



**THE ACCURACY OF THE ENGLISH-INDONESIAN TRANSLATION OF
CULTURAL TERMS IN HOSSEINI'S
*A THOUSAND SPLENDID SUNS***

**a Final Project
submitted in partial fulfillment of the requirements for the degree of
Sarjana Sastra in English Department**

by

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DECLARATION OF ORIGINALITY

I, Dinda Anjasmara Puspita, hereby declare this final project entitled Accuracy of the English-Indonesian Translation of Cultural Terms in Hosseini's *A Thousand Splendid Suns* is my own work, and it has not been submitted in any form for another degree or diploma at my university or other institution. Information from the published and unpublished work of others has been acknowledgement in the text and list of references.

Semarang, November 2019



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MOTTO AND DEDICATION

”It is difficult to be patient but to waste the rewards for patience is worse.”

(Abu Bakr as-Siddiq RA)

This final project is dedicated to:

- My dearest parents
- My beloved family
- All of my friends

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The Writer

ABSTRACT

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This study attempted to analyze the accuracy of cultural terms translation in *A Thousand Splendid Suns* novel. The objectives of the study were to describe types of cultural terms found in the novel, to identify translation strategies used, and to analyze their accuracy. This study was conducted qualitatively. Text analysis was done by comparing the original and the translated novel. The results of the study showed that there were 108 data of cultural terms that were classified into cultural categorization (ecology, material culture, social culture, organizations, customs, and ideas). The accuracy of cultural terms translation was presented in each categorization of cultural terms. The analysis of accuracy translation was supported by the accuracy scale given by three expert raters, and it later combined the strategies employed by the translator in translating cultural terms translation: translation by changing the lexicon, by translation by loan word, translation by cultural substitution, translation by paraphrasing using unrelated words, literal translation, translation by more general words, translation by less expressive word, and last one translation by omission. Four categorizations of cultural terms translation in the Indonesian translated novel were classified into accurate translation.

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CHAPTER I

INTRODUCTION

This chapter presents the background of the study, the reason for choosing the topic, the statement of the problems, objectives of the study, significance of the study, and outline of the study.

1.1 Background of the Study

The novel is one of the favorite reading books for everyone, for it is popular literature in the world that can be enjoyed by anyone from any age. The novel is defined into two categories, there are fiction and non-fiction. A fiction novel is a story that is written by involving the author's imagination. It is included as a novel for entertaining since it aims to give amusement for the readers. As for the classification of the genre, fiction novel is classified into a mystery, science fiction, romance, fantasy, detective, chick-lit, and crime thrillers. While non-fiction novel refers to literature that is written based on a real event in life. It includes biographies, historical events, travel, science, religion, philosophy, and art.

Along with its popularity, many English novels have been published in this country. However, people prefer the Indonesian translated novel to the original one because of a lack of knowledge of the English language. For that reason, the production of translated novels is getting increased following the readers' demand. Therefore, nowadays, if people want to enjoy reading any English novel, they should not worry about how they will engage with the story since there is an alternative to help them to understand it by reading the translated novels that are quite a few available in the stores.

However, translating a novel from the source language to the target language is quite complicated and not as easy as translating text in common. For novel represents the culture in society. Therefore, in translating a novel, a translator should consider the cultural terms found in the novel. Thus, this obliges the translator to consider various limits in the process of translating words that contain cultural terms. Newmark (1998) remarks that "culture is the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression" (p. 94). He asserts that each language group has its own culturally specific features. Similar to Larson (1984), he defines that "culture as a complex of beliefs, attitudes, values, and, rules which a group of people shares" (p. 431). He believes that the translator should be familiar with the beliefs, attitudes, values, and rules of one's culture so that he can adequately understand source language text and translate it to people who have a different set of beliefs, attitudes, values, and rules.

This significant distinction will place the translator into a dilemma. Besides transferring the message from the source language to the target language accurately, the translator also needs to deal with some difficulties to find equivalence that may not be found in the target language. The translator should also have intimate acquaintance, have complete knowledge about source language and target language, have an intimate acquaintance with the subject matter and have complete knowledge of translation theory (Nida, 1964).

Although untranslatable linguistics and culture cannot be avoided, the translator can make a good translation by having adequate knowledge and cultural

understanding both in source language or the target language text so that the process of transferring a message from the source language can be delivered well. Considering the significant function of translation that helps the process of transferring information from one source language to another language, this triggers the translator's awareness of making good translation quality. There are three criteria used for translation quality assessment: namely accuracy, acceptability, and readability (Nababan, 2003). Therefore, to avoid creating such miscommunication in interpreting the author's purpose, in the process of translation, the accuracy of translation should be notable. A translator does not merely translate the text from the source language into the target language, but he/she needs to assure that the meaning of the source language is fully transferred to the target language. Accuracy relates to the precise understanding of the source language message and the transfer of the message as accurately as possible into the target language (Larson, 1998). This criterion covers the idea that good translation should completely convey the information contained in the source text.

In the English novel entitled *A Thousand Splendid Suns*, written by Khaled Hosseini, the setting of the place is in Afghanistan. Thus, there should be many cultural terms found in the novel that may not be familiar with Indonesian culture due to the distinct cultures. Here is the table of cultural terms found in the novel and the Indonesian equivalence translated by Berliani Nugrahani.

We can conclude that in translating a text, cultural understanding is important for a translator. It will help the translator transfer the full meaning of the source to the target language so that there will not be any miscommunication in conveying

the author's message. Besides, the translator must consider translation strategies he uses to translate the cultural terms since this will impact the accuracy of the translation itself. Therefore, the researcher is interested to analyze the cultural terms found in the novel, and the accuracy of the application of translation strategies used by the translator in translating the cultural terms.

1.2 Reason for Choosing the Topics

The novel is a favorite reading book for most people. Moreover, it must be interesting to read a novel that has cultural contents, so there will be new cultural knowledge the readers can acquire. A novel *A Thousand Splendid Sun*, was set in Afghanistan, consist of many cultural terms that interesting to investigate. This novel has already had the Indonesian translated version. However, the translated novel may not completely transfer the message of the author to the readers.

Therefore, it is challenging to know how the accuracy of cultural terms translation in the novel is, and how is the relation between the cultural terms translation and its translation accuracy.

1.3 Statement of the Problems

1.3.1 How is the accuracy in the English Indonesian translation of material culture in *A Thousand Splendid Suns*?

1.3.2 How is the accuracy in the English Indonesian translation of ecology in the novel?

1.3.3 How is the accuracy in the English Indonesian translation of social culture in the novel?

1.3.4 How is the accuracy in the English Indonesian translation of organizations, customs, and ideas in the novel?

1.4 Objectives of the Study

1.4.1 To explain the accuracy in the English Indonesian translation of material culture in *A Thousand Splendid Suns*

1.4.2 To explain the accuracy in the English Indonesian translation of ecology in the novel

1.4.3 To explain the accuracy in the English Indonesian translation of social culture in the novel

1.4.4 To explain the accuracy in the English Indonesian translation of organizations, customs, and ideas in the novel

1.5 Limitation of the Study

The research is dealing with the accuracy of cultural terms translation in the novel *A Thousand Splendid Suns* written by Khaled Hosseini. The analysis of cultural term

categorization is based on Newmark's theory of CSI categorization while the accuracy of the cultural term will be based on Nababan's theory of translation quality.

1.6 Significance of the Study

Theoretically, this research will be advantageous to the writer and the readers to understand more about cultural terms in *A Thousand Splendid Suns*. Besides, the result of this research is expected to help the translation researchers to analyze the strategies applied in translating cultural terms. And also, this research will be expected to be an input to improve the translation quality particularly inaccuracy of cultural terms translation, so that it will be an evaluation for other researchers who will study the same object matter.

Practically, this result of this research can be used as criteria to determine translation quality in terms of accuracy of cultural terms translation.

1.7 Outline of the Study

This study is divided into five chapters. Each chapter contains different topics. Chapter I is the introduction. This chapter explains the general background of the study, the reason for choosing the topic, statement of the problem, the objective of the study, limitation of the study, significances of the study, and the outline of the study

Chapter II is a review of the related literature. This chapter will describe the result of previous studies that have been conducted before, a review of theoretical studies covering this study containing the definition of translation, the translation process, categorization of cultural terms, the problem in finding equivalence, alternatives in cultural translation, and translation accuracy. The last is the theoretical framework as the plan or the design of the study.

Chapter III is the method of investigation; including research design, the object of the study, the role of researcher, types of data, procedures of collecting data, and technique of analyzing data.

Chapter IV is an analysis that discusses the topic in detail. This chapter contains the discussion, findings of this research, and the answer(s) of the problem in the research.

The last chapter is Chapter V. This chapter contains the conclusion of the research based on the result of the study and some useful suggestions for the reader dealing with the topic

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter deals with a review of related literature. It consists of a review of previous studies; theoretical studies: definition of translation, the translation process, definition and categorization of cultural term, specific problems in finding lexical equivalents, alternatives in cultural translation, and translation accuracy; and theoretical framework of this study.

2.1 Review of Previous Studies

Some previous studies have similarities with the issue of this study. I will show you 35 research that conducted the same issue as my final project. The first research was from Khasanah (2009). She attempted to analyze the translation of cultural terms in the film *Ratatouille*. This research focuses on the translation analysis of cultural terms in the film *Ratatouille*. This study aimed to find out the categories of cultural terms, the strategies employed by the translator to translate the cultural terms, the accuracy and acceptability of the translation. This research was descriptive-qualitative and applies descriptive methods. This research was designed as a single embedded-case study. To collect the data, the researcher applied a purposive sampling technique. The primary data were obtained by using content analysis and the secondary data were obtained through a questionnaire. In content analysis, the researcher collected the data by selecting cultural terms found in the

dialogue. The researcher found 70 data in the film. The questionnaires were distributed to three raters in the form of a close and open-ended questionnaire.

The second research was written by Gunawan (2011). He explained about his study entitled *Translation Strategy in the Translation of Cultural Words in Laskar Pelangi Novel Translated by Angie Kilbane*. The findings of this study show that there were seven procedures used to render the selected Indonesian cultural words into English include pure borrowing, naturalized borrowing, notes, cultural equivalent, functional equivalent, descriptive equivalent, and reduction. The second finding conveyed in his research was that the strategy applied is domesticating. Based on the result of the procedure used, it could be classified that pure borrowing and naturalized borrowing were the implementations of foreignizing; notes is neutralizing strategy; while the use of cultural equivalent, functional equivalent, descriptive equivalent, and reduction are the realization of domesticating.

The third research comes from Braçaj (2015). He aimed to present some procedures and strategies of translating cultural concepts by different theorists, which might help translators during the translation process and make them choose the procedures that seem to be more effective than the others. This study used descriptive qualitative which carried out an analysis of particular strategies applied to cope with specific cultural concepts and to present which strategies are more frequent and can help the translator to solve such challenges during the translation process. The result of the study showed some conclusion of different theorist, there were Mounin (1963) who claimed the best lexical items translation was when one which just the cultural items are correctly translated that only if this notion is

considered will the translated item fulfill its function correctly, the other belief proposed by Nida (1964) was that differences between cultures may cause more severe complications for the translator than do differences in language structure, the same conclusion likely to be drawn from what Culler (1976) writes is that one of the troublesome problems of translation is the disparity among languages, in categorizing cultural words, Newmark (1988) theory is needed, and Mona Baker (1992) believed that the translator must have knowledge about semantics and lexical sets and the value of the words in the source language.

The next research was from Fedora (2015). She dealt with the cultural words found in the Indonesian novel *Laskar Pelangi* written by Andrea Hirata, and its translation, *The Rainbow Troops* by Angie Kilbane. Different with the previous study's which focused on the cultural words and translation strategies, the aim of this research, besides to find out the procedures which were used in translating the cultural words; it also identified the shift in meaning that occurred in translating the cultural words. The writer applies the formal and informal method to present the result of the analysis (Sudaryanto, 1988). In analyzing the data, the theory used is from Newmark (1988), Vinay and Darbelnet (1995), Catford (1974), and supported by Baker's (1992) and Larson's (1984). The results indicated that there were four categories of cultural words found in the novel *Laskar Pelangi*. They are material culture (13 data), ecology (6 data), social culture (6 data), and organization, customs, activities, procedures, and concept (5 data). From the categories, the most frequent occurrence is material culture. Furthermore, the writer finds seven procedures in translating the cultural words; cultural equivalent, borrowing, notes,

functional equivalent, descriptive equivalent, transposition, and calque. In translating the cultural words, the translation procedure of cultural equivalent is the dominantly found. From the result it can be said that the translator wanted to introduce Indonesian culture to the target reader. However, in the research the writer also found the cultural gap between the source and target language. This caused the meaning of cultural words were shifted during translation into the target language.

The fifth research was written by Nugroho (2017) who aimed to analyze the accuracy of cultural word translation in bilingual book *Panduan Berziarah ke Borobudur*. The method of this research was a qualitative method by using the Newmark theory of the cultural word translation and Nababan theory of translation accuracy. The cultural words were grouped according to the cultural category and analyze the translation accuracy based on how close the meaning or message can be transferred from the source language to the target language. The cultural word categories found were material culture, ecology, social organization, gesture, and habit. The accuracy of cultural words translation showed that *bersila, brahmana, phon sala, lesung, simbal, bubur jail-jali, ronde madu, sungai gangga, cawat* are classified into accurate translation. There was also less accurate translation: *tasbih, keris, alu, brahma*, and inaccurate translation: *tongkat pendek dan pathavi*.

The next research was a study conducted by Abbasi et al. (2012). This study was going to study the main roles of translation in transferring cultural concepts between two or more languages and some barriers or difficulties that translators face in this process. In my opinion translation is one of the ways to transfer cultures between one to another. However, there are some limitations such as censorship

and even culture itself. This study aims to represent some barriers in the process of translation. In this study we discussed the translation obstacles through the transferring culture among languages and also defined that translation has an important role in the globalization of culture especially pop culture which causes to give advantages of the source culture, knowing the habits and customs even religious customs. They focused on cultural factors, views and tradition to consciously consider the chronological orders, explicit meaning, development of related disciplines, historical and religious background of the source text, and primary to evoke the same response as the source text attempted to and avoid inserting irrelevant new words into a language used by people.

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primary to evoke the same response as the source text attempted to and avoid inserting irrelevant new words into a language used by people.

The next was research from Hapsari and Setyaningsih (2013). They attempted to analyze types of cultural words in the English version of the *Twilight* novel and identify the most frequently applied translation procedures used in the Indonesian translation of the novel based on Newmark's theory. The objectives of this study were to identify the cultural words in the novel and map the types of translation procedures applied in translating those words using the qualitative method. From the findings and the discussion of the study, The cultural words category found in this research mostly have no difference with my research there were 4 basic categories of cultural words appeared in the novel; ecology, material, social, and organization. The type of cultural words mostly found is material which consists of food, artifact, house, transportation, clothes, and communication. From 100 samples of cultural words, there are 52 (52%) cultural words categorized into the material, 25 (25%) cultural words categorized into ecology, 18 (18%) cultural words belonged to the organization, and the rest were 5 cultural words that belonged to social (5%). However in translating the cultural words in the novel, the study showed different translation procedures, they were transference, transposition, naturalization, cultural equivalent, componential, through-translation, literal, notes, addition, and glossaries, couplet, paraphrase, descriptive equivalence, and synonym. Meanwhile, in this research transference and transposition procedures are the most common procedure used in translating cultural words found in the *Twilight* novel.

The eighth research comes from Fahrurromadhoni (2017). He intended to know the translation procedure of culture in the English novel *Diary of a Wimpy Kid: The Ugly Truth* by Jeff Kinney into the Indonesian version under title *Diary Si Bocah Tengil: Kenyataan Pahit*. The researcher used a qualitative method by using the translation procedure of cultural words by analyzing them based on the theory of translation procedure of cultural words by Javier Franco Aixela. The result of this research revealed that there were thirty-three data cultural words that were classified into ecology, material culture, social culture, and organization-custom ideas. Six procedures were used in translating cultural words: repetition of five data, orthographic adaptation for three data, extratextual gloss for one datum, intratextual gloss for four data, absolute universalization for four data, and sixteen data. From seven procedures used in translating cultural words, naturalization was mostly used.

The next research is written by Choi et al. (2012). They translated cross-cultural research. The comprehension and interpretation of the meaning of data are central in cross-cultural qualitative analysis. The purpose of this article is to provide an overview of the translation process and explore some of the challenges, such as difficulties in finding a suitable translator, and the importance of communication between the researcher and the translator. Translators must accurately convey meaning from one language and culture to another. Researchers should not minimize the translators' role in the research project because the translators have the potential to significantly impact the interpretation of the data. Maintaining rigor may be problematic in studies in which researchers neither understand nor speak the participants' native language. In my opinion, to translate cross-cultural research

is difficult because it needs communication with the translator to gain valid cross-cultural research for the researcher because the researcher does not neither understand nor speak the participants' native language.

Next, research from Dewiyanti, Yahya, Rahayu (2015) aimed to identify the category of cultural words found in *Salah Asuhan* novel and to find out the translation procedures and process used in translating them into English in *Never the Twain* novel. Qualitative and quantitative methods were applied in this study. Fifty-five Indonesian cultural words were found in the novel. Material culture was the most frequent cultural word category. Those cultural words were translated with the orientation to the high readability of target readers. The cultural equivalent was the most frequent translation procedures used in translating them.

Andriyanie et al. (2010) researched cultural words translation in the novel *Eat, Pray, Love* by Elizabeth Gilbert which is translated by Silamurti Nugroho. They attempted to find what translation techniques which are applied by the translator in translating cultural words in the novel. The writers used a qualitative and quantitative method to reach the goal of the research. In the process of data collection the writers should have enough understanding of the application of cultural words translation and translation strategies proposed by typical experts since this research used qualitative research, so it would need the writer's interpretation. Thus, in this part, the writers employed to collect data by reading the two versions of the novel, marking all the cultural words in the English version of the novel, find the equivalent in the Indonesian version of the novel, classify the cultural words based on Newmark's cultural words categories, select some of the

data that are most appropriate with Newmark's cultural words categories, and the selected data by using Molina and Albir's theory of translation techniques.research. The result of this study there were 180 cultural words found by the writers in the novel. Those cultural words classified based on Newmark's cultural categories (2010). All the six cultural categories found in the novel, they are; ecology, public life, social life, personal life, custom and pursuit, and private passion. While there were eight translation strategies used in the novel to translate the cultural words.

The twelfth research was form Zou (2016). He researched the cultural equivalence in translation. This paper discussed the cultural characteristics, the role of culture in translation, the reasons for the loss and distortion of cultural images in translation, and how to overcome and deal with the cultural barriers. This paper would explore the function of cultural factors in translation, the different thought in translation from a cultural perspective view, and hot to eliminate cultural perplexity to achieve cultural equivalence in translation as much as possible. In this research the writer concluded that as a part of the culture, language is not only the form of culture, but also a phenomenon of social culture. And the exchange of different languages is the exchange of different cultures. Because of the differences between languages, there are many cultural differences between different expressions, and the methods of establishing a cultural equivalence in the translation are also different. The writer stated according to different circumstances, "alienation" or "domestication" methods can be adopted to solve the cultural differences in translation to achieve cultural equivalence. In the vast majority of cases, it is proved that there must be one cultural equivalence translation method that can be accepted

by the target language readers. The translator must always pay attention to the cultural factors in the source language and try to establish the cultural equivalence in the target language. The next research comes from Wahid and Anis (2012) who analyzed the cultural translation of English and Malay. The research aimed to analyze the translation of Japanese cultural words, metaphor, taboo words in Malay. The data were taken from a novel *Memoirs of Geisha* written by Arthur Golden. In this research, they identified the data based on the cultural word categories proposed by Newmark. They are ecology, material culture, social culture, organization, gestures, and habits. The result of the research is to deliver the message and effect of cultural words from the source language into the target language, a certain limit was applied in the translation.

The next research was written by Aresta (2018). She found the influence of translation techniques on the accuracy and acceptability of translated utterances that flout the maxim of quality. This study aims at discovering the translation techniques applied in translating the utterances that appear to be flouting the maxim of quality in Tanti Lesmana's (2016) Indonesian translation of Jojo Moyes novel *Me Before You* (2012) and describing the correlation between translation techniques and translation quality in terms of accuracy and acceptability. The approach implemented in this study is pragmatics in translation and the writer used descriptive qualitative method with an embedded case study. For data, the writer looked at the utterances that may be said to be flouting the maxim of quality in the source text and its translation. A focus group discussion was used to assess translation quality. The majority of the data was classified as accurate and

acceptable, while the rest was considered less accurate and inaccurate due to the application of the translation technique amplification (addition), discursive creation, and literal translation. Some data was also found to be less acceptable due to literal translation and pure borrowing. So, it can be said that the influence of translation techniques such as reduction, addition, and discursive creation would make low scores in translation accuracy, while pure borrowing and the literal translation would make low scores in translation acceptability.

The next research was from Daghoughi and Hashemia (2016). They focused on the analysis of culture-specific items and translation strategies applied in translating Jalal Al-Ahmad's *by the Pen*. The researcher used Newmark's proposed taxonomy for translating CSIs for the framework for achieving this study. This researched aimed to find proposed translation strategies applied in the English translation of Jalal Al-Ahmad's *By the Pen* and to evaluate the frequency of each to determine which strategy could help the most in translating CSIs. It can be concluded from the data obtained that this translator has used almost all of Newmark's translation strategies for CSIs to render successfully. From among Newmark's (1988) list of strategies, the functional equivalent was the most frequently used strategy in translating the CSIs in *By the Pen* by Ghanoonparvar (1988), and modulation and paraphrase were the least frequently used strategies. Functional equivalent as the most frequently used strategy, other strategies used were synonymy, componential analysis, couplets, notes, through-translation, transference, naturalization, cultural equivalent, descriptive equivalent, shifts, compensation, recognized translation.

The next research is written by Darissurayya (2015). She focused on the accuracy of the English-Indonesian scanlation of *Detective Conan*. There were three main problems in this study: (1) to find out how the accuracy of English-Indonesia manga scanlation, (2) to find out differences between online manga (scanlated manga), and printed manga (Indonesian officially published manga) and (3) to find out which more accurate between both compared to original Japanese manga. In analyzing the accuracy or acceptability, the researcher tends to use a qualitative method, therefore, in this research the writer used qualitative descriptive research. This study is to investigate the accuracy of English-Indonesian Detective Conan manga scanlation as well as how if it is compared to the official translation of Japanese-Indonesian. The result of this study showed that the printed comic which is officially published and translated from the original Japanese version has more accurate data because it was more natural than the online comic if it is compared to the original Japanese version. Therefore, I can conclude that, the accuracy of translation can be measured from the naturalness of the translation.

The seventeenth research comes from Ismawati (2013). This research paper is entitled *The Analysis of Cultural Words and Context in the Young Adult Novel Translation Entitled "Eragon"*. Based on the findings, the writer found that the translator used seven procedures: naturalization, componential analysis, addition, transference, cultural equivalent, couplets, and transposition. Those procedures were used to make the translation acceptable and understandable, without changing the essential meaning of the story. By conducting the research, the writer can

conclude that the translation procedure helps the readers in understanding the message of the story and the different culture of the novel.

The next was research from James (2002) who wrote in her article about the cultural implication for translation. A variety of different approaches have been examined concerning the cultural implications for translation. This article focused on the necessity to examine the approaches bearing in mind the inevitability of translation loss when the text is, as here, culture-bound. Considering the nature of the text and the similarities between the ideal ST and TT reader, an important aspect is to determine how much missing background information should be provided by the translator using these methods. It has been recognized that to preserve specific cultural references certain additions need to be brought to the TT.

The next research was from Hanif (2017). He conducted translation research that focused on the kind of procedure used in translating the dialogues. There were to describe a kind of translation procedure and translation procedures dominantly are applied by the translator in the novel dialogues of *The Kite Runner*. This study was descriptive research, which applied a content analysis method. The researcher analyzed the data by classifying the dialogues in the novel, identifying the translation procedures that are applied in translating the dialogues in the novel of *The Kite Runner*, and analyzing the translation of the dialogue with its translation procedure. The translator applied the procedures of direct and oblique translation in translating the novel dialogue of *The Kite Runner*. Types of direct translation were borrowing, calque, and literal translation. Whereas in the procedure of oblique translation was transportation, modulation, equivalence, and adaptation.

Modulation was dominantly applied by the translator in translating the novel dialogue of *The Kite Runner* because modulation had 81 cases (46.29%). It was the highest 406 position in the translation procedure and Modulation makes the translations to be natural, short solid, and clear. It makes it easier for the reader to understand the translations.

The next research comes from Indah (2008). She researched the translation of cultural terms. This paper aimed at answering the very question of the possibility or impossibility of the translation of culture, by presenting some of the most popular theories related to the culture-bound terms and their equivalents. This research resulted in some translation theories and practices. These new cultural approaches have widened the horizons of translation studies. The first theory proposed by Lawrence Venuti's "invisibility" of the translator in Anglo-American culture or 'domesticating' and 'foreignizing' translation strategies. According to the great number of translation strategies and methods offered by scholars, the translation of culture is, to a certain degree of acceptability, possible. It is the case of functionalist theories, for example, because from a pure linguistic position, not only the translation of culture but even the translation of each word becomes impossible. Finally, translation is part of the culture. Strict sense, it is culture. And its very existence proves the possibility of entering a different world, a different vision, and community through a translator's genuine work.

21st research was written by Kim (2017). He researched cultural translation and world literature in Korea. The purpose of this case of cultural translation has been to provide a rationale for the context of the present Korean comparative

literary studies. What cultural translation can do is to let the readers understand the foreign cultures and literature that appear to be untranslatable, by engaging dynamically with the newness and the strangeness, as well as by encountering transcultural initiation beyond the monocultural closure, as Gayatri Spivak clarified in her discussion of “supplementing” in terms of figuring out “the exact shape of a place that is empty in what is to be supplemented, zooming out, but not in competition with zooming in.” From these double perspectives of “cultural translation” and “glocalization” as well as the dynamic interplay of comparative, world literature, and translation studies in a convergent way, world literature studies beyond comparative literature as a discipline in Korea has witnessed a drastic change for the last decade. The conference themes and articles in the journals of the associations in collectivity demonstrate the phenomenon of a new wave of comparative literature in the form of world literature.

Next, research from Latief (2018) who tempted to study translation techniques and accuracy in the Indonesian subtitles of the movie *Philomena*. The purpose of this study was to find out the translation techniques and the accuracy of the Indonesian subtitle in its dialogs. The data of this study are English-Indonesian translations and the result accuracy rating instruments. The translation techniques applied to translate the Indonesian subtitle are determined and are later analyzed to find out the degree of accuracy of the Indonesian version. The result of the study showed that there are eighteen translation techniques used in the Indonesian subtitle. They are literal translation, reduction, amplification, established equivalent, linguistic compression, borrowing, transposition, calque, compensation, modulation,

particularization, discursive creation, linguistic amplification, generalization, adaptation, substitution, description, and variation. The accuracy level is 97.89%. So, to have accuracy in the translation the translator should use adaptation, description, linguistic amplification, and variation techniques.

The next research was from Mujiyanto et al. (2018). They attempted to find out the translation strategies used by Lingliana in translating taboo words. This study aimed at investigating the strategies which Indonesian translators use for translating of taboo words in Silvia Day's novel entitled *Bared to You*, to analyze the implementation, and to analyze the equivalence achieved in the translation. In this study, descriptive qualitative research was applied. The data were classified using Batistell's taboo categorization and the translation strategies were further identified using the elaboration frameworks proposed by Davoodi, Robinson, and Brownlie. Then, Nida and Taber's concept of equivalence was applied in determining the tendency of equivalence in the process of translating into the target language. The results show that there are 555 taboo words found in the novel. Vulgarity dominates with 303 data, profanity 128 data, obscenity with 99, and last, is epithet with 25 data. The analysis of translation strategies shows that there are six strategies used by the translator in translating taboo words they are omission, euphemism, taboo for taboo, substitution, borrowing, and translation by more general word. Last, the analysis of the equivalence of translation shows that the translator tends to adopt more dynamic in translating taboo words into Indonesian.

The next was a research Natalia (2014) who studied translation Strategies of cultural words aimed at finding the cultural words, translation strategies,

readability, and the connection among cultural words, strategy, and readability. This research describes the use of translation strategies in translating the cultural words, the connections among them, and the impact of translation strategies on the readability of the cultural words. This thesis was qualitative data research. In collecting the data, the researcher followed three stages. Those were identification, questionnaire, and interview. The identification stage was covered by choosing the data source and collecting the cultural words, The questionnaire stage was covered by collecting and accumulating the questionnaire results data, and the interview stage was included in the discussion about the data. In analyzing the data, the researcher followed six stages. They were classifying the cultural words, grouping the words based on the strategies, finding the reason and cultural items of each cultural word, discussing the reason related to the translation strategies, analyzing the readability, and finding the relationship between the translation strategy and the readability. From all of the findings, there are five classes of cultural words: ecology words, material culture words, social culture words, organization, customs, and idea words, and gestures, and habit words. There are two translation strategy classes: foreignization and domestication. There are two readability levels: high and medium. There are some connections among cultural words, strategy, and readability: translators must be aware of the readability of cultural words in translating those words and high readability can only be reached when a cultural word is translated by an accurate strategy.

The 25th research was from Xiao Geng (2009). He discussed the analysis of the cultural phenomena in English in terms of words, idioms, and allusion. The

essential points these paper treats are the analysis of the cultural phenomena in English. In his paper, he also means to stimulate more concentration on the approaches to deal with the cultural phenomena in translating. Further, he also points out several problems commonly seen in dealing with cultural phenomena. In translating from English into Chinese. He states that translation is to transform one language (the SL) into another language (the TL) translating is an intern cultural practice as well as a bilingual one, so it concerns two different languages, meanwhile two different cultures. Geng also added the language and culture depend on each other for survival and neither of them can exist solely, and we must know of the culture before we understand a language, vice versa Geng found that due to the diversity of the nation, geographical location, religious belief, view of value, political institution, and cultural difference is inevitable.

The next research was from Chasanah (2012) who wrote about the ideology of translation, especially the domestication and foreignization in translating from English into the Indonesian language in A Translation Analysis on Ideology of Translation of the chronicles of Narnia “the Magician Nephew” Written by C.S.Lewis. The result of her thesis shows that the percentage of domestication is 74,50% and foreignization is 25,50%. The study was written is relevant to this study since it focuses on the English cultural words translated into the Indonesian language and the translator’s invisibility theory which consists of foreignization and domestication by Venuti that is used as a theoretical framework. However, the researcher argues that her analysis would be more complete if she used an interview

with some experts to discuss the ideology of translation. For that reason, the researcher tries to make a similar study with a questionnaire and interview for deeper analysis. The questionnaire and interview results are used as the parameter of the text readability level.

The next research was from Faridi et al (2019) who attempted to study the implementation of translation ideology of cultural terms in Andrea Hirata's Novel *Laskar Pelangi*. This research is concerned with the translation of the study, which the translation ideology used in the translation of cultural terms is found in Andrea Hirata's novel *Laskar Pelangi* into its English version, *The Rainbow Troops*. The objectives of the research are to answer the following four things: to describe the cultural terms items categories found in the novel, to describe the techniques of translation applied in the translation of the term items found in the novel to its translation (3) to describe the ideology of translation referred, in the translation of cultural term items found in the novel and its translation, and, to describe the degree of meaning equivalence of the Indonesian cultural terms in the novel as realized in its translation. The writer used qualitative descriptive method to reach the objective of the research. The writer employs himself to collect data; by reading the novel and its translation, marking the cultural words, classifying, selecting, and analyzing them based on the theories of translation procedure and translation strategy which are taken from some relevant references. The findings of this research show that: first, there were 168 data of cultural terms found in the novel, and categorized into Newmark's five categories of cultural terms, with the following results: ecology category 48 data, material culture 27 data, social culture

14 data, social organization 77 data, and gesture and habit 2 data; second, they are 12 translation techniques applied by the translator, third, based on the techniques of translation used, that mostly tend to Target Language, it can be concluded that the translation ideology used by the translator is domestication ideology; fourth, the degree of meaning equivalence was 60.12% fully equivalence, 31.55% partly equivalence, 5.95 %nonequivalence, and 2.38% unrealized.

28th research was written by Purwanti and Mujiyanto (2015). They attempted to find out the ideology in the Indonesian to English translation of cultural terms in *Bumi Manusia*. The aim of this study was to find out the cultural terms in the Indonesian novel *Bumi Manusia*, the techniques of translation applied by the translator, and to explain how the techniques applied to reflect the ideology of translation. The method of collecting data in this study was through observation by note-taking technique. The collected data were analyzed descriptively using the qualitative method. There were 187 data of five categories of cultural terms, fourteen idioms, four sayings, and fourteen techniques identified in the novel. The most tendency of application of ideology of translation in translating the cultural terms related to Javanese culture was domestication ideology (78, 20%), it showed that the translation was oriented to TL. The next orientation used in the translation of the cultural terms was followed by foreignization ideology (12%), it showed that the translator tried to introduce Javanese cultural terms to the target readers using SL-oriented. The last tendency was partial foreignization and partial domestication (10,8%), it showed that the translation was partially oriented to SL and partially oriented to TL.

The next research comes from Wati (2011). She studied on the accuracy and acceptability of the translation of past participle phrases in the novel *Bloodline* and their translation *Garis Darah*. This research was a descriptive qualitative study which aims to know the translation technique used in translating past participle phrases in the novel *Bloodline* and to know the accuracy and the acceptability of the translation of past participle phrases in the novel *Bloodline* and their translations *Garis Darah*. It used content analysis and questionnaire spread to the raters. Moreover it used the technique of collecting, classifying and analyzing the data, followed by drawing a conclusion. The results of the questionnaire and content analysis were then analyzed to figure out the translation technique, translation accuracy, and translation acceptability. The results of data analysis show that there are four kinds of translation techniques used in translating past participle phrases in the novel *Bloodline*: (1) transposition (it consists of three types: structure shift used in 37 data or 47%, class shift used in six data or 7.69%, unit shift used in six data or 9%), (2) literal translation used only in 26 data or 33.3%, (3) generalization used only in one datum or 1.28%, borrowing used only in one datum or 1.28% and reduction used only in one datum or 1.28%. The analysis of accuracy shows that there are 68 data (89%) considered as accurate translation, five data (7%) considered as less accurate, and three data (4%) considered as inaccurate. The analysis on the acceptability of the translation shows that there are 68 data (89%) considered as acceptable translation, and eight data (11%) considered as less acceptable translation. This research is expected to be used as additional knowledge

and reference for other researchers, lecturers, and students of the English Department, especially students of Translation studies in translating literary work.

The 30th research was from Yousefi (2017). He studied the translation of cultural specific Items: A Case Study of Gulistan. The researcher attempted to find out how Edward Rehatsek has translated the culturally specific items in the Gulistan of Saadi. In order to reach this goal, first, the researcher had to find all of the cultural specific items in Gulistan of Saadi, then, compared them with their English equivalents by using Newmark's taxonomy of translation strategies for translating CSIs as a reference. Finally, the researcher found 102 cases of CSIs, and it was concluded that among other strategies such as functional equivalent, through-translation, synonymy, descriptive equivalent, componential analysis, modulation, cultural equivalent and naturalization which have been applied by Edward Rehatsek for translation of culturally specific items "Transference" strategy was the most frequently used strategy. Keywords: cultural specific items (CSIs), translation strategies, literary translation, literature.

The 31st research was from Kuncara (2015) who studied cultural terms translation in Hirata's *Laskar Pelangi* and the impact on the translation quality. This paper aimed to evaluate the translation of cultural terms in the English version of the Hirata's *Laskar Pelangi*. This paper investigates also the translation quality of those cultural terms. The data, in this study, are the terms of culture that exist in the novel. The finding of the cultural term is divided into five categories. It consists of ecology, material, social, organization, customs, ideas, motion, and habits. Overall,

translation cultural terms lead to reduce the level of acceptability and readability of the translation quality.

The 32nd research comes from Farahani (2016) who attempted to analyze cultural specific items in the English translation of Hedayat's "*blind owl*" based on domestication vs. foreignization. The main purpose of the current case study was basically to analyze Cultural Specific Items (CSIs) in an English translation of Hedayat's "Blind Owl" based on domestication vs. foreignization dichotomy which was proposed by Venuti (1995). To this end, the whole text of the two books, Persian text, and its English translation, were gone under a strict and throughout the examination. For the theoretical framework, the model proposed by Zare-Behtash & Firoozkoobi (2009) was exploited in order to categorize and distinguish CSIs in the corpus. As the data of the study represent, most CSIs were domesticated during the translation process and the source text was translated into a fluent and natural text for English readers. Also, the data prove the fact that from among the strategies applied in translating CSIs, simplification and naturalization were the two strategies which were mostly used by the translator and had the highest number of distribution in the translated text.

The 33rd research written by Sutopo and Setiawan (2017). They conducted research on translation strategies used by Donna Widjajanto in rendering culture-specific Items in Diterlizzi's *The Spiderwick Chronicle*. This study aimed to know the implementation of translation strategies used by the translator and equivalence achievement. A descriptive qualitative research approach is used as a research design. The results of the study show that 10 translation strategies used by the

translator in rendering 724 culture-specific items data. Translation by repetition or pure borrowing is mostly used the translator as a translation strategy containing ecology, concepts of belief and religion, and anthroponyms. The translator intended to source language-oriented in the implementation of translation strategies in translating culture-specific items in *The Spiderwick Chronicles* because the culture-specific items in TL did not have equal meaning in TL culture. Dealing with the equivalence of translation, the translator tends to avoid re-creating the culture-specific items in

SL. In order to achieve balance, the translator should reduce bringing the original words into the target language and avoid unfamiliar cultural terminologies.

The 34th research conducted by Permatahati and Rosyidi (2017). She attempted to find out techniques and readability of the culture-specific items in the 2007 Indonesian translation of Alice's adventures in wonderland. This research has an objective to find and describe the translation techniques that are applied in translating culture-specific items (CSI) in Sri Haryanto's Indonesian translated novel of Alice's Adventure in Wonderland entitled *Petualangan di Negeri Ajaib dan Dunia di Balik Cermin* by Windi A in 2007 and to explain the readability of culture-specific items (CSI) in this translated novel. Qualitative method is used in observing and analyzing the phenomenon which affected as an impact of the readability of culture-specific items in the translated text that had found in the Indonesian translated novel of Alice's Adventures in Wonderland and also making interpretations of the meaning of the readability level of culture-specific items in its Indonesian translated novel through the readability rating-sheet. From this research,

the researcher finds 16 translation techniques that are applied in translating the culture-specific items from Alice's Adventure in Wonderland novel into its 2007 Indonesian translated novel by Sri Haryanto. Established equivalent translation technique is the highest frequency of translation technique that is applied in this novel. It can be concluded that the readability of culture-specific items in Sri Haryanto's Indonesian translated novel of Alice's in Wonderland is readable.

The 35th research was done by Isabel and Narváez (2014) who studied how to translate culture-specific items: a case study of tourists. The paper focuses on the translation of culture-specific items in tourist promotion campaigns, demonstrating how these items call for specific translation treatment. The material for analysis has been sourced directly from the Instituto de Turismo de España (Turespaña), the Spanish Tourist Board, and specifically the international tourist promotion campaign, Spain marks, where culture-specific items are used as a sales argument to promote Spain worldwide as a tourist destination. In the present study, we will review the literature concerning cultural aspects within the framework of Translation Studies. Then, we will examine the procedures for translating culture-specific items in the Spanish source texts and their corresponding English versions of the campaign. A short survey will shed light on the success of the Spain marks campaign. The paper concludes with some remarks about the role of the translator in the field of tourist promotion campaigns.

2.2 Theoretical Studies

This section focuses on related theories as one of basic requirements in solving the problem of research. It will explain about definition of translation, translation process, definition and categorization of cultural term, special problems in finding lexical equivalents, alternatives in cultural translation, and translation accuracy.

2.2.1 Definition of Translation

Since the study deals with translation analysis, the definition of translation should be known as basic understanding. Translation has been defined in many ways by different writers in the field, depending on how they view language and translation. Newmark (1988) states that “translation is a craft consisting in the attempt to replace a written message statement in one language by the same message or statement in another language” (p.7). It means that translation is a process of transferring the message from one language to another without adding or reducing the message. The following is a diagram about how to translate a text by Newmark (1988, p. 4):

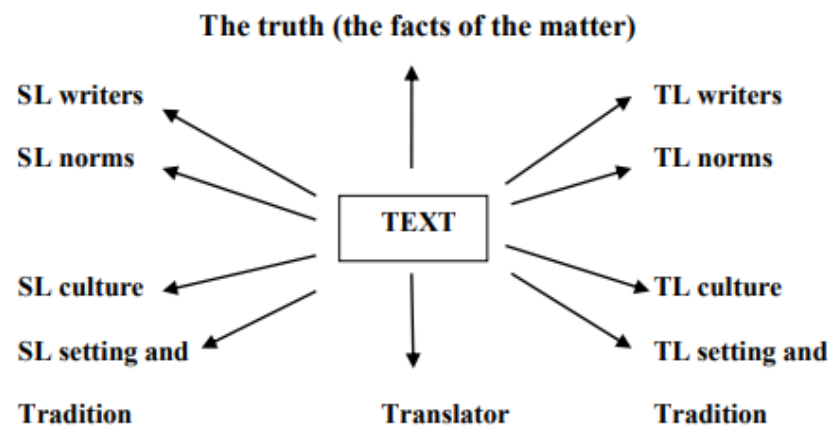


Figure 2.1

There are four important elements in translating a text. They are writers, norms, culture, and setting and tradition. Translator should keep the originality of each element from the source language. The only change in translation process is the form of language, and it can be referred to words, phrases, clauses, sentences, paragraphs, etc. Furthermore, translator should consider the appropriate form in the target language such as lexicon and grammatical structure.

Similar definition is also mentioned by Larson that translation consists of translating the meaning of the source language into the receptor language (Larson, 1984, p. 3). This is done by going from the form of the first language to the form of a second language by way of semantic structure. Only the form changes, but the meaning which is being transferred and must be held constant. Brislin (1976) argues 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" (p. 1). Nida and Taber give another point of view in translation. They do not explicitly give the idea about what translation is, but define the process of

translation. They explain that “translating consists in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style” (Nida & Taber, 1974, p. 12).

From the definitions above it can be concluded that translating includes the act of transferring message from the source text to the target text. The aim of translation is to find the equivalent meaning of the source language expression in the target language. Translating a literary work into another language is like creating a new literary work in another language. A translator also has to consider the context and the culture in source and target language, so that the message of the author can be conveyed to the readers well. Therefore, the translator should maintain the meaning that is of prime importance for accurate translation. What has to be considered first is the message and secondly is the form and the style of the translation.

2.2.2 Translation Process

Process of translation is one of the very important aspects for a translator to produce a good translation. The second system of translation consists of a more elaborate procedure comprising three steps. They are Analysis, in which the surface structure, i.e., the message as given in language (A) is analyzed in terms of A grammatical relationship and B the meaning of the words and combination of words; Transfer, in which the analyzed material is transferred in the mind of the translator from the language A to language B; Restructuring, in which the transferred material is restructured in order to make the final message fully acceptable, in the receptor language (Nida & Taber 1969, p.66).

The Translation Process

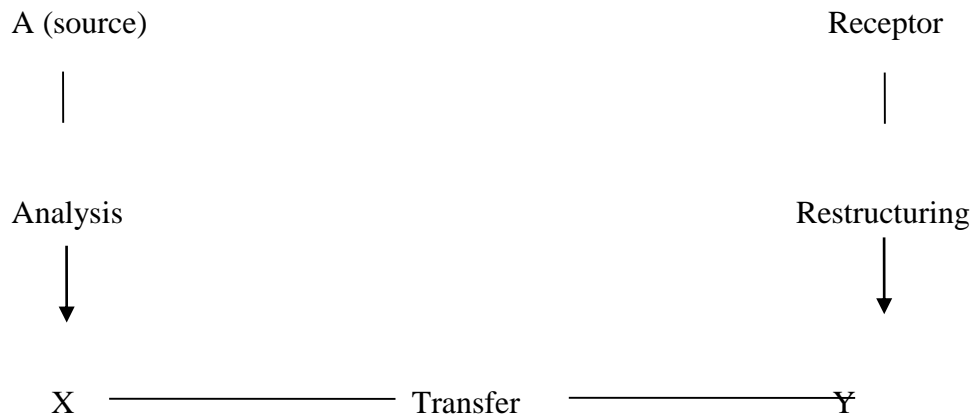


Figure 2.2

The scheme can be analyzed as follows:

1. Source Language Text

In the first part, the translator must deal with the source language. He/she must read the text to understand the element in the sentence to understand the whole content or the meaning of the text.

2. Analysis

To get a full understanding about the entire content, the translator must do an analysis process. The analysis must cover the linguistic aspects of the text either grammatical or meaning analysis or it covers both referential and connotative meaning. The analysis is conducted toward each element of the sentence. Language analysis is carried out on the source language text of various levels, such as sentence, clause, phrase and word level (Nababan, 1997).

3. Transfer

In this phase, called transfer, after understanding the meaning or message of Source Language into Target Language, the translator must try to find the correct and appropriate equivalence of the word in SL into TL so the translator can convey the meaning of SL into TL without any changes. The translator must also try to find the correct and appropriate strategy of transferring the message. In this stage, even though it is closely related to the last step, but the translation is not perfect yet, so the translation needs some restructurings.

4. Restructuring

Nida and Taber state, “the transferred material is restructured to make the final message fully accepted in the receptor language.” (1974, p. 33) Restructuring is needed to make the text in TL better as well as more acceptable. The activity done in this phase is the adjustment of the translation with the grammar of TL. It is also necessary for the translator, not only to maintain the meaning of SL, but also to pay attention to the style of the translation. The translator must find the best way to translate natural as it can be when it is read by the reader (who is the user of the Source Language).

5. Receptor Language

After the translator conducts a restructuring process, the translation task is completed. Then, the result of the whole process is the translation of the text from Source Language in the Target Language.

2.2.3 Definition and Categorization of Cultural Terms

Culture is the way of life and its manifestations that are peculiar to a community that uses particular language as its means of expression (Newmark, 1988, p. 94). More specifically Newmark distinguishes cultural from ‘universal’ language for example *die*, *live*, *stars*, *swim* and even almost virtually ubiquitous artifacts like *mirror* and *table* are universals. And usually there are no translation problems there. On the contrary, in cultural terms there will be translation problems or there is a cultural overlap between the source and the target language.

Therefore, the researcher defines cultural terms as word or a group of words that notifies the way of life and its manifestations in certain culture and it also notifies the terms which may be exist in the target language but the target language does not the specific term to mention the same object. The following are the example of cultural terms in word, phrase, sentence, and text unit:

1. Cultural Terms in Word Unit

Cultural terms in word unit may correspond to everything related to culture. It may also correspondent to certain food eaten by certain culture. It can be seen from three terms used to mention rice in Indonesia. Rice is the staple food of Indonesian people. Indonesian people have the terms *padi*, *beras*, *nasi*, which only has one translation term *rice* in English.

2. Cultural Terms in Phrase Unit

Phrase consisting cultural terms usually are idiom. Because of the distinction of the source language culture and the target language culture, the idiom occurred is also

different. As the result, the idiom does not have the equivalent in target language. For example is the phrase *a pretty penny*. This term cannot be translated literally into Indonesian language because *penny* is British coin. The phrase *a pretty penny* expresses the situation of having much money or being lucky. Thus, *a pretty penny* is translated into *banyak uang* or *beruntung*.

3. Cultural Terms in Sentence Unit

Sentence consisting cultural terms are usually proverbs. Because of the difference of the culture between the source and target culture, sometime the equivalence cannot be found in target text. For example is the proverb '*Elvis has left the building*'. This proverb means that the show has ended by using the famous character elvis who was famous in the source culture.

4. Cultural Terms in Text Unit

Sometime there is a text which involved the cultural terms, thus it needs more attention to get the message. For example: This scene takes place Django sits in prime table with his son, Remy.

Django : It's tough out there in the big world all alone, isn't it?

Remy : Sure... but, it's not like I'm a kid anymore. I can take care of myself. I've found a nice spot not far away, so I'll be able to visit often. Django : Nothing like a cold splash of reality to make you—(sudden realization)—“visit”? You're not staying?

Remy : It's not a big deal Dad.

(Taken from the Film Ratatouille)

Adapting Nida, Newmark (1988) categorizes the cultural words into different groups; ecology, material culture/artifacts, social culture, organizations, customs, ideas (political, social, religious, artistic), and gesture and habit (p. 95).

1. Ecology

Flora, fauna, winds, plains, hills: 'honeysuckle', 'downs', 'sirocco', *rundra, 'pampas', *tabuleiros* (low plateau), 'plateau', *selva* (tropical rain forest), 'savanna', 'paddy field*

2. Material culture (artefacts)

(a) Food: 'zabaglione', 'sake', *Kaiserschmarren*

(b) Clothes: 'anorak', *kanga* (Africa), *sarong* (South Seas), *dhota* (India)

(c) Houses and towns: *kampong*, *bourg*, *bourgade*, 'chalet', 'low-rise', 'tower'

(d) Transport: 'bike*', 'rickshaw', 'Moulton', *cabriolet*, 'tilbury', *caliche*

3. Social culture - work and leisure

ajaki amah, *condottiere*, *biwa*, *sithar*, *raga*, 'reggae', 'rock'

4. Organisations, customs, activities, procedures, concepts

(a) Political and administrative

(b) Religious: *dharma*, *karma*? 'temple'

(c) Artistic

(5) *Gestures and habits*

'Cock a snook','spitting'

2.2.4 Special Problems in Finding Lexical Equivalents

For each translation procedure, there are some specific problems of finding lexical equivalents. There are five factors of translation errors on lexical level when a word is translated into the target language (Larson, 1984)

1. Key Words

Key words are words which are used over and over in the text and crucial to the theme or topic under the discussion. Key words are most often words, which represent an essential or a basic concept of the text. The translator should give a special attention in finding the adequate lexical equivalence of the key words. If the key words are not translated in such a way to communicate the meaning clearly, the point of the whole text may be lost.

2. Symbolic Words

Symbolic words are key words which get symbolic value. They come to carry a figurative or a metaphorical meanings as well as the basic meaning of the words

As stated by Newmark:

“In imaginative writing all key words acquire symbolical value, and become potential metaphors grounded in the culture. Like key word in technology, they are suddenly forced to bear figurative meaning” (1988, p.57).

When such words are translated, they have to be supported with an attribute unless there is a strong cultural overlap between the source and the target language. The translator must provide attention to key words which are also symbolic. Thus, the metaphorical intent of the source text is not obscured. The Indonesian

sentence '*Engkaulah jantungku*' is an example of a sentence which has figurative meaning (metaphor). '*Jantung*' (heart) is a symbol of a character which always moves blood in the body. If the key word has symbolic value like 'jantung', the translator must render with the word which has the same metaphorical meaning in TL.

3. Word Combination And False Literal Translation

Word combination is group of words which functions in the same way as a single word. Word combination is also called an idiom. The translator must be careful in translating word combination because the meaning of a combination as a whole cannot always be determined by the meaning of the individual constituent's parts. Sometimes a translator may also settle for literal translation of a word combination because she/he does not know that there is more idiomatic form. Hence, when the translator makes a mistake in translating words combination, it will also result false perception. For example, the Indonesian word '*kuli tinta*' is a word in idiomatic form. A translator must understand its meaning in the source language (SL), so that she/he can transfer the meaning of the idiomatic form into target language (TL).

4. False Friend

False friend may be defined as words in the source language which is bounded tidily like the words in the receptor language, since they are cognate with them, but it means something different. For example, Indonesian word '*ambisi*' has a negative effect, while the word '*ambition*' in English has a positive meaning. This phenomenon is called a false friend.

5. Implicit and Explicit Meaning

The translator must identify the implicit and explicit meaning of the sentence. If the sentence has an explicit meaning in the source language (SL), it should be made explicitly in the target language (TL). In translating a text, translator may face situation that the target language has no direct equivalent for a word which occurs in the source text.

This situation is called non-equivalence at word level. The type and level of difficulty posed can vary tremendously depending on the nature of non-equivalence. Different kinds of non-equivalence require different strategies, some very straight forward, others more involved and difficult to be handled. Baker (1992) proposed some common types of non-equivalent at word level, namely:

1. Culture-Specific Concepts

The concept of source language is unknown in the target culture. This concept can be in the form of both abstract and concrete. The word has some things to do with a religious, belief, social custom, or even a type of food. An example of English culture concept which is difficult to translate into other languages is *thanksgiving*. This is English American concept which is difficult to understand by people for other cultures since *thanksgiving* is a cultural event which occurs only in United States.

2. The Source-Language Concept is not Lexicalized in the Target Language.

The source language concept is easily understood in the target culture, but simply not lexicalized or there is no direct target language to express it. For example, the

word *standard* (an adjective word which means ordinary, as in standard range of product). *Standard* is a concept easy to be understood in the other languages, but it is difficult to directly translate. Translators or people use the word in their language as a loan word.

3. The Source-Language is Semantically Complex

It means that a single morpheme can be expressed by a more complex set of meaning than a whole sentence. It becomes a translation problem, since the translator should explain the word in the target language in a long sentence or more. An example of such semantically complex word is facade. Facade means a part of the building which is located in front of the building; it functions as a shield of the building. The translator has to make an explanation following that word to make it clearer for the target reader in Indonesia.

4. The Source and Target Languages Have Different Distinctions in Meaning

The target language may have different distinctions in meaning but in the source language does not make any distinction of meaning. For example, Indonesian makes distinctions between going out in the rain without knowledge that is *raining* (*kehujanan*) and going out in the rain with knowledge that is *raining* (*hujan-hujan*). Therefore, the Indonesian translator faces the difficulty in finding the equivalent for it since English does not have this distinction. The translator must read the context of the situation of the text.

5. The Target Language Lacks a Super Ordinate

Baker (1992) states “The target language may have specific words (hyponyms) but no general word (super ordinate) to head the semantic field” (p. 22). It means that the general word in the source text is hard to be translated into the general word in the target text. It has to be translated into the specific word in the target text. For example, a Moslem who has expertise of Islamic knowledge in English is called Moslem scholar. In Indonesia, *Moslem scholar* term has many expressions of its hyponyms (*Cendikiawan Muslim, Ulama, Ustadz, Mubaligh, Kyai*), but it is difficult to find the equivalent term for it. The translator should render *Moslem scholar* into the more specific word in Indonesian, the closest meaning with the context of the source text.

6. The Target Language Lacks of Specific Term (Hyponyms)

It is usual that a word has the general word but lacks of specific word (hyponyms). A specific word in the source language can be translated into the general word in the target language since there is no specific word for that word in the target language. English has many hyponyms under house for which it difficult to find an appropriate equivalent in other languages. For example, *bungalow, villa, lodge, mansion*. It is difficult to find the equivalent words of those English specific words in Indonesian. The easy way in translating those words is using the hyponym and explaining it.

7. Difference in Physical or Interpersonal Perspective

Baker (1992) states “Physical perspective has something to do with where things or people are concerning one another or to a place, as expressed in pair words such

as *come/go, take/bring, arrive/depart*, and so on,. Physical or interpersonal perspective may also include the participants in the discourse (tenor)” (p. 23). It means that a physical perspective in one language can be more important than it is in others or it may have certain meaning than it is in others. For example, kissing right or left cheek in western countries is usual, when a person meets his/her friends (opposite gender). But it is not usual in Indonesia, it is considered impolite.

8. Differences in Expressive Meaning

A word may have the same proportional (true meaning) both in the source language, and in the target language, but it may have different expressive meaning. This is often the case with items which relate to sensitive issues such as religion, politics, and sex. For example English has *cohabitation* as a term of living together between a man and a woman without any institutional engagement of marriage. Cohabitation is not a pejorative word in English. On the other hand, the equivalent expression in Indonesian, *kumpul kebo*, is considered as a pejorative word (less expressive meaning).

9. Differences in Form

The source language and the target language may have differences in form, such as in certain suffixes, prefixes, reduplication forms, etc. Certain suffixes and prefixes which convey propositional and other types of meaning in English often have no direct equivalent in other languages. For example, there are many English couplets such as *employers/employee, trainer/trainee, and payer/payee*. Indonesian does not have those forms. Therefore, it recommends translating those words into *majikan/karyawan, pelatih/pemain, pembeli/penjual*.

10. Difference in Frequency and Purpose of Using Specific Forms

Baker (1992) states “when a particular form does have a ready equivalent in the target language, there may be a difference in the frequency with which it is used or the purpose for which it is used” (p.25). For instance, the word *who* has already had equivalent *siapa* in Indonesian, but when *who* is used in adjective clause, the translation should be *yang*.

11. The Use of Loan Words in the Source Text

The use of loan words in the source text also becomes a problem in translation. It is used when there is no equivalent in the target language. For instance, in Britain, US or other western countries, high school students usually hold a farewell dancing party called *prom night*. In Indonesia there is no an event like that, so the translator keeps to use the source text.

2.2.5 Alternatives in Cultural Translation

The translator has to solve the problem in translating lexical equivalent in Cultural translation. There are alternatives in translating those problems, namely (1) translating the idea of source language lexicon, (2) changing the lexicon with its equivalents in the target language, (3) using the lexicon in source language and adding a note (Soemarmo, 1988)

1. Translating The Idea Of Source Language (SL) Lexicon

Translating the idea of source language (SL) strategy is used when there is no exact equivalent in the target language (TL) paraphrase. The translator may unpack the

meaning of the source item and translate the idea of that lexicon in his/her own words. For example:

SL: Bibi jo too always brought Mariam something, a box of dishlemeh candy, a basket of *quinces*.

TL: *Bibi jo selalu membawa oleh-oleh untuk Mariam, sekotak permen dishlemeh, sekeranjang buah kesemek.*

The translator renders *quinces* by translating the idea about it in the TL text.

The words *quinces* which means a kind of apple, is changed into *kesemek*, a fruit which has familiarity with *quinces*.

2. Changing the Lexicon With Its Equivalent in Target Language (TL).

Changing the lexicon with its equivalent in the target language (TL) is the way the translator replaces the source text with its equivalent in target language (TL). This replacement may not have exact meaning but the closest one. The benefit using this strategy is to give the readers of target language (TL) a concept so that they can identify and become familiar with them. For example:

SL: Then the *rugs* were folded, the guns loaded, and the mountain fired on Kabul, and Kabul fired back at the mountains, as Laila and the rest of city as helpless as Santiago watching sharks take bites out of his prize fish.

TL: *Lalu, sajadah kembali dilipat, senjata kembali diangkat, dan pegunungan kembali menyerang Kabul dan Kabul menyerang balik pegunungan, dan Laila beserta seluruh penduduk kota menyaksikan Santiago tua yang tak berdaya melihat hiu-hiu memperebutkan ikan kebanggaanya.*

The translator renders rug by changing the lexicon with its equivalent in target language. *Sajadah* is the closest equivalent of this term. For Moslems especially in Indonesia, *sajadah* is very popular as a praying mat.

3. Using The Lexicon in Source Language and Adding Note

Using the lexicon in source language is common in dealing with translating lexicon from a different culture. The translator uses the lexicon in the source language (SL) with an explanation in the forms of a glossary, a footnote. It is very useful when the lexicon is repeated several times in the text. For example:

SL: Renowned *curator* Jacques Sauniere staggered through the vaulted archway of the museum's Grand Gallery

TL: *Kurator* terkenal Jacques Sauniere menatap jauh melintasi salasar berongga Galeri Agung Meseum Louvre. * Kurator : ahli penilai seni di museum

The translator renders curator by changing the lexicon and adding footnote, since curator is not a familiar word in Indonesia and it is repeated several times in the novel.

Along with the problems which may occur above, Baker also proposes the strategies to be used in dealing with various types of non-equivalence (Baker, 1992).

1. Translation by a more general word (super ordinate)

Baker (1992) says, "This is commonest strategy for dealing with many types of non equivalence, particularly in the area of propositional meaning" (p. 26). The translator translates a specific word in the source language into a general word in the target language. It is because there is no specific word for that word in the target language. For example:

ST (Kolestral Super):

Shampoo the hair with a mild WELLA-SHAMPOO and lightly towel dry.

TT 1 (Spanish):

Lavar el cabello con un champu suave dn WELLA y frotar ligeramente con una toalla.

Wash hair with a mild WELLA shampoo and rub lightly with a towel.

TT 2 (Arabic):

The hair is washed with 'wella' shampoo, provided that it is a mild shampoo.

2. Translation by a more neutral/less expressive word

This strategy is related with expressive meaning at word level. The translator renders a word in the source language into a word in the target language which has the propositional meaning but they have different expressive meaning. For instance:

ST (China's Panda Reserves; see Appendix 3, no. 47):

Many of the species growing wild here are familiar to us as plants cultivated in European gardens - species like this exotic lily.

TT (back-translated from Chinese):

We are very familiar with many varieties of the wild life here, they are the kind grown in European gardens - varieties like this strange unique lily flower.

Exotic has no equivalent in Chinese and other oriental languages. It is a word used by westerners to refer to unusual, interesting things which come from a distant country such as China. The orient does not have a concept of what is exotic in this sense and the expressive meaning of the word is therefore lost in translation.

3. Translation by cultural substitution

In this strategy, translator replaces a cultural specific item or expression with a target language item which does not have the same propositional meaning but is likely to have a similar impact for the target reader. This helps the target readers identify such kind of source language item. For example:

ST (The Patrick Collection):

The Patrick Collection has restaurant facilities to suit every taste - from the discerning gourmet, to the Cream Tea expert.

TT (Italian):

... di soddisfare tutti i gusti: da quelli del gastronomo esigente a quelli dell'esperto di pasticceria.

... to satisfy all tastes: from those of the demanding gastronomist to those of the expert in pastry.

In Britain, cream tea is 'an afternoon meal consisting of tea to drink and scones with jam and clotted cream to eat. It can also include sandwiches and cakes. Cream tea has no equivalent in other cultures. The Italian translator replaced it with 'pastry', which does not have the same meaning (for one thing, cream tea is a meal in Britain, whereas 'pastry' is only a type of food). However, 'pastry' is familiar to the Italian reader and therefore provides a good cultural substitute.

4. Translation using a loan word plus explanation

Baker (1992) states, “this strategy is particularly common in dealing with culture-specific items, modern concepts, and buzz word” (p. 34). The using of loan word and its explanation gives benefit when the word is repeated several times in the text.

For example:

ST (The Patrick Collection):

Morning coffee and traditional cream teas are served in the conservatory.

TT (back-translated from Japanese):

Morning coffee and traditional afternoon tea and cream cakes can be enjoyed in the conservatory (green house).

5. Translation by paraphrase using a related word

Baker (1992) says that “this strategy tends to be used when the concept expressed by the source item is lexicalized in the target language but in a different form” (p.

37). The translator can make paraphrase using unrelated words when the source language is lexicalized in the target language but should be in the different form.

For instance:

ST (China's Panda Reserves):

There is strong evidence, however, that giant pandas are related to the bears.

TT (back-translated from Chinese):

But there is rather strong evidence that shows that big pandas have a kinship relation with the bears

6. Translation using unrelated word

Baker state “if the concept expressed by the source item is not lexicalized at all in the target language, the paraphrase strategy can still be used in some contexts. Instead of a related word, the paraphrase may be based on modifying a superordinate or simply on unpacking the meaning of the source item, particularly if the item in question is semantically complex (p. 47). For example:

ST (Palace and Politics in Prewar Japan - Titus, 1974):

It the personality and policy preferences of the Japanese emperor were not very relevant to prewar politics, social forces certainly were. There are two reasons for giving them only the most tangential treatment here.

TT {back-translated from Japanese):

... There are two reasons for us not having treated this social power in this book except in a very slight degree which is like touching slightly.

7. Translation by omission

“This strategy may sound rather drastic, but it does not harm to omit translating a word or expression in some context” (Baker, 1992, p. 41). For example:

ST (China's Panda Reserves):

The panda's mountain home is rich in plant life and gave us many of the trees, shrubs and herbs most prized tin European gardens.

TT (back-translated from Chinese):

The mountain settlements of the panda have rich varieties of plants.

There are many kinds of trees, shrubs and herbal plants that are preciously regarded by European gardens. The source text addresses a European audience, and the use of gave us highlights its intended orientation. The Chinese translation addresses a different audience and therefore suppresses the orientation of the source text by omitting expressions which betray its original point of view

8. Translation by illustration

Baker (1992) states, “This is a useful option if the word which lacks an equivalent in the target language refers to a physical entity which can be illustrated. Particularly, if there is restriction on the space and if the text must remain short, concise and to the points” (p. 42).

2.2.6 Translation Accuracy

Accuracy is the important factors in determining the quality of translation. A translator is demanded to produce a good quality translation. Newmark (1988) states that “a good translation can fulfill its intention” (p. 192). Once a translation work is done, a translator has to be sure that the result has fulfilled the requirements of qualified translation. The accuracy of the message is an important thing in translation. Accuracy is no doubt an important aim in translation, but it is also important to bear in mind that the use of common target language patterns, which are familiar to the reader, plays an important role in keeping the communication channel open (Baker, 1992)

There are many features regarding requirements of qualified translation. Larson (1984) asserts “three main points in testing a translation, namely accuracy, clarity, and naturalness” (p. 529). The accuracy is about the meaning or message of source text that should be fully transferred into the target text without any omission. The clarity means that the translation should be communicative to the people using it. The naturalness means that the translation should not only be accurate and communicative but also be natural in the receptor. The composition of the translation should be natural and original in the receptor language.

Accuracy is one of the aspects of translation quality assessment. The word accuracy can be defined as the state of being correct or exact and without error, especially as a result of careful effort ‘(Oxford Advanced Learner's Dictionary, 1995, p. 9).

Dealing accuracy, Shuttleworth and Cowie state that:

Accuracy is a term used in translation evaluation to refer to the extent to which a translation matches its original. While it usually refers to preservation of the information content of ST to TT, with an accurate translation being generally literal rather than free, its actual meaning in the content of a given translation must depend on the type of equivalence. (1997, p. 3).

The quotation above refers to the matching point between the ST and the original. It points out on the preservation of information content of ST in TL. Based on the understanding above, it can be concluded that accuracy in translation deals with the message or content of the SL into the TL. A translation product can be stated as an accurate translation when it can transfer the whole message from SL to the TL.

Table 2.3 Scale for Scoring Accuracy

Scale	Description
3	Accurate , the message of cultural term is perfectly conveyed into the target language. There is no distortion of meaning.
2	Less Accurate , the message of cultural term is less perfectly conveyed into the target text. There is one or more distortion of meaning or ambiguity, and deleted word that have impact on the messages.
1	Inaccurate , the message of cultural term is not perfectly conveyed or not conveyed at all into the target texts. There are some problems; choosing lexical items, omitting, or deleting.

(Adapted from Nababan, 2010)

According to Nababan (2010), there are three level of accuracy: level 3 = accurate, level 2 = less accurate and level 1 = inaccurate. The score of accuracy is given by the respondents who mastered translation. After the respondents completed the assessment, the researcher makes statistical calculation to determine the mean of each datum with a formula.

Data Number	1st rater	2nd rater	3rd rater	so on	Total	Mean
001	Score	Score	Score	Score	Total	$\frac{\text{Total score}}{\text{Total rater}}$
108	Score	Score	Score	Score	Total	$\frac{\text{Total score}}{\text{Total rater}}$

(Tri: 2012)

When the statistical calculation is completed, the data were classified into three groups, as can be seen below:

- a. Classification A: Accurate, include the data with score mean 2.50 – 3.00
- b. Classification B: Less accurate, include the data with score mean 1.50 – 2.49
- c. Classification C: Inaccurate. Include the data with score mean 1.00 – 1.49

2.3 Theoretical Framework

In analyzing the types of cultural terms, the researcher bases the classification on the theory proposed by Newmark (1988), categorization of cultural specific items. There are ecology, social culture, material culture/artefacts and organizations, customs, ideas (political, social, religious, artistic).

For the strategies in for translating cultural terms, the researcher used Baker's theory of non-equivalence translation: translation by a more general word (super ordinate), translation by a more neutral/less expressive word, translation by cultural substitution, translation using a loan word plus explanation, translation by paraphrase using a related word, translation using unrelated word, translation by omission, translation by illustration (Baker, 1992).

For the third analysis, the researcher involved three expert raters that will be from the English lecturers in Universitas Negeri Semarang. The raters were asked to fill the accuracy table based on the accuracy scale. The questionnaires are in form of close and open-ended questionnaire. It means the raters determine the accuracy of the translation by giving mark to the translation, and then they may give their comments or suggestions related to the accuracy translation.

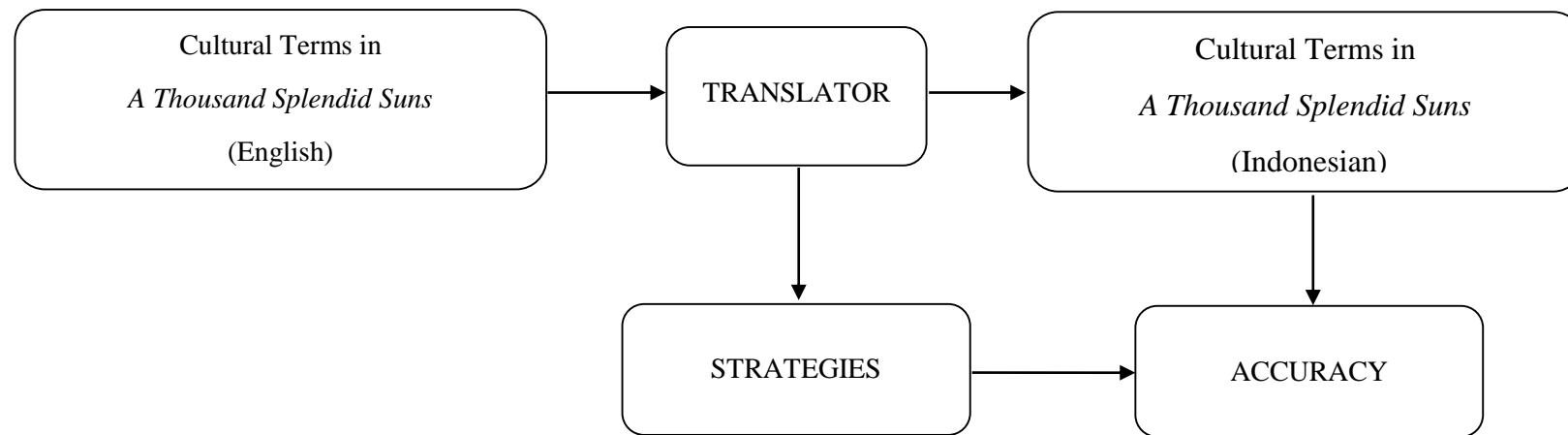


Figure 2.4 Theoretical Framework

CHAPTER III

RESEARCH METHODOLOGY

This chapter explains the details of research methodology that is used to analyze the data. It contains research design, object of the study, role of the researcher, method of data collection, techniques of data analysis.

3.1 Research Design

This research will be a descriptive qualitative research because it aims to know the accuracy of cultural terms translation from English into Indonesian effectively. Surakhamad (1985) says that “A descriptive research is a method in which the researcher collects, arranges and interprets the data to solve the problems” (p. 139). So, a descriptive qualitative method, one is doing the investigation by analyzing the selected data by drawing an interpretation that will finally lead the researcher to a conclusion.

Descriptive qualitative research uses the technique of seeking, collecting, classifying and analyzing the data without giving hypothesis. In descriptive qualitative research, the quality of data is more important than quantity. “The data collected are in the form of words, sentences, or pictures which have meaning rather than numbers or frequencies” (Sutopo, 2002, p. 35). Concerning with the statements above, the researcher will analyze translation accuracy in the novel. The research

will be focused on only the cultural terms in the novel *A Splendid Suns* and the accuracy of the cultural terms translation in the Indonesian novel.

3.2 Object of the Study

The object of this study is a novel entitled *A Thousand Splendid Suns* written by Khaled Hosseini. This novel was firstly published in 2007 by River Head Books, a division Pinguin Group, Inc, New York, while the Indonesian novel version was translated by Berliani M. Nugrahan. The Indonesian translated novel, which has the same title as the original novel, was published in 2007 by Qanita, Bandung The researcher will use the English novel to get the data of cultural terms in form of words and clauses, while the Indonesian novel is used as an second object to gain the data collection for cultural terms translation in Indonesian which the accuracy of translation will be analyzed.

3.3 Role of the Researcher

In this study, the researcher acts as the data collector and data analyzer. As the data collector, the researcher collects the data needed for the analysis such as the data of cultural terms found in the novel *A Thousand Splendid Sun* and its Indonesian version and the rate of accuracy of cultural terms translation from the informants. As the data analyzer the researcher will compare the two novels to find out the accuracy of the English-Indonesian translation of cultural terms in the novel.

3.4 Method of Data Collection

In this section, the researcher collects the data from two sources. The first source for data collection is gained from the novel. Here the researcher collects the cultural terms from the English and Indonesian novel. This data collection is done by firstly reading both of the novels to understand the novel and then to note the words and phrases that are considered as cultural terms. Secondly, the researcher marks and marks the words and clauses in the Indonesian version then compare them with the original version. Afterwards, the researcher categorizes the cultural terms by its type: and then categorizes the cultural terms into ecology, material, social, and organization. The next is that the researcher classifies the translation strategies used for translating the cultural terms.

While the second source for data collection is gained from the expert raters who will rate the accuracy of cultural translation in the Indonesian novel. The expert raters must master both English and Indonesian and know translation. Therefore, the researcher will ask a need to three English lecturers in Universitas Negeri Semarang to be participated in this research as they have been experienced in translation. So, for carrying out the second data collection, the researcher provides the assessment instrument. There will be table of cultural terms both in the English and Indonesian novel. The raters are asked to give the score for the data according to the procedure given.

3.5 Techniques of Data Analysis

There are some stages of data analysis done by the researcher. They are conducted to both help gaining the data and drawing conclusion from the findings. The researcher firstly will base the analysis of cultural terms by using Newmark's theory of cultural specific items. Here the researcher categorizes the cultural terms in the English novel into some groups: material culture, ecology, social culture, organization, custom, idea, gesture and habit.

Secondly, the translator will compare both English term and Indonesian term and start to analyze the translation accuracy by referring to the accuracy assessment given by the expert raters. In carrying out the analysis, the researcher will divide the analysis according to the categorization of cultural terms that has already been categorized before.

Afterwards the researcher analyzes by linking the accuracy level of each data and the translation strategies employed by the translation. To support the analysis, the researcher takes some samples of data from the appendices. From that, the researcher will conclude how the accuracy of the translation of cultural terms in the novel and how the relation between the translation strategies used and resulted accuracy are.

CHAPTER IV

FINDING AND DISCUSSION

In this chapter, the researcher presented findings and discussion of the accuracy of the English-Indonesian translation of cultural terms in *A Thousand Splendid Suns*. There would be four-point analysis in this section. They were accuracy in the translation of material culture, accuracy in the translation of ecology, accuracy in the translation of social culture, and accuracy in the translation of organizations, customs, and ideas.

The finding presented the analysis of cultural terms translation that was evaluated from the accuracy assessment given by three expert raters. In this part, the researcher analyzed the accuracy of cultural terms translation by linking them to the strategies used by the translator. So, the relation between accuracy and translation strategies would be revealed. The researcher also provided samples of the data taken from appendices in each finding point to support the analysis. While the discussion of this research presented the relationship between the findings and previous studies that have been reviewed in chapter II.

4.1 FINDING

The cultural term is a sensitive part of translation because it has the cultural aspect that needs different treatment in different language translation. Newmark (1988) states that “a cultural word which is not easy to understand will have translation strategies depend on the particular text-type, requirements of the readership and client and importance of the cultural word in the text (p. 119). A concept of cultural words called cultural specific-items can be either abstract or concrete. It may relate to a religious, belief, a social custom, or even type of food (Baker, 1992). Adapting to Nida, Newmark (1988) categorizes cultural term into different groups such as ecology; material culture; social culture, organization, customs, ideas; gesture and habit.

In this research, the researcher found 108 data of cultural terms in *A Thousand Splendid Suns*. Those terms were divided into four categories; there are ecology, material culture, social culture, and organization, custom, ideas. The cultural terms in the novel were translated by using different strategies. There was a translation by changing the lexicon with its equivalence, translation by loan word, translation by cultural substitution, translation by paraphrase using the unrelated word, literal translation, translation by more general word, translation by less expressive word, and translation by omission.

4.1.1 Accuracy in the Translation of Material Culture

There were 75 material culture items of 108 cultural specific items found in the novel. In this research, the researcher found four sub-categories of material culture:

clothes, food, houses, transport and material culture itself. Most of the material culture identified were classified into the material culture itself. This material culture refers to any concrete substance that cannot be grouped into food, clothes, house, and transport. For example *cigarette, hydraulic pump, and accordion*. The accuracy in the translation of material culture was classified into accurate translation since most of the data were translated accurately. There were 53 data of cultural terms that were translated accurately, 16 were translated less accurately, and 2 data were translated inaccurately. The detail description of accuracy classification is presented below:

CLASSIFICATION A (*Accurate Translation*)

Datum number 83

ST : accordion
 TT : *akordeon*
 BT : accordion

Note:

ST: Source Text

TT: Target Text

BT: Back Translation

It can be seen from the datum number 83 that the term *accordion* was classified as a material culture since it is grouped into the the concrete substance which contained material culture itself. *Accordion* is a portable keyboard wind instrument in which forced past free reeds through a hand-operated below. The music instrument could be found in Afghanistan because in the time of American invasion in Afghanistan, the instrument was played by the American soldiers. The

translator adopted the term *accordion* into *akordeon* since there was no equivalent word in the target language. All the three raters gave score 3 for this translation. This adoption resulted in a proper translation because the term in English was successfully transferred to the target language.

Datum number 42

ST : suits
 TT : *setelan*
 BT : suit

The researcher found another sub-category of cultural specific items that is clothes. The concept of clothes refers to any substance relate to clothing such as *suits, shawl, a veiled green gown* and *headpiece*. The sample of clothes material culture sub-category can be seen in the datum number 42. *Suit* is a set of clothes to be worn together. The suit was worn by a man of Afghanistan in a formal occasion, and it was usually furnished by a tie. The term was successfully translated into Indonesian by changing the lexicon into its equivalence to *setelan*. By using this strategy, the translation resulted inaccurate translation since the term in English reached its equivalence in the target language.

Datum number 36

ST : carpet-covered wooden platform
 TT : *lantai kayu berlapis permadani*
 BT : wood floors covered with carpet

The concept of house in material culture includes any part of a house or building. For example, *carpet covered wooden platform, façade, trellised ceiling, and balcony*. Houses sub-category found in the novel can be seen in the datum

number 36. This part mentioned part of the housing that is *carpet covered wooden platform* that was translated into *lantai kayu berlapis permadani*. The translator translated the term literally to transfer the message of the term from the source language to the target language. By using this strategy, the risk of error translation is not much. If we do back translation to the translated term, the translation resulted in the same and there is no distortion of meaning. Therefore, we classified this translation into accurate translation.

Datum number 48

ST : crushed pistachio
 TT : *pistachio cincang*
 BT : crushed pistachio

Some concepts of food were also found in the material culture items such as *crushed pistachio*, *rice noodle*, and *crushed cardamom*. In the datum number 48, the translator adopted the term *crushed pistachio* into *pistachio cincang* by using loan word translation. This translation was classified into accurate translation, for all of the three raters gave score 3 for this translation. *Pistachio* is a nut with a hard shell containing a green seed that can be eaten. It is categorized as food since it is usually served as a topping of dishes. There was no equivalent word in the target language for this term; therefore, by using loan word translation, the term in the source language was successfully transferred into the target language.

Datum number 19 and 20

ST : cart/mules
 TT : *gerobak/bagal*
 BT : cart/mules

There were only two items in the novel categorized as transport such as *cart* and *mules*. In the data number 19 and 20, we can see the term *cart* and *mules*. *Cart* is a vehicle with two or four wheels that is pulled by a horse and used for carrying loads while *mules* are the offspring of a male donkey and a female horse. Therefore, we classified this into kind of transport because they were used by Afghanistan people as traditional transport for carrying weigh. The term *cart* was translated into *gerobak* and the term *mules* was translated into *bagal*. This translation was classified into accurate translation since the mean score of the data showed no less than 2.50. Both of them were translated by the translator by changing the lexicon with its equivalence in the target language. The translator tried to find the equivalence for the English term in the target language so that the message of the cultural term in the source language is transferred well to target language readers.

CLASSIFICATION B (*Less Accurate Translation*)

Datum number 10

- ST : trellised ceiling
- TT : *langit-langinya yang terbuat dari jalinan kayu*
- BT : the ceiling made of woven wood

Trellised ceiling was classified into house sub-category because it was a part of housing. This term was translated to Indonesia into *langit-langinya yang terbuat dari jalinan kayu*. The translator translated the term by paraphrasing using unrelated word to make it more understandable. This translation helped to draw a concept of meaning to the target language reader because the cultural concept in the source

language was lexicalized in the target language. However, this strategy did not result an accurate translation because there was distortion of meaning when it was transferred to the target text. Two of the raters gave score 2 for this translation as they thought that *trellised ceiling* was a framework of interwoven wood or metal, and in Indonesian this term was equivalent with *plafon teralis*, so it would be better replacing the term with its equivalence instead of paraphrasing it by using unrelated word. While the other rater gave score 3 for this translation because she considered that it was proper translation. She thought that by paraphrasing the term, it could help the readers of target language imagine the material culture described by the translator.

Datum number 30

ST : herb shops
 TT : *toko obat*
 BT : drug store

The translator translated the term *herb shop* into *toko-toko obat*. The translator replaced the English term with its equivalence in the target language. However, all of the raters gave score 2 for this translator. They considered that there were some rewriting needed for the translation. If we see the back translation for *toko obat*, it was translated back into drug store, a place for seeling chemical drug. The translator chose the term because in Indonesia people usually buy medicine in drug store, and there is no specific name for a place which sells herbal medicine, while in the source language it was clearly mentioned *herb shops*, so that meant a place for selling herbal medicine instead of chemical drug. The term *herb shops* was supposed to be translated into *toko herbal* instead of *toko obat*. Therefore, this

translation was less accurately transferred the message of cultural term in the source language.

Datum number 33

ST : shawls
 TT : *kerudung*
 BT : veil

This translation was classified into classification B because the message of source language was less accurately transferred to the target language. Two raters did not agree with this translation as they gave score 2 for this translation. *The shawl* is a simple item of clothing, loosely worn over the shoulders, upper body and arms, and sometimes also over the head. It is used by the Afghanistan women to cover their heads. The translator translated the term *shawls* by changing it with an item in the target language that is *kerudung*, a garment usually used by Muslim women to cover the upper body usually from head to chest. If we do back translation, *kerudung* was translated into *veil*, so it can be said that the message of the target language was different from the source language. While the third rater gave score 1 for this translation as she considered that it was an inaccurate translation. She thought that the cultural item of *kerudung* in Indonesia was different from the item of *shawls* in Afghanistan so it means that the cultural substitution translation for this term was not appropriate.

Datum number 78

ST : crushed cardamom
 TT : *serbuk kardamunggu*
 BT : cardamom powder

The translation of *crushed cardamom* into *serbuk kardamunggu* was considered to be less accurate translation. The score given by the raters showed that the mean score for this translation was low than 2.50. The first rater gave score 1 for this translation since she thought that there was distortion of meaning. We can see that *crushed* (adjective) means a situation caused by the action of cracking or pressing something until it's broken into rough pieces, and if we see back translation, the word *crushed* changed into powder (noun phrase), a dry substance consist of extremely small pieces. While the second rater gave score 2 for this translation because the term was not quite familiar with the target reader. For *Cardamom* has various names in Indonesian: *kapulaga*, *kardamon*, *kardamunggu*, *palaga*, *etc.*, the translator must chose the most famous term used in the target language that is *kapulaga* so that it would be familiar to target readers. The third raters considered that this translation was appropriate because the term *kardamunggu* was also previously adopted from *cardamom* by other local language in Indonesia for example in Jakarta *cardamom* is called *gardamunggu* or *kardamunggu*.

CLASSIFICATION C (*Inaccurate Translation*)

Datum number 7

ST : *façade*
 TT : -
 BT : -

The translator omitted the term *façade* from the sentence. She translated the sentence without considering the existence of this term. Maybe she considered that the term was not very important, and it would not take much change if the omission

for the term was done. However, this translation considered inaccurate translation because the term omitted was vital and could not be removed since it was embedded to the unit of a sentence. All three raters gave score 3 for this translation, and from that we can see that this translation was inaccurate. The term *façade* is the face of a building, it is classified as material culture because it relates to housing architecture. In the English novel, this term was mentioned to describe the front view of a cinema. But, when it was translated into Indonesian, the term *façade* was deleted. This omission made ambiguity to the subject matter of the sentence.

Datum number 68

ST : rice noodle
 TT : *bola-bola tepung beras*
 BT : rice flour balls

From the three raters, two raters gave score 1 for this translation, and one rater gave score 2. Therefore, we classified this into classification C or inaccurate translation because the mean score of the accuracy for this datum was less than 1.6. The translator used cultural substitution to translate the term. The term *rice noodle* was substituted into *bola-bola tepung beras*. The cultural term in the source language was not successfully transferred to the target language, for it made distortion of meaning. *Rice noodle* is a kind of noodle (food). The translation substituted the term into *bola-bola tepung beras*. If we do back translation, the *bola-bola tepung beras* was translated to rice flour balls, while in the source text, the concept of ball was not mentioned. However, the item *bola-bola tepung beras* in

Indonesia was not popular, on the other hand, the term *rice noodle* in Indonesia was likely more familiar to *bihun*.

4.1.2 Accuracy in the Translation of Ecology

As has been explained in chapter II, ecology has five sub-categories divided by Newmark (1988). There are fauna, flora, geography, geology, and plain. In *A Thousand Splendid Suns* novel, the researcher got 18 items that were categorized as ecology. The highest number of ecology items found was the flora sub-category. The researcher found out 15 items that were included in flora sub-category, for example cypress, *pokeroot*, *mugwort*, *lilies*, and *petunias*. The researcher also found some items included as fauna sub-categorization. There were *falcons*, *finches*, and *cobwebs*.

The accuracy in the translation of ecology was classified into accurate translation since most of the data were translated accurately, and there was no any data that was translated inaccurately. There were 15 data of cultural terms that were translated accurately, and 3 data were translated less accurately. The detail description of accuracy classification is presented below:

CLASSIFICATION A (*Accurate Translation*)

Datum number 1

ST : knee-high grass
 TT : *ilalang*
 BT : reeds

Knee-high grass was rendered to Indonesian into *ilalang*. The translator used translation by cultural substitution to translate the term. *Knee-high grass* is classified into flora because it is a kind of plant. This term was translated

into *ilalang*. *Ilalang* itself is used to be weeds that usually grow in the abandoned field. If we do back translation, the term *ilalang* translated into *reeds*, grass-like plants of wetlands. All of the three raters gave score 3 for this translation because there was no distortion of meaning while translating this term. Therefore, this translation was classified into accurate translation.

Datum number 6

ST : chrysanthemum
 TT : *bunga-bunga krisan*
 BT : chrysanthemum flower

Chrysanthemum is a large, brightly colored, the garden flower that is shaped like a ball and made up of many long, narrow petals. The translator adopted the term *chrysanthemum* into *bunga-bunga krisan*. The translator chose this strategy since there was no equivalence for this term in Indonesian. The term *bunga-bunga krisan* or also called *serunai* itself is quite familiar in Indonesian to describe a kind of edible flower that has been used for a medical purpose (an herbal drink). All three raters agreed with this translation. It can be seen from the high accuracy scale given by them. Therefore, we classified this into accurate translation.

Datum number 17

ST : quinces
 TT : *buah kesemek*
 BT : persimmon

Quinces is Middle East fruit similar to apples and pears which have smooth flesh. This term hardly finds its equivalence in Indonesian since there is no kind of fruit found in Indonesia. Therefore, to make the readers familiar with the fruit, the

translator rendered the English term *quinces* into *buah kesemek* by changing the lexicon of the source language with its equivalence in the target language. The translator thought that *buah kesemek* has the closest meaning with *quinces* despite different genus of fruit. The two raters agreed that this translation was classified into accurate translation since this replacement would make the term familiar to target language readers, while the other rater gave score 2 as she considered that this translation was less accurately transferred the message of the cultural term in the source language. Maybe thought that there was proper equivalence for this term in the target language, or it should have adopted the term *quinces* so that it would result an accurate translation.

Datum number 34

ST : falcons
 TT : *burung elang*
 BT : eagle

Falcon is classified into fauna since it is a kind of bird prey with long pointed wings. The translator translated the term *falcons* into *burung elang*, the dominant predator in food chains. As this term had the closest meaning to the English term, and the term in the source language reached its equivalence in the target language, all the three raters gave score 3 for this translation.

CLASSIFICATION B (Less Accurate Translation)

Datum number 5

ST : finches
 TT : *burung-burung pipit*
 BT : sparrow

Finches are medium-sized passerine birds in the family Fringillidae. Finches have stout conical bills adapted for eating seeds and often have colorful plumage. By changing the lexicon with its equivalence, the translator rendered the term into *burung-burung pipit*, small birds that eat seeds. If we do back translation, the term *burung-burung pipit* was translated into *a sparrow*. The translator chose the term because *burung-pipit* since it is classified into estrildid finches, finches from family Estrildidae that are spread to Old World tropics and Australia. This translation was considered to be an accurate translation because the two raters gave score 3 for this translation. However, there was one rater who gave score 1, for this translation that caused this to be a less accurate translation. He considered that the term *burung-burung pipit* did not have the same meaning as *finches*, and that the translator used loan word to translate this term so that the message of the cultural term could be transferred fully.

Datum number 58

ST : tuberose
 TT : *begonia*
 BT : begonia

The accuracy of this translation was considered to be less accurate translation because the mean score of the datum was only 1.6. The first rater gave score 3 for this translation as she thought that it was a proper translation, while the two raters gave score 1 for this translation as they thought that this translation was inaccurate. The translator rendered the term *tuberose* into *begonia* since she considered both of them were perennial plants so that *begonia* had the closest meaning to the term in the source language. However, if we do back translation

for *begonia*, it became *begonia*. We know that *tuberose* came from family Asparagaceae, while *begonia* is from family Begoniaceae. If we make a deep observation, there is no issue for this translation because there are other species of begonia that have been cultivated namely tuberose begonias. Therefore, that is why the translator rendered *tuberose* into *begonia*. However, the translator should have kept the word *tuberose* so that the message of the cultural term in the source language could be fully transferred.

4.1.3 Accuracy in the Translation of Social Culture

According to the theory proposed by Newmark that has been explained in chapter II, social culture is divided into games, health, work, and social culture itself (Newmark 1988, p. 119). The researcher got 11 items of social culture in *A Thousand Splendid Suns*. Most of the sub-categories found were health, work, and social culture itself. There were three items classified into work sub-category: *street vendor*, *midwife*, and *servant*; health category: *measles*, *bluish*, *chickenpox*; and social culture, for example *pedestrians*, *martyrs*, *servants*, *suitor*, *guerrilla force*, *treacherous*, etc.

The accuracy in the translation of social culture was classified into accurate translation since most of the data were translated accurately, and there was no data that was translated inaccurately. There were 9 data of cultural terms that were translated accurately, and 2 data were translated less accurately. The detail description of accuracy classification is presented below:

CLASSIFICATION A

Datum number 66

ST : street vendor
 TT : *pedagang kaki lima*
 BT : street vendor

The data number 66 showed that that *street vendor* was classified as a kind of job. *Street vendor* is a person who sells something in the street, either from a stall or van or with their goods laid out on the sidewalk. This term was translated by changing the lexicon with its equivalence in the target language into *pedagang kaki lima*. This translation resulted an accurate translation because all of the three raters gave score 3 for this translation. They considered that the strategy employed by the translator for translating the term was appropriate that it gave the same idea as the term in the source language.

Datum number 86

ST : martyrs
 TT : *martir*
 BT : martyr

The mean score of translation accuracy for this datum showed 2.8. This meant that this translation was classified into accurate translation. The raters agreed that the translation by loan word was a proper strategy to translate the *martyrs*. *Martyr* was classified into social culture because this term describes a person who suffers very much or is killed because of their religious or political. The translator adopted the term *martyr* into *martir*. This adoption was applied since there was no equivalence for this term in Indonesian. The translator considered that by adopting

the English term *martyrs*, the message of the cultural term in the source language could be fully transferred to the target language readers.

Datum number 90

ST : servants
 TT : *kacung*
 BT : lackey

Servant is a person who works in another person's house, cook, clean, etc. The translator translated the term by generalizing it into more general words. She translated the term *servants* into *kacung*. Although *servants* and *kacung* have the same propositional meaning they have different expressive meanings. The term *kacung* was considered to have less expressive meaning. It can be seen from the back translation for Indonesian term that *kacung* was translated into *lackey* which means to be a person who does rough jobs. However, this translation had no issue for the accuracy translation, and it was resulted an accurate translation because all of the raters gave score 3 for this translation.

Datum number 95

ST : measles
 TT : *campak*
 BT : measles

Measles was classified into health sub-category since it can be included as a disease that is caused by the skin disorder. The translator translated the term into *campak*, blushes emerge on the skin that was caused by virus infection. This term was translated by the translator by changing the lexicon of the source language with its equivalence in the target language. This translation resulted in an accurate

translation since the message of the cultural term in the source language was fully conveyed to the target language. All of the three raters gave score 3 for this translation as they considered that the English term had already reached its equivalence in the target language.

CLASSIFICATION B

Datum number 44

ST : suitor
 TT : *jodoh*
 BT : mate

Suitor was translated into *jodoh*. The translator chose the term *jodoh* since she considered that this term was equivalent with the term *suitor*. However, *suitor* means a man who pursues a relationship with a particular woman, with a view to marriage. While *jodoh* means someone who is destined to be a life partner or spouse, and here *jodoh* can be both male and female. And if we do back translation, *jodoh* was translated into *a mate* or *life partner*. This translation was classified into less accurate translation because the two raters gave score 2 and only one rater gave score 3. The two raters did not agree with the translation since *jodoh* was not the equivalence for the term *suitor*. On the other hand, *suitor* was likely equivalent to the term *pelamar* in Indonesian. *Pelamar* means someone (usually a man) who proposes a woman for marriage.

Datum number 81

ST : treacherous
 TT : *jahat*
 BT : wicked

The term *treacherous* was translated into *jahat*. This translation resulted in less accurate translation since the mean score for this term was less than 2.50. This translation was considered to be less accurate translation because the term *treacherous* was supposed to be translated into *berkhianat (adj)*, an action of betraying, instead of *jahat (adj)*, *wicked*.

4.1.4 Organizations, customs, ideas

Newmark (1988) divides the organization into some sub-categories of culture-specific items. There are artistic, concepts, customs, and religions. In this research, the organization is the lowest number of culture-specific items categorization. The researcher only found 4 items of organizations, customs, and ideas in *A Thousand Splendid Suns* novel. In this research, the organization's category was divided into sub-categories: artistic, concepts, customs, religious. There were, *tattoo*, *contract*, *prophet*, and *idolatry*.

The accuracy in the translation of social culture was classified into accurate translation since most of the data were translated accurately, and there was no data that was translated inaccurately. There were 3 data of cultural terms that were translated accurately, and 1 data were translated less accurately. The detail description of accuracy classification is presented below:

CLASSIFICATON A (*Accurate Translation*)

Datum number 40

ST : tatto
 TT : *tato*
 BT : tatto

The translator adopted the term *tattoo* into *tato*. The translator translated the term by using loan word translation because there was no equivalence for this term in the source language. Therefore, the adaptation was employed to make a proper translation. Moreover, this translation was understandable to Indonesian readers since this term was usually used for a picture or design that is marked permanently on a person's skin by making small holes in the skin with a needle and filling them with colored ink. All three raters agreed with this translation, for the term *tatto* in the source language was successfully transferred into the target language.

Datum number 79

ST : prophet
TT : *nabi*
BT : prophet

Prophet was classified into a religious sub-category because it commonly relates to religious matters. *Prophet* means someone who speaks by divine inspiration; someone who is an interpreter of the will of God. The translator translated the term *prophet* into *nabi*, someone who spreads the message from God. She chose this term since *nabi* was equivalent to the term *prophet*. This translation resulted in an accurate translation because there was no distortion of meaning in the process of transferring the message from source language to target language. Therefore, this translation was considered to be an accurate translation, for all of the raters agreed with the translation as they gave score 3 for the accuracy assessment.

Datum number 100

ST : idolatry
 TT : *berhala*
 BT : idol

The translator rendered the term *idolatry* into *berhala*. *Idolatry* is the practice of worshiping statues as gods. The translator considered that this term was an appropriate translation. The accuracy of this translation showed a high score. However, there was one rater who gave score 2 for this translation. He thought that there is a distortion of meaning for this translation. If we do back translation, the term *berhala* refers to the figure something that is idolized and worshiped (idol), while *idolatry* is the worship of an idol. Nevertheless, there was no issue for this translation since the term *idolatry* and *idol* conveyed the same idea. Therefore, this translation was considered to be an accurate translation.

CLASSIFICATION B (*Less Accurate*)**Datum number 48**

ST : marriage contract
 TT : *surat nikah*
 BT : marriage certificate

Marriage contract was translated into *surat nikah*. The translator translated the term by substituting the cultural item in the target language. When two people get married, they will get *surat nikah* (*marriage certificate*) as proof that they are officially registered as husband and wife under the country law. That is why the translator replaced the term *contract* into *surat nikah*. However, the two raters gave

score 3 and one rater gave score 1 for this translation that caused it to be a less accurate translation.

Based on the explanation above, the researcher will show the relation between, cultural terms translation and accuracy. The relation can be seen on the following table:

Table 4.1 Relation between cultural terms translation and accuracy

Cultural Terms	Strategies Used	Purposes	Accuracy
Material Culture	Changing the lexicon with its equivalence	Finding the equivalence of material culture in the source language with its equivalence in the target language	Accurate
	Loan Word	Adopting the material culture in the source language into the target language	Accurate
	Cultural Substitution	Replacing cultural material culture in the source language with the cultural items in the target language	Less Accurate
	Unrelated word	Rendering the concept of material culture in the source language with unrelated word in the target language	Less Accurate
	Literal	Directly translating the material culture in the form of phrases	Less Accurate
	More General Word	Translating the specific material culture in the source language into a general word in the target language	Accurate
	Omission	Omitting some word in the source language	Inaccurate
Ecology	Loan word	Adopting the terms of flora and fauna that do not have equivalences in the source language	Accurate
	Changing the lexicon with its equivalence	Replacing the term of flora and fauna with its equivalence in the target language	Less Accurate
	Cultural substitution	Rendering the term by substitute the term of flora and fauna in the target language	Accurate

	Literal	Directly translating the terms of flora and fauna in the form of phrases to the target language	Accurate
Sosial Culture	Changing the lexicon with its equivalence	Changing the term of social culture in the source language with the term in the target language	Accurate
	Loan word	Adopting the term in the source language to completely transfer the message of social culture in the source language	Accurate
	Less expressive word	Translating the term in the source language with its equivalence in target language which have less expressive meaning	Accurate
Organizations, customs, ideas	Changing the lexicon with its equivalence	Replacing the idea (religious matter) in the target language with its equivalence in the target language	Accurate
	Loan word	Adopting the term relate to customs in the source language into the source language	Accurate
	Cultural substitution	Replacing the cultural items in the source language with the items in the target language	Less Accurate

4.2 DISCUSSION

Based on the research finding conveyed by the researcher above, there were four points of finding that had been presented by the researcher relating to the accuracy of cultural terms translation in the novel *A Thousand Splendid Suns*: the accuracy in the translation of material culture, the accuracy in the translation of ecology, the accuracy in the translation of social culture, the accuracy in the translation of organizations, customs, ideas. In the part of the discussion, the researcher described the findings by linking them with previous studies conducted by previous researchers. Here I referred to two studies that conducted the same study like mine. The first study was a thesis from Uswatun Khasanah (200) entitled *A Translation Analysis of Cultural Terms in the Film Ratatouille*, and the

second study was a research from Singgih Daru Kuncara (2015) entitled *Cultural Terms Translation in Hirata's Laskar Pelangi and the Impact on the Translation Quality*.

There were 108 data of cultural terms found in the novel. By using the theory of CSI categorization by Newmark (1998), they were classified into some categorization: material, culture, social culture, organizations, customs, ideas. Later, each categorization was analyzed to find out the level of accuracy. This finding agreed with the study conducted by Khasanah (2009) who had analyzed cultural terms in the film *Ratatouille* from English to Indonesian. Referring to the same theory proposed by Newmark, Khasanah (2009) firstly broke down the cultural terms into five categorizations: ecology, material culture, social culture, organizations, customs, ideas, gestures, and habit, and secondly, she divided the strategies of cultural terms translation into eleven categories. Most strategies adopted by Mona Baker (p. 49). To support the finding analysis in my research, I also adopted translation strategies proposed by Baker (1992). They were translation by using its equivalence in the target language, translation by loan word, translation by cultural substitution, translation by paraphrase using the unrelated word, literal translation, translation by more general word, translation by less expressive word, and translation by omission.

For the analysis of the accurate translation of cultural terms, I used the accuracy scale from Nababan (2010). There were three levels of translation accuracy: level 1=accurate translation, level 2=less accurate translation, level 3=inaccurate translation. This gets along with the quality assessment done by

Kuncara (2015). He also proposed a translation scaling model from Nababan (2010). However, he did not provide three raters to scale the accuracy for cultural terms translation. So, in concluding accuracy translation he made a descriptive analysis of his interpretation. Therefore, I referred to Khasanah (2009) for the accuracy assessment because she provided three expert raters which helped her to do the accuracy analysis. The studies which deal with cultural terms translation and accuracy tend to have the same procedure in data collection and analysis, and I carried out the same way as two previous studies I mentioned above, however, in both of their research findings, the accuracy of translation was parted from the analysis of cultural terms categorization, while the analysis of cultural terms categorization and its accuracy in my finding differed from them that it covered the analysis of cultural terms translation along with translation accuracy.

Cultural terms are sensitive items to be translated, therefore, the translator needs to employ proper strategies so that the message of cultural terms in the source language can be fully transferred to the target language. However, the strategies only helped the process of translation. Some strategies may result in good quality of translation. For example, most of the cultural terms in the novel *A Thousand Splendid Suns* were translated by changing the lexicon with its equivalence in the target language. This happened because there were some similarities between culture in Afghanistan and Indonesian, for example material objects commonly found in the two countries: furniture, tools. On the other hand, some others make some distortion of meaning since the cultural gap between the culture in the source language and target language cannot be equaled at all so that it needs alternatives

which can make the terms understandable to target readers, for example, the different culture in clothing. It needs to be adjusted with the culture in the target language by applying translation by cultural substitution to make it more familiar to the readers, but it sometimes makes the translated term looks unnatural. Another problem encounters is to translate the items of ecology. Since the flora and fauna in the target language were quite different from target language so that they hardly found their equivalences, the translator needed to adapt the term in the source language. This was done to make the translation accurate. However, some terms seemed to be unfamiliar to the target readers due to this adaptation.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter presents the conclusions and suggestions of the study. The conclusions are drawn based on the findings of the study. Some suggestions are also provided for the readers particularly those who are taking translation studies.

5.1 Conclusion

After analyzing the original novel *A Thousand Splendid Suns* by Khaled Hosseini and the translated version by Berliani Nugrahani, the researcher comes to some conclusions that also answer the research question in this study.

According to the analysis in chapter four, there were 108 data of cultural terms found in the novel. The finding of this research presented the accuracy for each cultural term categorization proposed by Newmark: material culture, ecology, social culture, organization, custom, ideas. The finding showed that the translation of material culture, ecology, social culture, organizations, customs, ideas were classified into accurate translation. The accuracy of each cultural term categorization was reached by employing proper translation strategies. There were eight strategies found in translating the cultural terms in the novel. Most of the translation strategies used were translation by changing the lexicon with its equivalence and translation by loan word. It can be concluded that there were some

terms in the source language that found its equivalence in the target language due to the similarity in some aspects of life for example the material culture, health, work, social culture, etc. However, there were some terms which hardly found its equivalence in the target language due to the distinct culture, for example, the flora, fauna, food, clothes, etc, and it needed adoption in translating those terms to reach accurate translation

5.2 Suggestion

Based on the data analysis and the conclusions, some suggestions presented as follow:

For future researchers, it can be a source for similar research about other TQA (translation quality assessment) such as acceptability, readability, fluency (grammar, spelling, typography, etc), naturalness, etc, to develop translation studies. A further research study is recommended to involve more raters than this research to gain more accurate findings.

To the translators, cultural terms are often found in literary works. Translators need to have good knowledge of cultural terms and the strategy to translate them. So, they can translate cultural terms accurately. Furthermore, translators need to carefully pay attention in choosing what strategy is best to translate cultural terms in literary work. Choosing the best strategy means the best way to deliver the meaning and cultural aspect as exactly as the SL intended. Thus, the readers will understand not only the meaning but also the cultural aspect inside the story.

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APPENDICES

Appendix 1

Cultural Term Translation and Accuracy

Material Culture							
No.	ST	TT	BT	Translation	Accuracy		
					3	2	1
1.	Chinese tea set (p. 5)	Set cangkir porselen China (p. 19)	Chinese porcelain cup set	Translation by cultural substitution		✓	
2.	Porcelain (p. 5)	Cangkir porselen (p. 19)	Porcelain cup	Translation by loan word	✓		
3.	Pot's spout (p. 5)	Mulut teko (p. 19)	Mouth teapot	Translation by cultural substitution	✓		
4.	Façade (p. 6)	- (p. 23)	-	Translation by omission			✓
5.	Terra-cotta tiles (p. 6)	Tembikar cokelatnya (p. 23)	The brown pottery	Translation by cultural substitution		✓	
6.	Balcony (p. 6)	Balkon-balkon (p. 23)	Balconies	Translation by loan word	✓		
7.	Trellised ceiling (p. 6)	Langit-langitnya yang terbuat dari jalinan kayu (p. 23)	The ceiling made of woven wood	Translation by paraphrasing using unrelated word		✓	
8.	Carpet (p. 6)	Permadani (p. 23)	Carpet	Translation by changing lexicon with its equivalence	✓		
9.	A veiled green gown (p. 9)	Gaun bercadar hijau (p. 29)	Green dress	Translation by changing lexicon with its equivalence	✓		
10.	Sun-dried bricks (p. 9)	Batu bata yang dikeringkan (p.30)	Dried bricks	Translation by changing lexicon with its equivalence	✓		
11.	Chicken coop (p. 9)	Kandang ayam (p. 30)	Chicken coop	Translation by changing lexicon with its equivalence	✓		
12.	Minarets (p. 20)	Kubah-kubah (p. 58)	Domes	Translation by changing lexicon with its equivalence		✓	
13.	Carts (p. 20)	Gerobak (p. 58)	Cart	Translation by changing lexicon with its equivalence	✓		
14.	Mules (p. 20)	Bagal (p. 58)	Mules	Translation by changing lexicon with its equivalence	✓		
15.	Boulevards (p. 21)	Bulevar (p. 60)	Boulevard	Translation by loan word		✓	

16.	Pebble path (p. 21)	Jalan kerikil (p. 61)	Gravel road	Translation by changing lexicon with its equivalence	✓		
17.	Marble horses (p. 21)	Kuda-kuda pualam (p. 61)	Marble horses	Translation by changing lexicon with its equivalence	✓		
18.	Paper ship (p. 21)	Kapal-kapalan kertas (p. 58)	Paper ships	Translation by changing lexicon with its equivalence	✓		
19.	Shawls (p. 22)	Kerudung (p. 62)	Veil	Translation by cultural substitution		✓	
20.	Carpet-covered wooden platform (p. 22)	Lantai kayu berlapis permadani (p. 62)	Wood floors covered with carpet	Literal translation	✓		
21.	Teahouse (p. 22)	Kedai-kedai teh (p. 62)	Tea shop	Translation by cultural substitution	✓		
22.	Marble bases statues (p. 27)	Dudukan-dudukan patung pualam (p. 73)	Marble statue holders	Literal translation		✓	
23.	Octagonal (p. 27)	Segi delapan (p. 73)	Octagonal	Translation by changing lexicon with its equivalence	✓		
24.	Tapestries (p. 27)	Hiasan kain ((p. 74)	Ornament cloth	Translation by changing lexicon with its equivalence		✓	
25.	Tray (p. 27)	Baki (p. 75)	Tray	Translation by changing lexicon with its equivalence	✓		
26.	Suits ((p. 27)	Setelan (p. 75)	Suit	Translation by changing lexicon with its equivalence	✓		
27.	Wooden cabinet (p. 31)	lemari kayu berpintu kaca (p.84)	Glass-door wooden cabinet	Translation by paraphrasing using unrelated word		✓	
28.	Herb shop (p. 22)	Toko-toko obat (p. 62)	Drug stores	Translation by changing lexicon with its equivalence		✓	
29.	Open-fronted cubby-holes (p.22)	Los-los terbuka (p. 62)	Market	Translation by cultural substitution	✓		
30.	Cigarette (p. 35)	Rokok (p. 92)	Cigarette	Translation by changing lexicon with its equivalence	✓		
31.	Cologne (p. 35)	Kolonye (p. 92)	Fragrant liquid	Translation by loan word		✓	
32.	Gold bands (p. 36)	Cincin emas (p. 94)	Gold ring	Translation by changing lexicon with its equivalence	✓		
33.	Suitcase (p. 37)	Koper (p. 96)	Suitcase	Translation by changing lexicon with its equivalence	✓		
34.	Hydraulic doors (p. 38)	Pintu hidrolik (p. 97)	Hydraulic door	Translation by changing lexicon with its equivalence	✓		
35.	Hand pump (p. 39)	Pompa air tangan (p. 100)	Hand water pump	Translation by changing lexicon with its equivalence	✓		
36.	Mansion (p. 39)	Gedung besar (p. 100)	Large building	Translation by changing lexicon with its equivalence		✓	
35.	Outhouse (p. 39)	Bangunan tambahan (p. 100)	Addiotional building	Translation by cultural substitution	✓		
38.	Cane-seat chairs (p. 39)	Kursi kayu (p. 101)	Wooden chairs	Translation by more general word	✓		

39.	Folding chairs (p. 39)	Kursi lipat (p. 101)	Folding chair	Translation by changing lexicon with its equivalence	✓		
40.	Black cast-iron stove (p. 39)	Tungku pemanas ruangan dari besi tempa hitam (p. 101)	Furnace heating made of black wrought iron	Translation by paraphrasing using unrelated word	✓		
41.	Fitting drawers (p. 42)	Laci-laci (p. 105)	Drawers	Translation by changing lexicon with its equivalence	✓		
42.	Wooden spatula (p. 42)	Spatula-spatula kayu (p. 105)	Wooden spatulas	Translation by changing lexicon with its equivalence	✓		
43.	Colander (p. 42)	Saringan (p. 105)	Strainer	Translation by changing lexicon with its equivalence	✓		
44.	Loafers (p. 43)	Sepatu pantofel (p. 107)	Slipper	Translation by cultural substitution	✓		
45.	Headpiece (p. 48)	Kerudung (p. 119)	Veil	Translation by cultural substitution		✓	
46.	Mosque (p. 48)	Masjid (p. 120)	Mosque	Translation by changing lexicon with its equivalence	✓		
47.	Mesh screen (p. 48)	Lubang-lubang kasa (p. 119)	Guaze holes	Translation by cultural substitution		✓	
48.	Crushed pistachio (p. 48)	Pistachio cincang (p. 121)	Chopped Pistachio	Translation by loan word	✓		
49.	Rice noodles (p. 48)	Bola-bola tepung beras (p. 121)	Rice flour balls	Translation by cultural substitution			✓
50.	Dagger (p. 49)	Belati (p. 122)	Dagger	Translation by changing lexicon with its equivalence	✓		
51.	Carpet shops (p. 49)	Toko permadani (p. 123)	Carpet shop	Translation by changing lexicon with its equivalence	✓		
52.	Handicraft shops (p. 49)	Toko kerajinan tangan (p. 123)	Handycraft shop	Translation by changing lexicon with its equivalence	✓		
53.	Pastry shops (p. 49)	Toko kue (p. 123)	Cake shop	Translation by changing lexicon with its equivalence	✓		
54.	Flower shops (p. 49)	Toko bunga (p. 123)	Flower shop	Translation by changing lexicon with its equivalence	✓		
55.	Rifle (p. 49)	Senapan (p. 123)	Rifle	Translation by changing lexicon with its equivalence	✓		
56.	Relic (p. 49)	Relik (p. 123)	Relic	Translation by loan word	✓		
57.	Bathhouse (p. 58)	Pemandian umum (p. 145)	Public bathing	Translation by cultural substitution	✓		
58.	Pendant (p. 52)	Bandul (p. 132)	Pendulum	Translation by cultural substitution	✓		
59.	Crushed Cardamom (p. 53)	Serbuk kardamunggu (p. 134)	Cardamom powder	Translation by changing lexicon with its equivalence		✓	
60.	Accordion (p. 68)	Akordeon (p. 172)	Accordion	Translation by loan word	✓		
61.	Pamphlets (p. 77)	Pamflet-pamflet (p. 192)	Pamphlet	Translation by loan word	✓		
62.	Land mine (p. 77)	Ranjau darat (p. 192)	Landmine	Translation by changing lexicon with its equivalence	✓		

63.	Caravans (p. 94)	karavan-karavan (p. 228)	Caravans	Translation by loan word	✓		
64.	Polka dots (p. 103)	Polkadot (p. 248)	Polka dot	Translation by loan word	✓		
65.	Rugs (p. 112)	Sajadah (p. 266)	Prayer rug	Translation by cultural substitution	✓		
66.	Cardboard (p. 133)	Rumah kardus (p. 325)	Cardboard house	Translation by cultural substitution		✓	
67.	Medal (p. 133)	Tanda jasa (p. 326)	Honors	Translation by changing lexicon with its equivalence		✓	
68.	Silhouette (p. 163)	Siluet (p. 441)	Silhouttee	Translation by loan word	✓		
69.	Bedsheet (p. 165)	Seprai (p. 416)	Bed sheets	Translation by changing lexicon with its equivalence	✓		
70.	Square (p. 165)	Alun-alun (p. 417)	The quare	Translation by cultural substitution	✓		
71.	Skullcap (p. 189)	Kopiah (p. 476)	Skullcap	Translation by cultural substitution	✓		
72.	Jade (p. 189)	Giok (p. 477)	Jade	Translation by cultural substitution	✓		
73.	Shack (p. 204)	Pondok (p. 514)	Lodgings	Translation by changing lexicon with its equivalence	✓		
74.	Bungalow (-. 204)	Bungalo (p. 504)	Bungalow	Translation by loan word	✓		
75.	Rag (p. 12)	Lap (p. 529)	Duster	Translation by changing lexicon with its equivalence	✓		

Ecology							
No.	ST	TT	BT	Translation	Accuracy		
					3	2	1
1	Knee-high grass (p. 5)	Ilalang (p. 19)	Reeds	Translation by cultural substitution	✓		
2.	Finches (p. 5)	Burung-burung pipit (p. 19)	Sparrows	Translation by changing lexicon with its equivalence		✓	
3.	Chrysanthemums (p. 5)	Bunga-bunga krisan (p. 19)	Chrysanthemums	Translation by loan word	✓		
4.	Pokeroot (p. 8)	Akar beracun (p. 27)	Poisonous root	Translation by changing lexicon with its equivalence	✓		
5.	Mugwort (p. 8)	Gulma (p. 27)	Weed	Translation by changing lexicon with its equivalence		✓	
6.	Quinces (p. 12)	Buah kesemek (p. 38)	Persimmon	Translation by changing lexicon with its equivalence	✓		
7.	Cypress (p. 21)	Pohon cypress (p. 60)	Cypress tree	Translation by loan word	✓		

8.	Tulips (p. 21)	Tulip (p. 58)	Tulips	Translation by loan word	✓		
9.	Lilies (p. 21)	Lili (p. 58)	Lilies	Translation by loan word	✓		
10.	Petunias (p. 21)	Petunia (p. 58)	Petunia	Translation by loan word	✓		
11.	Pears (p. 22)	Pir (p. 62)	Pear	Translation by loan word	✓		
12.	Falcon (p. 22)	Elang (p. 62)	Eagle	Translation by changing lexicon with its equivalence	✓		
13.	Dying sapling (p. 39)	Tanaman yang mengering (p. 100)	Dried plants	Literal translation	✓		
14.	Tuberose (p. 41)	Begonia (p. 104)	Begonia	Translation by changing lexicon with its equivalence		✓	
15.	Date (p. 52)	Kurma (p. 129)	Dates	Translation by changing lexicon with its equivalence	✓		
16.	Cobwebs (p. 212)	Sawang (p. 529)	Cobweb	Translation by changing lexicon with its equivalence	✓		
17.	Figs (p. 217)	Buah fig (p. 542)	Fig	Translation by loan word	✓		
18.	Tangerine (p. 222)	Jeruk tangerine (p. 554)	Tangerine orange	Translation by loan word	✓		

Social Culture							
No.	ST	TT	BT	Translation	Accuracy		
					3	2	1
1.	Pedestrians (p. 21)	Pejalan kaki (p. 60)	Pedestrians	Translation by changing lexicon with its equivalence	✓		
2.	Suitor (p. 31)	Jodoh (p. 85)	Mate/partner	Translation by changing lexicon with its equivalence		✓	
3.	Street vendor (p. 48)	Pedagang kaki lima (p. 121)	Street vendor	Translation by changing lexicon with its equivalence	✓		
4.	Treacherous (p. 60)	Jahat (p. 151)	Evil	Translation by changing lexicon with its equivalence		✓	
5.	Midwife (p. 66)	Bidan (p. 165)	Midwife	Translation by changing lexicon with its equivalence	✓		
6.	Martyrs (p. 90)	Martir (p. 221)	Martyr	Translation by loan word	✓		
7.	Servants (p. 114)	Kacung (p. 271)	Lackey	Translation by less expressive word	✓		
8.	Bluish (p. 135)	Ruam (p. 329)	Rash	Translation by changing lexicon with its equivalence	✓		
9.	Chicken pox (p. 145)	Cacar air (p. 361)	Chicken pox	Translation by changing lexicon with its equivalence	✓		

10.	Guerrilla force (p. 164)	Pasukan gerilyawan (p. 413)	Guerrilla force	Translation by changing lexicon with its equivalence	✓		
11.	Measles (p. 145)	Campak (p. 361)	Measles	Translation by changing lexicon with its equivalence	✓		

Organization, customs, ideas

No.	ST	TT	BT	Translation	Accuracy		
					3	2	1
1.	Tattoo (p. 27)	Tato (p. 75)	Tatto	Translation by loan word	✓		
2.	Contract (p. 36)	Surat nikah (p. 95)	Marriage certificate	Translation by cultural substitution		✓	
3.	Prophet (p. 55)	Nabi (p. 139)	Prophet	Translation by changing lexicon with its equivalence	✓		
4.	Idolatry (p. 187)	Berhala (p. 472)	Idol	Translation by changing lexicon with its equivalence	✓		

Appendix 2
Translation Accuracy Assessment (Expert Raters)

No.	R1	R2	R3	TOTAL	MEAN	CATEGORY
1.	3	3	3	9	3	A
2.	2	3	2	7	2.333333	B
3.	2	3	3	8	2.666667	A
4.	3	3	3	9	3	A
5.	3	1	3	7	2.333333	B
6.	3	3	3	9	3	A
7.	1	1	1	3	1	C
8.	3	1	3	7	2.333333	B
9.	3	3	3	9	3	A
10.	2	2	3	7	2.333333	B
11.	3	3	3	9	3	A
12.	3	3	2	8	2.666667	A
13.	3	3	1	7	2.333333	B
14.	3	3	2	8	2.666667	A
15.	3	3	3	9	3	A
16.	3	3	3	9	3	A
17.	3	3	2	8	2.666667	A
18.	3	3	1	7	2.333333	B
19.	3	3	3	9	3	A
20.	3	3	3	9	3	A
21.	3	3	3	9	3	A
22.	1	3	3	7	2.333333	B
23.	3	3	3	9	3	A
24.	3	2	3	8	2.666667	A
25.	3	3	3	9	3	A
26.	3	3	3	9	3	A

27.	3	3	3	9	3	A
28.	3	3	3	9	3	A
29.	3	3	3	9	3	A
30.	2	2	2	6	2	B
31.	3	2	3	8	2.666667	A
32.	3	3	3	9	3	A
33.	3	2	2	7	2.333333	B
34.	3	3	3	9	3	A
35.	3	3	3	9	3	A
36.	3	2	3	8	2.666667	A
37.	3	3	3	9	3	A
38.	3	2	2	7	2.333333	B
39.	3	2	2	7	2.333333	B
40.	3	3	3	9	3	A
41.	3	3	3	9	3	A
42.	3	2	3	8	2.666667	A
43.	3	2	2	7	2.333333	B
44.	2	3	2	7	2.333333	B
45.	3	3	3	9	3	A
46.	1	3	3	7	2.333333	B
47.	2	3	3	8	2.666667	A
48.	3	3	1	7	2.333333	B
49.	3	3	3	9	3	A
50.	3	3	3	9	3	A
51.	3	2	3	8	2.666667	A
52.	3	3	3	9	3	A
53.	3	3	3	9	3	A
54.	2	2	2	6	2	B
55.	3	2	3	8	2.666667	A
56.	3	3	3	9	3	A

57.	2	3	3	8	2.666667	A
58.	3	1	1	5	1.666667	B
59.	3	3	3	9	3	A
60.	3	3	3	9	3	A
61.	3	3	3	9	3	A
62.	3	2	3	8	2.666667	A
63.	2	2	1	5	1.666667	B
64.	3	1	3	7	2.333333	B
65.	3	3	3	9	3	A
66.	3	3	3	9	3	A
67.	3	3	3	9	3	A
68.	1	2	1	4	1.333333	C
69.	3	3	3	9	3	A
70.	3	3	3	9	3	A
71.	3	2	3	8	2.666667	A
72.	3	3	3	9	3	A
73.	3	3	3	9	3	A
74.	3	3	3	9	3	A
75.	3	3	3	9	3	A
76.	3	3	3	9	3	A
77.	2	3	3	8	2.666667	A
78.	1	2	3	6	2	B
79.	3	3	3	9	3	A
80.	3	3	3	9	3	A
81.	3	2	2	7	2.333333	B
82.	3	3	3	9	3	A
83.	3	3	3	9	3	A
84.	3	3	3	9	3	A
85.	3	2	3	8	2.666667	A
86.	3	2	3	8	2.666667	A

87.	3	3	3	9	3	A
88.	3	3	3	9	3	A
89.	3	3	3	9	3	A
90.	3	2	3	8	2.666667	A
91.	3	1	2	6	2	B
92.	2	2	2	6	2	B
93.	3	3	2	8	2.666667	A
94.	3	3	3	9	3	A
95.	3	3	3	9	3	A
96.	3	3	3	9	3	A
97.	3	3	3	9	3	A
98.	3	3	3	9	3	A
99.	3	3	3	9	3	A
100.	3	2	3	8	2.666667	A
101.	3	3	2	8	2.666667	A
102.	3	3	3	9	3	A
103.	3	3	3	9	3	A
104.	3	3	3	9	3	A
105.	3	3	3	9	3	A
106.	3	3	2	8	2.666667	A
107.	3	2	3	8	2.666667	A
108.	3	2	3	8	2.666667	A