

**STUDENTS' COMPETENCE IN TRANSLATING THE INDONESIAN  
CULTURAL-LOAD EXPRESSIONS INTO ENGLISH**

**(A Case Study)**



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*Ke Persembahkan Hasil Titik Peluh Ini  
Tuk Kedua Orang Tuaku  
Yang Telah Memberikanku Kesempatan  
Keluar dari Semua Kebedahan dan Keterbelakangan*

*Dan...*

*Tuk Semua Orang Yang Ingin Melihatku  
Sukses Berhasil dan Menang*

Kalau bukan hari ini,  
Aku Percaya,  
Esok adalah Hari dimana doaku Akan Terkabul,  
Sesungguhnya Allah SWT Maha Kuasa atas segalanya,  
Maka,  
Kesabaran Menunggu kemudahanNya atas Usaha Kita,  
Adalah Suatu Sikap yang Bijaksana

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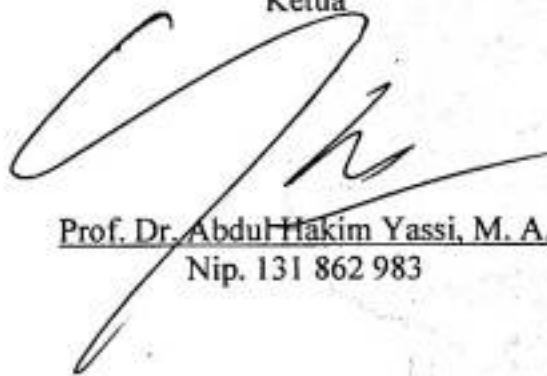
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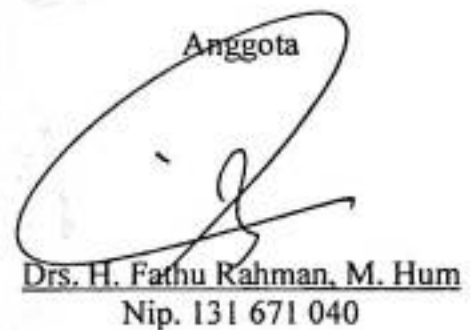
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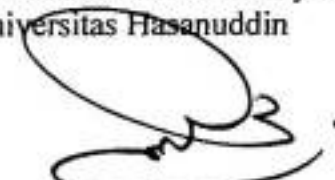
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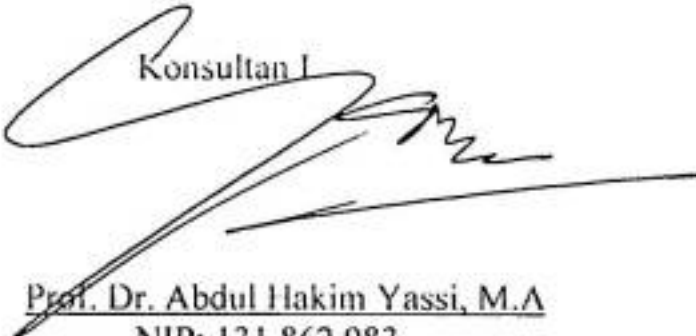
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Pada hari ini, Jum'at tanggal 29 Mei 2009, panitia ujian skripsi menerima dengan baik skripsi yang berjudul:

STUDENTS' COMPETENCE IN TRANSLATING THE INDONESIAN  
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(A CASE STUDY)

Yang diajukan dalam rangka memenuhi salah satu syarat ujian akhir guna memperoleh gelar sarjana pada Fakultas Ilmu Budaya, Jurusan Sastra Inggris, Universitas Hasanuddin.

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The writer considers and realizes that this thesis needs to be improved; therefore critics and suggestions are very welcomed. She supposes that this thesis will lend a benefit for all readers.

Makassar, May 2009

Writer

## ABSTRAK

**Erna Iskandar. 2009.** Students' Competence in Translating the Indonesian Cultural – Load Expressions into English (dibimbing oleh Abdul Hakim Yassi dan Fathu Rahman).

Penelitian ini bertujuan untuk mengetahui kemampuan mahasiswa Sastra Inggris, Fakultas Ilmu Budaya, Universitas Hasanuddin dalam menerjemahkan ungkapan-ungkapan bahasa Indonesia yang mengandung unsur budaya didalamnya ke dalam bahasa Inggris. Selain itu, penulis juga menunjukkan masalah-masalah dalam terjemahan mahasiswa tersebut.

Untuk mencapai tujuan tersebut, penulis melakukan penelitian pustaka dan penelitian lapangan. Dalam penelitian pustaka, penulis membaca buku-buku yang berhubungan dengan tesis. Dalam penelitian lapangan, penulis memberikan tes tertulis dalam bentuk esai sebanyak 25 soal. Data dianalisis dengan menggunakan metode deskriptif kualitatif dan kuantitatif.

Berdasarkan analisis, maka diperoleh hasil sebagai berikut. Pertama, nilai tertinggi yang diperoleh oleh mahasiswa adalah 56 (dengan jumlah benar 14 nomor) dan nilai terendah yaitu 12 (dengan jumlah benar 3 soal). Kedua, kemampuan mahasiswa dalam menerjemahkan ungkapan-ungkapan bahasa Indonesia adalah sangat kurang yakni dengan nilai rata-rata 29.



## ABSTRACT

**Erna Iskandar. 2009.** Students' Competence in Translating the Indonesian Cultural – Load Expressions into English. (Consultant I Abdul Hakim Yassi and Consultant II Fathu Rahman).

The aim of this thesis is to obtain the description of the competence of English Department's students in translating the Indonesian cultural-load expressions into English. Moreover, the writer proposes the problematic in students' translation.

To collect the data, the writer uses the library research and field research. In library research, the writer reads books in order to get some relevant information in this thesis. In field research, the writer gives the 20 students written test which consist of 25 Indonesian simple sentences to translate into English. To analyze the data, the writer uses descriptive qualitative and quantitative methods.

Based on the result of the analyzed data, first, the students' highest score is 56 (with 14 right answers) and the lowest score is 12 (with 3 correct answers). Second, the competence of English Department's students in translating the Indonesian cultural-load expressions into English is very poor with average point 29.

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# CHAPTER I

## INTRODUCTION

### 1.1. Background

In translating a text from source language into target language, a translator is hoped to know the lexicon, grammatical structure, and communication situation, historical, psychological, and cultural contexts of both languages in order to make a good translation and can be received by the readers easily. The translator has to pay attention of how to transfer the messages in source language (SL) to the target language (TL) well. They can use any style in translating; however, the messages in source language should be endured and acceptable in target language's culture and/or grammar. "Penterjemahan adalah pengalihan amanat antarbudaya dan/atau antarbahasa dalam tataran gramatikal dan leksikal dengan maksud, efek atau wujud yang sedapatnya dipertahankan" (Kridalaksana, 1982: 128 in Santoso).

Each language has their own culture. Because of that, there are many expressions which load cultural unsure in them from a language which is unknown in other languages like the Indonesian words such as *tuak*, *sirih*, and *arisan* which are unknown in English. This matter like this always becomes a big challenge for the translators for giving a comprehension to the readers what those words mean. The translator who has no good competence in translating commonly will lose and ruin the message in source language until makes the readers get confusing to receive it.

Because of that, this problem finally encourages the writer to make a simple research to know how the ability of English Department's students in translating the Indonesian expressions which are unknown into English is.

## **1.2. Identification of Problem**

The problems related to the translation are identified as follows:

1. It is so hard for the readers in receiving the messages from source language which include the cultural unsure in them and unknown in target language.
2. It is very hard to translate the words/phrases which have no direct equivalent in target language.

## **1.3. Scope of Problem**

Based on the identification of problem above, the writer focuses her research on the problems, such as how the students' competence in translating the Indonesian cultural-load expressions which are unknown in English is and how the students' mistakes in translating the source language into target language are. The writer chooses the English Department's students who have been studying and passed the translation class; Indonesian-English class in translating several expressions in Indonesian which load the cultural unsure in

them to be analyzed. It will show us how the ability of English Department's students in conveying the messages in the source language to target language is.

#### **1.4. Research Question**

From the scope of the problem above, the writer limits her discussion to the following points:

1. How is the competence of English Department's students in translating the Indonesian cultural-load expressions into English?
2. What are the mistakes of English Department's students in translating the messages of source language into target language?

#### **1.5. Objectives of Writing**

The objectives of writing of this thesis are:

1. To know how the competence of English Department's students in translating the Indonesian cultural-load expressions into English is.
2. To analyze the mistakes of English Department's students in translating the messages of source language into target language.

## **1.6. Significance of Writing**

The significance of this writing for the writer and the readers are we can know how to translate the Indonesian words/phrases into English well and endure its message in target language. In addition, this writing will give a simple description to the readers for choosing the right word in target language in order the readers can get the message.

## **1.7. Methodology of Collecting Data**

### **1.7.1. Library Research**

The library research is used for gathering theories and information that support the analysis. The writer gathered them from books and any other published materials that are relevant to the discussion.

### **1.7.2. Field Research**

Field research is done by collecting the hands-out of the English Department's students who have been studying and passed the Indonesian – English translation class. From the result of their translation, the writer gets the data to be analyzed.

### **1.7.3. Method of Analyzing the Data**

In analyzing the data, the writer uses descriptive method that describes, explains, and analyzes the data. In this case, the research is done



based on the real fact without constructing and changing anything the data from the samples.

Below are the procedures of the analysis:

1. The writer reads the products of student's translation in order to get the appropriate data of the research.
2. After the data are collected, the writer classifies the data.
3. Analyzing the products of students' translation sentence per sentence.
4. Elaborating mistakes done by the students in this translation process.

In analyzing the students' translation and mistakes, the writer uses some trusted dictionaries to help her like **Kamus Besar Bahasa Indonesia (1997)** arranged by Indonesian Education and Cultural Department, **Kamus Indonesian-Inggris (2003)** and vice versa revised by John M. Echols and Hassan Shadily and **Oxford Learner's Pocket Dictionary (2004)** arranged by Oxford University Press.

5. Finally, the analysis points out the students' competence in translating the Indonesian words/phrase which include cultural unsure in them into target language and their mistakes in translating the Indonesian words/phrases into English.

#### **1.7.4. Population and Sample**

##### **1. Population**

The population of the research is any Indonesian words or phrases which contain the specific context in its own culture. And, they

are translated by the students of English Department who have been studying and passed the Indonesian-English translation class that totally about 250 students.

## **2. Sample**

Because the population of this research is very large in number, the writer limits the sample and students randomly. There are 25 different simple expressions from Indonesian that should be translated into English. Furthermore, there are 20 students who selected randomly to translate the Indonesian's expressions which load its culture and are unknown in English in 30 minutes time.

## **3. Data Resource**

The 20 students were given 25 sentences with Indonesian cultural-load expression in them to translate into English taken from:

1. Strategi Penerjemahan Untuk Konsep Yang Tidak Dikenal Dalam Bahasa Penerima written by. Mashadi Said (2003).
2. Padanan Pada Tataran Frasa dan Klausa written by Karnedi, and,
3. Any other published materials that are relevant to this research.

## CHAPTER II

### THEORETICAL BACKGROUND

#### 2.1. Previous Study

Translation is an interesting thing with its high challenge to do and know deeply by people. Thereby, there are many studies written by the English Department's students talk about translation with their own problematic which is very amazing to learn like Christophora CH. D who wrote about "The Students' Performance in Translating English Articles" in 1990. The concentration of that writing was on the students' performance in translating the English articles (*the, a, and an*).

Besides, a 1996 study talked about "Errors Translating an Indonesian Text into English" (A Case Study) written by Valentina Santoso. She concentrated on the mistakes done by the students in translating.

In other hand, Andarias in "Students' Ability in Translating English Articles into Indonesians" which was a descriptive study focused on the problem of lexical elements (analysis of the form and meaning of words) and sentence structural analysis in English into Indonesian translation of English Newspaper "Jakarta Post" (1999).

In addition, Sarimurti also discussed about translation in 2005 titled "The Translation of an English Article into Indonesian Language". She wanted to know about the difficulties of problems, particularly the most common error that can be found in the process of translating an article from

English into Indonesian that is *The Inflight Magazine of Garuda Indonesia*, September 2003, page 73.

As we can see above, most of them just focused on the errors done by the students in translating. However, they did not talk about the students' ability in translating the source language into target language based on the culture of target language which is very important to study in order to know the students' insight about the culture of those languages that they dominated; English and Indonesian.

## **2.2. Definition of Translation**

There are number of definitions on translation given by the experts that can help the writer to know what the meaning of translation is.

According to Christopher Candlin in Hatim (2001) about translation:

Translation is characteristically purposeful as a profession; it has targets and goals. It is done on behalf of sponsors. It lacks (except in rare cases) the leisure of reflective consideration about researchable questions of why like this, why here. Nonetheless, translators as applied linguist do have certain obligations to the furthering of our understanding of language and or ability to explain the acts of communicating in which we are continually engaged.

Another definition comes from Pinhhuck, 1997 in Hatim, 2001, states that

Translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language.

Eugene A. Nida and Charles R. Taber in their book *The Theory and Practice of Translation* (1969) in Santoso gave a statement the definition of translation:

Translating consist of reproducing in the receptor language the closest natural equivalent of the source language message, first in term of meaning secondly in terms of style.

According to some translation's definitions above, we can see that the major point in translation is how we can transfer the message in source language into target language with still endure its message, ideas, and etc then can be received by the people.

Kade (1986) in Hatim (2001) about the equivalency in translation are:

1. One-to-one equivalent, when there is a single expression in the target language (TL) for a single source language (SL) expression.
2. One-to-many equivalent, when more than one TL expression is available for a single SL expression.
3. One-to-part-of-one equivalent, when a TL expression that covers part of a concept is designed by a single SL expression.
4. Nil equivalents, when no TL expression exists for an SL expression.

### **2.3.Types of Translation**

A J Soegeng and Madyo Ekosusilo (1994) in Santoso proposed several kinds of translation:

#### **1. Word-to-Word Translation**

This style also calls as literal translation; a kind of translation which tries to follow all of the form in SL. Thus, the result of translation in this kind is stiff and very difficult to be understood.

For the example:

- a. You can use it only

Kamu bisa menggunakannya saja

- b. They are at home at the night

Mereka adalah di rumah pada malam hari

Both of the translation above is rigid. Actually, it can be translated become:

- i. Kamu hanya dapat menggunakan itu saja  
ii. Mereka ada di rumah pada malam hari

The word of “adalah” that is from ‘are’ can be lost.

## 2. Structural Translation

This style asserts on the translation result flexibility with tries to adapt the translation’s result with the systems in target language i.e. *They have been teaching us English for many years* then translated in *Mereka telah sedang mengajar kami Bahasa Inggris untuk banyak tahun*. Besides, we can translate it become *Kami telah mendapatkan pelajaran Bahasa Inggris dari mereka selama bertahun-tahun*.

### 3. Free Translation

This style used for proposing the idiomatic expression and proverb. They can not be translated by using the first and second style because the translator ought to know its equivalent in TL.

For example:

“It is not use to crying spilt milk”

That proverb can be translated into Indonesian with several options below:

- a. Itu adalah tanpa guna menangis atas tumpah susu
- b. Tak ada gunanya menangisi susu tumpah
- c. Sesal dahulu pendapatan sesal kemudian tak berguna
- d. Biarkanlah berlalu apa yang telah terjadi

Now, let's see the translation's style by Kridalaksana (1982: 128-129) in Andarias like in the following explanation below:

1. **Free Translation** is the language-transferring of statement, expression, etc which is emphasizing on transferring the message.
2. **Cultural Translation** is the translation which the content of its message is changed in conformation with the target culture, and/or in which the information is implicitly carried into source language.

3. **Dynamic Translation** is language-transferring statement, expression, etc, that is preserving the message and perceiving the specification of target language.
4. **Pragmatic Translation** is the translation written materials of any fields such as commerce, technical, etc, which is emphasizing on transferring the fact.
5. **Literal Translation** is language-transferring of statement, expression, etc, word for word or part by part of source language without perceiving the specification of target language.
6. **Idiomatic Translation** (see, free translation)
7. **Linguistic Translation** is the translation which only contains implicit linguistically information from explicit source and in with back-transformation, transformation, and analysis of meaning component is applied in form-transferring.
8. **Machine Translation (automatic Translation, mechanical translation)** is the use computer to make easier in translating the human languages.

Thus, it is better when the students use the cultural translation type in translating the Indonesian and English words or/and phrases which contain the specific context in their own culture in order to get good translation which is suit with the target language's culture because the students will keep



attention to find out the parallel words or phrases of source language into target language.



#### 2.4. Process of Translating

In transferring the SL to TL, a translator ought to know how the process of translation is well because a mistake in translating can be influence the mistakes in the other parts. According to Manda (2007) in his paper titled *Pelik Pelik Penerjemahan*, there are 4 steps in translation that are:

Analyzing — transfer — Reconstruction — Evaluation/ Revision

In the part of analyzing, the translator analyzes the text/ sentence of source language –its grammar and messages- whole. The result of analyzing is transferred in the translator’s mind. Related to this transferring, Hatim (2001) said that ‘Transfer is the stage in which the analyzed material is transferred in the mind of the translators from the language A to language B’. After that the messages is rewritten in target language in the level of reconstruction based on the grammar of target language. In this point, the translator tries to look for the equivalent of words, proverb, and grammar in target language well. For the evaluation and revision level, the translator has to recheck his translation with the text/ sentence of source language. When there is still mistake there, the revision should be done more until he gets the precise translation.

## 2.5.Strategy of Translating

Translating the unknown terms in target language always makes the translator get difficult to find the parallel words in target language well. However, Beekman and Callow in Larson (quoted by Said) give three alternatives in translating the concept (terms) from source language which unknown in target language such as:

- a. Using generic word with descriptive phrases
- b. Using loan words
- c. Using cultural substitution

However, Larson in Said (2003) offers three equivalent forms for the unknown terms in target language like:

- a. Equivalent with modification of word generic, includes:
  - i. Using modification of form, like: *harta benda* is translated into *banyak benda berharga* (Mazahua, Meksiko)
  - ii. Using modification of function, like: *kapal* is translated into *sesuatu yang dengannya kita dapat berjalan diatas air* (Chichimeca Pame, Meksiko).
  - iii. Using modification of form and function, such as: *ani-ani* is translated into *pisau kecil untuk memotong padi, gnadum* (inggris)
  - iv. Using modification of comparison, such as: *kemudi* is translated into *benda seperti dayung* (sierra otomi, meksiko)
- b. Equivalent with modification the foreign words, includes:

- i. Using modification of group, such as: *merpati* is translated with *burung yang bernama merpati* (wantoat, Papua Nugini)
- ii. Using modification of form, function or both of them like: *imam* is translated as *orang yang berhubungan dengan sesuatu yang diberikan Allah* (Kalinga, Filipina). And, *kemenyan* is translated as *minyak yang mahal dan harum* (Aguaruna, Peru)
- c. Equivalent with cultural substitution like *Kayotes* is translated as *wolves* (mexico)

In addition, Newmark (1988: 81-93) offers a translation procedur genrally, such as transferring, naturalization, cultural equivalent, function equivalent, descriptive equivalent, eduction and expansion, paraphrase, known-translation, synonym, direct translation, transposition, modulation, compensation, noting, and addition.

All of the style of translating for unknown terms in target language offered by the experts can be used in any text.

## **2.6. Language and Culture**

### **2.6.1. Definition of Language**

Language is a media for people to convey, express and explain their thought to others. And, its pronouncers freely call what the language is

like language which is from English called *bahasa* in Indonesia, in Dutch is *taal*, in German is *sprache*, *lughatun* in Arab, and *bhasa* in Sanskrit. Moreover, some experts define their argument about language and quoted by Kamil such as:

- a. Sturtevant says language is the arbitrary symbol systems like sound which is used by the members of the social for cooperation and interaction.
- b. According to Chomsky, language is a set of sentences, each finite length and constructed out of a finite set of elements
- c. Keraf states language is a media of communication in society shaped in voiced-sound yielded by appliance say human being

Every limitation appear, commonly, have the same concepts although still have own difference and emphasizing. Apart from that difference, it can be concluded like in Linda Thomas and Shan Wareing's explanation in their book titled *Bahasa, Masyarakat dan Kekuasaan* in Kamil that one of the way in researching a language is by considering it systematically for mixing the small units become the bigger one to make a communication. For example, we compound language's voice (phoneme) become word (lexical point) according to our language's pattern. Next, that lexical point is combined for making grammar according to syntax's rule. Thereby, language becomes a statement which can be said orally, verbal arbitrary. Signs, symbols, and signals are used in language contains the meaning of people's life and experience.

### 2.6.2. Definition of Culture

Culture according to Clifford Geertz in Fedyani Syaifuddin in her book titled *Antropologi Kontemporer* taken by Kamil is a symbol systems which consist of the symbols and meaning owned with which can be defined and published. Gooddenough in Mudjia Rahardjo in his book titled *Relung-Relung Bahasa* says that culture in a society is something which is important to know and believe by anyone till he can act upon norm and value going into effect in society, that knowledge is not only looked for but also should be learned from the others and not because of the clan. As the result, culture is the 'way' for people to do their daily activities.

In this concept, culture can be meant as the material phenomenon until make the culture's meaning as the whole systems of idea, acting, and result of masterpiece of human being in order to life go into society. Because of that, people's acting as the member of society will be trussed by culture in several institutions as a mechanism to control people's attitude. According to Canadian Commission for ENESCO<sup>1</sup> which is cited by Nur Syam says that culture is the dynamic value systems from the elements of assumption, agreement, belief and rules which allow people to make a relationship between the others. All those definitions about culture above can be grouped by Abdul Chaer which is quoted by Kamil in 6 classifications like:

- a. Descriptive definition is a definition which explains about culture's unsure.

- b. Historic Definition is a definition which stresses that culture is inherited in society.
- c. Normative Definition is a definition which stresses that the culture essence as the rule of people's life and attitude
- d. Psychology Definition is a definition which presses on the culture's function to adapt in environment, problem resolving and life.
- e. Structural Definition is a definition which talks that culture's habit as the arranged-rules.
- f. Genetic Definition explains that culture as the masterpiece of human being.

Thereby, culture is all things which society share with until make a culture is not only as the accumulation of people's habit and attitude, but also as the organizational behavior system. And, culture covers all of the life's aspects in material or non-material products. In the complex and various cultures which become the useful thing make people can maintain their identity and social integration.

### **2.6.3. Relationship between Language and Culture**

There are many theories which talk about language and culture. Some of them say that language is a part of culture, but the other say that language and culture is a different thing but have the close connection which is inseparable. There are person says that language is influenced by the culture and its people's thought or its pronouncers. According to

Koetjaraningrat in Abdul Chaer and Leonie in their book titled *Sosiolinguistik* taken by Kamil says that language is a part of culture. So, the relationship between culture and language is a subordinate relation where language resides under culture scope.

But, another opinion says that language and culture has the coordinate relation which has the similarity connection and equal degree. Masinambouw in Kamil mentions that language and culture are two systems which are close with human being. If culture is a system which manage the people's interaction in society, so language has function as the system of media of that interaction.

Thus, language and culture support each other in the society. They walk together as the norm, symbol and value of society's identity and attitude. Because of their relation, the writer ensure that bilingual will give effect to the children in knowing culture and maybe it can be begun in simple way like explain the meaning (consists of culture) of the word which children mentioned.

#### **2.6.4. Phenomenon between Language and Culture**

Language is not only as the 'property' of human being which has been researched by the experts, but also as the media of communication among people. Communication is always followed by the interpretation which consists of meaning. From the aspect of look into discourse, meaning is never absolute which is always decided by the any contexts that point to

the signs in the culture of human being's life. Because of that, language can not be separated by the culture context and its existence always shadowed by culture.

In semantic analysis, Abdul Chaer in Kamil expresses that language is a unique thing and has close relation with its pronouncers' culture, which can not be used for analyzing the other language. For example, in Indonesia we say "ikan" which refers to the animal in the water and can be eaten as the side dish; in English, "ikan" match with "fish" and in Banjar (a region in Indonesia) "ikan" called "iwak". But, in Java, "iwak" is not only referring to "fish" but also refer to all the food which is prepared as the side dish like tempe and tahu. The other sample, in English, brother and sister are the person who got a birth from the same womb which is distinguished depend on their sex; and called in Indonesia as "saudara". But, in Indonesia culture, "saudara" distinguish people's age; for the older person called "kakak" and the younger one called "adik". Because of that, "brother" and (or) "sister" can be translated in Indonesia as "kakak" and "adik". Why it can be happened like that? All these things occur because language is a culture's product and -in the same time- as the media to convey the culture to the society.

Let's see the other example of phenomenon between language and culture. For English, they don't know "rice" as the staple food, so they just know that "rice" is "nasi, beras, gabah, dan padi" which is interfered by different meaning of each other by Indonesian people. So, English people



never know rice as the staple food and interpret it according to their culture. The other case is in different consideration about time. For English, at 1 a.m. they say it “Good Morning” or “Selamat Pagi” in Indonesia because according to their time consideration, morning starts from 1 a.m. until 12 a.m. But, for Indonesia, they still say it “Good Evening” because it is still night and the sun is not rise yet. In the relevant case is 11 a.m. is called by English as Good Morning, but Indonesian people say it Good Afternoon because it is the noon time.

This point like this should be known by the students in order to make a good translation.

## 2.7. Translation and Culture

Relationship between translation and culture of a language is very close. Leonardi (2000:1) in Hariyanti (2005) said that *a translation is faced on two languages and two cultures at the same time that are the culture of source language and the culture of target language.*

Karamanian and Thriveni added that *culture in translation refers to name, history, religion, tradition, clothes, belief, habit, social, daily activities, social relationship, food and language.* When a translator could dominate all the points above, the translator can translate all the messages in source language into target language well.

McGuire (1991:54) in Hariyanti explained that *translator should have a perfect knowledge of both source language and target language.* It is

supported by Brislin (1976:47) who said that *translator should know both the source and receptor languages, should be familiar with the subject matter, and should have facility of expression in the receptor language.*

According to Gonzales-Cascallana (2006) in Soelistyarini and Riyanto (2006) said that *the dimension of cultural translation becomes more important because there is a confession that either the text of source language or target language's text are not only a kind of linguistic matter but also the sign of culture.*

## CHAPTER III

### DATA PRESENTATION AND ANALYSIS

In this chapter, the writer intends to present and analysis the data which are collected from translation work having done by the students of English Department, Faculty of Cultural Science, Hasanuddin University.

#### 3.1.Data Presentation

After the data collected, the next step must be done is to present the data in some tables which include the population of correctness from students' translation and their competence in translating the Indonesian words/phrases which insert the cultural aspect in them. After that, the result of the data is exposed then diction and problematic in students' translation are analyzed. Before analyzing, it is needed to propose the Indonesian words/phrases that contain of its own specific culture that are modified in simple sentence and its equivalent in English like in the following table below:

**Table 1**  
**The Indonesian cultural-load expressions and its translation in English**

No.	Indonesian	English
1.	<i>Seorang pencari beking dihajar oleh massa karena ketahuan mencuri pakaian warga.</i>	<b>A used bottles collector</b>
2.	<i>Mayat itu dibungkus dengan menggunakan kain kafan</i>	<b>Funeral Cloth/Buried Cloth/Shroud</b>

3.	<i>Tanpa terasa, Tina tertidur di balai-balai dibawah pohon</i>	<b>The sleeping platform/Bamboo Couch</b>
4.	<i>Belati itu sangat tajam</i>	<b>Knife</b>
5.	<i>Ibu-ibu dikelurahan ini sedang mengadakan arisan bulanan</i>	<b>Playing Card/The saving club</b>
6.	<i>Kernet itu membantu seorang nenek naik kedalam bis.</i>	<b>Driver's assistant</b>
7.	<i>Karena tak ada kursi, kita hanya bisa bersila di lantai</i>	<b>Cross-legged</b>
8.	<i>Dia bercita-cita ingin menjadi seorang ustad bila sudah dewasa nanti</i>	<b>Prayer Teacher</b>
9.	<i>Aroma dari rokok kretek tidak kalah enak dari rokok impor</i>	<b>Clove Cigarette</b>
10.	<i>Para peronda ramai-ramai bermain gitar di pos pengawasan</i>	<b>Patrolmen</b>
11.	<i>Bagi orang Hindu, Dewalah yang menjaga langit dan bumi</i>	<b>God</b>
12.	<i>Kanda tersayang, pulanglah cepat. Aku menunggumu</i>	<b>Dearest</b>
13.	<i>Sabung ayam haram hukumnya dalam Islam</i>	<b>Cockfight</b>
14.	<i>Kami sedang asyik menonton pertunjukkan kuda lumping</i>	<b>Straw Horse</b>
15.	<i>Tuak adalah salah satu minuman tradisional Indonesia</i>	<b>Coconut/ Palm wine</b>
16.	<i>Daun-daun ketapang itu berguguran di halaman rumah</i>	<b>Leaves</b>
17.	<i>Kakek itu sedang mengunyah sekapur sirih</i>	<b>A wad of betel</b>

18.	<i>Seorang anak pada ayahnya..... Anak : Jam berapa ayah pulang? Ayah : tunggu saja sekitar jam 15.00</i>	<b>3. P.M.</b>
19.	<i>Jangan suka bekerja rodi bila mau nilai ujianmu bagus</i>	<b>Collective tasks/Forced Labor</b>
20.	<i>Aku sangat tidak suka dengan kutu busuk</i>	<b>Rotten parasite</b>
21.	<i>Orang miskin sering kali mendapatkan hukum yang tidak adil</i>	<b>Bad law</b>
22.	<i>Anak kecil itu meminta-minta di jalan</i>	<b>Keep a cup at hand/ To sponge on/ Beg</b>
23.	<i>Sapi-sapi yang tidak dapat memproduksi susu lagi akan dijual untuk disembelih</i>	<b>Dry cow</b>
24.	<i>Bayu adalah kaki tangan dari seorang pengusaha kaya di negeri ini.</i>	<b>Faithful servant/Assistant/Henchman</b>
25.	<i>Karena meminum kopi tubruk tadi, aku jadi susah tidur</i>	<b>Black coffee</b>

Although those words/phrases look simple, however, in fact most of students get difficult to translate them until appear the unclear or unacceptable translation in English. The table below seen us the population of students' answers in translating the Indonesian words/phrases into English and its percentage:

**Table 2**  
**The Population of Students' Translation in Translating**  
**The Indonesian Cultural-Load into English**

No.	The Indonesian Cultural-Load Expressions	The answers of students	Frequency of Students
1.	pencari beling	<ul style="list-style-type: none"> <li>- Porcelain seeker</li> <li>- Shard searcher</li> <li>- Thief</li> <li>- Broken glass seeker</li> <li>- Glassman</li> <li>- No answer</li> </ul>	<ul style="list-style-type: none"> <li>8</li> <li>6</li> <li>2</li> <li>1</li> <li>1</li> <li>2</li> </ul> <hr/> 20
2.	kain kafan	<ul style="list-style-type: none"> <li>- Shroud*</li> <li>- Body cover</li> <li>- Buried Cloth*</li> <li>- White fabric</li> <li>- No answer</li> </ul>	<ul style="list-style-type: none"> <li>12</li> <li>2</li> <li>1</li> <li>1</li> <li>4</li> </ul> <hr/> 20
3.	balai-balai	<ul style="list-style-type: none"> <li>- Bamboo couch*</li> <li>- Sleeping platform*</li> <li>- Wooden couch</li> <li>- Gratto</li> <li>- Plank bed</li> <li>- Public Hall</li> <li>- Gazebo</li> <li>- No answer</li> </ul>	<ul style="list-style-type: none"> <li>7</li> <li>3</li> <li>2</li> <li>2</li> <li>2</li> <li>1</li> <li>1</li> <li>2</li> </ul> <hr/> 20
4.	Belati	<ul style="list-style-type: none"> <li>- The knife*</li> <li>- The blade</li> </ul>	<ul style="list-style-type: none"> <li>18</li> <li>2</li> </ul> <hr/> 20
5.	Arisan	<ul style="list-style-type: none"> <li>- Social gathering</li> <li>- Playing cards*</li> <li>- A saving club*</li> <li>- Activity this sort</li> <li>- Mom's gathering</li> <li>- A group of people to get money</li> <li>- No answer</li> </ul>	<ul style="list-style-type: none"> <li>6</li> <li>3</li> <li>2</li> <li>2</li> <li>1</li> <li>1</li> <li>5</li> </ul> <hr/> 20

6.	Kernet	<ul style="list-style-type: none"> <li>- Driver's assistant*</li> <li>- No answer</li> </ul>	17		
			3		
			20		
7.	Bersila	<ul style="list-style-type: none"> <li>- Cross-legged*</li> <li>- Cross</li> <li>- No answer</li> </ul>	16		
			1		
			3		
			20		
8.	Ustad	<ul style="list-style-type: none"> <li>- Lord/master of Islamic</li> <li>- Islam's teacher</li> <li>- Ustadz</li> <li>- Moslem priest</li> <li>- Preacher</li> <li>- An expert of Islamic knowledge</li> </ul>	7		
			7		
			2		
			2		
			1		
			1		
			20		
9.	rokok kretek	<ul style="list-style-type: none"> <li>- Cigarette</li> <li>- Clove cigarette*</li> <li>- Local cigarette</li> <li>- Cigurative</li> <li>- Cigar</li> <li>- Pure cigarette</li> <li>- No answer</li> </ul>	9		
			5		
			1		
			1		
			1		
			1		
			2		
10.	Para peronda	<ul style="list-style-type: none"> <li>- Patrolmen*</li> <li>- Watchmen</li> <li>- The guards</li> <li>- People that unsleep all the night</li> <li>- No answer</li> </ul>	8		
			7		
			2		
			1		
					2
11.	Dewa	<ul style="list-style-type: none"> <li>- God*</li> <li>- Majesty</li> <li>- No answer</li> </ul>	18		
			1		
			1		
					20

12.	<b>Kanda</b>	<ul style="list-style-type: none"> <li>- Brother</li> <li>- Dearest*</li> <li>- Sweetheart</li> <li>- Lovely boy</li> <li>- No answer</li> </ul>	10
			5
			1
			1
			3
			20
13.	<b>Sabung ayam</b>	<ul style="list-style-type: none"> <li>- Roosters/Cock Fighting*</li> <li>- Roosters/Cock Gambling</li> <li>- Fight two animals</li> <li>- Chicken player</li> <li>- No answer</li> </ul>	14
			2
			1
			1
			2
			20
14.	<b>kuda lumping</b>	<ul style="list-style-type: none"> <li>- Horse traditional dance</li> <li>- Jumping horses</li> <li>- Kuda lumping dance</li> <li>- Java horse</li> <li>- Wooden horse playing</li> <li>- Infatuated horse</li> <li>- Toy horse</li> <li>- Hobby horse</li> <li>- Adorned Horse</li> <li>- No answer</li> </ul>	7
			3
			2
			2
			1
			1
			1
			1
			1
			1
			20
15.	<b>Tuak</b>	<ul style="list-style-type: none"> <li>- Fermented palm wine</li> <li>- Alcohol palm wine</li> <li>- Fermentative drink</li> <li>- Palm wine*</li> <li>- Alcohol</li> <li>- Hard drink</li> <li>- No answer</li> </ul>	8
			3
			2
			2
			1
			1
			3
			20
16.	<b>Daun-daun ketapang</b>	<ul style="list-style-type: none"> <li>- The almond leaves</li> <li>- Ketapang's leaves</li> <li>- Leaves of bean</li> <li>- Edible nuts leafs</li> <li>- Leaves*</li> <li>- No answer</li> </ul>	9
			3
			2
			1
			1
			4
			20



17.	<b>Sekapur sirih</b>	<ul style="list-style-type: none"> <li>- A wad of betel</li> <li>- Tobacco</li> <li>- Lime for chewing</li> <li>- Chalken</li> <li>- A finger of gambier</li> <li>- No answer</li> </ul>	8 2 1 1 1 7
			20
18.	<b>Jam 15.00</b>	<ul style="list-style-type: none"> <li>- 15.00 P.M.</li> <li>- 3 P.M.*</li> <li>- No answer</li> </ul>	11 8 1
			20
19.	<b>Bekerja rodi</b>	<ul style="list-style-type: none"> <li>- Work hard</li> <li>- Forced labor*</li> <li>- Working together</li> <li>- Study extra hard</li> <li>- Servitude</li> <li>- Peonage</li> <li>- No answer</li> </ul>	9 6 1 1 1 1 1
			20
20.	<b>kutu busuk</b>	<ul style="list-style-type: none"> <li>- Bug</li> <li>- Moth</li> <li>- Smell linch</li> <li>- No answer</li> </ul>	12 1 1 6
			20
21.	<b>hukum yang tidak adil</b>	<ul style="list-style-type: none"> <li>- Unfair law</li> <li>- The injustice law</li> <li>- Law</li> <li>- Affair punishment</li> <li>- Unrighteous law</li> <li>- No answer</li> </ul>	12 3 1 1 1 2
			20
22.	<b>Meminta-minta</b>	<ul style="list-style-type: none"> <li>- Beg*</li> <li>- Sponged on*</li> <li>- A cup at hand*</li> <li>- Asking for money</li> <li>- No answer</li> </ul>	11 2 1 1 5
			20

23.	Sapi-sapi yang tidak dapat memproduksi susu	- Unproductive milk cows	18
		- No answer	2
			20
24.	Kaki tangan	- Assistant*	5
		- Minion	3
		- Coordinate man	2
		- Hand man	1
		- Henchman*	1
		- Helpful	1
		- Representative	1
		- Member	1
		- No answer	5
25.	kopi tubruk	- Original coffee	6
		- Black coffee*	2
		- Coffee	1
		- Coffee blend	1
		- Strong coffee	1
		- Natural tea	1
		- Collision coffee	2
		- No answer	6
			20

Note: the asterisk (\*) behind the right answers is the sign of the most correct answers

There are 8 students who translate *pencari beling* as porcelain seeker while 6 students translate it as *shard searcher*. 1 student translates it as *thief* and 1 student translate it as *broken glass seeker* and the other one chose *glassman* as the equivalent of *pencari beling* in English. Moreover, there are 2 students who could not translate that phrase into English.

There is 1 student who can translate *kain kafan* as *buried cloth* while 12 students match it with *shroud*. 2 of them chose *body cover* as the

parallel of *kain kafan* in English, and *white fabric* becomes the choice of a student to describe *kain kafan* in English. Unfortunately, there are 4 students who can not translate it into English.

In the 3<sup>rd</sup> sentence, the phrase *balai-balai* is answered by 3 students with choosing *the sleeping platform*. There are 7 students who chose *bamboo couch* as the equivalent of *balai-balai* in English while 6 students chose *wooden couch* (2), *gratto* (2), and *plank bed* (2) as the translation it. Then, there is 1 student who matched *balai-balai* with *gazebo* and the other one chose *public hall*. And, 2 students have no answer on it.

There are 18 from 20 students who have right answer in translating *belati* as *the knife* while *blade* becomes the choice of 2 students to match *belati* in English.

To translate *arisan*, there are only 2 students who answer it as *a saving club* and 3 students chose *playing cards*. 6 students chose *social gathering*. *Activity this sort, mom's gathering* and *a group of people to get money* become the choice of 3 students in translating *arisan* in English. Then, the rest of them did not answer anything on it.

Next, the word of *kernet* is not become a problem for the students in translating it into English proven by 17 students from 20 can match it correctly with choosing *driver's assistant*. However, there are 3 students could not give their answer on it.

For the word of *bersila*, it is also not a problem for the 16 students to translate it into *cross-legged* which is true. However, 1 student gave

unclear translation on it that is *cross* and the rest of them did not give any answer.

For the 9<sup>th</sup> sentence above which includes the word *ustad*, there are 14 students who chose *lord/master of Islamic* (7) and *Islam's teacher* (7) as the translation of *ustad*. There are 4 of them who chose *ustadz* (2) and *moslem priest* (2) to match *ustad* in English. The rest of them compare *ustad* as *preacher* (1) and *an expert of Islamic knowledge* (1).

In the 10<sup>th</sup> sentence, the phrase of *rokok kretek* became the challenge for the English Department's students to translate it into English. As the result, it is just 5 from 20 students who can answer it correctly with choosing *clove cigarette*. However, most of them (9 students) chose *cigarette* as the equivalent of *rokok kretek*. Besides, there are 4 students with their own answers such as *local cigarette* (1), *cigurative* (1), *cigar* (1) and *pure cigarette* (1) try to match *rokok kretek* in English. The phrase of *rokok kretek* seems a problem for 2 students to translate it into English which finally makes them did not give any answer.

The phrase of *para peronda* is answered by a part of students (8 students) with choosing *patrolmen* and it is reasonable. However, 7 students chose *watchmen* as the parallel of *para peronda* in English. Then, 2 of them translate the word *para peronda* as *the guards*. Next, 1 of them answered it as *people that unsleep all the night* and the rest of them did not translate it.

It is not a problem for most of English Department's students to translate the word *dewa* in the 11<sup>th</sup> sentence proven by 18 from 20 students

translate it correctly that is *god*. Nevertheless, there is 1 student who could not give right translation on it. The student chose *majesty* as the parallel of *dewa* in English. In other hands, the rest of them could not give any equivalent of the word *dewa* into English.

Majority of the 20 students that are 10 students match *kanda* in the 12<sup>th</sup> sentence as *brother* and 5 of them translate it as *dearest*. 2 students with their own answer chose *lovely boy* and *sweetheart* as the parallel of *kanda* in English. And, 3 students did not have any choice to match *kanda* in English.

To translate *sabung ayam* into English, 14 students chose *cock/roosters fighting*. Then, 2 of them deem that *cock/roosters gambling* as the parallel of *sabung ayam* in English. Next, 2 students with their own answer chose *fight two animals* and *chicken player* as the translation of *sabung ayam*. But, 2 students did not give any translation on it.

The various answers come from the 20 English Department's students in translating *kuda lumping*. 7 of them translate it as *horse traditional dance* while 3 of them chose *jumping horses* as the parallel of *kuda lumping* in English. Then, there are 4 students deem that *kuda lumping dance* (2) and *java horse* (2) are the equivalent of *kuda lumping* in English. 5 students with their own translation that are *wooden horse playing* (1), *infatuated horse* (1), *toy horse* (1), *hobby horse* (1) and *adorned Horse* (1) believe that it is the equivalent of *kuda lumping* in English. 1 student has no answer on it.

To translate *tuak* into English, *fermented palm wine* become the choice of the 8 students. 3 of them match *tuak* with *alcoholic palm wine* in English. 4 students chose *fermentative drink* (2) and *palm wine* (2) as the equivalent of *tuak* in English. *Hard drink* and *alcohol* are the answer of 2 students to match *tuak* in English while the rest has no answer on it.

*Daun-daun ketapang* is translated as *the almond leaves* by 9 students and *ketapang's leaves* is the choice of 3 students. Then, *the leaves of bean* is the translation of 2 students. A student chose *edible nuts leaf* as the parallel of *daun-daun ketapang* in English but the other one translate it as *leaves* and the rest of them has no answer on it.

The word of *a wad of betel* becomes the choice of 8 students to match *sekapur sirih* in English. Then, *tobacco* is deemed to be a right translation of *sekapur sirih* in English by 2 students. *lime for chewing* (1), *chalken* (1), and *a finger of gambler* (1) are the answer of 3 students as the equivalent of *sekapur sirih* in English while it is still a student who gave blank answer.

To translate *jam 15.00*, there are 11 from 20 students who translate it as *jam 15.00 P.M* while 8 students translate it as *3 P.M.* and the rest has blank answer on it.

The Indonesian phrase *bekerja rodi* is translated by the 9 students as *work hard* while the 6 students translate is as *forced labor*. There are 4 students with their own skill chose *working hard* (1), *study extra hard* (1), *servitude* (1), and *peonage* (1) as the parallel of *bekerja rodi* in English. It is

same with some cases above; there is a student who gets difficult to translate the Indonesian words/phrases.

The phrase *kutu busuk* is translated as *bug* by 12 students while 1 of them translates it as *moth*. And the other one chose *smell linch* to match *kutu busuk* in English while 6 students did not give any translation on the phrase *kutu busuk* in English.

The phrase of *hukum yang tidak adil* is a challenge for 20 students of English Department to translate it into English. Most of them (12 students) match *hukum yang tidak adil* with the phrase *unfair law* in English. 3 of them translate it as the *injustice law* while 3 other students with their own answer that are *law* (1), *affair punishment* (1), and *unrighteous law* (1) try to match *hukum yang tidak adil* in English. And, there are 2 students who have blank answer on it.

The Indonesian expression *meminta-minta* is answered by 1 student with choosing *keep a cup at hand*. There are 11 students translate it as *Beg*. 2 students with their translation competence chose *sponge on* as the equivalent on *meminta-minta* in English. It is a student who translates *meminta-minta* as *asking for money*. Then, there are 5 students who gave blank answer on it.

The phrase of *sapi-sapi yang tidak dapat memproduksi susu lagi* is translated by 18 students as *unproductive milk cows* while the rests have no answer on it.

To translate the phrase *kaki tangan* in the 24<sup>th</sup> sentence, there are many kinds of answer offered by students. 5 of them translate *kaki tangan* as *assistant*, 3 of them answer it as *minion* while 2 another students have answered it as *coordinate man*. 5 students with their own answers that are *handman* (1), *henchman* (1), *helpful* (1), *representative* (1), and *member* (1) believed that it is the right equivalent of *kaki tangan* in English.

To translate *kopi tubruk*, there are only 2 from 20 students who have right translation on it that is *black coffee*. But, there are 6 students who translate *kopi tubruk* as *the original coffee* English. There are 6 various answers come from 6 students that are *coffee* (1), *strong coffee* (1), *natural tea* (1), and *collision coffee* (1) try to match *kopi tubruk* in English.

Now, the result of students' translation is elaborated in table that show percentage of their right answer in translating the each Indonesian words/phrases into English. It is needed to explain that each student represents 5% like in the Table 3 below:

**Table 3**  
**The Percentage of Students' Correctness in Translating the Indonesian Cultural-Load Expression into English**

No.	The Indonesian Cultural-Load Expressions	The answers of students			Percentage of Correctness (%)
		Correct	Mistake	Blank	
1.	Pencari Beling	-	18	2	0
2.	Kain Kafan	13	3	4	65
3.	Balai-balai	10	8	2	15
4.	Belati	18	2	-	90
5.	Arisan	5	10	5	25



6.	Kernet	17	-	3	85
7.	Bersila	16	1	3	80
8.	Ustad	-	20	-	0
9.	Rokok kretek	5	13	2	25
10.	Para peronda	8	10	2	40
11.	Dewa	18	1	1	90
12.	Kanda	5	12	3	25
13.	Sabung ayam	14	4	2	70
14.	Kuda lumping	-	19	1	0
15.	Tuak	2	15	3	10
16.	Daun-daun ketapang	1	15	4	5
17.	Sirih	8	5	7	40
18.	Jam 15.00	8	11	1	40
19.	Bekerja rodi	6	13	1	0
20.	Kutu busuk	-	14	6	0
21.	Hukum yang tidak adil	-	18	2	0
22.	Meminta-minta	14	1	5	70
23.	Sapi yang tidak dapat memproduksi susu	-	18	2	0
24.	Kaki tangan	5	10	5	20
25.	Kopi tubruk	2	4	14	10

From the data collected and its analysis, there are 19 from 25 questions which can be answered precisely by students while there are 6 sentences which there are no students who could give correct translation on it. The highest percentage from the correct answers of students is in the 4<sup>th</sup>

and 11<sup>th</sup> sentences where there are 18 (90%) students who can translate 'Pisau' as 'Knife' and 'Dewa' as 'God'.

The next step should be done is to present the percentage of the number of right option reached by students and the number of students who translate the Indonesian words/phrase correctly. To be informed that each a right answer gotten by students has 4 point and its presentation can be seen in Table 4 below:

**Table 4**  
**The Percentage of Number of Students' Right Answer and Point**

NO.	Number of right answer		Number of Student	Percentage (%)
	Frequency	Point		
1.	14	56	1	5
2.	12	48	1	5
3	11	44	2	10
4.	10	40	4	20
5.	9	36	2	10
6.	8	32	2	10
7.	7	28	3	15
8.	6	24	1	5
9	5	20	1	5
10.	4	16	1	5
11.	3	12	2	10
<b>Total</b>			20	100

The data above explains that the highest right answer achieved by the English Department's students only 14 from 25 questions with score 56 and the lowest right answer reached by student is 3 questions with 12 point. In addition, from 20 students (100%), it is just 1 (5%) student who could answer 14 questions and a student can translate 12 Indonesian words/phrases into English correctly. There is no student who can get 13 right answers. Then, getting 11 right answers become the achievement of 2 students. Next, there are 4 students who could reach 10 right answers. Furthermore, there are 2 students who get 9 right answers from 25 questions in translating the Indonesian words/phrases into English. 2 students have ability in translating only 8 Indonesian words/phrases into English well. Next, 3 students have to feel satisfied with his/her ability in translating only 7 questions correctly and a student has ability to translate only 6 questions. There is 1 student who get 20 points because his 5 right answers and the other one only get 16 points after translating 4 right answers. And, the rest just can answer 3 questions correctly.

To know the average point of students' competence in translating the words/phrases which insert Indonesian culture is, the writer uses the formula below:

$$X = \frac{\sum X}{N}$$

- X = the average point of students' competence in translating  
 $\sum X$  = number of students' correct answer  
 N = number of students

Thus, we *get*:

$$X = \frac{\sum X}{N}$$

$$X = \frac{580}{20}$$

$$X = 29$$

Furthermore, to know the performance of students' competence in translating the Indonesian words/phrases, the writer uses standard assessment offered by Anriani (1993) in Santoso which is very precise for this research like in the following explanation below:

- a. 90 – 100 score is categorized as 'Excellent'
- b. 80 – 89 score is categorized as 'Good'
- c. 65 – 79 score is categorized as 'Enough'
- d. 55 – 64 score is categorized as 'Bad'
- e. 0 – 54 score is categorized as 'Very bad'

The calculation above shows us that the competence of English Department's students in translating the words/phrases which insert Indonesian culture with their average point 29 is categorized '**Very Bad**'.

### 3.2. Analysis of Problematic in Students' Translation

After all the data have been presented and we get the result of English Department's competence in translating the Indonesian expression which insert its culture into English is, now, the writer is going to elaborate the mistakes done by students in translating.

#### a. 1<sup>st</sup> sentence

*Seorang pencari beling dihajar oleh massa karena ketahuan mencuri pakaian warga.*

#### Analysis:

In the first sentence above, the phrase of **Pencari Beling** becomes the obligation of students to translate into English. The word of **Pencari** in Kamus Besar Bahasa Indonesia (KBBI) (1997: 173) means '*seseorang yang mencari sesuatu (someone who seeks something)*' and **Beling** (1997: 111) is '*barang pecah belah, tembikar, dan porselen (the fragile, ceramic and porcelain)*'. So, the meaning of *Pencari Beling* literally is '*someone who looks for the fragile, ceramic and porcelain*'.

However, it is so important to know the meaning of *pencari beling* culturally in order to ease the readers to know what it is. The word of *pencari* here can not be translated literally into 'seeker' because the real activity done by *pencari beling* is they want to collect all the second-hand things to sell. So, it is more precise when we translate *pencari* here as *the collector*.

Furthermore, *beling* in Indonesia refers to bottles, ceramics and all similar things in type. *Beling* has spread meaning, but 'bottle' can be deputized them to match it into English because of its various raw materials like plastic and glass until it can cover all of the second-hand things' expressions. In addition, it is more general than the others and can be received by the readers easily. This matter has been expressed by Larson (1984: 166-172) in Said (2003) that to give the equivalent of the unknown term in target language, we can use generic modification that an expression can be represent all the similar things in type. Thus, *pencari beling* should be translated as **A Used Bottles Collector**.

From the data collected, there are 8 from 20 students chose **Porcelain Seeker** and 1 student chose **Broken Glass Seeker** to befit *Pencari Beling* in English. Seeing their diction lexically, it is true. However, their translation can not convey the message from source language into target language well because it is an unorthodox phrase in English. In Oxford Dictionary (2004: 388), **seeker** means *person trying to find or get the thing mentioned: job/asylum* and it has different description with *pencari beling* as a collector. Because of that, those translations above can not be received in target language well.

In the other hands, several students translate *pencari beling* as **the shard searcher**. For this point, *searcher* as the equivalent of *pencari* is not right because it has deviate meaning and too exaggerates which can not be received in target language's context. Then, the most confusing translation of

*pencari beling* is done by a student with chose **thief**. The student might be did not pay attention on that point well until ruin the message from source language. In addition there is a possibility that the student is influenced by the context above which talk about the *pencari beling* found by people is stealing something. Because of that, the student deems that *pencari beling* refers to thief. However, the student does not regard that context until lose the message in source language. **Glassman** becomes the choice of a student to compare *pencari beling* in English. That diction is unusual in English proven from its inexistence in English dictionaries like Oxford Dictionary (2004).

b. 2<sup>nd</sup> Sentence

*Mayat itu dibungkus dengan menggunakan kain kafan*

**Analysis:**

In the second sentence above, there is a phrase **Kain Kafan** which should be translated by the students into English. According to KBBI (1989: 430), *kain* means *barang yang ditenun dari benang kapas (something which is made by cotton)* and *kafan* means *kain (putih) untuk membungkus mayat (the white cloth cover the dead body)*. Literally, the meaning of *kain kafan* which is unknown in English because of the different culture in funeral ceremony between Indonesia and English is *something which is made by cotton that is for covering the dead body*.

Lexically, in Kamus Indonesia-Inggris in Echols and Sadili (1992: 260), *kain kafan* is transferred as **shroud** which in Oxford Dictionary (2004)

means *cloth wrapped round a dead body*. However, according to some experts in Said (2003), it is better when the phrase *kain kafan* is translated with seeing its function that is a cloth which is used for funeral/ buried ceremony in order to give a deep description to the readers and they can receive it easily. Because of that, **funeral/buried cloth** also can be used as the translation *kain kafan* into English.

Yet, some students translate *kain kafan* as **body cover**. It is an unclear diction to describe what the *kain kafan* means and it will appear the confuse description to the readers because generally cloths have function to cover human body. Next, **white fabric** becomes the choice of a student to compare the expression *kain kafan* in English. But, it can not deliver the readers to get the point of what *kain kafan* is because there are many clothes which have white color. It should be confessed that contextually, in most Indonesian society, *kain kafan* is called as *kain putih* (white fabric). Maybe, this reason makes the students choose 'white fabric' as the equivalent of *kain kafan* in English but it is not immediately can be received in English as the description on *kain kafan* because the term is not their culture.

c. 3<sup>rd</sup> Sentence

*Tanpa terasa, Tina tertidur di balai-balai dibawah pohon*

**Analysis:**

Commonly, the experts translate the Indonesian phrase **Balai-Balai** as **the sleeping platform**. It because they consider its form and function that



is a kind of seat with its form like a stage that is used for relaxing and/or sleeping. However, to translate *balai-balai*, **bamboo couch** is also received in target language because it has good description to explain to the readers about what *balai-balai* is.

Most students get difficult to translate the phrase of *balai-balai* into English well until they chose wrong diction. Firstly, some students translate *balai-balai* as **wooden couch** and **plank bed**. Yet, their word choices *wooden* and *plank* to compare with *balai-balai* is erroneous. It is because *balai-balai*, commonly, is made by bamboo. In this case, the students do not give the right illustration to the readers and they lose the message from source language. Secondly, several students' diction of **public hall** to describe *balai-balai* in English is too exaggerated because it is not used for the big activity which includes many people. Although that word exist in Kamus Indonesia-Inggris in Echols and Sadili (1992: 44), however it does not refers to *balai-balai* but refers to a building for the society' necessity. Apparently, the student translates it lexically without pay attention on the context well until ruins the message in source language. The last, the words of **gazebo** and **grattoo** chosen by 3 students as the translation of *balai-balai* are really unreasonable. It is because those words are unknown in English proven by their inexistence in English dictionary such as Oxford Dictionary. It shows us that those words are unacceptable in English and can not give the right description to the readers.

d. 4<sup>th</sup> Sentence

*Belati itu sangat tajam*

Analysis:

**Belati** in KBBI (1997: 110) is *pisau runcing, agak tebal (the pointed-knife, thick)*, and maybe because of its unique shape, that word has no equivalent in English. Yet, to give a good translation in target language, we can translate it as **knife**. Same with in the first sentence, we can use generic modification offered by Larson to translate that word in English because *belati* is a kind of knife.

However, in translating the Indonesian word *belati*, there are several students who chose **blade**. In Oxford Dictionary (2004: 108), *blade* is *sharp cutting edge of a knife, razor, etc.* Seeing its meaning, that word is not very precise to represent what *belati* is in English and the students lose the cultural-load in *belati*. As the result, the readers will not get any description about *belati*.

e. 5<sup>th</sup> Sentence

*Ibu-ibu dikelurahan ini sedang mengadakan arisan bulanan*

Analysis:

**Arisan** in KBBI (1989: 56) means *kegiatan pengumpulan uang atau barang yang bernilai sama oleh beberapa orang kemudian diundi diantara mereka untuk menentukan siapa yang memperolehnya, undian dilaksanakan secara berkala sampai semua anggota memperolehnya (a*

*saving activity (money and/or the valuable things) done by people (as the group's member) and then drawn for deciding who will get it; it happens continuously until all members get their turn.* However, *arisan* has no direct equivalent in English but it can be translated as a **saving club** because seeing its purpose that is *saving* or **playing cards** like some experts use in several cases as proposed by Said (2003).

There are various answers from the students in transferring *arisan* into English. **Social gathering** and **a group of people to get money** become the choice of some students to match *arisan*. But, their choices have diverged meaning with *arisan* which will give the readers an illustration about charity whereas it is not the purpose of *arisan*. There is a possibility that the students regard the act done in *arisan* where *arisan* gathers all people's valued things for getting money. However, their translations are really not precise to be the equivalent of *arisan*. Besides, the unclear translation comes from several students who chose **activity this sort** as the description of *arisan*. It will make the readers get difficult to understand it. The students ought to find precise diction on it. Then, the choice of **mom's gathering** from a student to match *arisan* is unacceptable because that activity is done by all social stratum like adult, students and etc. So, *mom's gathering* could not represent *arisan* in English. Maybe, the student has limited knowledge about what *arisan* is where the student deems that *arisan* is only followed by mothers until make him chose *mom's gathering* as the equivalent of *arisan*.

f. 6<sup>th</sup> Sentence

*Kernet itu membantu seorang nenek naik kedalam bis*

**Analysis:**

From the data collected, the students do not get difficult to translate *kernet* into English. **Kernet** in Kamus Besar Bahasa Indonesia (1997:489) is *pembantu sopir (driver's helper)* and has no direct equivalent in English. However, to give a good translation into target language, the students do not use literal translation in translating *kernet* with using **driver helper** but they modify it becomes **driver assistant** which can be received in English well.

g. 7<sup>th</sup> Sentence

*Karena tak ada kursi, kita hanya bisa duduk bersila di lantai*

**Analysis:**

In translating the Indonesian word *bersila* into English, it does not become a problem for apart of English Department's students. **Bersila** in KBBI (1989: 939) means *duduk dengan melipat kaki yang bersilang (sit with the legs crossed)*. *Bersila* is an act done at the floor which has high polite value for Indonesian people.

There are 80% students who translate *bersila* as **cross-legged**. The students can chose right phrase to give a deep description about what the act of *bersila* is to the readers until making them understand it easily. However, there is still a student who gives unclear translation of *bersila*. The student

just translates it as **cross**. It is unacceptable to match the word of *bersila* in English because the readers will get confuse about what the word refers to.

#### **h. 8<sup>th</sup> Sentence**

*Dia bercita-cita ingin menjadi seorang ustad bila sudah dewasa nanti*

#### **Analysis:**

For the word *ustad*, all the 20 students of English Department could not give right translation on it. It is better when we know what the means of *ustad* is. In KBBI (1997: 1113), *ustad* is *(Arabic) guru agama atau guru besar (laki-laki)* which most experts translate as **prayer teacher**.

However, there are many students translate it as **lord/master of Islamic**. Their answer show that the students have limit knowledge about what *ustad* is because they think that *ustad* is a person who leads Muslim in anything whereas *ustad* just a person who has an obligation to convey all of Islam's rules to Muslim (although sometimes they are chosen as the leader in an Islam's activity). In addition, in Islam, there is no lord except in prayer which called as imam. So, the students' answer is not very right in describing what *ustad* is. **Islam's teacher** is also not very exact as the translation of *ustad* because this matter is concerned will appear ambiguous meaning to the readers where the readers think that the phrase refers to a teacher at the school who teach Islam which can be analogized like Mathematics' teacher or Biology's teacher, and etc. because of that, that translation is unacceptable.

Many students translate *ustad* as **ustadz** which is unacceptable in English proven by its inexistence in English dictionary like Oxford Dictionary (2004). It shows us that the students do not really know how and when we can use the absorption words in translation is. It can not be compared with Keris and Mantera (Indonesian) that are translated as Kris and Mantra (English) which are adapted with English' pronunciation as the experts' strategy in translating the unknown term from Indonesian into English explained by Said (2003).

Several students translate *ustad* as **moslem priest and preacher** where in Oxford Dictionary (2004: 340) *priest* means *clergyman of the Christian Church* while *Preacher* means *Christian who preaches at a church service or religious meeting*. Looking at their meaning, those word and phrase is unreasonable to match *ustad* because those terms are used only for clergyman of Christen. Maybe, it is an effort of the students to give a simple description in order to ease the readers to get that *ustad* and *preacher/priest* is the most trusted people in their own religion, but the students should remember that religion' terms could not be generalized because it will become the religion's identity. Another translation of *ustad* comes from a student with choosing an **expert of Islamic teacher**. It is not enough right because there are many terms in Islam for people who expert about Islam like Kyai and Ustazah. Because of that, the student's answer is not right.

i. 9<sup>th</sup> Sentence

*Aroma dari rokok kretek tidak kalah enak dari rokok impor.*

**Analysis:**

In translating *rokok kretek*, there are many students who chose wrong diction. Most students translate it as **cigarette** or **cigar**. Both of them can not bring the readers to understand about *rokok kretek* is. **Rokok kretek** in KBBI (1997: 846) is *rokok yang tembakaunya dibubuhi cengkih*. Its meaning should be brought by students to give a deep description to the readers in order to make the readers know what the different of import cigarette and Indonesian's is. Because of that, it should be translated as **clove cigarette**.

It is wrong when the students translate *rokok kretek* as **local cigarette** because there are many kinds of local cigarette like rokok kawung and rokok kelembak. Because of that, *rokok kretek* can not be translated as *local cigarette*. Besides, student's diction that is **pure cigarette** as the translation of *rokok kretek* is also wrong because it is an unclear translation. Seeing that student's answer, it shows that the student try to give explanation to the readers that *rokok kretek* is made in Indonesia with natural material which the students match it with 'pure'. However, the student maybe forgets that there are many kinds of cigarette made by natural material and has their own name.

j. 10<sup>th</sup> Sentence

*Para peronda ramai-ramai bermain gitar di pos pengawasan.*

**Analysis:**

**Peronda** in KBBI (1997: 847) means *orang-orang yang berjalan berkeliling untuk menjaga keamanan di kampung-kampung (people who go around keeping safety in the whole residents)* and translated by some experts as **patrolmen**. However, most students translate it as **watchmen** which is unacceptable in English proven by its inexistence in Oxford Dictionary. Moreover, that word seems diverge in English which could not be received well. Several students translate *para peronda* as **guards**. Yet, they should remember that *para peronda* is different with *guard* because *para peronda* is done voluntarily while guards, commonly, are paid to keep safety in a place (hotel, market, and etc).

The most unclear translation comes from a student in translating *para peronda* as **people that unsleep all the night**. It does not refer to *para peronda* directly because there are many people with their own reasons to stay up at the night and the student's grammar is wrong. It will make the readers get difficult to catch the point in that translation.

k. 11<sup>th</sup> sentence

*Bagi orang Hindu, Dewalah yang menjaga langit dan bumi.*

**Analysis:**

**Dewa** means *roh yang diangan-angankan sebagai manusia halus yang berkuasa atas alam dan manusia (a supernatural creature who is*



*exalted because of his powerful of the universal*) (KBBI (1997: 229)). *Dewa* has no direct equivalent in English, but some experts match it as God because of its highest position for human being who has big power.

In translating *Dewa*, it does not become a problem for English Department's students although it is still a student who gives wrong translation on it. The student chose **majesty** as the translation of *Dewa* and *Majesty* in Oxford Dictionary (2004: 259) means *title of respect used when speaking to or about a king or queen*. Seeing its meaning, that word is not relevant with *Dewa* because *Majesty* is only a kingdom's term while *Dewa* refers to divinity.

#### 1. 12<sup>th</sup> Sentence

*Kanda tersayang, pulanglah cepat. Aku menunggumu.*

#### Analysis:

**Kanda** in KBBI (1997: 439) means *kakak (brother)*. However, as the good translator, students should keep attention on that context above. *Kanda* at the beginning means *brother* could be shifted according to its context. In the 12<sup>th</sup> sentence above, it loads a love expression from a woman to her boyfriend. Because of that, *Kanda* here could not translate as **brother** like some students' answer in the data because it is not precise for that context. It should be translated as **dearest** which is in some cases; some experts also use it as the translation of *Kanda* in English.

There is a student who translates *Kanda* as **sweetheart** which is not enough right in English. In Oxford Dictionary (2004: 437) *Sweetheart* is [sing] used to address somebody in a way that shows affection. The meaning of *sweetheart* shows us that it is not precise to describe *kanda*. In the other hands, a student translates *Kanda* as **lovely boy**. Contextually, that word is used as the greeting name for the little son by his parent. It proves that the word is wrong as the translation of *Kanda*. The student just understands it literally without knowing its meaning in English culture until ruin the source language's message.

m. 13<sup>th</sup> Sentence

*Sabung ayam haram hukumnya dalam Islam.*

**Analysis:**

**Sabung ayam** in KBBI (1997: 858) means *perkelahian antara dua ekor ayam jantan (fighting between two roosters)* which finally translated by some experts as **cockfight** like in Said's explanation (2003) in his book *Strategi Penerjemahan Untuk Istilah Yang Tidak Dikenal Dalam Bahasa Target*.

However, there are still many students who translate *sabung ayam* as **cock/roosters gambling** and it is wrong. Although *sabung ayam* is a gambling activity, but the students ought to explain to the readers that *sabung ayam* is an activity that two cocks is fighting. It is for avoiding the misunderstandings on the readers who have perception that people do

gambling with pawning their cock. It will lose the message in source language.

A student translates *sabung ayam* as **fight two animals**. It is really unclear translation. The student ought to explain what the animals are in order to ease the readers in getting the precise description about *sabung ayam*. The most unreasonable translation comes from a student who translates *sabung ayam* as **chicken player**. Maybe that student only know that *sabung ayam* is a play with using two cocks however it could not be translated literally which finally ruin the message in source language and unacceptable in target language.

#### n. 14<sup>th</sup> Sentence

*Kami sedang asyik menonton pertunjukkan kuda lumping.*

#### Analysis:

**Kuda lumping** is made by the dried cow's hard skin. Year by year, the cow's skin becomes more expensive as the raw material of *kuda lumping*. Because of that, people have initiative to change its raw material with using straw. However, the name of *kuda lumping* is not changed as *kuda jerami*. Yet, the experts in translating *kuda lumping* regard its raw material that is *jerami* (straw) until translated it as **straw horse**.

Unfortunately, all the students could not catch that point until make them translate it wrongly. Some students translate it as **horse traditional dance**. Actually, it can be received contextually, but that answer gives an

ambiguous meaning to the readers that are whether the horse is dancing or people who dance with using horses which is immediately makes the readers get confuse in understanding that translation. **Jumping horses** as the translation of *kuda lumping* is wrong because it is just explain the habit of horses and could not bring the readers to arrive at the meaning of *kuda lumping*. Some students translate it as *kuda lumping dance*. Seeing their answer, the students try to endure the cultural-load in this sentence without changing anything in it. However, same with the explanation above, the students ought to know when we can use the absorption word in translating in order to keep the message in source language well. **Java horse** also could not be received as the translation of *kuda lumping* because it will give a description to the readers about the live animal in Java which can be analogized like Gajah Africa and Harimau Sumatera until make the readers has no imagination about *kuda lumping* which is an art of Indonesian. It is clear that **wooden horse playing** is wrong as the translation of *kuda lumping* because as explained above that *kuda lumping* is made by straw, not by wood.

Besides, the exaggerated translation comes from a student in translating *kuda lumping*. The student chose **infatuated horse** while *kuda lumping* has no power to do anything because it just a lifeless object. It is played by an artist according to the music. Thus, *infatuated horse* is not correct as the translation of *kuda lumping*. **Toy horse** is also mistake as the translation of *kuda lumping* because it will make the readers think that the

phrase refers to a toy which is played by the children until finally ruins the message in source language. **Hobby horse** becomes the choice of a student as the translation of *kuda lumping*. It is an unclear translation. It is so hard for the readers to get what the student's means in that translation. It has no relevant with *kuda lumping*. It shows an incorrect translation. **Adorned horse** also could not be received as the translation of *kuda lumping*. It is because the phrase adorned horse will appear a perception among the readers that it means a horse which is used for carnival or the other traditional parties.

o. 15<sup>th</sup> Sentence

*Tuak adalah salah satu minuman tradisional Indonesia.*

**Analysis:**

**Tuak** in Kamus Besar Bahasa Indonesia (1997: 1074) is *minuman beralkohol yang dibuat dari nira aren (kelapa, siwalan) yang diragikan (an alcoholic made by palm which is yeasted)* and translated by some expert as **coconut/palm Wine**.

Some students translate *tuak* as **fermented palm wine**. It is almost right translation however the students should take note that all wines is fermented so the word '*fermented*' in the students' translation is really wasteful. It is same with the students' translation in translating *tuak* in English as **alcohol palm wine**. Needed to remember that wine is a kind of alcohol like in Oxford Dictionary (2003: 10) explains that *alcohol is pure colorless liquid in drink such as beer, wine and whisky*. So, the students need

not to use alcohol in describing what *tuak* is because it will appear a repetition in that translation which makes the readers get confuse on it. The unclear translation appears from a student with choosing **fermentative drink**. This translation will make the readers confuse because there is no clear explanation of what is fermented to be a drinking.

The choice of **alcohol** as the equivalent of *tuak* is also wrong because alcohol and palm wine is different although they are alike. The phrase **hard drink** as the translation of *tuak* is unacceptable because not all *tuak* is hard which can make people be groggy. The student ought to know that *tuak* has two kinds that are hard (*tuak pahit*) with high alcoholic and light (*tuak manis*) with light alcoholic. Because of that, *tuak* could not be translated as *hard drink*.

p. 16<sup>th</sup> Sentence

**Daun-daun ketapang berguguran di halaman rumah.**

**Analysis:**

**Daun ketapang** is a kind of leaves which is not found in English so it has no direct equivalent in English. Because of that, some experts translate it as **leaves** with using generic modification that means leaves generally.

Some students try to give precise translation of *daun ketapang* with choosing the **almond leaves**. That phrase appears in Kamus Indonesia-Inggris by Echols and Shadily (2003) however, it is just for explaining that

Ketapang is almost like with Almond, but they are different. Because of that, *daun-daun ketapang* could not be translated as *almond leaves* in order to avoid the readers' misunderstanding about this context.

Besides, some students translate *daun-daun ketapang* as **ketapang's leaves**. Actually, some translators also translate *daun-daun ketapang* as *ketapang leaves*; however, it is only for the readers who know what *ketapang* is. For example, a translator who is from Indonesia wants to translate *daun-daun ketapang* in English but for the readers in Singapore. The translator easily could translate it as *Ketapang's leaves* because people in Singapore know what *ketapang* is. However, it can not be done for the readers in English who never know what *ketapang* is. Because of that, to avoid the misunderstanding, it is better when the translator translate it with use generic modification. In the other hands, the wrong translation is done by a student in translating *daun-daun ketapang* with choosing **leaves of bean**. Although *ketapang* is a kind of beans but it can not deliver the readers to understand it because there is no *ketapang* there. It is concerned will make the readers think that the translation refers to bean generally. The mistake translation also comes from a student who chose **edible nuts leafs** as the equivalent of *daun-daun ketapang*. That translation is atypical in English rules which finally make people get difficult to understand it.

q. 17<sup>th</sup> Sentence

*Kakek itu sedang mengunyah sekapur sirih.*

**Analysis:**

**Sekapur sirih** has no equivalent in English. In translating it, the experts regard the *sekapur sirih*'s form and feature like a wad until translate it as a **wad of betel**. **Sekapur sirih** in Kamus Besar Bahasa Indonesia (1997: 444) is *kapur yang halus dan lembut untuk ramuan makan sirih (a smooth wad as the ingredient for chewing betel)*.

Some students translate *sekapur sirih* as **tobacco** while tobacco in Oxford Dictionary (2004: 454) means *leaves that are dried and used for smoking in cigarettes, pipes and etc.* Seeing its meaning, it does not relevant with *sekapur sirih* because *sekapur sirih* is not for smoking. Then, it is also wrong when the student only translate *sekapur sirih* as **lime for chewing** because the student loses the main point here which should be translated that is *sirih* (betel). The student makes the main message here disappear and can not convey it in target language well.

**Chalken** is also unacceptable as the translation of *sekapur sirih* because it has an unorthodox word in English proven by its inexistence in Oxford Dictionary (2004). The readers could not get anything from that translation. In the same case, some students have unclear translation in translating *sekapur sirih*. They chose a **Finger of gambler** which the word of '*gambler*' is unknown in English. Automatically, it can not be received in target language.



r. 18<sup>th</sup> Sentence

*Seorang anak pada ayahnya.....  
Anak : Jam berapa ayah pulang?  
Ayah : tunggu saja sekitar jam 15.00*

**Analysis:**

**Jam 15.00** becomes the main point to be translated by English Department's students into English. Although it looks very simple, but almost English Department's students give wrong translation on it. Needed to know that Indonesia and English use different hour system where Indonesia uses 24 hours system and English uses 12 hours system which is signed by A.M. (After Meridiem) which refers to the morning that is from 12.00 A.M. until 12.00 P.M. and P.M. (Post Meridiem) is a sign for night that is from 12.00 P.M. until 12.00 A.M.

Because of that, some students' translation that is 15.00 P.M. and it is unacceptable. If English people read this translation; 'Wait me around 15.00 P.M', they will get confuse because there is no in their culture. So, the right answer is '*wait me around 3 P.M*'.

s. 19<sup>th</sup> Sentence

*Jangan suka bekerja rodi bila mau nilai ujianmu bagus*

**Analysis:**

**Bekerja rodi** in KBBI (1997: 488) is *kerja paksa (forced labor)* and translated by some experts as **collective Tasks**. But, it is also acceptable when we use **forced labor** as the translation of *bekerja rodi*.

In translating *bekerja rodi* in English, some students translate it as **work hard** and **study extra hard**. Contextually, it is not relevant because *bekerja rodi* has negative meaning while *work hard* and *Study extra hard* refers to the positive ones. It is clear that the students' answer is unacceptable as the translation of *bekerja rodi*.

**Working together** can not be accepted as the translation of *bekerja rodi* because it has other meaning with *bekerja rodi* until the messages will not arrive to the readers well. Some students translate *bekerja rodi* as **servitude**. Seeing their answer, it seems that the students do not pay attention on that context above until they chose wrong diction on it. Moreover they have limit knowledge about *bekerja rodi*. They just know that *bekerja rodi* is only for the laborers which is always used in Dutch colonization in Indonesia until chose the word *Servitude* as the translation of *bekerja rodi* and it is unacceptable for this context.

**Peonage** is the choice of the students as the equivalent of *bekerja rodi*. However, that word does not exist in some English Dictionary like Oxford Dictionary (2004) and Kamus Inggris-Indonesia (2003). It shows us that the word *Peonage* is still unorthodox in English until could not bring the message in the context to target language.

t. 20<sup>th</sup> Sentence

*Aku sangat tidak suka dengan kutu busuk.*

Analysis:

**Kutu Busuk** is *kutu yang berbau busuk bila digilas* (KBBI (1997: 547)). However, needed to explain that *kutu busuk* is a small animal which stay in the pillow or mattress which contains cotton. Because of that some experts translate it as **rotten parasite**.

However, some students translate it as **bug** which is in Oxford Dictionary (2004) means *any small insect and infectious illness that is use fairly mild*. Seeing its meaning, it has no relevant with *kutu busuk* and automatically it could not convey the message from source language into target language well. Some the others students give a translation of *kutu busuk* as **moth**. Moth in Oxford Dictionary (2004: 279) means *winged insect, similar to the butterfly that flies mainly at night*. After seeing its meaning, it is clear that *Moth* could not convey the message in *kutu busuk* into target language because it has different meaning with *kutu busuk*. It is also wrong when the translation **smell linch** comes as the equivalent of *kutu busuk*. It is because '*linch*' is unknown in English and immediately it is unacceptable.

u. 21<sup>st</sup> Sentence

*Orang-orang miskin sering kali mendapatkan hukum yang tidak adil*

Analysis:

The phrase **hukum yang tidak adil** looks very simple to translate and translated by the experts in Karnedi (2004) as **bad law**. Seeing the

experts' translation, they regard it according to justice until does not translated literally as *unfair law*.

The phrase **injustice law** as the translation of *hukum yang tidak adil* is incorrect because it means something which is decided without regarding the law in their process and immediately the readers could not get the point of *bad law* here. The word **law** as the translation of *hukum yang tidak adil* could not be received because it is too spread. It is a possibility that the students only consider the main point in that phrase that is *hukum* until lose its modifier that is *yang tidak adil*. However, the students' answer could not convey the message in the sentence above well and automatically it is wrong. There is a mistake translation of *hukum yang tidak adil* comes from the students that is **affair punishment**. That phrase looks not relevant with *bad law* and refers to the others matter in justice. It will make the readers get difficult to arrive at the meaning of *bad law*. A student translates *hukum yang tidak adil* as *unrighteous law*. It seems unusual in English until make the readers feel confuse and could not be received in justice.

#### v. 22<sup>nd</sup> Sentence

*Anak kecil itu meminta-minta demi sesuap nasi*

#### Analysis:

**Meminta-minta** in Kamus Besar Bahasa Indonesia (1997: 657) means *minta sedekah, mengemis* which is translated as **keep a cup at hand** by some experts. It is caused by the activity done by the beggars in doing their

action is with using a cup to collect the money given by people. **Sponge on** and **beg** also can represent *meminta-minta* in English because it is acceptable easily in English. In Kamus Inggris-Indonesia (2003: 547) by Echols and Sadili, **sponge on** is *meminta-minta kepada; hidup dari belas kasihan orang lain* while **beg** in Oxford Dictionary (2004: 33) is *ask somebody for money, food, etc, especially in the street*. Seeing their meaning, it is easy to receive by the readers as the translation of *meminta-minta*.

Although that expression is not very difficult to translate, however, a student could not answer it well. The student translates it as **asking for money**. Looking at the student's answer, there is a possibility that the students try to explain to the readers that *meminta-minta* is an activity asking for money. However, it is so general and does not convey the message above.

#### w. 23<sup>rd</sup> Sentence

*Sapi-sapi yang sudah tidak tidak dapat memproduksi susu lagi akan dijual untuk disembelih.*

#### Analysis:

**Sapi-sapi yang tidak dapat memproduksi susu lagi** is translated by some experts in Karnedi as **dry Cow**.

However, there is no student who could answer it correctly. Most of them do mistake in translating it as **unproductive milk cows** which is very unusual in English and automatically could not be received by the readers well.

x. 24<sup>th</sup> Sentence

*Bayu adalah kaki tangan dari seorang pengusaha kaya di negeri ini.*

**Analysis:**

**Kaki tangan** in KBBI (1997: 432) is *orang yang diperalat orang lain untuk membantu (someone who is manipulated to help the others)* and has translated by some experts as **faithful servant** in English. **Assistant** in Oxford Dictionary (2004) means *person who helps or supports somebody, usually in their job* until it also can represent *kaki tangan* in English because it is more general in English. **Henchman** is also can be used as the equivalent of *kaki tangan* in English. In Oxford Dictionary (2004: 201) *Henchman* is *faithful supporter who always obeys his leader's orders*. It is clear that *Henchman* can be received by the readers easily.

However, there are students who translate *kaki tangan* as **minion**. *It is an unimportant person in an organization who has to obey orders* (Oxford Dictionary (2004: 273)). It has diverged meaning with *faithful servant* or *assistant* because they are someone who is very important to the others in their job while *minion* is someone who has no that position. The words **coordinate man, hand man, helpful** and **representative** are very unusual in English to describe *kaki tangan*. They will make the readers get difficult to understand the context.

y. 25<sup>th</sup> Sentence

Setelah minum kopi tubruk tadi, aku jadi susah tidur.

**Analysis:**

**Kopi tubruk** in KBBI (1997: 524) is *minuman kopi yang dibuat dengan cara menuangkan air panas pada bubuk kopi yang bercampur gula (coffee which is mixed with sugar and hot water)* and in English called as **black coffee**.

Some students translate *kopi tubruk* as the **original coffee** and **coffee**. They could not convey the meaning of *kopi tubruk* in target language well because there are many kinds of original coffee with their own taste like *Torajan's Coffee* and *Soybean Coffee* (*kopi kedelai*) which has brown color. Because of that, *kopi tubruk* could not be translated as *original coffee* or *coffee*. **Coffee blend** is an unclear translation given by a student as the translation of *kopi tubruk*. From the student's answer, it is a possibility that the student tries to give an explanation to the readers that the coffee is mixed with sugar to get delicious taste. However, it is really hard to get the point of *kopi tubruk* from that translation because commonly all of coffee is mixed with sugar. Thus, the readers get no information in that translation.

A student translates *kopi tubruk* as **strong Coffee**. It seems really unusual in English and can not be received as the translation of *kopi tubruk* because it has diverged meaning with *kopi tubruk*.. The most confusing translation comes from a student where he/she translates *kopi tubruk* as **natural tea**. Needed to remember that coffee and tea are different with each

other. The unreasonable translation is given by the students in translating *kopi tubruk*. The students translate it as **collision Coffee**. The students seem using literal translation in this case until appears an unorthodox meaning in English. It is finally makes the readers get difficult to understand what *kopi tubruk* is and lose the message in target language



## CHAPTER IV

### CONCLUSIONS AND SUGGESTIONS

#### 4.1. Conclusions

After all the data analyzed, we can get some conclusions as follows:

- a. The competences of English Department's students in translating the Indonesian cultural-load expressions into English are not good.
- b. In translating the Indonesian cultural-load expressions, the students always choose words/phrases which are atypical or unorthodox in English and they do not pay more attention on the context until lose the messages in target language.

#### 4.2. Suggestions

After seeing the result of this research about the competence of English Department's students in translating the Indonesian words/phrases which include its specific culture, thus the writer proposes some suggestions on it:

- a. The students are hoped to be careful in choosing the right equivalent of a source language's expression in target language in order to avoid the misunderstanding.
- b. The students is hoped to give clear and acceptable translation in translating the words/phrase from source language to target language in order to lend good delivery to the readers.

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## APPENDIX

Terjemahkan kata-kata yang dicetak tebal dibawah ini kedalam Bahasa Inggris.

1. Seorang **pencari beling** dihajar oleh massa karena ketahuan mencuri pakaian warga.  
.....
2. Mayat itu dibungkus dengan menggunakan **kain kafan**.  
.....
3. Tanpa terasa, Tina tertidur **dibalai-balai** dibawah pohon.  
.....
4. **Belati** itu sungguh tajam  
.....
5. Ibu-ibu dikelurahan ini sedang mengadakan **arisan** bulanan  
.....
6. **Kernet** itu membantu seorang nenek naik ke dalam bis.  
.....
7. Karena tak ada kursi, kita hanya bisa duduk **bersila** di lantai.  
.....
8. Dia bercita-cita ingin menjadi seorang **ustad** bila sudah dewasa nanti.  
.....
9. Aroma dari **rokok kretek** tidak kalah enak dari rokok impor.  
.....
10. **Para peronda** beramai-ramai main gitar di pos pengawasan.  
.....
11. Bagi orang Hindu, **Dewalah** yang menjaga langit dan bumi.  
.....
12. **Kanda** tersayang, pulanglah cepat. Aku menunggumu.  
.....

13. **Sabung ayam** haram hukumnya dalam Islam.

.....

14. Kami sedang asyik menonton pertunjukan **kuda lumping**.

.....

15. **Tuak** adalah salah satu minuman tradisional Indonesia.

.....

16. **Daun-daun ketapang** itu berguguran di halaman rumah.

.....

17. Kakek itu sedang mengunyah **sekapur sirih**.

.....

18. Seorang anak pada ayahnya.....

Anak : Jam berapa ayah pulang?

Ayah : **tunggu saja sekitar jam 15.00**

.....

19. Jangan suka **bekerja rodi** bila mau nilai ujianmu bagus.

.....

20. Aku sangat tidak suka dengan **kutu busuk**.

.....

21. Orang miskin sering kali mendapatkan **hukum yang tidak adil**.

.....

22. Anak kecil itu **meminta-minta** dipinggir jalan demi sesuap nasi.

.....

23. **Sapi-sapi yang tidak dapat memproduksi susu** lagi akan dijual untuk disembelih.

.....

24. Bayu adalah **kaki tangan** dari seorang pengusaha kaya dinegeri ini.

.....

25. Karena meminum **kopi tubruk** tadi, aku jadi susah tidur.