



CHAPTER I INTRODUCTION

1.1 Background of the Study

According to Newmark (1988), neologisms are newly created lexical units or existing units that acquire new meanings. In general, neologisms can be new words, phrases, or expressions that are created or modified to meet specific communication needs. This approach emphasizes that neologisms include not only completely new words, but also new meanings that appear in pre-existing lexical units. This definition was later expanded by Rey (1995), who described neologisms as lexical units that are considered new by speakers of a language. This definition was expanded to include the emergence of lexical units through the process of new word creation, meaning change, or adoption from another language. As such, neologisms may play an important role in describing the language's response to changing times.

Newmark (1988) describes neologisms as: firstly, a completely new word: For example, words that have emerged from technological developments such as *selfie* or *googling*. Secondly, modified words: Words that have undergone a change in form or meaning, for example the word *netizen* (a combination of internet and citizen). According to Castellví et al. (2012), neologisms have cultural and communicative value and help fill lexical gaps in specialized fields. In translation, neologisms can be challenging as the translator has to find an equivalent that maintains the original meaning, tone and function of the term (Newmark, 1988).

Čilić & Plauc (2021) state that neologisms also appear on social media, where young people as active users play an important role in creating and spreading new terms. These platforms are the main spaces that reflect global culture, current trends, innovations, and the fast-paced modern lifestyle of the digital era (Čilić & Plauc, 2021). Through this platform, interaction between individuals from different parts of the world has become easier, accelerating the exchange of ideas and information. However, there are concerns about the significant gap between the language of social media and the literary language that people use (Sharipova,

2024). This gap may affect the way literary language is received and understood by younger generations.

In fact, literary works may have significant development of language, including in creating new terms (Semenova, 2020). Many words that are now part of the everyday lexicon were originally neologisms introduced through literary works (Flegal, 2008). These neologisms not only enrich the vocabulary, but also reflect the cultural development and way of thinking of the people of their time. This process shows how literature acts as a linguistic laboratory, where language is not only used but also created and transformed to describe new concepts. One of the most striking examples is in George Orwell's *1984 (Nineteen Eighty-Four)* (2024), which uses various neologisms to represent totalitarian ideology. This research will explore how neologisms in Orwell's *1984* may not only function as narrative elements, but also as tools to criticize the dynamics of power and control in society.

George Orwell's *1984* (2024) is a dystopian literary work first published in 1949. The novel portrays a totalitarian fictional world which is full of supervision, manipulation, and control by a central government called *the Party* (Orwell, 2024, p. 4). The government is led by a mysterious figure and cult of personality known as *Big Brother* (Orwell, 2024, p. 1). Gurung (2024) states that the novel is set in a dystopian future, where a totalitarian regime called Oceania controls every aspect of people's lives through strict supervision, propaganda, and manipulation. The protagonist, Winston Smith, is a member of the *Outer Party* who works at the *Ministry of Truth*. His job is to change the historical record to align with *the Party's* interests. Winston secretly rebels against *the Party's* rule by keeping a diary, having romantic relationships, and joining resistance groups. However, his efforts fail when he is arrested, tortured, and eventually brainwashed by *the Party*.

According to Gurung (2024) George Orwell was a writer and journalist who was deeply concerned with political and social issues. His life experiences, including the injustices he witnessed during colonial times and the struggle against fascism, greatly influenced his views on power and oppression. These views were further reinforced when he fought in the Spanish Civil War in 1936-1937, where he was wounded and witnessed the Stalinist suppression of the anti-fascist movement



(Gurung, 2024). These experiences formed the basis of Orwell's opposition to all forms of totalitarian rule, whether from fascism or communism. In 1949, while Britain and the world were still in the post-World War II period, Cold War tensions began to peak, with two major ideologies: Western capitalism and Soviet communism. Orwell saw how totalitarian rule in the Soviet Union under Stalin and other world powers suppressed individual freedom through propaganda, supervision and manipulation of history.

As noted by Gurung (2024), The novel *1984* was written as a response to this threat, reflecting Orwell's concern over the increasing concentration of power in the hands of repressive governments. Through the novel, he delivers a sharp critique of the practices of mass supervision (Gurung, 2024). Such an example is *Newspeak*, a language designed by the government to limit people's ability to think and narrow the scope of intellectual freedom. In addition, the term *doublethink* describes the ability to simultaneously believe two contradictory things, which becomes a tool for manipulating the minds and behavior of individuals under totalitarian regimes. This means that neologisms in the novel may play an important role in illustrating mechanisms of control and oppression, as well as showing how language can be manipulated to shape reality and suppress freedom of thought.

In *1984 (Nineteen Eighty-Four)*, Orwell uses neologisms not only as stylistic devices but also as powerful representations of totalitarian ideology (Gurung, 2024). The use of neologisms such as *Thought Police* reflects how language can be manipulated by totalitarian regimes to control the way people think and communicate. The term describes the existence of an apparatus that not only monitors physical actions, but also the thoughts of individuals. This research will identify neologisms that may arise from various words and phrases related to the totalitarian concept in the novel *1984 (Nineteen Eighty-Four)*, such as *Thought Police*, *Newspeak*, and *Doublethink*.

Furthermore, this study will also describe some translation strategies of neologisms in the novel *1984 (Nineteen Eighty-Four)* (2024). According to Suryawinata & Hariyanto (2016), translation strategy is the translator's tactic of translating words or groups of words, or perhaps full sentences when the sentence cannot be broken down into smaller units for translation. Moreover, the grand



theory of translation strategies is facilitated by Mona Baker (2018). She classified the types of translation strategies into eight types, as follows: Translation with a more general word (superordinate), translation with more neutral or expressive words, translation by cultural transfer or substitution, translation with loan words or loan words with explanations, paraphrasing translation using related words, paraphrasing translation using unrelated words, translation by deletion or omission of words, translation using pictures or illustrations.

In Indonesian Translation, there are different translations of *1984* (*Nineteen Eighty-Four*) (1949) by two translators in different years reflect how social background may affect the translation strategies of neologisms. The first one was translated by Landung Simatupang (2021) and the second one was translated by Lulu Wijaya (2024). Both translators have different translation strategies in rendering neologisms in the novel *1984*. The differences between Landung Simatupang and Lulu Wijaya's translations of George Orwell's *1984* can also be attributed to the social background surrounding the period of publication of each translation.

Landung Simatupang's translation, first published in 2003, appeared in the midst of Indonesia's socio-political context, which was still in the transitional stage after the 1998 reformation (Poti & Ahmad, 2021). At that time, Indonesian society was grappling with freedom of expression, democratization, and reflection on the experience of the authoritarian regime during the New Order era. The reform process towards democracy was slow and undirected due to competing interests between those who wanted to maintain the status quo and those who favored democratic change (Warsito, 2004). Therefore, Simatupang's approach of maintaining more of Orwell's original concepts, such as the typical terms describing totalitarian control, may have been intended to provide readers with a closer understanding of the novel's political dystopian context, which had relevance to Indonesia's political experience at the time.

Meanwhile, Lulu Wijaya's translation first published in 2022 comes in the midst of a digital era characterized by the dominance of social media, disinformation, and increasingly complex technological surveillance. For example, there is audio surveillance that includes phone tapping and voice recording devices,



visual surveillance that uses in-car video devices, covert video surveillance, and CCTV cameras, tracking surveillance that involves GPS systems and cell phones, and data surveillance that involves computers, the internet, and keystroke monitoring (Odoemelum, 2015).

During this time, issues such as information manipulation and social control through technology are increasingly relevant to modern Indonesian readers, especially in understanding the concepts introduced by Orwell. As such, this research will discuss how Lulu Wijaya uses a communicative and adaptive approach in translating Orwell's terms to make them easier to understand for a generation that has grown up in a digital environment. In addition, this research will explore the relationship between terms such as *Big Brother* and *Thought Police* with the phenomenon of digital surveillance and post-truth in everyday life. The differences in translation strategies between the two translators will also be analyzed in the Indonesian socio-political context at the time of publication of each translation.

Example of data analysis.

Example 1:

SL: “**Big Brother**” (p. 16)

TL1: “*Bung Besar*” (p. 18)

TL2: “*Big Brother*” (p. 25)

Based on source language, “**Big Brother**” is a Collocation, which refers to a specific phrase formed by the combination of words that together create a specialized meaning. According to Newmark (1988), collocations in neologisms often occur in technical or scientific contexts. In other words, the meaning of “**Big Brother**” in the context of George Orwell's *1984* refers to an authoritarian ruling figure who oversees and controls the lives of every individual in society. “**Big Brother**” here is a symbol of a totalitarian government, where every individual's actions and decisions are monitored through technology and great political power.

While, TL 2 (Lulu Wijaya) chose to maintain the term “*Big Brother*” in her translation, given the evolving social and technological context of the digital age. In the same way as Mona Baker (2018) states, Lulu Wijaya uses the strategy of translation with loan words or loan words with explanations. This translation comes



in the middle of the dominance of social media, disinformation, and complex technological surveillance, which is increasingly relevant to the issues faced by modern Indonesian readers. In the face of the challenges of social control and manipulation of information through technology, the use of *“Big Brother”* remains effective in conveying the meaning of totalitarian surveillance in 1984 (Orwell, 2024), while connecting it to the context of digital life that is closer to the experience of today's readers.

The two translated versions above show the decisions made by two translators. Therefore, this study will also examine the accuracy level of the two versions. To determine the level of accuracy, this study will apply the TQA (Translation Quality Assessment) model developed by Nababan et al. (2012).

Thus, based on some phenomena above, this study is inspired by three previous studies. Firstly, *“Analysis of Newspeak Neologism Translation in George Orwell’s Nineteen Eighty-Four”* was conducted by Theodorus Diaz Praditya (2020). This study aims to analyze the problems in translating Newspeak neologisms from the novel Nineteen Eighty-Four into Indonesian and explore the translation techniques use and the quality of the translations’ Landung Simatupang (2021). Secondly, Mamatov (2024) conducted a study entitled *“Translation Strategies of Proper Nouns in Uzbek Translation Of “1984” By George Orwell”* The general objective of this study is to analyze the translation strategies used by translators, Karim Bahriyev, in translating proper nouns in the novel “1984” to the Uzbek language. Lastly, *“Analyzing An-Nabhan’s and Ash-Shami’s Translations of Neologisms in George Orwell’s 1984”* was conducted to analyze the strategies used by An-Nabhan and Ash-Shami in translating neologisms in George Orwell's “1984” to the Arabic language, and to assess the extent of their success in translating these neologisms (Amer & El-Borno, 2022).

Despite the contributions of previous studies, significant research gaps remain. Praditya's (2020) study focuses solely on the translation of neologisms in Landung Simatupang's version, excluding any comparison with other translations. Similarly, Mamatov (2024) and Amer & El-Borno (2022) analyze translation strategies in different languages (Uzbek and Arabic, respectively) but do not address Indonesian translations or compare multiple translators’ approaches.



Furthermore, none of these studies examine the evolving translation strategies of neologisms across different periods. This current study aims to fill the gap by comparing the translation strategies of neologisms used by Landung Simatupang (2021) and Lulu Wijaya (2024), highlighting the accuracy of both translators in translating the neologisms.

1.2 Statements of the Problem

- 1) What are the dominant types of neologism used by George Orwell's *1984* Novel?
- 2) What are the dominant types of translation strategies used by two translators in rendering neologisms in *1984* Novel into Indonesian?
- 3) How is the level of translation accuracy achieved by the two translators in representing the meaning of the source text?

1.3 Objectives of the Study

- 1) To identify the dominant types of neologism used by George Orwell in *1984* Novel.
- 2) To identify the dominant types of translation strategies used by Landung Simatupang and Lulu Wijaya in translating neologisms in *1984* Novel to Indonesian.
- 3) To explain the level of translation accuracy achieved by the two translators in representing the meaning of the source text.

1.4 Significance of the Study

1.4.1 Theoretical Significance:

Theoretically, this study provides insights into the translation of neologisms in novels, especially those related to the concept of totalitarianism. Meanwhile, by comparing the strategies used by Landung Simatupang and Lulu Wijaya, this study shows how translation is adapted to the social and political context. Lulu Wijaya maintains the term “**Big Brother**”, while Landung Simatupang uses an equivalent that is more relevant to Indonesia's conditions at the time.

1.4.2 Practical Significance:

For translators, this study serves as a practical guide to choosing the right strategy when translating neologisms. For example, in translating literary works,



such as novels. Moreover, it provides an example of how translation choices can vary based on societal acceptance and linguistic conventions at different times.

1.5 Scopes and Limitations

The scopes of this study is translation study. It focuses on analyzing neologisms by Peter Newmark (1988) as linguistic phenomena in George Orwell's *1984 (Nineteen Eighty-Four)*. Translation studies specifically focus on translation strategies by Mona Baker (2018). It examines how Landung Simatupang (2021) and Lulu Wijaya (2024) use different translation strategies in rendering these neologisms from English to Indonesian. In addition, the limitations of this study are focused on word-and-phrase-level translation without addressing broader contextual or discourse-level translation issues. Furthermore, it does not assess the overall translation quality or reader reception of the translated works.

1.6 Definition of key terms

Neologisms: Neologisms are newly created lexical units or existing lexical units that acquire new meanings (Newmark, 1988).

Translation: Translation is to reproduce the same content of the source text into the target language (Newmark, 1988).

Translation Strategies: Translation strategies are systematic plans or approaches used by translators to transfer meaning from the source language to the target language (Baker, 2018).

1984 Novel: *1984*, was written by George Orwell, published in 1949 shortly before his death from tuberculosis in 1950, is set in a future world where the totalitarian state of Oceania controls every aspect of human life through surveillance, propaganda and manipulation (Gurung, 2024).

1.7 Thesis Organization

The first chapter provides the research background, problem formulation, research objectives, research benefits, research scope and limitations, definition of key terms, and thesis systematics. The second chapter provides a theoretical framework and some reviews of previous studies. The third chapter provides the research methodology, such as research design, data sources and data, data collection and analysis steps.

