THE STRATEGIES IN TRANSLATING INDONESIAN

CULTURALLY –BOUND WORD INTO ENGLISH

(A Case Study of English Department Student)

A Thesis

Submitted to the Faculty of Cultural Sciences Hasanuddin University
In Partial Fulfillment to Obtain Sarjana Degree
In English Department

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2009

To be what we are, and to become what we are capable
To becoming is the only end of life
R.L.Stevenson "Of Men and Books" 1882)

"I was born because of love, I growth because
of the affection and then I reach the dream of
my life because of their guide..., they never
stop praying for my success and happiness"
For my beloved parents A.Ansaruddin. SE
& A.Heny Mulawati.M.Si

"Friendship is part of my life, by friendship I
get wonderful moments that's cannot compare
with anything. I'll keep the memory and the time
that we've spent inside of my heart because
you show me the meaning of true friendship.
My affection will never die and I'll love you
more the way you are"
To my best friends whose always stay beside
me; My Lovely "INCREDIBLE."

SKRIPSI

**THE STRATEGIES IN TRANSLATING
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(A Case Study of English Department Student)

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Telah dipertahankan didepan panitia ujian skripsi pada tanggal
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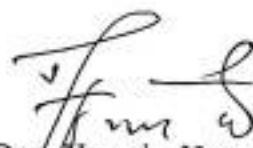Prof.Dr.Abdul Hakim Yassi, M.A   Dra.Fransisca E Kapoyos, M.Hum
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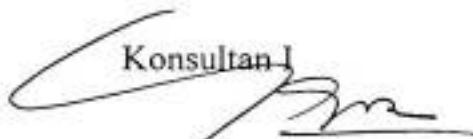NIP: 196503031990021001   NIP: 196110281987031003

iii

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(A case study of English Department Student)

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Makassar, October 2009

The Writer

ABSTRAK

A.ALDILAH RIZKY M, *The Strategies in Translating Indonesian Culturally Bound-Word (A Case Study of English Department Students)* dibimbing oleh *Abdul Hakim Yassi* dan *Fransisca E Kapoyos.*

Tujuan penelitian ini untuk mengetahui strategi- strategi yang digunakan oleh mahasiswa sastra inggris dalam menerjemahkan kata-kata atau prasa-prasa yang mengandung unsur budaya Indonesia kedalam bahasa inggris.

Metode penelitian ini adalah penelitian lapangan menggunakan pendekatan deskriptif kualitatif yang dilakukan pada mahasiswa sastra inggris semester 7 dan 9 (yang telah mengikuti kelas terjemahan inggris- Indonesia dan Indonesia- inggris), populasi dipilih secara acak sebanyak 20 mahasiswa dan menerjemahkan 25 kalimat yang memiliki unsur budaya bahasa indonesia kedalam bahasa inggris.

Hasil penelitian ini menunjukkan bahwa ada 15 jenis strategi yang digunakan oleh mahasiswa sastra inggris dalam menerjemahkan kata atau prasa yang memiliki unsur budaya bahasa Indonesia kedalam bahasa inggris, diantaranya adalah: padanan budaya (26,50%), Naturalisasi (22,50%), padanan descriptive (19,58%), modifikasi dengan ciri dan bentuk (5,00%), modifikasi bentuk (4,58%), pola khusus-umum (3,75%), padanan fungsi (3,12%), parafrasa (2,29%), pentransferan (1,87%), modifikasi dengan fungsi dan literal (1,87%), bentuk idiom (1,04%), modifikasi dengan ciri (0,41%), pola umum-khusus (0,41%), dan modifikasi bentuk dan fungsi (0,20%).

ABSTRACT

A.ALDILAH RIZKY M, *The Strategies in Ttranslating Indonesian Culturally Bound-Word (A Case Study of English Department Students)* dibimbing oleh *Abdul Hakim Yassi* dan *Fransisca E Kapoyos.*

This research aims at examining what strategies of English Department students used in translating Indonesian culturally words and phrases into English.

The method of this study is qualitative used by the writer to explore the students' translation of Indonesian culturally words and phrases. There are 20 students of this study who already passed translation class I and II with success and already chosen to emerge into this study.

The result of this study shows that there are 15 strategies which are used by English department students in translating Indonesian culturally bound- words into English. They are: Cultural equivalent (26,50%), Naturalization (22,50%) ,Descriptive equivalent (19.58%) , transposition (6.87%) , Modification of form and characteristic (5.00%) , modification of form (4.58%) , Specific to generic form (3.75%) , functional equivalent (3.12%) , Paraphrase (2.29%), transference (1.87%) , modification of function and literal (1.87%) , idiomatic form (1.04%) , modification of characteristic (0.41%) ,generic to specific form (0,41%) , and modification of form and function (0.20%).

TABLE OF CONTENTS

CHAPTER IV

CONCLUSION AND SUGGESTION

CHAPTER I

INTRODUCTION

1.1 Background

A translation is the way to transfer a massage from one language to another. There is no right or wrong in translation. It depends on who the readers are and the purpose of the translation is. A translator may change the forms used in the target language as long as the massage is still the same. Therefore, the meaning in the source language will still be achieved through the target language.

Consequently, some people argue that translation is a complex process. In www.translationdirectory.com *"Translation is a transfer process which aims at the transformation of a written SL text into an optimally equivalent TL text, and which requires the syntactic, the semantic and the pragmatic understanding and analytical processing of the SL"* (Wills in Noss, 1982: 3).

The definition explains that in doing a translation, we have to pay attention to the syntactic, semantic, and the pragmatic understanding and analytical processing of the source language and the optimally equivalent for target language as well.

Translation is something worth to discuss. Translation is not only about rewriting of the translator's thought, no matter how good it is. In doing translation, a translator should pay attention to the lexicon, grammatical structure, historical,

1

situation of communication, physiological, and cultural context between source language (SL) and target language (TL). Translators have to be aware that to transfer the massage from source language (SL), they should be endure and acceptable to target language's culture social context, ideology and/or grammar.

> *"Terjemahan merupakan alat komunikasi. Sebagai alat komunikasi, terjemahan mempunyai tujuan komunikatif, dan tujuan komunikatif itu ditetapkan oleh penulis teks bahasa sumber, penerjemah sebagai mediator, dan klien atau pembaca teks bahasa sasaran. Penetapan tujuan itu sangat dipengaruhi oleh konteks sosial dan budaya serta ideologi penulis teks bahasa sumber, penerjemah, dan klien atau pembaca teks bahasa sasaran (Nababan, 2004)."*

Language and culture are such kinds of things that are field up each other. Every language has its own culture and at times the expressions which load culture unsure in that language is unknown in other languages. For example, there are three words *padi, beras,* and *nasi,* in Indonesian, but they call it only with *rice* in English. That is way, Indonesian translation cultural lexical items into English is a serious matter and becomes a big challenge for the translators in doing it. They must concern with the procedures and strategies in translating. Newmark (1988) stated *"while translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language"*. It means translation procedures are

2

more appropriate to translate the lexical item, but in this case, the writer use the term strategies to analyze the data.

Based on this problem, the writer make a simple research to find out what the strategies of English Department students apply in translating Indonesian culturally bound-word and expression into English.

1.2 Identification of problems

The problems related to the translation are identified, as following:

1. A translator has own strategy in translating culturally bound-word and expression.

2. There are many strategies in translating Indonesian culturally bound-word and expression into English.

1.3 Scope of Problem

To focus this study more on specific scope, it is necessary for the writer to make a limitation. Based on the identification problem above, the writer focus the study on what strategies of English Department Student used to translate the Indonesian culturally words or expressions which are unknown in English. The writer choose English Department's students who have accomplished the translation class; Indonesia- English (7th and 9th semester)

1.4 Research Question

From the identification of the problems above, the writer limits her focusing to the following points:

1. What the strategies of English Department Student used to translate Indonesian culturally bound-words and expressions into English?

2. How far does the strategy be acceptable with the Indonesian culturally bound-word and expression translation?

1.5 Objectives of Writing

The objectives of writing for this under-thesis are:

1. To know what strategies in translating Indonesian bound–word/expression which is used by English Department Student

2. To analyze and describe the strategies used to translate Indonesian culturally bound-word and expression into English.

1.6 Significance of writing

The research accord information about type's strategies in translating from Indonesian culturally bound-words and expressions into English and bring a right usage of it.

1.7 Methodology of Collecting Data

1.7.1 Library Research

The library research used to collect data and theories. Scientifically, these theories were needed in order to make this research justified. Following along Suryabrata (1983:72) in Hengky (2004) said that:

"...mencari teori- teori, konsep-konsep, generalisasi-generalisasi yang dapat dijadikan landasan teoritis bagi penelitian yang akan dilakukan itu. Landasan ini perlu ditegakkan agar penelitin ini mempunyai landasan yang kokoh dan bukan sekedar coba- coba (trial and error). Untuk mendapatkan informasi mengenai berbagai hal yang disebutkan di atas, orang harus melakukan penelaan kepustakaan..." (...searching for theories, concepts, generalizations, to be the theoretical foundation for the research. This foundation should be erected in order that the research has a strong foundation, and not only about trial and error action. To get the information about those matters above, one should do a library research..)

In doing this research, the writer searched on theories, concepts, and generalization in order to develop her research and get more information about it.

1.7.2 Field Research

Field research was done by collecting the hands-out of the English Department's students who learned and passed the translation class; Indonesian – English class. The writer got the data to analyze from the students' translation.

1.7.3 Method for Analyzing the Data

In analyzing the data, the writer used descriptive method. Descriptive method concentrated on solving the problem of data, clarifying, and analyzing them. In this case, the research was done based on the real fact without constructing and changing any data from the samples.

Under beneath are the procedures of the analysis:

1. The writer red student's translation in order to got the appropriate data of this research.

2. The writer classified the data after collecting them.

3. The writer ripened students' translation sentence by sentence.

4. The writer eventually pointed out the strategies in translating from Indonesian words or phrase which include of cultural unsure of them into target language.

1.7.4 Population and Sample

1. Population

The population of the research was some Indonesian words or phrases which contained of the specific context in its own culture. And they were translated by

students of English Department who learned and passed the Indonesian-English translation class that are about 250 students

2. Sample

Because the population of this research is very large, the writer limited the sample and students randomly. There were 25 different simple words or expressions from Indonesian that were translated into English. Furthermore, there were 20 students that were picked over randomly to translate the Indonesian's expressions which included of cultural unsure which were unknown in English.

3. Data Resource

20 students give 25 sentences with Indonesian language which include the culturally bound-word or expressions. Taken from:

1. Orasi ilmiah "Implikasi Budaya Dalam Penerjemahan"(2006) by Ida Bagus Putra Yadna

2. "Strategi Penerjemahan Untuk Konsep yang Tidak diketahui Dalam Bahasa Penerima" (2003) by Mashadi Said.

3. Any materials which are relevant to this research.

CHAPTER II

THEORITICAL BACKGROUND

2.1 Translation

2.1.1 Definition of Translation

As a branch of science (linguistic), translation is also one of the subjects studied by the linguists. There are many definition expressed by these linguists in order to define the closest and the most appropriate meaning translation.

Found in Sugeng's article from www.translationdirectory.com and Illustrated by Catford (1965: 20). He states that *"translation is the replacement of textual material in one language by equivalent textual material in another language. In this definition, the most important thing is equivalent textual material. Yet, it is still vague in terms of the type of equivalence."*

It is similar to this definition of Savory (1968) who maintains that *"translation is made possible by an equivalent of thought that lies behind its different verbal expressions."*

Nida and Taber (1969:12) In Hengky (2004) also uttered that translation (seeing the process of translating) consist of reproducing in the receptor languages the

closest natural equivalent of the source-language message, first in terms of meaning and secondly in the terms of style.

Brislin (1976: 1), In Hengky (2004) defined that: *"translation is the general term referring to the transfer of thoughts and ideas from one language(source) to another (target), whether the languages are in written or oral form; whether the languages have establish orthographies or do not have such standardization or whether one or both languages is based on signs, as with sign languages of the deaf."*

"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" (Newmark, 1981: 7) in Sugeng's article (2003/2009).

So, it can be also mentioned that translating is a process of reproducing the source language into the target language. Underlined, this process must concerned to the meaning or the message, which must be the same with the meaning or massage of the source language, appropriate with the context and the culture of the target language, either the structure and uses of the language.

2.1.2 Types of Translation

According to Larson in Andarias (1999)

"setiap terjemahan mempunyai bentuk dan makna . oleh karena itu penerjemah di bagi menjadi 2 jenis, yang satu berdasarkan bentuk dan yang lain berdasrkan makna. Penerjemahan yang berdasarkan bentuk berusaha mengikuti bentuk bahasa sumber dan dikenal dengan sebutan penerjemahan harfiah. Penerjemahan yag berdasarkan makna berusaha menyampaikan makna teks bahasa sumber dengan bentuk bahasa sasaran yang wajar. Pnerjemhan semacam ini di sebut penerjemahan idiomatic."(Larson 1989;16)

From that statement Larson divided the types of translation into two are: the first is based on form and it is called literal translation. Literal translation attempts to follow the form of the source language. Consequently the translation becomes unclear, unnatural, and meaningless. The second is idiomatic translation, it is based on meaning, uses a natural target language form to convey the meaning of the source language.

In Andaris(1999) Kridalaksana (1982;120-129) divides translation as follow:

1. **Free translation** is translating the statement or expression with emphasis on the mandate.

10

2. **Cultural translation** is translating so that the content of the mandate is changed to fit the culture of the target audience in a certain way and /or information is inserted which is not implicit in the source language.

3. **Dynamic translation** is translating the statement or expression while maintaining the mandate and also paying attention to the unique nature of the target language.

4. **Pragmatic translation** is the translating of written materials for the trade sector, technical sector and so on, where emphasize is on transferring.

5. **Literal translation** is the translating of statements or expressions word for word or part of part, without paying attention to the nature of the target language.

6. **Idiomatic translation** is the translation similar with free translation.

7. **Linguistic translation** is translating in which linguistic information which is implicit in the source language is made explicit in the target language by changing the form which is used.

8. **Machine translation/ Automatic translation** is translating using a computer to make translation between human languages easy.

9. **Literal translation** is translating literature such as poetry, drama, and so on which is emphasizes emotional connotation and style.

Dryden(1984;71) in Hengky (2004) said that there are three types of translation:

1. **Metaphrase** which is the translation of words by words, and sentence by sentence.

2. **Paraphrase** which is the translation that kept the idea and the sense of the author and disobeyed the author's words.

3. **Imitation,** which is the translation that gave a freedom to the translator, not only the words and sense, but also a freedom to leave them.

2.1.3 Process of Translation

Based on the www.axistranslation.com, **the translation process** is an activity during which a person (the translator) establishes equivalences between a text, or segments of a text, and another language.

The translation process can be described simply as:

1. Decoding the meaning of the source text, and

2. Re-encoding this meaning in the target language.

Behind this simple procedure there is a complex cognitive operation. For example, to decode the meaning of the source text in its entirety, the translator, more or less consciously and methodically, interprets and analyses all the features of the text, a process which requires thoughtful knowledge of the grammar, semantics, syntax, idioms and the like of the source language, as well as the culture of its speakers. A translator craves the same thoughtful knowledge to re-encode the

12

meaning in the target language. In fact, many sources maintain that the translator's knowledge of the target language is more important, and needs to be deeper, than his knowledge of the source language. For this reason, most translators translate into a language of which they are native speakers.

In a process of translation a translator have to establish equivalences between a source text and a target language. This process can be expressed as interpreting the meaning of an original text and re-encoding this meaning in the target language (www.translationschool.com).

Newmark (1988: 45-47) classifies the method translation in eight terminologies; there are word-for-word, literal, faithful, semantic, communicative, idiomatic, free, and adaptation which compiled into two range methods, they are: the closest to a source language method and to a target language method.

2.1.4 Role of Translation

In www.kumpulblogger.com Nida (1964: 13) exhibits the role of translator as facilitator in transferring message, meaning, and cultural elements from one language into another and create an equivalent response from the receivers. Furthermore, Nida (1964: 153) summarizes the ideal role of the translator calls for a person who has complete knowledge of both sources and receptor languages, intimate acquaintance with the subject matter, effective empathy with the original author and content and stylistic facility in the receptor language.

Blennes (1990) in the article *"Some Thoughts on the Process of Translating the Urantia Book"* mentions that a translator should re-create the text in his own native language in such a way that the reader of the translation reacts to it as an English reader reacts to an English text.

Bell (1991: 7) defines translator as a communicator who is involved in written communication. Thus, in terms of attributes of a professional translator, Newmark (1991: 46) made his own descriptions:

> *A translator must be a member of an autonomous and nationally accepted professional body consisting only translators —not language teachers, interpreters, or Sprachmittler, i.e. people working partly in translation or other language activities.*

Taking role of translator is required someone to put attention on his/her ability of conveying messages. Little mistakes in translation will break the works.

2.1.5 Strategy of Translation

Considering translation of cultural lexical items, Newmark (1988) proposed some translation strategies as follows:

a) *Transference* is a loan word and transcription of different alphabets between SL and TL are involved in transferring process.

14

b) *Naturalization* is strategy when SL word is transferred into TL text and in it is original form.

c) *Cultural equivalent* may be an appropriate way in translating the cultural lexical items.

d) *Functional equivalent* used when the SL word emphasizes on it is use or function.

e) *Descriptive equivalent* may occur when a single word in SL text is translated into a description form in TL text.

f) *Synonymy*, this procedure is used only when there is no clear equivalent for the SL in the TL and the word is not important enough for the whole text.

g) *Through-translation* is the translation strategy used to translate common collocations and names of international organizations. Normally, through translation should be used only when they already recognize term.

h) *Shift or Transposition* is translation procedure it involves a change in the grammar from SL to TL, for instance, (i) change from singular to plural, (ii) the change required when a specific SL structure does not exist in the TL, (iii) change of an SL verb to a TL word, change of an SL noun group to a TL noun and so forth.

i) *Modulation* is a translation strategy converting SL double negative to TL positive or vice versa, qualifying a verb, adjective or adverb.

j) *Recognized Translation*, a translator is supposed to use the accepted term in translating the of official institution terms.

k) *Translation Label*, this strategy is used to translate a new institutional term, and put it in inverted commas.

l) *Compensation* is a translation strategy which compensating for any semantic loss (metaphor, pun, sound effect) in one place at another place in the text.

m) *Reduction or Expansion* is found to be useful to translate traditional address + proper name constructions as the terms of address are not found in the TL and an explanation is not possible.

n) *Paraphrase* is procedure when a translator translates a segment of a text with an explanation, and much more detailed than descriptive equivalent.

o) *Componential Analysis* this is the splitting up of a lexical unit into its sense components, often one-to-one,-three or –four translations.

p) *Couplets, triplets, quadruplets* combine two, three or four of the above-mentioned procedures respectively for dealing with a single problem.

In translation culture-bound terms, Harvey (2000) in Mahmoud' journal states that there are four strategies or technique for translating culture-bound terms (CBTs):

1. *Functional Equivalence*: It means using a referent in the TL culture whose function is similar to that of the source language (SL) referent. As Harvey (2000:2) writes, authors are divided over the merits of this technique: Weston (1991:23) describes it as "the ideal method of translation," while Sarcevic (1985:131) asserts that it is "misleading and should be avoided."

16

2. *Formal Equivalence* or *'linguistic equivalence'*: It means a 'word-for-word' translation.

3. *Transcription* or *'borrowing'* (i.e. reproducing or, where necessary, transliterating the original term): It stands at the far end of SL-oriented strategies. If the term is formally transparent or is explained in the context, it may be used alone. In other cases, particularly where no knowledge of the SL by the reader is presumed, transcription is accompanied by an explanation or a translator's note.

4. *Descriptive* or *self-explanatory* translation: It uses generic terms (not CBTs) to convey the meaning. It is appropriate in a wide variety of contexts where formal equivalence is considered insufficiently clear. In a text aimed at a specialized reader, it can be helpful to add the original SL term to avoid ambiguity.

Larson (1984: 166-172) in Said 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).

17

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)

2.2 Culture and Translation

Translation is a process to transfer the message from a source language into a target language. The aim of this study is to assist people in seeing the message from a source language into a target language. A translator is occupied in a crucial position to restrain the knowledge and technology. If knowledge and technology caught on a part of culture, it is indirectly through the process of cultural transferring.

18

The aim of the study above sometimes forgot by a translator. There is a translating which cannot visualize the message from source language into target language and cannot be understood by reader as well

Following along Nababan's article, it is clarified that:

"A translation is a communication tool which has a communicative purpose. The communicative purpose is stated by a writer of source language and issued by a translator on a target language's reader. The purpose of a translation is affected by a social and cultural contest and also influenced by a writer of a source language, translator, and a target language's reader. (Nababan, 2004).

As has been mentioned before, translation and culture are completing to each other. Translation is not only a process to transfer the massage but also transferring culture of source language (SL) into culture of target language (TL).

What is the meaning of culture? In translation world, culture having wide horizon concerning all aspects on life which focus a lot on social one. Concept of this culture mentioned by Goodenough (1964), Gonring(1977), and Newmark(1988) as follow:

" As I see it, a society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members and

19

do so in any role that they accept for any one of themselves. Culture, being what people have to learn as distinct from their biological heritage, must consist of the end product of learning; knowledge, in a most general, If relative, sense of the term. By this definition, we should note that culture is not a material phenomenon; it does not consist of things, people, behavior, or emotions. It is rather an organization of these things. It is the forms of things that people have in mind, their models for perceiving, relating, and otherwise interpreting them. As such, the things people say and do, their social arrangements and events, are products or by-products of their culture as they apply it to the task of perceiving and dealing with their circumstance. To one who knows their culture, these things and events are also signs signifying the cultural forms or models of which they are material presentations." (Goodenough, 1964: 36).

Gohring in Snell-Hornby(1995:40)

"Culture is everything one needs to know, master and feel in order to judge where people's behavior conforms to or deviates from what is expected fom them in their social roles, and in order to make one's own behavior conform to the society concerned- unless one is prepared to take the consequences of deviant behavior."

...The way of life and it is manifestations that are peculiar to a community that uses a particular language as it means of expressions (Newmark, 1988: 94)

From those definitions, we can take four principle things are; first, culture is totality for knowledge, mastery and perception. Second, culture has close relationship among manner, event and activity. Third, culture depends on norm and expectation that act in society. Fourth, language is reflected through our knowledge, masteries, perception, and manners.

2.3 Relationship between Culture and Translation

When translator is faced with cultural term and has to look for lexical equivalent between the source language (SL) and the target language (TL), sometimes it becomes a difficult process. The fact that the target language is spoken by people of a culture which is often very different from the culture of the people who speak the source language, make it difficult to find the lexical equivalent.

Quoted by Nurlaili, concerned with language and translation, Newmark (1988) defined culture as

"the way of life and it is manifestations that are peculiar to a community that uses a particular language as it is means of expression".

It means that culture is art, custom and habit of a society and language is used as a mean of communication, but Newmark (1988) also clearly the stated that he is not regard language as a component or feature of culture. It clearly can be conclude that Newmark does not include language is not a part of culture. In Nurlaili, James(2006) said that

> "*differences between cultures may cause more severe complications for the translator than do differences in language culture*".

It means culture differences may cause a difficulty for the translators than differences in language culture and the influences culture in translation are important as well as language concern and to translate the culture is more difficult than the word itself. Same with James, Larson (1984) argue

> "*when a source language text is form a culture very different from the culture in which the receptor language is spoken, it is often difficult to translate in such a way that the result will communicate the same massages.*"

From the quotation, we can conclude that more different the culture, more difficult to communicate the massage into the target language.

Dependence of culture in translation gives a problem for the translator, Nida (1975) argue in Nababan(2008) "*.....translators are permanently faced with the*

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problems of how to treat the cultural aspects implicit in a cource text (SL) and finding the most appropriate technique of successfully conveying these aspects in the target language (TL)." Close resemble statement by Dollerup and Lindegard (1993) *"Translators should strive to transmit an image of the source culture to the target receptors that corresponds to the image the target culture would claim for itself."*

In his article, Nababan said that factor of culturally often raising a untranslatability, it called cultural untranslatability (cartford:1974), the untranslatability related of ecology problem, culture, religion, problem of matter, social culture, custom, procedure, activity, sign language, etc (Newmark, 1988:95)

Some experts propose various kinds of strategies for the unequal translations in order to get the strategies getting along with the translation goal, such as Hervey and Higgins (1992) they offer strategy of adaptation where the text inclined to produce the adaptation text not translation.

CHAPTER III

DATA PRESENTATION AND ANALYSIS

In this chapter the writer tries to present and analyze the data. As mentioned in the methodology of research, the data are collected from translation work having done by the students of English Department, Faculty of Cultural Science, Hasanuddin University (7 and 9 grades of university). Furthermore, the writer shows the data, give result and explain about what the strategy which used by English Department Students in translating Indonesia Culturally Bound-Word.

3.1 Data of Research

Table 1

The population of students' translation in translating Indonesian Culturally Bound- Words

No.	The Indonesian Culturally Bound-Words	The answers of students	Frequency of Students
1.	Gapura	- Large Gateway - Triumphal arch - Great House - No Answer	17 1 1 1
			20
2.	Tukang Panjat Kelapa	- Coconut climber - The man who climb the coconut tree	16 4
			20

No.	Term	Answer	Count
3.	**Satpam**	- Security	8
		- Security Guard	12
			20
4.	**Tungku- Tungku**	- Trivets	1
		- Fire Places	7
		- Fire Holder	2
		- campfire	9
		- No Answer	1
			20
5.	**Daun Ketapang**	- Ketapang Leaves	9
		- Almond Leaves	8
		- Leaves	3
			20
6.	**Belati**	- Knife	14
		- Sword	1
		- Belati	1
		- No Answer	4
			20
7.	**Dangdut**	- Dangdut	20
			20
8.	**Gamelan**	- Gamelan	16
		- Gamelan, java traditional instrument	3
		- Xylophone	1
			20
9.	**Mengapur Sirih**	- Chewing betel vine	13
		- Wad of betel	1
		- Mengapur sirih	5
		- No Answer	1
			20

10.	**Kuda Lumping**	- Kuda Lumping - Straw Horse - Lumping Horse - Plaitwork Horse - No Answer	11 5 2 1 1
			20
11.	**Kain Kafan**	- Shroud - Funeral Clothe - Plain clothe - Caffan - No Answer	10 5 1 3 1
			20
12.	**Balai-Balai**	- Couch - Bamboo Couch - Sleeping platform - Balai-Balai - No Answer	10 7 1 1 1
			20
13.	**Jam Karet**	- Rubber time - Elastic time - Not Punctual men - Jam karet - Flubber watch - No answer	8 1 5 4 1 1
			20
14.	**Lumbung Padi**	- Rice barn - No answer	19 1
			20
15.	**Dewa**	- God - No answer	19 1
			20
16	**Rujak**	- Fruits Salad - Rujak - No answer	6 13 1
			20

17.	Priyayi	- Priyayi - Noble - Upper class-men - Rich men - No answer	6 2 10 1 1
			20
18.	Bedug Magrib	- Mosque drum call for magrib prayer - Bedug magrib - Drum call to sunset prayer - Drum call - No answer	5 3 9 2 1
			20
19.	Kebaya	- Kebaya - Indonesian traditional dress - Traditional woman blouse - No answer	8 9 2 1
			20
20.	Toge	- Tauge - Bean sprouts - No answer	6 13 1
			20
21.	Wayang Kulit	- Wayang Kulit - Shadow play with leather puppet - Leather puppet	9 6 5
			20
22.	Kutu Buku	- Book worm - Geek - Nerd	18 1 1
			20
23.	Gubuk	- Hut - Small house	17 2

		- Bamboo house	1
			20
24.	**Ustadz**	- Ustadz - Moslem preacher - Moslem priest - No answer	8 6 4 2
			20
25.	**Kernet**	- Driver's assistant - Condecture	16 4
			20

There are 17 students who translate *Gapura* as large gateway while 1students translate it as *triumphal arch*. and the other one choose *great house* as the equivalent of *Gapura* in English. Moreover, there is 1 student who could not translate that word.

In the second phrase, there are 16 students who can translate *tukang panjat kelapa* as *coconut climber* while four students translate it with *the man who climb the coconut tree.*

In the 3rd sentence, the word of *satpam* is answered by 12 students with choosing *security guard* and there is eight students who matched *satpam* as a *security.*

From 20 students there are seven students who translate the phrase *tungku-tungku* as *fireplaces* while nine students chose *campfire* to match *tungku-tungku* in

28

English. Two students choose *fire holder*s as a equivalent that phrase and there is a student who matched *tungku-tungku* as a *trivets* and a student did not give any answer.

The fourth phrase/word there are nine students who match *daun ketapang* as *ketapang leaves*. *Almond leaves* become the choice of eight students and three students choose *leaves* as equivalent of *daun ketapang* in English.

For the word of *belati* there are 14 students translate it as *knife,* one student choose *sword* and the other one translate is as *belati*. The word of *belati* seems a problem for four students to translate it into English which finally makes them did not give any answer.

From 20 students, there are 19 students who translate a word of *dangdut* as *dangdut* and one student does not give any answer.

Next in the 8th sentence, word *gamelan* translated as *gamelan* by 16 students while three students translate it by giving explanation to *gamelan; java traditional instrument,* and one student choose xylophone as equivalent of gamelan in English.

For the word of *mengapur sirih,* 13 students translate it into *chewing betel vine.* Six students try to match *mengapur sirih* as *Wad of betel (5)* and *mengapur sirih(1)* However, one student does not give any answer.

In the 10th sentence which includes the phrase *kuda lumping*, there are 16 students who chose *kuda lumping (11) and straw horse (5)* as the translation of *kuda lumping*. There are three of them chose *lumping horse(2) and plaitwork horse (1)* to match the phrase in English and the rest of them did not give answer.

The phrase of *kain kafan* is translated by 10 students as *shroud* while five students translate it as *funeral clothe*. *Plain clothe (1) and caffan(3)* as equivalent of *kain kafan* chose by four students. There is 1 student does not give answer.

There are 10 students match *balai-balai as couch* in the 12th sentence, while seven students choose *bamboo couch* to give specific translation for *balai-balai* and the other one firm chooses *balai- balai* as translation of *balai- balai*. The rest of them did not give any answer.

In the 13th sentence, the phrase of *jam karet* translated as *rubber time* by eight students. One student chooses *elastic men,* five students come up with *not punctual - men* and *jam karet* is picked out by four students as the equivalent of *jam karet* and the other one translate it as *flubber watch*. There is only one student who does not give any answer for the phrase.

It is not a big deal for English department students in translating the phrase of *lumbung padi*. Most of them translate it as a *rice barn (19)* and only one student who has not any idea of it.

The same with the phrase of *lumbung padi*, the word of *dewa* also does not give any problem for English department students in which 19 students choose *god* to match the word of *dewa* in English. But, there is still one student who does not give any answer.

. The word of *rujak* is answered by most of students (13 students) as *fruits salad,* and then six of them translate the word of *rujak* into *rujak* because they are still confused to choose the right one. Next, one of them does not translate it at all.

There are 10 students choose *upper class-men* for *priyayi* as a target language. Six of them then do not change the word that already been translated by themselves (*priyayi*). Next, two student translate it as a *Noble* and the other one choose *rich men* as equivalent of *priyayi* in English, but one student does not give any translation of it.

The various answers come up from the 20 English Department's students in translating *Bedug magrib*. Nine of them translate it as *drum call to sunset prayer,* while five of them describe *bedug magrib* as *mosque drum call for magrib prayer*. Then, there are three students deem that *bedug magrib* is still *bedug magrib* and *drum call* is answered by two students as the equivalent of *bedug magrib* in English. And the last student has not answer at all on it.

There are nine students who answer *Indonesian traditional dress* for *kebaya* into target language. Eight students give the same answer with the source language

31

(*kebaya*). ***Traditional woman's blouse*** is the answer of two students to match *kebaya* in English, while the rest has not answer at all on it.

Toge is translated as ***bean sprouts*** by 13 students and *tauge* is the choice of six students and the last student does not give any answer.

The phrase of ***shadow play with leather puppet*** is translated by 6 students to match *wayang kulit* in English. Nine students are still with the source language (***Wayang kulit***) and five students come up with *leather puppet* as their own answer.

There are 18 students from 20 who translate ***kutu buku*** into bookworm, while a single student translate it into **geek** and the rest is **nerd.**

The Indonesian word ***gubuk*** is translated into a **hut** by 17 students while two of them translate it as a ***small house***. And the other one choose ***bamboo house*** to match *gubuk* in English.

The word ***ustadz*** is a challenge for 20 students of English Department to translate it because the word is unknown in English. Six of them match the word with ***moeslem preacher*** in English. Eight of them answer it as a ***ustadz***, while four other students answer as a ***priest of moeslem***. And, the rest is two students who have not any idea on it.

At the last sentence, the word of **kernet** is answered by 16 students with choosing **driver's assistant.** Two students yield lucidly *condecture* as the equivalent of **kernet** in English.

Now, the result of students' translation strategy is elaborated in the table that point out the translation strategy of their answer in translating the each Indonesian culturally bound-word into English.

Tabel 2

The student's strategies in translating
Indonesian Culturally Bound- Words

No.	The Indonesian Culturally Bound-Words	Result (The answers of students + translation strategy)
1.	Gapura	- Large Gateway → Descriptive equivalent - Triumphal arch → generic to specific - Great House → Specific to generic form
2.	Tukang Panjat Kelapa	- Coconut climber → Transposition - The men who climb the coconut tree → Descriptive equivalent
3.	Satpam	- Security / Security Guard → Cultural equivalent

33

4.	Tungku- Tungku	- Trivets → Generic to specific form - Fire Places/ → Functional equivalent Fire Holder - campfire → Cultural equivalent
5.	Daun-daun Ketapang	- Ketapang Leaves → Transposition - Almond Leaves → Cultural equivalent - Leaves → Specific to generic form
6.	Belati	- Knife → Specific to generic form - Sword → Functional equivalent - Belati → Naturalization
7.	Dangdut	Dangdut → Naturalization
8.	Gamelan	- Gamelan → Naturalization - Gamelan; → Naturalization java traditional instrument - Xylophone → Cultural equivalent
9.	Mengapur Sirih	- Chewing betel vine → Descriptive equivalent - Wad of betel → Modification of form and characteristic - Mengapur sirih → Naturalization

No.	Term	Translation	Procedure
10.	**Kuda Lumping**	- Kuda Lumping → Naturalization - Straw Horse / Plaitwork Horse → Transposition - Lumping Horse → Transposition	
11.	**Kain Kafan**	- Shroud → Cultural equivalent - Funeral Clothe → Functional equivalent - Plain clothe → Modification of form and characteristic - Caffan → Transference	
12	**Balai-Balai**	- Couch /Bamboo Couch → Modification of form - Sleeping platform → Modification of form and function - Balai-Balai → Naturalization	
13.	**Jam Karet**	- Rubber time/Elastic time → Modification of function and literal - Not Punctual men → Idiomatic form - Jam karet → Naturalization - Flubber watch → Descriptive equivalent	
14.	**Lumbung Padi**	- Rice barn → Modification of form and characteristic	
15.	**Dewa**	- God → Cultural equivalent	

16.	Rujak	- Fruits Salad → Cultural equivalent - Rujak → Naturalization
17.	Priyayi	- Priyayi → Naturalization - Noble /Rich man → Cultural equivalent - Upper class-man → Descriptive equivalent
18.	Bedug Magrib	- Mosque drum call → Paraphrase for magrib prayer - Bedug magrib → Naturalization - Drum call to → Descriptive equivalent sunset prayer - Drum call → Cultural equivalent
19.	Kebaya	- Kebaya → Naturalization - Indonesian → Descriptive equivalent traditional dress/ Traditional woman blouse
20.	Toge	- Tauge → Transference - Bean sprouts → Descriptive equivalent
21.	Wayang Kulit	- Wayang Kulit → Naturalization - Shadow play with → Paraphrase leather puppet - Leather puppet → Modification of form

22.	Kutu Buku	- Book worm → Cultural equivalent - Geek / Nerd → Modification of characteristic
23.	Gubuk	- Hut → Cultural equivalent - Small house / Bamboo house → Modification of form and characteristic
24.	Ustadz	- Ustadz → Naturalization - Moslem preacher/→ Cultural equivalent Moslem priest
25.	Kernet	- Driver's assistant → Descriptive equivalent - Conductor → Cultural equivalent

The next step should be done with presenting the percentage of the translation strategies used by students in translating the Indonesian word/phrase. The percentage of the strategies is calculated by using the following formula.

$$\frac{\textbf{Number of Strategy}}{\textbf{Number of Data}} \; \textbf{X 100\%}$$

Tabel 3.

The Percentage of student's Strategy in Translating Indonesian Culturally Bound- Words

No	The Strategy Of Translation	Frequency of Answer	Percentage
1	Descriptive Equivalent	94	19.58%
2	Cultural Equivalent	127	26.50%
3	Naturalization	108	22.50%
4	Modification of Function and Literal	9	1.87%
5	Modification of Form and characteristic	24	5.00%
6	Transference	9	1.87%
7	Modification of Form	22	4.58%
8	Modification of characteristic	2	0.41%
9	Paraphrase	11	2.29%
10	Specific to generic Form	18	3.75%
11	Generic to Specific Form	2	0.41%
12	Transposition	33	6.87%
13	Functional Equivalent	15	3.12%
14	Modification of Form and Function	1	0.20%
15	Idiomatic Form	5	1.04%

From the table above, there are 15 translation strategies used by English department students and the result shows that the highest percentage is *Cultural equivalent (26,50%)* from 127 numbers of data, **secondly** is *Naturalization (22,50%)* from 108 numbers of data, **thirdly** is *Descriptive equivalent (19.58%)* from 94 numbers of data, **fourthly** is *transposition (6.87%)* from 33 numbers of data, **fifthly** is *Modification of form and characteristic (5.00%)* from 24 numbers of data, **sixthly** is *modification of form (4.58%)* from 22 numbers of data, **seventhly** is *Specific to generic form (3.75%)* from 18 numbers of data, **eighthly** is *functional equivalent*

(3.12%) from 14 numbers of data, **ninthly** is *Paraphrase (2.29%)* from 11 numbers of data **tenthly** *transference (1.87%)* from 9 numbers of data, **eleventh** is *modification of function and characteristic (1.87%)* from 9 numbers of data, **twelfth** is *idiomatic form (1.04%)* from 5 numbers of data, **thirteenth** is *modification of characteristic (0.41%)* from 2 numbers of data, **fourteenth** is *generic to specific form (0,41%)* which is only 2 numbers of the data, and **the last** is a single data which is known as a *modification of form and function (0.20%)*.

3.2 An Analysis of Student's Strategies in Translating Indonesian Culturally Bound-Words into English

After having presented all the data, the writer eventually get the result of percentage of English Department's strategies in translating Indonesian culturally bound- words into English. The writer explain and describe the strategies which already been found above.

According to Larson (1984) in Said (2005), he said that if the translated concept is unknown in target language (TL), the translator's job is more than just translating. The translator is not also be able to find the best way to refer to it which is in fact acquired by target readers through experience, but they have to find the best way to express the new concept for the target speakers.

From the data analysis, there are 15 strategies that used by English Department students of Hasanuddin University in translating Indonesian culturally Bound- Words, namely: cultural equivalent, descriptive equivalent, loan word, transposition, modification of form and characteristic, paraphrase, specific to generic,

39

functional equivalent, transference, modification of function and literal, modification of form, idiomatic form, modification of characteristic, generic to specific form, and modification of form and function.

3.2.1. Translation using Cultural Equivalent

Cultural equivalent is a strategy which is usually used to translate the concepts which are unknown in the TL. That is why; the lexical items of the SL are translated by using the words which are not exactly the same, but culturally are acceptable in the receptor language. This strategy becomes the highest one and mostly used by English department students. There are 127 data from 480 numbers of data which used the strategy (26.50%). The words/phrases are: *security/security guard(20), campfire(9), almond leaves (8), xylophone (1), shroud (10) god(19), fruits salad(6), noble/rich man(3), drum call(2), book worm(18), hut (17), and moslem preacher/moslem priest(10) conductor (4).* For instance:

1. Source Language (SL): *Satpam tertegun menatap ibu muda itu.*

   Target Language (TL): *The security guard is amazed looking at the young mother.*

2. SL: *Daun- daun ketapang berguguran di pekarangan.*

   TL: *Almond leaves falling down in the yard.*

3. SL: *Rio sang preman menjadi seorang ustadz*

   TL: *Rio who is criminals becomes a moslem priest.*

   "*Satpam*" is translated as a security guard. In Indonesia cultures, "*Satpam*"(satuan pengaman) stands for the guardian team in which it is also known

40

as a person who keeps environment safe. Thus, in English culture is well known as a *security guard.*

The second instance of phrase "*daun-daun ketapang*" is transferred into *almond leaves.* The translators make chose of *almond* because the translators reckon that ketapang fruit is like an almond fruit which is located in English. That is why, the translators pick out of it. For **ustadz,** the students translate it as a moslem preacher/moslem priest into a target language. In this case, the translators assume that ustadz is similar to priest in English culture. Meanwhile, the adding up of moslem is only to confirm that ustadz is concerned with Moslem.

Following along Larson's strategy, cultural equivalent has a paucity which is known as a derivation meaning, but it can build a dynamic equivalent in translation.

3.2.2 Translation Using Naturalization

Naturalization is a strategy when SL is transferred into TL text and the transferred is still in original. This strategy used to translate a cultural word, modern word and unknown word into target language. There are 108 numbers of data (22.50%) which are translated into English by using Naturalization strategy. There are two types naturalization used by translators:

a) **Naturalization with modification** is a loan word strategy with adding up the explanation or the description word. There is a single data which is translated by using this strategy. Here is the following example:

SL: *Dengarkanlah suara gamelan itu tanpa terputus-putus.*

TL: *Listen of those gamelan;(java traditional instrument) continuously.*

41

gamelan translated as *gamelan; java traditional instrument.* Translators adjoin the explanation for gamelan to express the meaning of the word.

b)   **Naturalization without modification.** This strategy is pure borrowing and no explanation at all. There are 105 numbers of data translated by using this strategy, namely: *belati(1), gamelan(16), dangdut(20), mengapur sirih(5), kuda lumping(11), balai- balai(1), jam karet(4), rujak(13), priyayi(6), bedug magrib(3), kebaya(8), wayang kulit(9), ustadz(8).* Translators use this strategy to translate into because there is no a proper equivalent of the target language. The paucity of this strategy is that readers do not see the meaning of a word. However, readers of target language will more catch on cultural words or phrases in source language.

3.2.3 Translation Using Descriptive Equivalent

Descriptive equivalent is a strategy when a single word from source language (SL) text is translated into a description form of target language (TL) text in order to make the meaning accurately. There are 94 (19.58%) numbers of data that are translated into English by using descriptive equivalent strategy. They are *large gateway (17), the man who climbs the coconut tree(4), chewing betel vine (13), upper class-man (10), drum call to sunset prayer (9), Indonesian traditional dress/ Indonesian traditional blouse (11), beans sprouts (13),* and *driver assistant (16), Flubber watch (1).* For example:

1.   SL: ***Tukang panjat kelapa*** *itulah yang selalu makan di warung ini*

    TL: *That is **the men who climb the coconut tree** who always eat in this food*

    stall.

42

2. SL: *Kernet itu berteriak- teriak memanggil penumpang*

    TL: *The driver assistant shouting for the passanger.*

3. SL: *Para priyayi sedang berkumpul di balai desa*

    TL: *The upper class-man is gathering in the village meeting hall.*

For the phrase *tukang panjat kelapa* does not have the through equivalent in target language and students translated it as *the men who climb the coconut tree*, it is describing of activity from the word tukang panjat kelapa in source language. Phrase *tukang panjat kelapa*

The word of **kernet** translated as **driver assistant**, in Indonesia meaning Kernet is *pembantu sopir (driver's helper)* and has no direct equivalent in English and to give a good translation into target language, translators do not use literal translation in translating *kernet* with using **driver helper** but they describe it becomes **driver assistant**. For the word *priyayi*, students translated it as *upper class-men*, in Indonesian meaning *priyayi* is the men who have a high status in social life that is way translators chose the word upper class-men to describe the word priyayi.

3.2.4 Translation Using Transposition

Transposition is translation strategy involving a change in the grammar from S.L to T.L. The translation is first hand translated word by word going with the structural language of T.L. There are 33 numbers of data (6.87%) used the transposition strategy, they are divided into two:

***a.)* Transposition Without modification:** *coconut climber (16), straw horse/plait work horse (6) for example;*

SL: *Di dalam rumah banyak anak- anak sedang bermain **kuda lumping**.*

TL: There are many kids are playing **straw horse** in the house.

Kuda – Horse ; Lumping - Straw

A long time ago, *kuda lumping* is a horse which is made of cow or buffalo's leather in Indonesia culture. However, as the time by went, the expensive leather of *kuda lumping* is changing into *jerami* or straw as its material and finally being known as straw horse.

***b).* Transposition With modification:** *Lumping horse (2), ketapang leaves (9)*

The modification that used by translators is transpose strategy that modifies a loan words in which *kuda lumping* is translated as lumping horse. It is because translators cannot find a direct equivalent for a word of *lumping*, but they translate it by modification that word that already been translated.

3.2.5 Translation Using Equivalent with Modification of Form and Characteristic

Modification of Form and Characteristic are translation strategy which modified the word/phrase based on the characteristic and form of source language. There are 24 (5.00%) numbers of data that already used this strategy. The words/phrases are: *mengapur sirih* translated into a *wad of betel (1)*, *kain kafan* into *plain clothe(1)*, *lumbung padi* into *rice barn (19)*, and *gubuk* translated into *bamboo house/ small house(3)*. Here the following instances of them:

44

1. SL: *Mbah ijah duduk- duduk sambil **mengapur sirih**.*

   TL: *Mbah ijah sitting while **a wad of betel**.*

2. SL: *Hanya ada seorang perempuan yang berkerudung **kain kafan**.*

   TL: *There is only one female who was veiled by **a plain clothe**.*

A phrase of ***mengapur sirih*** translated into a wad of betel. Indonesian people known that the material of betel is like a wad. Therefore, translators single out this strategy to translate into it.

A word of **"kain kafan"** translated as a **plain clothes**.in Indonesian *kain kafan* is called *"kain putih"*. According to dictionary, plain is a soft fabric and uncolored one. In the mean time, the size and the color of plain are soft whitening and uncolored too.

3.2.6 Translation Using Modification of Form

Modification is a strategy by translating source language into target language based on the form of the word. There are 22 numbers of data (4.58%). They are: *couch/bamboo couch (17), leather puppet (5) for example:*

SL: Ia terlihat sangat cemas, dan akhirnya terduduk ***dibalai- balai*** samping

meja.

TL: He is frightened and then sitting in ***the bamboo couch*** besides the table.

Balai- Balai in Indonesia is called *"sejenis dipan yang terbuat dari bambu"*. Translators then modify the form to point out that *Balai-Balai* is like a *dipan bamboo* (bamboo couch).

45

3.2.7 Translation Using Specific to Generic Form

Specific to Generic Form is strategies in translating S.L into T.L. Translators match the specific words with general words. There are 18 numbers of data (3.75%) used the strategy in translating Indonesian culturally-bound word into English. They are: *great house (1), leaves (3), knife (14).* For instance:

1. SL: ***Daun- daun ketapang*** berguguran di pekarangan.

    TL: ***Leaves*** fall down in the yard.

2. SL: Ia meninggal tertusuk ***belati*** tepat didadanya.

    TL: She was died by a ***knife*** stabbed directly in her chest.

Indonesian has known that ***belati*** is a short pointed-knife and thick, so to give a good translation; translators used a generic form ***"knife"*** to translate *belati* into English. Similar to *belati*, ***daun- daun ketapang*** also translates by using generic form ***"Leaves"*** and it can be received in English.

3.2.8 Translation Using Functional equivalent / Modification of Function

Functional equivalent is a strategy which describes a word in source language by modification of function from that word. There are 15 numbers of data (3.12%) used the strategy, are: *fire place/ fire holders (9), funeral clothe (5), sword (1),* Here are following instance of them:

1. SL: ***Tungku-tungku*** itu diletakkan rapi di halaman belakang rumah

    TL: The ***fire places*** were put orderly in back yard of home.

2. SL: Hanya ada seorang perempuan yang berkerudung ***kain kafan.***

TL: There is only one a woman who was veiled by a *funeral clothes*.

The word tungku- tungku translated as fire places/fire holders. In Indonesia, *tungku* is a *wadah* which is made of stone, soil, or even iron. It is used to back up a pan and cook a food. There is a hole in the middle of the fireplace to burn up. Based on this function, students then translate it as *tungku-tungku* into *fire place/fire holder*. A word of *"kain kafan"* translated into a *funeral clothes*. Indonesian culturally of *kain kafan* means that *the white clothes cover the dead body*, so literally the meaning of *kain kafan* is unknown in English because of the different culture in funeral ceremony between Indonesian and English. Having looked at the function, cloth used for funeral/ buried ceremony. Students eventually translate it as funeral clothes to give a clear description for the target readers and can receive it easily.

3.2.9 Translation Using Paraphrase

Paraphrase translates the source language into target language with specific explanation. There are 11 numbers of data (2.29%) used the strategy to translated Indonesian culturally-bound words into English. They are: *mosque drum call for magrib prayer (5), shadow play with leather puppet (6). For example:*

1. SL: *Bedug magrib* bertalu di masjid raya.

   TL: *The mosque drum call for magrib prayer* beaten sounds in the mosque.

2. SL: Malam nanti ada pertunjukan *wayang kulit* di lapangan desa.

   TL: Tonight there will be a *shadow play with leather puppet* in the field.

Beduk Magrib is translated by students as a mosque drum call for maghrib prayer. A word of Beduk Maghrib is translated using paraphrase that is a drum call in

mosque used to call for Maghrib prayer. The other ways, a word of *wayang kulit* is translated to be a shadow play with leather puppet. A translator elucidates that *wayang kulit* is a shadow play using two puppets which are made of leather

Strategy of paraphrase is almost similar to descriptive equivalent, but it is more detail than explanation of descriptive equivalent.

3.2.10 Translation Using Transference

Transference is loan word and transcription of different alphabets between SL and TL are involved in transferring process. There are 9 numbers of data (1.87%) used the strategy, are: *caffan (3), tauge (6)*, for instance:

SL: Terlalu banyak *toge* dalam sayuran ini.

TL: Too much *tauge* in this food.

A word translation is converted from source language into target language and approved in target language (English).

<div align="center">

Toge – Tauge   *Kafan - caffan*

</div>

3.2.11 Translation Using Equivalent with Modification of Function and Literal

Modification of function and literal is strategy when the translator translating the word of source language into target language based on the function and literal of words. There are 9 numbers of data (1.87%) used the strategy. They are: *rubber time/ elastic time (9)*, for example:

SL: Karena sering terlambat ia mendapat julukan *"jam karet"*.

TL: Because always late, so people called him *"Rubber time"*

Jam karet translated as *rubber time* by students, they translated *jam* according to the function of word, function of *'jam"* to indicated the time and *karet* translated literally as rubber

3.2.12 Translation Using Idiomatic Form

Idiomatic form used by translator in translating idiomatic word in source language into the true meaning in target language. There are 5 numbers of data which is used this strategy, they are: not punctual men (5).

The word *jam karet* (Indonesian idiomatic) means *the man who never comes on time or always late* that is way students translated the word *jam karet* as *not punctual men* in English.

3.2.13 Translation Using Equivalent with Modification of Characteristic

Modification of characteristic is translation strategy based on the characteristic of the word. There are 2 numbers of data (0.41%) translated the Indonesian culturally bound- word into English using this strategy. They are: *geek and nerd (2),* for example:

SL: *Seorang kutu buku* selalu di identikkan dengan dandanan yang lugu dan

kampungan.

TL: *A nerd/geek* is always identical with old style and unadorned appearance.

A *kutu buku* is someone that really likes reading a book. This man always uses glasses, looks innocent and has bad style. In oxford advanced learner's (2000) *nerd/geek is a person who is boring and not fashionable* .Based on this translation the

49

students translating **kutu buku as nerd/geek** it is according to the characteristic of word.

3.2.14 Translation Using Generic to Specific Form

Generic to specific form is a strategy when the translators translating source language in generic form into target language in specific form. There are 2 numbers of data (0.41%) which is used this strategy. They are: *triumphal arch(1), trivets(1),* for instance:

SL: *Tungku- Tungku* itu diletakkan rapi di halaman belakang rumah.

TL: Those *trivets* are put orderly at the back yard.

Tungku has a general meaning, it is a container that made of soil, stone, or iron and used to cook. Conversely, *trivet* has a specific meaning, it is a small *tungku* that made of iron and can be put a plate or a bowl on the top of it. A translator, hence, picks out a *trivet* to be translated into a fireplace.

3.2.15 Translation using equivalent with Modification of Form and Function

A Modification form and function is a translation strategy that translates words from source language into target language by modification its form and function. There is a single number of data (0.21%) which used this strategy; it is sleeping platform (1)

SL: Ia terlihat cemas dan akhirnya terduduk di*balai- balai* samping meja itu.

TL: He looks worried, and then sitting at *sleeping platform* besides the table.

The student translated *balai- balai* as *sleeping platform* because he considers it is form and function that is a kind of seat with is form like a stage that is used for relaxing and/or sleeping. That is way to find the equivalent of unknown words or phrases from source language turns to a context of translation.

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CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

1. Students of English Department using 15 strategies in translating Indonesia culturally- bound words into English. **Firstly** is *Cultural equivalent (26,50%)*, **secondly** is *Naturalization (22,50%)*, **thirdly** is *Descriptive equivalent (19.58%)* ,**fourthly** is *transposition (6.87%)* , **fifthly** is *Modification of form and characteristic (5.00%)* , **sixthly** is *modification of form (4.58%)* , **seventhly** is *Specific to generic form (3.75%)* , **eighthly** is *functional equivalent (3.12%)* , **ninthly** is *Paraphrase (2.29%)*, **tenthly** *transference (1.87%)* ,**eleventh** is *modification of function and literal (1.87%)* , **twelfth** is *idiomatic form (1.04%)* , **thirteenth** is *modification of characteristic (0.41%)* , **fourteenth** is *generic to specific form (0,41%)* , and **the last** is *modification of form and function (0.20%)*.

2. The translators in this case students of English department used the different strategies to translating Indonesian culturally bound- words into English. They tried to extend the meaning from source language into target language with different ways without turning back a principle and fittingness of translation.

4.2 Suggestion

The study has not found yet why a translator singles out some strategies in translating any certain words or expressions. For the next study, thus, it is expected to explore more of this case.

Another expectation of this study is that students can make carefully a choice of culling out a strategy and then translating a certain cultural words or expressions.

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APPENDIX

Name:

Translate these sentences below into English!!

1. Akhirnya ia berhenti di depan **gapura** yang megah itu

   Answer:

2. **Tukang panjat kelapa** itulah yang selalu makan di warung ini

   Answer:

3. **Satpam** itu tertegun menatap ibu muda itu

   Answer:

4. **Tungku-Tungku** itu diletakkan rapi di halaman belakang rumah

   Answer:

5. **Daun-daun ketapang** berguguran di pekarangan

   Answer:

6. Ia meninggal tertusuk **belati** tepat di dadanya

   Answer:

7. Si monyet berkata "ah ia sedang menonton **dangdut** di lapangan"

   Answer:

8. Dengarkanlah suara **gamelan** itu tanpa putus-putusnya.

   Answer:

9. Mbah ijah duduk-duduk sambil **mengapur sirih**

   Answer:

10. Di dalam rumah banyak anak-anak sedang bermain **kuda lumping**

    Answer:

11. Hanya ada seorang perempuan yang berkerudung **kain kafan**
Answer:

12. Ia terlihat cemas dan akhirnya terduduk di **balai-balai** samping meja itu
Answer:

13. Karena sering terlambat, ia mendapat julukan "**Jam karet**"
Answer:

14. Untuk sementara gabah-gabah itu disimpan di **lumbung**
Answer:

15. Mereka memohon pada sang **dewa** agar menurunkan hujan
Answer:

16. Para gadis sedang makan **rujak** di bawah pohon mangga
Answer:

17. **Para priyayi** sedang berkumpul di balai desa
Answer:

18. **Beduk magrib** bertalu di masjid raya
Answer:

19. Ia terlihat cantik menganakan **kebaya** di hari pernikahannya
Answer:

20. Terlalu banyak **toge** dalam sayur ini
Answer:

21. Malam nanti ada pertunjukan **wayang kulit** di lapangan desa
Answer:

22. Seorang **kutu buku** selalu diidentikkan dengan dandanan yang lugu dan kampungan
Answer:

23. Pak tua itu tinggal di sebuah **gubuk** hanya seorang diri
Answer:

24. Rio yang preman menjadi seorang ustad..
Answer:

25. **Kernet** itu berteriak- teriak memanggil penumpang
Answer:

.........THANK YOU.......