THE CHALLENGES AND SOLUTIONS OF TRANSLATING PUNS AND JOKES FROM ENGLISH TO INDONESIAN

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Keywords	Abstract
Keywords: translating puns, jokes, challenge, and solution	Translating puns and jokes is often perceived as the most challenging task in translation field. The difficulties of translating puns emerge because the sense of humor in the puns and jokes can be disappeared after being translated into the target language. This study aims to see the challenges that English Education Department's students have as well as the solutions they can implement in translating puns from English to Indonesian. This study applies qualitative method with content analysis technique. The data were generated from the translation products of puns translated by English Education Department students. The data were then analyzed by using reader-response technique to find out the readers' response toward the puns and jokes that have been translated into Indonesian. After analyzing the data, the results indicate that most students experienced difficulties to translate the puns from English to Indonesia. The biggest challenge that the students encountered is not only in translating the cultural humor, but also in translating the linguistic humor and the universal humor. Students who implement free translation method and domesticating ideology were able to produce a better target language oriented translation to let the readers understand the humor behind the puns and the jokes they read. These findings suggest that the solution to the challenge of translating puns is that students should use free translation and domesticating ideology in translating cultural text, such as puns and jokes.

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INTRODUCTION

The development of media and technology has affected the translation field. Today's translators do not only work on translating academic literatures, but also movie subtitles or fictional books which often contain puns and jokes. Puns can be understood as words or phrase which are different in meanings but closely related in sounds. In translating this type of text, often the translation product causes misinterpretation in the target language (Mohammed H. Al Aqad, et al., 2019). As different languages have different cultures, something that is funny in the source language can be understood as not funny in the target language. This has become a great challenge for a translator to express the puns and jokes in the target language so that the target readers can also understand the humor behind the puns and jokes. For those who have sufficient understanding of the source language culture, they might be easier to understand the puns and jokes which have been translated literally from the source language. Meanwhile, for those who are not familiar with the culture of the target language might fail to catch the humor behind the puns or the jokes in the books they read or movies they watch.

Translating humor is definitely challenging because translators should be able to provide an accurate as well as acceptable translation which can be understood by the target readers. The accuracy here means the translators do not omit important message that the author wants to convey through the puns and the jokes. Meanwhile the acceptability in translating the puns and jokes here refer to translators' capability to produce the target language's version of the puns and jokes so that these can be considered as "funny" by the target readers. Translating puns and jokes is not an easy task, but it is important as it can become a factor for readers' enjoyment in consuming the translators' product.

Martinez-Sierra (2006) who conducted a research to analyze a method for translating humor in audiovisual translation found that it is absolutely possible to translate any kind of jokes or puns (humor) as long as the translators understand the shared background knowledge between the source and the target language audiences. In this case, translators should become mediators to identify intercultural barriers so that they can produce successful translation product for the target readers. Martinez-Sierra (2006) suggested that to convey the humor in the jokes to the target readers, translators should render the same humor elements in the target version. It means the translators should be able to find the similar or nearly similar elements of humor in the target language. Therefore, even though there are cultural elements in the puns or jokes, these elements are possible to be translated provided the translators can find the same humor in the target language.

Considering the cultural differences between English and Indonesian, this study aims to see the challenge and solutions experienced by English Education Departments' students in translating puns and jokes from English to Indonesian. The findings of this study are expected to inform appropriate translation strategies that the English Education Department's students can use in translating puns and jokes from English to Indonesian. This study involves the students of English Education Department in which they were asked to translate several lines of puns and jokes selected by the researcher. The students were chosen as the participants for this study because they are the native speaker of Indonesian and they have enough understanding of English language. The translation products were then read by the target readers. Finally, the readers report whether they could understand the humor behind the puns and jokes that have been translated into Indonesian to the researcher.

REVIEW OF LITERATURE

The Translation of Humour

Humor or what is also called as joke is divided into linguistic humor and cultural humor (Raphaelson-West, 1989: 130). Based on their names, the first one, linguistic humor refers to language-based humor that relates to the linguistic aspects, such as sounds (phonology) and words (lexis) (Jabbari and Ravisi (2012: 265). It means the manipulation of words and sounds is an important factor to produce a funny humor. Linguistic humor is also classified into two by Raphaelson-West (1989: 131) as; wordplay and pun. Based on his explanation, wordplay is made by exploiting structural features of a language. Meanwhile is more about similarity and differences of sound and spelling (Delabastita, 1996: 128). The second one, cultural humor relates to cultural elements which apply to the people who are the speakers of the source language, for examples; the proverbs, idioms or catchphrases (Jabbary and Ravisi, 2012: 265). Finally, the third one, universal jokes are described as jokes which is considered funny by most people in general even though it is unrelated to cultural elements (Jabbari and Ravisi, 2012: 265).

The translation of humor has been a particular concern because it is considered difficult, especially to beginner translators. The translators of humor should understand the culture of both languages (source language and target language) in order to produce a translated humor which can be considered 'funny' by the target readers. There were some researches which have been conducted in regards to the translation of humor. The aspects

discussed were about the failure in translating humor (Lutviana and Subiyanto), the difficulties in translating tv comedies (Barros, 2015), and censorship in translating humor in Donald duck comics (Yuliasri, 2017). Even though the aspects of translating humor were discussed, there have been few researches which suggested strategies to translate humor. Thus, by analyzing the translated jokes produced by students of English Education Department in Universitas Sumatera Utara (UIN SU), the findings of this study will suggest some ways that can be used to translate humors from English to Indonesian.

Translation Strategies

Newmark (1988) classifies translation methods into two categories, the first category is translation methods which are used for source language emphasis, while the second category refers to the methods used for target language emphasis. Source language oriented methods consist of word-for-word translation, literal translation, faithful translation, and semantic translation. Meanwhile, the target language oriented method consists of adaptation, free translation, idiomatic translation and communicative translation.

Since the translation methods proposed by Newmark are used to analyze the translation product, in this section these methods will be explained as follows:

- Word-for-word translation. It is used by translating words singly by their most common meanings, out of context.
- Literal translation. It is used by converting the grammatical structure to the nearest target language equivalents, but the words are still translated singly, out of context.
- Faithful translation. It is used by producing precise contextual meaning of the original, but it follows the grammatical structure of target language.
- Semantic translation. It is similar to faithful translation, but it considers the aesthetic value of the source text.
- Adaptation. It is used by translating cultural information of the source text to be the cultural information in the target languge.
- Free translation. It is used by producing text without the style, form, or content of the original text.
- Idiomatic translation. It is used by reproducing the original message but using colloquialisms and idioms which do not exists in the source language.

- Communicative translation. It is used by rendering the exact contextual meaning of the original text so that the content will be acceptable and comprehensible to target readers.

Translation Ideologies

There are three kinds of ideology that is used by translators, namely; foreignizing (source language oriented), domesticating (target language oriented) and neutralizing (Venuti, 1995). These terms will be explained as follows:

Foreignizing

According to Venuti (1995), translators who follow the foreignizing ideology tend to break the target language's conventions and retain something of the foreignness of the source language. An example of foreignization can be seen by using borrowing techniques to introduce the foreign terms to the target readers instead of providing the direct translation for those terms. In this ideology, translators are visible and they show that the text is a product of translation. For example:

Source text: The boy reached out for his father, "Dad!". Their eyes locked for one terrifying second.

Target text: Bocah itu menjangkau ayahnya. "Dad!". Mereka bertatapan selama satu detik yang mengerikan. (Adapted from Dan Brown, the Lost Symbol, translated by Ingrid Dwijani, p. 26).

From this example, it can be seen that translator keeps the word "Dad" which refers to father in American culture. Actually, in Indonesian, the equivalent translation for "Dad" is "Ayah", but translator does not translate the word "Dad" because she wants to introduce the foreign culture to the target readers.

Domesticating

Venuti (1995) explains that translators who follow the domesticating ideology tend to minimize the strangeness of the foreign text for the target readers. By doing this, the target readers can produce a more recognizable and familiar text to the culture of target language. An example of this ideology can be seen as follow:

Source text: Kill two birds with one stone

Target text: Sambil menyelam minum air.

It can be seen from the sample above that the translator does not translate the source text literally. The literal translation for "kill two birds with one stone" in Indonesian is actually "membunuh dua burung dengan satu batu". This literal translation might be understood by target readers who are familiar with this metaphor, but the translator decides to use adaptation method to find a similar meaning but different metaphor in the source language so that the translation product can be understood easier by the target readers because the sense of familiarity. The use of domesticating ideology like this indicates the visibility or the presence of translator.

Neutralizing

Neutralizing is the new ideology than the other previous two ideologies. It comes as the dispute between foreignizing and domesticating which are debated by scholars in translation field. Neutralizing ideology allows translators to promote cultural exchange through translation. This ideology maintains the balance of foreignnizing and domesticating by giving an emphasis on both source language and target language in order to show the foreign nuance and the local sense. An example of this ideology can be seen in the translation of the term "Kuda Lumping" from Indonesian into English as "Kuda Lumping – the Indonesian traditional art in which the players act like horse and do the magic attraction". Thus, to implement this ideology, translators usually will borrow the foreign term and introduce the term by providing the definition for the term.

METHODOLOGY

This research was conducted by applying qualitative research method to interpret the findings. According to Merriam (1988) and Creswell (1994), qualitative research method is used when the data are in the form of words and pictures. As the data for this study are in the form of phrases, words, clauses and sentences, qualitative research is chosen as the most appropriate method. The data were generated from a book entitled "101 Jokes for kids" which can be accessed online from Grandparents.com. This book is chosen because it consists of jokes which are appropriate kids and for beginner translators. Jokes for adults are not considered as the best options because some of them contain taboo words that are not suitable for this research.

To begin with, in analyzing the data, the researcher asked target readers who are the native speakers of Indonesian to read the translated jokes. Then, the researcher let the readers to provide their feedback about jokes which are funny to them and which are not based on the

enjoyment and the difficulty they have when reading the jokes. The readers' response were recorded and analyzed by the researcher and the jokes which are funny and not funny were analyzed by the researcher to see the factors contributing behind the accuracy and the acceptability of the translation product. Finally, the factors contributing to produce funny and not funny jokes were described as the discussion of this study including the solutions or the strategies involved in producing more acceptable and understandable humours from English to Indonesian.

FINDINGS AND DISCUSSION

To find out the challenges and solutions that students have encountered in translating the puns and jokes from English to Indonesian, the researcher asked the target readers to provide responses when reading the translation product. The findings of this study can be seen as follows:

The challenges and solutions in translating puns and jokes

The responses from the target readers indicate that most students experienced difficulties and were considered fail in translating the puns and jokes from English to Indonesian. Most responses from the target readers show that they cannot understand the jokes and do not consider them as "funny". It means the translated humors produced by students are unacceptable in target language because the funny message are failed to be transferred in Indonesia. In addition, from the readers' response, it can be seen that students could not produce a better translation for cultural humor, linguistic humor and universal humor. However, the major challenges are in translating cultural humor and linguistic humor which involve word-play (pun) and source language's culture. Students show less difficulty in translating universal humor because it can be understood generally by most people.

The readers' responses which indicate unacceptable translation (not funny) are mostly from the humors which have been translated literally by students from English to Indonesia. Meanwhile, the acceptable translations are mostly from the result of using free translation and domesticating ideology. As students were able to produce a translation product which is closer to the culture of target language, this allows target readers to grasp the funny message behind the translated puns and jokes. Following are some examples of unacceptable translation produced by students.

The letter "Q" refers to "Question" and the letter "A" refers to "Answer".

Example 1:

Source Text	Target Text
Q: How do you make a fire with two sticks? A: Make sure one is a match!	Q: Bagaimana kamu membuat api dengan dua tongkat? A: Pastikan yang pas/cocok!

In the example above, it can be seen that student translates the word "sticks" into "tongkat". "Stick" is literally translates as "tongkat" in Indonesian, but the "tongkat" in Indonesian is something which is long enough and you hold it to help you walk when you hurt your feet. Thus, someone cannot make a fire by scratching two "tongkat" together as what this joke actually refers to. In addition, student also translates "a match" as "pas/cocok" which actually conveys the literal meaning. However, in this context, the word "sticks" and "match" are related, and they are about how to make fire. However, the two meaning behind the word "matches" is the thing that makes this joke funny. The source text readers will understand that "match" means "suitable" and "match" means "lighter". A better translation for this example would be:

Source Text	Target Text
Q: How do you make a fire with two sticks? A: Make sure one is a match!	Q: Ingin tau gimana caranya membuat api dengan dua buah kayu? A: Pastikan salah satunya kayu korek api.

In the example above, it can be seen that another student uses a free strategy in translating the source text and he/she also follows the domesticating ideology here. This translation product receives positive response from the target readers because they consider this joke as funny. This student does not translate "how do you make a fire" literally, instead he/she changes the sentence to sound more informal by omitting the question word "bagaimana (how). Then, he/she also translates the word "stick" as "kayu" which literally refers to "wood" in Indonesian. Indonesian people are more familiar with the term "kayu" to make fire than "tongkat" which is used to help them walking. In addition, student provides a

more source language oriented (domesticating ideology) translation for the word "match" in Indonesian as "kayu korek api". There are two kinds of "korek api" which are familiar in Indonesian context, namely; match which is made from gas and another which is made from wood (kayu). As the context of this humor is about "stick" (kayu), the student translates the word "match" as "kayu korek api" to let the readers get the funny message from the joke in which "dua buah kayu" (two sticks), one of them should be kayu korek api (a match).

CONCLUSION

Translating puns and jokes are still considered challenging by beginner translators such as the students in English Education Department. It has been proven that translating humour is still possible provided the translators accommodate appropriate strategy so that the translators can become mediators who can express the sense of humour behind puns and jokes of the source language in the target language. After analyzing the translation product of English Education Department in translating puns and jokes from English into Indonesian, it was found that the students indeed experienced difficulties to translate the jokes and puns into Indonesian, but some students who were able to produce the translated version of puns and jokes that can be understood in Indonesian are students who use free translation and domesticating ideology. As the implication of these findings, this study suggests that the English Education Department students should use free translation and domesticating ideology in translating cultural texts, especially in translating jokes and puns. In this way, the translators would be able to deal with the cultural elements between English and Indonesian.

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