena bukan native dalam Bahasa Inggris - Untuk mengatasi kesulitan → melakukan riset tentang teks naskahnya, tujuannya apa dan istilah-istilah yang lazim digunakan→ mengusahakan untuk terdengar native	- Lebih sulit dari Bahasa Indonesia ke Bahasa Inggris