



**THE IMPLEMENTATION OF TRANSLATION IDEOLOGY  
IN THE INDONESIAN- ENGLISH OF CULTURAL TERMS  
IN ANDREA HIRATA'S NOVEL *LASKAR PELANGI*  
INTO *THE RAINBOW TROOPS***

**A THESIS**

**Submitted in partial fulfillment of the requirements  
for degree of *Magister Pendidikan (M.Pd)*  
in English Language Education**

**by**

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UNIVERSITAS NEGERI SEMARANG  
2018**

## APPROVAL

The thesis entitled “**THE IMPLEMENTATION OF TRANSLATION IDEOLOGY IN THE INDONESIAN- ENGLISH OF CULTURAL TERMS IN ANDREA HIRATA’S NOVEL *LASKAR PELANGI INTO THE RAINBOW TROOPS***” by Nur Via Pahlawanita (0203515048), English Language Education, Pascasarjana Universitas Negeri Semarang has been examined on Wednesday, November 14, 2018 and revised based on examiners’ suggestion.

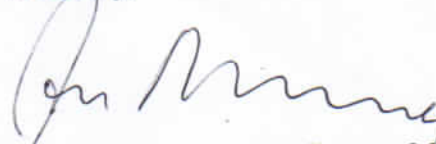
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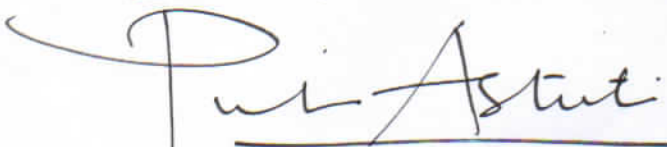
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## **MOTTO AND DEDICATION**

The decree of God is at hand, so do not seek to hasten it.

(An- Nahl 16:1)

Dedicated to

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and all of my life supporters.

## ACKNOWLEDGEMENT

All the praises to Allah the Almighty for His blessing, grace, and strength leading to the completion of this thesis.

My deepest gratitude goes to my supervisors, Dr. Rudi Hartono, S.S.,M.Pd. and Prof. Dr. Abdurrachman Faridi, M.Pd for their patience in providing guidance, feedback and advices as well as encouragement for this thesis. I have been incredibly fortunate to have advisors who gave me the chance to complete my thesis under their guidance. Thank you, for *Pak Rudi* and *Pak Faridi* for carefully reading and patiently commenting on incalculable revision of this thesis draft so that I can overcome a lot of difficulties and learn many things. Both of you inspire and shape me to be a better student and researcher.

I also would like to express my thanks to all lecturers and staffs of the English Department of Pascasarjana, Universitas Negeri Semarang who have patiently given me worthy lesson, knowledge, help, and well cooperation during my study.

This journey would not have been possible done without the support of people around me. Specially for my parents, *Bapak Asep Hidayat*, *Ibu Titin Sutini*, and my husband Sepdiyono for their constant source of love, concern, support and strength. Their unconditional love, untiring affection, and continuous prayers always make me stronger. Friends in same boat of thesis struggling, and others cannot be mentioned one by one in this paragraph. I am also thankful to Rombel Khusus I as it was such a great honor to spend my campus life with them.

I realize that a lot of shortcomings may be found in this thesis. Therefore, suggestions are always needed. I highly hope, this thesis will be useful for all the readers.

Semarang, August 2018

Nur Via Pahlawanita

## ABSTRACT

Nur Via Pahlawanita, 2018. *THE IMPLEMENTATION OF TRANSLATION IDEOLOGY IN THE INDONESIAN- ENGLISH OF CULTURAL TERMS IN ANDREA HIRATA'S NOVEL "LASKAR PELANGI" INTO "THE RAINBOW TROOPS"*. English Language Teaching, Graduate Program of State University of Semarang, Supervisors; I. Dr. Rudi Hartono, M.Pd., II. Prof. Dr. Abdurrachman Faridi, M.Pd.

Keywords: translation, cultural terms, technique, ideology

In this research, the writer is concerned with translation study, which is the translation ideology used in the translation of cultural terms found in Andrea Hirata's novel *Laskar Pelangi* into its English version, *The Rainbow Troops*.

This research is concerned with translation study, which is the translation ideology used in the translation of cultural terms 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 : (1) to describe the cultural terms items categories found in the novel (2) to describe the techniques of translation applied in the translation of term items found in the novel to its translation (3) to describe the ideology of translation applied, in the translation of cultural term items found in the novel and its translation, and (4) to describe the degree of meaning equivalence of the Indonesian cultural terms in the novel as realized in its translation.

The writer uses qualitative descriptive method in order 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, there 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 were 60.12 % fully equivalence, 31.55 % partly equivalence, 5.95 % non-equivalence, and 2.38% unrealized. By applying this domestication ideology, the translator made the foreign-sounding languages and cultures found in the *Laskar Pelangi* novel, transparent to the target language with something equal and equivalent, so the work of translation is acceptable, and easy to understand. The selection of this ideology happened during the process of translation, which is then reflected in the translation product, *The Rainbow Troops* novel.

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# CHAPTER I

## INTRODUCTION

The introduction of this thesis consists of the background of the study, the reason for choosing the topic, the statement of the problems, the objectives of the study, the significance of the study, the scope of the study and the definition of key terms.

### 1.1 Background of the Study

Translation is a phenomenon that has a huge effect on everyday life. It plays an important role in communication. Communication has goals to deliver and exchange information with talking in spoken way or writing in written way. Every time and everywhere, people communicate each other both in direct by face to face or addressing information indirectly by using such as picture and text. Text was made by people as a medium of expression. They made text as what they have thought about. Text has to be delivered as news or information. A good text would have a good impact or benefit for other people whom read their text. This can be assumed as the function of text as communication medium between people.

English as international language need to be understood in every particular area where knowledge is distributed, not only in literature area. In general terms, English need to be sustained in capacity of international language which shares information among people in world. English as lingua franca has to

be understood for countries around the world. It is important for exchange information and know what happened in every detail of living aspect. Different language across worldwide is the main problem by people in case of delivering information in broad area. Mastering English is not sufficiently limited to four main skills: speaking, listening, reading, and writing. Also, not enough with mastering of elements of grammar, phonology, and vocabulary (Nadar, 2005). People have to make sure that their information will be as good as what they have done in their local language for people far away in different country with different language. It has to be understood clearly and as simple as possible.

Same idea with Hartono (2014), many miscommunication happen every day particularly the use of English utterances in Indonesian daily-life. The way to know relation between inter language is by translating it, both of translating the vocabularies from source language to target language and translating the context material from source to target language. Translation can minimize the different understanding between people who share the information and people who looking for new information.

Toury (1978) said that translation was a kind of activity which inevitably involved at least two languages and two cultural traditions. Two languages involvement between source and target language have to done a clearance and same perception about the same information that will be delivered. Translation is not just exchanging meaning word to word from source to target language, it also has to know the context applied in the particular information.

Context here means what information is actually found inside the text itself. Despite the translation seems an easy process, the culture also sometimes being an obstacle in giving information. Culture, something that commonly people know and accept in their different occasion, different language.

Larson (1984) said that the goal of a good translator is to translate idiomatically, by means of making many adjustments in the forms. In other word, the translator's goal is the ability to reproduce a text in the target language which communicates the same idea or message as the source language but use the natural grammatical and lexical choices of the target language. Culture is not just talk about the art or ceremony. The habit of people communicates also a kind of culture. A simple sample is kind habit of how they welcoming a new information as a knowledge for them. When information for people in different language meet different culture, it might be unsuccessful to be a worth and good information.

Meanwhile, Catford (1965) says translation is an operation performed on languages: a process of substituting a text in one language for a text in another (p.1). He further states that language is patterned human behavior. It is a way, perhaps the most important way, in which human beings interact in social communication. Translation is a bridge to connect two different cultures by the conversion of linguistic system, a medium that enables people to interact well with others coming from different cultural and linguistic backgrounds.

The focus of translation, them, shifts from the micro level of isolated linguistic units to the macro level of the socio- cultural context in which

the translation act takes place Lopez & Caro ( 2014). It means that translation has played quite a significant role in communicating and exchanging social and cultural information. Bassnet (2002) states “..... Translation is not just the transfer of a text from one language into another; it is a process of negotiation between texts and cultures. Moreover, Vermeer (1986) in Snell and Hornby (1988) has for many years opposed the view that translation is simply a matter of language: for him translation is primarily a cross- cultural transfer and in his view, the translator should be bicultural if not multicultural, which naturally involves a command of various languages, as language is an intrinsic part of language. He also states that the concepts of culture as a totality of knowledge, proficiency and perception is fundamental in approach to translation. The extent of his knowledge, proficiency and perception determine not only his ability to produce the target text, but also his understanding of the source language.

Translating is not a neutral process and the translator is the one who controls the transfer of meaning. There are various tendencies, consideration, and concernments of the translator when doing the translation process. Those tendencies, consideration, and concernments referred as a translator orientation of translation. The orientation leads to two different things those are source language (SL) oriented and target language (TL) oriented; whether translating source language while maintaining the same idea so as provide a new experience to the target readers to get knowledge of languages and cultures other than their own, or translating into target language culture, so the reader could understand the

message more easily. Both orientation are wrapped up in the term ideology of translation consisting of Foreignization and Domestication which introduced by Venuti in 1995.

Hartono (2011), otherwise, states ... “translation is reading the author’s will and purpose in the form of message which contains both denotative and connotative meanings that exists in the source text that must be reproduced by translators into the target’s language (p.6). This process runs in a simultaneous cycle. The basic purpose of translation is to reproduce various types of texts, comprising literary, religious, scientific, philosophical texts etc. in another language. Thus, it makes them available to wider readers to a greater number of target audiences and to bring the world closer. From those definitions of translation, it can be concluded that translation is an activity of finding out the equivalent words of SL in TL so that the TL text contains the closest natural and accurate message to the SL text. From the definitions of translation above, it is obvious that every translator should be able to convey the message of source text accurately in the target text.

In the domesticating, a translator attempts to produce a target language translation as naturally as possible. The translated text will be much more familiar to the target language so that they feel as if they are reading an original text, not a translated one. On the contrary, in foreignizing translation, a translator attempts to take the target language readers to the foreign culture and

make them feel the linguistic and cultural differences. The target language readers will recognize that they are not reading an original text but that of translated.

The ideology needs to be investigated to find out the translator's belief about the right application of ideology of translation to the target reader. Whether the translator wants to bring new experiences about the source culture to the target reader, or to bring the equivalent of the source culture into the target culture so make them like it is an original novel. Although translator's ideology appears in his mind only, then how to analyze it is using translation method that is techniques of translation that appear in the translation product.

So, it is interesting to investigate the tendency of the use of the ideology of translation, domestication of foreignization, and techniques adopted by the translator in the translations of Indonesian cultural terms into English. This research is conducted with the focus on viewing in frequently- applied ideology of translation in dealing with cultural terms in the translations of words, phrases, clause or expressions related to culture. In addition, the techniques of translation uses in the translation of words, phrases, clause or expressions related to cultural terms were also analyzed in this research. The novel *Laskar Pelangi* and its translation *The Rainbow Troops* were considered representative as the data sources in this study since the novel contains many cultural terms, Indonesian cultural terms and their translation in English.

In 1992, Coulthard highlighted the importance of defining the ideal reader for whom the author attributes knowledge of certain facts, memory of

certain experiences plus certain opinions, preferences and prejudices and a certain level of linguistics competence. When considering such aspects, the extent to which the author may be influenced by such notions, should not be forgotten. Coulthard stated, "Once the ideal ST readership has been determined, considerations must be made concerning the TT. He also said. "The translator's first and major difficulty is the construction of a new ideal reader who, even if he has the same academic, professional and intellectual and intellectual level as the original reader, will have significantly different textual expectations and cultural knowledge".

Applied to the criteria used to determine the ideal ST reader, it may be noted that few conditions are successfully met by the potential ideal TT reader. Indeed, the historical and cultural facts are unlikely to be known in detail along with the specific cultural situations described. Furthermore, despite considering the level of linguistic competence to be roughly equal for the ST and TT reader certain differences may possibly be noted in response to the use of culturally specific lexis, which must be considered when translating. Therefore, Coulthard mainly stated that the core social and cultural aspects remain problematic when considering the cultural implications for translation.

Psychoanalysis, and social theory that have come to be known as "post-structuralism" (Venuti, 1995). In the domesticating translation, a translator tries to produce a target language translation as natural as possible. Here the translator lessens the awkwardness of the foreign text through a clear, transparent

and fluent style of translation. In other word, the translator uses the standard target language rather than a variation, making the is being translated, where the “foreignness” in the source text. A domestication-translated text will demand a closeness of the translation of the readers’ language to achieve the goal of smoothness, so that they feel like they were reading an original text, not a translated one. While in the foreignizing translation, a translator attempts to take the target language readers to the foreign culture and make them feel the linguistic and cultural differences, he retains the information of the target language to preserve its actual meaning. The target language readers will get a better comprehension about the idiom as well as the culture.

In the study, four problems will be discussed, First, to investigate the categories of cultural terms in the novel “*Laskar Pelangi*” and its translation, ‘*The Rainbow Troops*’. Second, to explain the techniques of translation applied in the translation of the cultural terms. Third, to identity the most frequently techniques of translation applied, and fourth, to analyze the ideology of translation, whether it is foreignization or domestication which is used in the translation of the cultural terms.

The method of collecting data in this study is observation and implemented by note-taking technique. The collected data were then analyzed descriptively and two methods of presenting the analyzed data were used in this study; informs and formal methods. This study was based on some theories proposed by Newmark (1988), Molina and Albir (2002), and Venuti (1995), The



theory of cultural category proposed by Newmark was use to investigate categories of cultural terms. Meanwhile, the theory of techniques of translation applied by the translator in translating the cultural terms, Further, the theory of ideology of translation proposed by Venuti was use to analyze the tendency of the use of ideology of translation by referring back to the theory proposed by Molinda and Albir on techniques of translation. Finally, without the attention to judge the TT, in this study the writer also analyzes the degree of meaning equivalence.

It is interesting to investigate the tendency of the use of the ideology of translation, domestication of foreignaztion, and techniques adopted by translator in the translations of Indonesia cultural terms into English. This study was conducted with the focus on viewing the frequently applied ideology of translation in dealing with cultural terms in the translation of word, phrases, or expressions related to culture. In addition, the techniques of translation used in the translation of word, phrases, or expressions related to cultural terms are also analyzed in this study. The novel *Laskar Pelangi* and its translation *The Rainbow Troops* were considered representative as the data sources in this study since these novels contain many Indonesian cultural terms which translated into English.

## 1.2 Reasons for Choosing the Topic

There are some reasons for choosing this topic:

1. The topic is one of the issues which close to cultural terms can be discussed. After reading some, I concern to ideology in the Indonesian-English translation of cultural terms found in translation of *The Rainbow Troops*. I take *The Rainbow Troops* novel because the novel contains many cultural terms, Indonesian cultural terms and their translation in English.
2. Nowadays, English is the code of communication for people of very different cultural backgrounds and the languages influence each other faster than ever. The writer found it interesting to investigate how translator cope with this linguistic situation. He decided to concentrate on Indonesian cultural terms in Andrea Hirata's novel *Laskar Pelangi* and how they were translated into English in *The Rainbow Troops*.
3. It is interesting to investigate the tendency of the use of the ideology of translation, domestication or foreignization, and techniques adopted by translator in the translations of Indonesian cultural terms into English. And to find the most frequently applied ideology of translation in dealing with translations of cultural terms in the novel *Laskar Pelangi* and its translation *The Rainbow Troops*. In addition, to find out factors lead to the application of the ideology of translation of translations of cultural terms in the novels.

4. The novel *Laskar Pelangi* and its translation *The Rainbow Troops* were considered representative as the data source in this study since those novels contains many cultural terms, Indonesians cultural terms and their translation in English.
5. Translation course is concerned with the connection of the course with other courses, especially reading and writing. In addition to the prevailing notion of translation, pertaining to the transmission of the author's thought from one language to another, student are acquainted with an equally important acceptance of the process of translation.

### **1.3 Research Questions**

The research is conducted to discover these following problems:

1. What are the categories of cultural terms found in Andrea Hirata's novel *Laskar Pelangi* and its translations *The Rainbow Troops*?
2. What techniques of translation are eapplied in the translation of cultural terms found in the novel?
3. What is the ideology of translations applied in dealing with the translation of cultural terms found in the novel?
4. What is the degree of meaning equivalence of the Indonesians cultural terms found in the novel as realized in its translation?

### **1.4 Objectives of the Study**

1. To describe the cultural term items categories found in the novel.

2. To describe the techniques of translation applied in the translations of cultural term items found in the novel to its translation.
3. To describe the ideology of translation applied, in the translation of cultural term items found in the novel and its translation.
4. To describe the degree of meaning equivalence of the Indonesian cultural terms in the novel as realized in its translation.

### **1.5 Significance of the Study**

This research will give advantages in theoretical and practical.

#### **1. Theoretical Significances**

This study is expected to contribute something the development of cultural and linguistic studies particularly the tendencies of the use of domestication of foreignization ideologies in the translations of Indonesian literature into English. It can also provide theoretical and aluable insight into the relationship between the application of techniques of translation and the ideology of translation in cultural translation. In addition, it can give benefit to student who wants to learn about translation and how to be an ideal translator by understanding techniques of translation and the ideology, which are used cultural translation.

#### **2. Practical Significance**

This study is expected to serve as a reverence for translator in translating cultural terms of literary texts especially from Indonesian

into English. Those who are interested in translation will find this study helpful and useful since they can comprehend the techniques applied by them translators and the tendencies of the use of ideologies of translation domestication and foreignization. In addition, those who are in translation also realize that culture is important to take account when translating texts especially literary texts.

### 3. Pedagogical Significance

In addition to language skill, such as reading and writing skills, translation is one of the competences provided to the English department students in various universities in the world. This skill helps the students to be able to transfer message from a foreign language (source language) to local language (target language) or vice versa. Later on, they should take other course is concerned students are initially sensitized to the connection of the course with other courses, especially reading and writing. In addition to the prevailing notion of translation, pertaining to the transmission of the author's thought from one language to another, students are acquainted with an equally important acceptance of the process. It is translations in the same language, i.e. to express something in a different, especially more concrete form, to judge or guess that something has the specified meaning for intention. Students are also invited to consult dictionaries to check the existence of this second meaning in the two

main language they know: English and Indonesian. It is a simple way to explain to them that translation is embedded in any act of communication, either in the same language or from one language to another, and that a translation course is quite a remedy for linguistic interference. Pedagogically, the output of this is expected to contribute to students a better and deeper knowledge of the features that distinguish one language from another.

### **1.6 Scope of the Study**

This researcher gives limitation in doing the research, so that the researcher just focuses on the material of the research. I only focused on translation as a product, more special on word, phrases, or expressions closely related to culture from Indonesian into English in terms of categories of culture, techniques of translation, ideology of translation, and factors leading to the application of the ideology of translation.

### **1.7 Definitions of key Terms**

This section will define any key terms or phrase central to this study, so it will give a comprehensive overview of the concept. The following key terms are hereby defined as cultural terms. As used in this study, this refers to, in translation, they are basically regarded as items or concepts that are special in the Source Text (ST) culture and thus unlikely present in the Target Text's (TT) culture in the same way. They tend to possess unique features that are hardly replaced in the TT language equivalent and hardly represent the same situation in the TT culture.

Hartono (2015) proposed a concept of translation. Translating is a complex and complicated process because it is not only rendering forms of language but also transferring meanings and styles of culture. It needs both a basic knowledge of English and content mastery to produce good products of translation. Sometimes, in process of transferring, a loss of transfer happened. Loss occurs because a culture gap lies between the two respected language (Twiyanti & Retnomurti, 2017). Catford (1965) said that translation is the replacement of textual materil in one language (SL) by equivalent textual material in another language. This definition is intentionally wide. Two items can be underlined from description are textual material and equivalent. The use of term "textual material" underlines the fact that in normal condition the source language (SL) is not entirety transferred to target language (TL), there may be a simplication or even matching with same language units or vocabulary that equivalent with the SL.

This refers to a text from which information or ideas are divide. In translation, a source text is the original that is to be translated into another language. Meanwhile Target Text (TT), refers to the finished product of a translated text/ translation. Moreover, target reader in this study refers to the intended readership/ audience of a translation publication. The people who will read and use the translation.

Translation equivalent, refers to similarity between a word or expression in one language and its another. Or it can be said it is a corresponding word or expression in another language.

### **1.8. Outline of the Study**

This study is divided into five chapters. After this introduction and problems formulation, Chapter 2 review some literature related to research on cultural terms translation, concept of translation, techniques in translation, defines the ideology of translation, and the degree of meaning equivalence. In Chapter 3 the writer focus on the research method applied in this study, which are includes research approach, data source, method and technique of analyzing data, also method technique of presenting the analyzed data. Chapter 4 concentrate on answering the research question. This chapter contains the findings and the discussion of the analyzed data in the thesis. There search findings represent the data findings of the analysis served as four parts, namely the types frequencies of cultural terms, the techniques frequencies employed by the translator in translating the cultural terms, the ideology frequencies chosen by the translator traced from techniques employed, and the degree of meaning equivalence of the cultural terms in the novel. The discussion present the detail explanation of the data findings according of the four research problems. Those are discussions and the detail explaining the types, the techniques employed by the translator, the ideologies chosen traced by the techniques, and the degree of meaning equivalence of the translation of culture terms. Finally, in Chapter 5 the writer shall recapitulate major findings of the thesis and propose issues inviting future research.



## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

Review of related literature is the second part of thesis. It covers previous studies, theoretical reviews and theoretical framework.

#### **2.1 Reviews of Previous Studies**

Review of previous studies gives some important theories regarding speech act of persuasion as the topic of the research. There are some previous studies that will be discussed in this study. There are several similar study related to culture, techniques of translation and ideology of translation reviewed in this chapter, since they are considered relevant to this study. Yang (2010), Geng (2009), Judickaite (2009) were some of the research who took the studies were some researchers who took the study. Wenfen Yang (2010), gives a brief study about these two basic translation strategies. He states that domestication and foreignization are concerned with two cultures, the former means replacing the source culture with the target culture and the latter means preserving the differences of the source culture. Moreover, Yang has called for the dispute between these two translation strategies to be “viewed from a brand new prospective - social, cultural, and historical”. He also claim that the “conflict between domestication and foreignization as opposite translation strategies can be regarded as the cultural and political rather than linguistic extensions of the time-worn controversy over free translation and literal translation”

(p.77). In other words, Yang advocates defining both domesticating and foreignizing translation more broadly to include cultural and political contexts. Yang's broader definitions deals with the complicated situation in which a foreignizing work goes beyond simply privileging the source texts and instead serves the political purpose of the translator. Such biased translation occur when translator promote, enlarger, or in way change the meaning or nuance of particular passages in order to create more colorful, more interesting, or more politically charged works based on their foreign status. Yang implies that both domestication and foreignization have their advantages and disadvantages. Domesticating translation is easier for the readers to understand and accept, however, the naturalness and smoothness of the TT are often achieved at the expense of the cultural and stylistic message of the ST. Meanwhile, foreignizing translation preserves the ST formal features and in turn informs the readers of the SL-culture, but alien cultural images and linguistic features may cause the information overload to the reader. In a word, both domestication and foreignization entail losses, as losses are inevitable in the translation process.

In writer's opinion, Yang (2010) study gives a brief study about domestication and foreignization, and the disputes over these two basic translation strategies, which provide both linguistic and cultural guidance. In his study, the writer also notice that Yang implies that by applied domestication strategies, the translator make transparent and fluent style translation to avoid awkwardness for the target readers. Meanwhile, by applied foreignization strategies, she translator retains the original foreignness text.

Related to what Yang (2010) conducted in his study, although he discussed about domestication and foreignization in his article which is also about to discuss in this study, he investigate the categories of cultural concepts and techniques of translations as discussed in this study and those making his study different from this present study.

Xiao Geng (2009), discusses about the analysis of the cultural phenomena in English in terms of words, idioms and allusion. The essential points this paper treats are 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 point out several problems commonly seen in dealing with the 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 inter 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 really understand a language, vice versa Geng found that due to the diversity of nation, geographical location, religious belief, view of value, political institution, cultural difference is inevitable. Language is the direct object of translation and influenced largely by culture, so cultural diversity inevitably influences translation. That is just the main barrier in translating. In English-Chinese translation, the quality of translation relies, to large extent, on the translation, to large of translation about cultural factors According to Geng, before

translating, we should first study the cultural phenomena in English (here mainly words and phrases) in order to comprehend accurately the original text. Then on this basis, subject to the feature of the original material, the method of translation can be chosen flexible. It may be the cultural reservation (literal translation foreignization) that can reflect the original style and feature and rebuild the original mentality of another nations and cultural characteristic. Or the cultural interpretation (free translation of domestication) that can meet the national and linguistic habits of the native respect ore, so as to ensure the readability of translation. Besides, several common false tendencies in translating should be attached great attention to and corrected. In conclusion, we should study profoundly the cultural phenomena in source language, and take flexible methods to attain a good attain good translation.

From this study, the writer can assumed that according to Geng, language and culture are affect each theater. Translation in SL is largely influenced by culture. So, it is important that before a translator translate the foreign text, he/she have to analysis the culture in the original language. Geng study stimulate more consecration on the approaches to deal with cultural phenomena in translating.

When the writer related to what Geng (2009) had done in his study, there were similarities and difference. Similar with this study, Geng's study has to do with the analysis of translation of the cultural terms between one language into another, and so does this study however, different with this present study, he did not investigate the categories of cultures as proposed by Newmark (1998) and techniques of translation" as proposed by Molina and Albir (2002).

The other previous study is from Ligita Judickaite (2009), in her journal entitled “The Notions of Foreignization and Domestication And Applied to Film Translation. Analysis of Subtitles in Cartoon *Ratatouille*”. Judickaite tried to find whether English culture-specific items are domesticated or foreignization-Domestication continuum, and to identify the English culture-specific items and their translation strategies used in cartoon *Ratatouille*. In the result, it can be concluded that the translation of cultural-specific items in cartoon *Ratatouille* are mainly domesticated in the Lithuanian subtitles, the fact which means that the subtitler aimed at comprehensible and sometimes even simplified translation. Despite that fact that, according to Venuti, domesticated translation diminishes the importance of the foreign culture, bearing in mind children as the main audience for cartoons, foreignizing subtitle seems to be rather challenging task.

Similar to Judickaite’s study, the researcher took the same focus in the techniques of translation in the novel of “The Rainbow Troops”. The two strategies about foreignization and domestication in the Judickaite’s study were also discussed in the present study. Besides the techniques of translation, the present study also discusses the categories of cultural terms, the ideology of translations applied in dealing with the translation of cultural terms, and the degree of meaning equivalence of the Indonesian cultural terms found in the novel as realized in its translation.

From the study from Judickaite (2009) above, the researcher took a gap to differentiate with the present study. Both studies have similarity in the objectives for

identifying cultural terms and also described the the translation strategies. However Judickaite (2009) only discussed the two strategies about foriegnization and domestication; and the present study discussed all of the translation strategies. The objects are also different. The previous study had the focus on foriegnization and domestication on the text of cartoon *Ratatouille*. Meanwhile the present study focused on the novel “Laskar Pelangi” and its translation “The Rainbow Troops”.

Related to the study, the difference between judickaite (2009) study and this present study, although she also discussed about foriegnization and Domestication applied translation text, she did not analyze the categories of culture as proposed by Newmark (1998) and the techniques of translation as proposed by Molina and Albir (2002).

## **2.2 Review of Theoretical Studies**

Before moving on to further investigation, there are some concepts that need to be made obvious, they are concepts of translation, translator, factors that may influence translators translation. Text analysis, cultural terms, technique in translation and ideology in translation. The concepts here are based on several ideas proposed by the experts in the field of translation closely related to this study. Describing concept is highly necessary it provides better understanding to both writer and the readers.

### 2.2.1 Concept of Translation

Basically translation is the process of moving and intent contained in one language into another. Catford (1969:20) stated “Translation may be defined as the replacement of textual material in one Language (source language) by equivalent textual material in another language (target language)”. At this point Catford picks out two this definition’s central terms for comment, “textual material” and “equivalent”. Defending his use of “textual material” (rather than “text”), he says that this term underlines that fact that in normal terms it is not the entirety of a SL text which is translated the replaced by TL equivalents. This is normally there is no replacement of SL graphology by equivalent TL graphology. For this observer is a competent bilingual or translator. Therefore, a text is equivalent if a competent translator says it is. Equivalence is produced by translators, and then implicitly claimed by them, a claim that is (or is not) there accepted by the client and later readers.

Hartono (2009) found about translation in translation novel. Translating a novel is more difficult that translating academic text. Novel translators (Genetic factor) usually have problems in translating figurative languages (metaphors, similes, personifications, etc) and idiomatic expressions because they should reproduce in the target language (TL) the closest natural equivalence of the source language (ST) message. Other problems come from the translation document (e.g an English novel translated into Bahasa Indonesia) and readers of the translated novel. The translation document (Objective Factor) has mistakes in equivalence of

words. Some expressions are not translated into the acceptable ones in the target language. The readers of translated novel (Affective Factor) are often confused on what they are reading because some sentences are not understandable. The solution of those problems is to provide the novel translators some practical guidance of translating a novel in order to produce the high quality of translation product. This also has similarity about the researcher have done in analyzing abstracts translation. Abstract translations were also has problems in case of error and difficulties in words with specific terms.

Mujiyanto (2014) stated that translation text tend to be generally longer than original text. The difference in length is caused by different use of different style in equalizing words and sentences in original text their translations. Suprato (2013) also agreed that the sentence is not the main pattern in translation, but the meaning of the sentence. The translation should be considered based on lexical and contextual meaning. It concerns the meaning of linguistics expression and it has to make the use of contextual clues and enriches the information provided by words and grammatical construction (Widya & Ayu, 2015).

Yuliasri (2015) stated that a translator, in his/her task of translating, must be to comprehend the source text in the source language, and then render the text in the target language for comprehension by the target readers.

While Larson (1984) states that "Translation consists of transferring the meaning of the source language into the receptor language" Larson simply defines a translation as a process of transferring the meaning of the source language into the



target language (p.3). In addition, Larson also mentioned, “it is meaning which is being transferred and must be held constant, only the form changes”. This is conducted by going from the form of the first language to the form of a second language by way of semantic structure. The form from which the translation is made will be called the Receptor Language. Translation, then consists of studying the lexicon, grammatical structure, communication situation, and cultural context of the source language text. Analyzing it in order to determine the meaning. And then reconstructing structure, which are appropriate in the receptor language and its cultural context.

Larson's opinion regarding the transfer of meaning in translation is reinforced by Newmark (1988) who stated “...it is rendering the meaning of a text into another language in the way that the author intended the text (p.5)”. From the above quote, Newmark says that in the translation process, the intent of the author of the source language text must be conveyed into the target language reader. Therefore, in my understanding, according to Newmark, translation is a process to reproduce various types of the text in another language so that they are available to a wider reader, to a greater number of target audiences and bring the words closer.

Venuti (1995) states that translation is a process by which the chain of signifiers in the target language which the translation provides on the strength of an importation (p.17-15). He further states that the aim of translation is to bring back another culture as type same, the recognizable, even the familiar; and this aim always risks a wholesale domestication of the foreign text, often in highly self-

conscious project, where translation serves and appropriation of foreign cultures for domestic agenda, cultural, economic, political. So it can be assume that translation is the communication of a foreign text, but it is always a communication that limited by its address to a specific reading audience.

From those definitions above, it can be inferred that translation is the process of transferring meaning from source language into target language. For example, from English into Indonesian or Indonesian into English. The translator must be careful in transferring the meaning because, meaning is very important in translation activity. If the translator cannot get the right meaning form source language, the result of the translation will be misleading. From the above definitions. It can also be conclude that the must important thing in translation is the shift of the message or the meaning of the source language into the target language, and whenever possible adjusted its shape achieve equivalence, and expressed as natural as possible.

### **2.2.2 Translator**

The translator is the subject of translation. Bell (1991) defines the translator as a bilingual mediating agent between monolingual communication participants into different language communities (p.15). Here for example the translator decodes messages transmitted in one language and re-encodes term in another. A literally translator, according to Newmark, structures, and content, whatever the nature of the text. The literary translator participates in the author's creative activity and recreates structures and signs by adapting the target language text to the source

language text as closely as intelligibility allows. He needs to assess not only the literary quality of the text but also its acceptability to the target reader, and this should be done by having a deep knowledge of the cultural and literary history of both the Source and the Target Languages.

Any translator, whether he/she has ever learned some translation theories or not, would consciously or subconsciously follow certain translation principle or technique. Some may pay more attention to the authors' intention of the original while some may stress readers' reception. Some also try to keep as many ways of expression in the source text as possible whereas some try to use as many expression in the target language as possible. Some try to introduce foreign culture to the target culture, and some tend to replace cultural characteristics of the source language with that of the target language.

Therefore, different translator adopt different translation strategies, thus leading do different translation, Event translator of the same time and the sharing of the same cultural background may choose different translation strategies, not to mention translator of different cultural background. This shows the importance of translation in today's world. No longer is translation considered jus "a window opened to another world". Rather it is a channel opened through which foreign influences can penetrate the native culture. Translators can create windows through which the foreigner gain access to the culture of other nations and countries. Variations among the cultures however, are problematic in the translation According to Nord (2001), translating means comparing cultures. The way a

translator may deal with problems depends heavily on his knowledge about these differences as well as his awareness of the strategies suggested and applied for transfer of cultural elements.

### **2.2.3 Equivalence in Translation**

The notion equivalence is related to the preservation of meaning across two different languages (House, 1997). In literary translation, the translator is expected to transfer not only the message of the source text but also the specific way the message is expressed in the source language (Reiss, 1971). Therefore, it can be assumed that in ideal translation should establish equivalence between source and target text; meaning that the target text should have same function and effect as the source text.

Equivalence is a normative concept. There are a number of basic requirements must fulfill, if the translator wants to succeed establishing equivalence. Nord (1997) proposed four requirements to achieve equivalence in translation:

1. Interpretation.

The translator's interpretation should be identical with the sender's intention. In non- literary translation, source texts are often connected with conventional intention. For example: manual instruction: are intended to instruct the user. However, in other hand, in literary text, due to the complex process of text comprehension and interpretation inevitably lead to different results by different translator. Nord suggest that the translator interprets the source text not only with

regard to the sender's intention but also with regard to its compatibility with the target situation. From this suggestion, it can be assumed that the translator should compare the target text profile offered by the source text, and analyzing is not only the sender's intention but also the possibilities the target receiver have of coordinating the source text information with their own situation and horizon. To do this. The translator needs much information about the intended addresses of the translation.

## 2. Text Function

The translator should verbalize the sender's intention in such a way that the target text is able to achieve the same function in the target culture as that which the source text achieved in the source culture. It means that the target text should be received as being literary within the context of the target literature. However, some source text functions are not transferred to the target culture easily. In some cases, the source text function does simply not work with target receivers. For example, a novel from certain country that implicitly calls the reader to change the country's autocratic system, should the translator appeal to the target audience to change their own system or the source culture system?. Nord suggest that the target text should be composed in such a way that it fulfills functions in the target situation that are compatible with the sender's intention. It means that when the translator analyzing the source text, he/ she try to find out which function the text fulfilled in the source culture.

### 3. Cultural Distance

The target receiver should understand the text of the translation in the same way as the source receivers understood the text world of the original. It can only be fulfilled when the text world is at an equal distance from both the source and the target cultures, so the receivers can coordinate the text with their world knowledge in the same way. However, it is difficult when dealing with large language areas like Spanish in Spain and in Latin America for example.

Nord gives his suggestion that the text world of the translation should be selected according to the intended target-text function. The translation purpose may be shifted toward the reader's presumed "interest in an exotic world", which can best be satisfied by leaving the text world as it is and explaining strange details either in the text, in footnotes, or glossaries.

### 4. Text Effect

The effect the translation has on its readers should be the same as the one the source text has on its reader. Nord suggests that code elements should be selected such a way that the target-text effect corresponds to the intended target-text function.

#### **2.2.4 Factors influencing translator's translation**

A translator cannot translate the source text into the target text with one hundred percent accuracy due to language and cultural differences. The goal of complete equivalence between the source text and the target text is impossible. In terms of translator's manipulation, it is seen that different translations of the same

source text be different translators emerge at different or even at the same time. The reason for that is the product of realization of dynamic balance of those factors. In addition, this dynamic balance is realized through translator's comprehensive consideration. A translator is no longer the servant of the original but plays a more important role as a creator. Therefore, to investigate translation strategies and techniques adopted by translators in literary translation, both social and cultural factors influence translators' choice of translation strategies and techniques.

Social/cultural factors are investigated from the perspectives of the position of translated literature and cultural position.

#### 1. Position of national literature

Translator's translation behavior or translation techniques is determined by the position-translated literature occupied in the target culture. In other words, the position-translated literature assumed exerts a great influence on the translation behavior or the translation technique. Even-Zohar (1978/2000) gives major cases when translated literature can occupy the primary position in a country (p.192): There are three major cases when translated literature occupies the primary position:

- a. When a "young" literature is being established and looks initially to "older" literatures for ready-made models:
- b. When a literature is "peripheral" or "weak" and imports those literary types which it is lacking;

- c. When there is a critical turning point in literary history at which established models are no longer considered sufficient, or when there is a vacuum in the literature of the country , (Munday, 2001) (p.110).

As noted above, translated literature can occupy the primary position in several cause. One of them is when there are literary vacuums in literature of a country. It is said that if one of these vacuums takes place when the current original literary works are no longer considered sufficient. In the situations that the native literature cannot satisfy the public expectations, it is easier for foreign literature to assume central position.

If the position or national literature does exert and influence upon the translation technique, the influence is reflected through the medium of translators. In other word, how to treat national literature and foreign literature and how to achieve cultural communication largely depend on the translator's cultural consciousness and attitudes.

## 2. Cultural position

Different nation have different cultures. Their difference in political and economic position to some extent will reveal their identities and political attitudes during the process of using language the convey information, thus forming different ways of expression. In attitude, different political attitudes and ways of expression will be reflected in translation strategies. Theoretical speaking, translation should be regarded as an activity of bilingual transference and non-political communication among cultures, it is the fair dialogue and mutual acceptance among nations.



However, during the process of communication, translation will be influenced by cultural position. Which leads to different translation strategies as because of the difference in cultural positions of different nations. Translation are product in a vacuum between two languages but carried out the context of two cultural traditions. For translators, understanding of themselves and culture where they are from are factors that influencing their translation technique and translation methods.

### **2.2.5 Text Analysis**

Translation requires more than accuracy that word and sentence level. To a whole well requires consideration of context resulting features, such as style. Who wrote the text, for what intended readership, and with what purpose? How does the text's style relate to is purpose, the medium in which it circulates and the conventions of its genre?.

The primary goal of translation is to enable an audience in a Target Language to understand a text/discourse, which was ultimately not intended for them. The primary goal of text-analysis is to further the understanding of phenomena inside one language. There are several similarities between translation and text-analysis both translation and text-analysis involve the re-creation of text; the translator recreates in the text in some meta-language; and both the analysis and the translator need to be aware of all possible relationship, which hold in the text. An analysis of Indonesia conversation and its translation into American English demonstrate the unique position translation has, not only as an inter-language and inter-cultural means of study, but also as a tool of text analysis. The translation can

support the analysis of text/discourse in some instance, and, in discussion of queries, even furthers that understanding. The field of contrastive linguistic lends support to the use of translation as inter-language comparison, and the combination of translation text-analysis with contrastive linguistic can provide deeper insights into a pragmatic features appear which otherwise might not be accessible through mere intra-language comparison. Thus, translation functions not only to distribute knowledge across language boundaries, but also to expand knowledge about the Source Language.

According to Halliday and Hasan, (1976) text linguistic refers to any passage, spoken or written of whatever length, that forms unified the whole (p.1). In addition, Halliday (1994) says that the text is something that happens, in the form of talking, writing, or reading (p.311). When it is analyzed, people analyze the product of the process. From the prospective of social semiotics, the text visible in the aspect of the process as interactive events, as “social exchange of meaning”. Thus, the text is an example of the process and product of social meaning in the particular context of situation (field, mode, of tenor) and the context of the situation, encased in a text through systematic relationship between social-cultural environment on the one hand the organization of language functions (pragmatics and speech acts) on the other.

Halliday also believes that text is not only a semantic unit but also an instance of social interaction. In his Munday (2012), Halliday explains it as follows.

The text is the linguistic form of social interaction. It is a continuous progression of meanings ... The meanings are the selections made by the speaker from the options that constitute the meaning potential: text is the actualization of this meaning potential, the process of semantic choice.

Halliday further states that text is a sign representation of a socio-cultural event embedded in a context of situation. Context of situation is the semi-social-cultural environment in which the text unfolds. Text and context are so intimately related that neither concept can be comprehended in the absence of the other. In the literature work such as novel *Laskar Pelangi* and its translation *The Rainbow Troops*, we might find many socio-cultural events that are embedded in the texts.

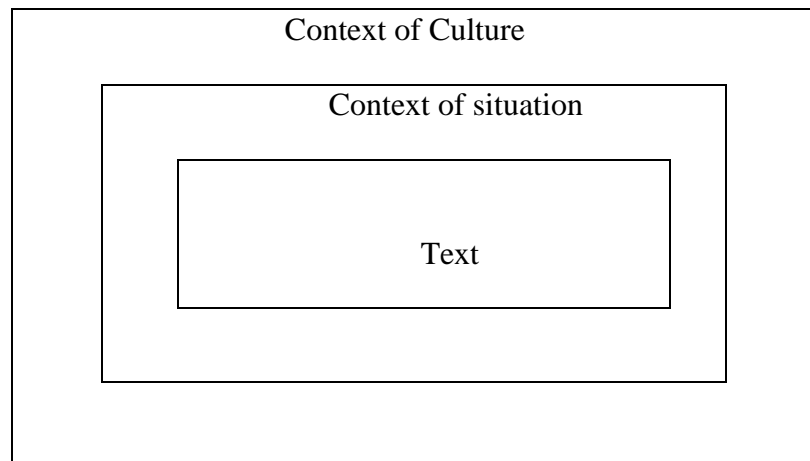
Based on the above paradigm, the translators analyze the source language text through the monolingual interpretation. Riazi (2003) categorized the text analysis into:

1. Microstructure analysis, which aims to provide a detailed linguistic analysis of the text in relation to lexis and syntax.
2. Macrostructure analysis associated with analyzing and a description of the rhetorical organization of texts. The analysis phase is intended to gain an understanding of the source text through the study of linguistic and meaning (grammar and lexis). Also understanding of material translated and issues of situation and cultural context of the source language. Which is realized within the meaning of the translation unit (in this case the meaning of

intention in the form of words, phrases, sentences, or discourse). While creating meaning, it depends on the context of culture and context of situation. The term context of situation was first created by Bronislaw Malinowski (1923). He gave a commentary that puts the text on the environment including verbal environment also covers situations where the text created; the term context of situation which means ‘the environment of the text’ (see Halliday, 1985), Furthermore Malinowski also considers it important that in explaining a text we do not only provide immediate environment, in other words, only provide information about what is happening at the time but also the overall cultural background is therefore besides the context of situation Malinowski also coined the second term, which is the context of culture (p.5-6).

Think about all language, all communication, all interaction, message or meaning making as text. Some of you will associate “text” only with written text, but in the sociolinguistic (“language as social practice”) model, text refers equally to speech, signs, performance, visual messages - to any instance of meaning-making We live in what are often described as ‘text-saturated’ times, continuously bombarded by texts of all types, intention, formats and modalities; from TV ads to video clips, to discussions forums, gossip sessions with friends, newspaper editorials, novel, formal educational lectures and textbooks, multiply-mediated, variously delivered. We are in a constant state of text processing as well as producing. The

following figure is a simple visual representation of how this notion of text sits in the central position in the central position of the model of language as social practice:



**Figure 2.1 Text in Context Situation And Culture**

(Halliday, 1985)

No text happens in a vacuum. It is constructed in a particular situation and in a particular cultural context; and these two key variables determine its nature: lexically, syntactically, rhetorically and in terms of all those other shaping elements which bring it into its particular being (e.g. such as intonation, pitch, gestures).

### **2.2.6 Social Practice**

Social Practices is an art and Design practice that involves engagement with communities of interest. Social Practice is embedded in broad social goals, networks and cultural practices. It may require the democratization of the

relationship between practitioner and community and a sharing of ‘expert’ and ‘lay’ knowledge.

Fairclough (1989) stated that Social Practice could be seen as articulation of different types of social element, which are associated with particular areas of social life (p.25). Social Practices involves the valuing of difference as well as the need for shared understanding agreement; it focuses on the skills, knowledge and understanding that people own in their private, family, community and working lives. Social Practices is a term that has allegiances with a number of movements in experimental art and performance studies. Those allegiances bring to mind other terms that share some kinship with social practice: activist, social, work protest performance, performance, ethnography, community art, relational aesthetics, conversation pieces, action research, and other terms that signal a social turn in art practice as well as the representational dimension of social and political formations.

Social practices involves engagement with communities of interest by creating a practitioner-community relationship where in there remains a focus on the skills, knowledge, and understanding of people in their private, family, community, and working lives. In this approach to social practice, activity is used for social change without the agenda of research.

### **2.2.7 Ideology**

In general, ideology is often interpreted as beliefs or principles adopted by somebody or community, not much different, Horby (2005:77) also stated that, Ideology is a set of beliefs, especially one held by a particular groups, that

influences the way people behave. In other words, ideologies consist of social representation that define the social identity of a group, that is, its shared beliefs about its fundamental conditions and ways of existence and reproduction. Different types of ideologies are defined by the kind of groups that 'have' an ideology, such as social movements, political parties, and professions.

For Hatim and Mason (1997), ideology encompasses 'the tacit assumptions, beliefs, and values systems which are shared collectively by social groups' (Hatim and Munday, 2004). Ideologies are primarily some kind of ideas and belief systems, these belief systems are socially shared by the members of a collectivity of social actors. Moreover Calzada-Perez (in Karoubi: 2009) defined ideology as a set of ideas, which organize our lives and help us understand the relation to environment.

Ideology are gradually acquired and sometimes changed through life or a life period. Sometimes, ideologies become shared so widely that they seem to have become part of the generally accepted attitudes of an entire community, as obvious beliefs or opinion, or common sense.

Meanwhile in translation, ideology is principles or beliefs about "false-true" or "good-poor" of translation, (Hoed, 2006) (p.83). This definition is simple but if it's associated with the previous definition, it implied that "false-true" or "good-poor" of translation is related to principles of beliefs of society, where the translator is part of it.

Chung-ling (2010) also stated that translation cannot be separated from ideology. The core reason is that ideology is often coded in the linguistic

expression, so translation that engages in a transfer from one language in the another language is selected as an effective tool of ideological operation Moreover, Calzada-Pere'z (in Chung-ling, 2010) stated that language use including translation, is ideological additionally, Schaffner (2003) (in Chung-ling, 2010) states that ideological aspects can be determined within a translated text, itself, at the lexical level, for example, in the deliberate choice or avoidance of a particular word and at the grammatical level, for example, in the use of passive structures to avoid an expression of agency. These arguments support that translation is a site for ideological, clashes, encounters, compromises and challenges.

It is appropriate to Hamerlain (2005) which stated that the translator have a number of beliefs and values, he want to share to someone else. Translator in messages transfer process is not merely blank slate "tabula rasa" (p.55), because language is always use in ideological context. In this case, Nida suggest:Language is not used in a context less vacuum, rather, it is used in a host of social systems and institutions. Because language operates within this social dimension it must, of necessity reflect, and some would argue, construct ideology. (Nida in Hamerlin, 2005).

From the description above, it can be implied that ideology in a society is immensely affected translation, since translator a member in society and the product of translation is intended for society.

Moreover, Selinger (in Fawcett, 200) stated that the ideology eventually would manifest in form act constituted by the fundamental of translator philosophy.



In this case, the translator will apply his/her beliefs about what is the form of translation suitable. For the target reader. But of course each translator has their own different perspectives and values about what a good translation is, even though both of them want to produce informative and acceptable translation for society.

The perspective of translator about what a good translation is reflected his/her ideology. It is accordance with Bassnett & Lefevere opinion (in Venuti, 1995) that translation is, of course, a rewriting of an original text. All rewritings, whatever their intention, reflect a certain ideology and a poetics and such as manipulate literature to function in a given society in a given way. (Bassnett & Lefevere in Venuti, 1999). Bassnett and Lefevere assert that the process of translation, whatever the intention is, was a reflection of an acquired ideology in society (Lefevere in Fawcett, 2000). It can be happened in various type of translation that has cultural content, such as literature texts, newspapers, movies, also the sciences and technology material books (Hoed, 2004).

In general, there are two translation ideologies. Venuti (1995) concludes that in macro context there are two tendencies which appears on what form and what way the society desired translation is Both of these tendencies showed a great of differences (p.20-21). One side believes that a good translation is the one that close to the culture source language (foreignizing), thus the product will appear as translation work. Meanwhile the other one believes that a good translation must be close to the culture and the target language (domestication), thus the product will appear as original text in target language.

These ideologies formed the prospective of strategies and ways that taken in translation. Therefore, these ideologies will also affected the method choose by a translator in the translation process. Thus, it can be concluded that ideology in translation refers to a perspective, belief and/ or principle to which a source language text is oriented, whether is it oriented to source language or target language culture.

### **2.2.8 Cultural Terms in Translation**

Larson (in Behtaz:2010) defines culture as “a complex of beliefs, attitudes, values, and rules which a group of people share”. He notes that translator needs to understand beliefs, attitudes, values, and the rules of the SL audience in order to adequately understand the ST and adequately translate it for people who have a different set of beliefs’, attitudes, values, and rules. One of the most difficult problems in translating is found in the differences between cultures, the source language culture and that of target language (Larson, 1998). Different cultures have different focuses. When cultures are similar, there is less difficulty in translating. This is because both languages will probably have terms that are more or less equivalent for various aspects of the culture. When the cultures are very different, it is often very difficult to find equivalent lexical items (Larson, 1998).

Nida (in Yang, 2010) points out that, for truly successful translation, biculturalism is even more meanings in terms of the cultures in which they function. Cultural gaps between the source language and the target language have always turned to be a hard nut for translators to crack.

The notion of “cultural term” is very common in translation especially in literary translation. Different scholars use different terms to denote this notion, Newmark (1988), for example, refers to cultural terms as cultural words (p.94-95). He defines cultures as the way of life and its manifestations that are peculiar to a that frequently where there is cultural focus, there is a translation problem due to cultural “gap” or “distance” between the source target language. Most “cultural” words are easy to detect since they are associated with a particular language and cannot be literally translated but many cultural customs are described in ordinary language, where literal translation would distort the meaning and a translation may include an appropriate descriptive-functional equivalent.

Thus, it can be concluded that cultural terms (or cultural words, culturally-bound items, cultural items, culture-specific, etc.) are words, phrases, or expressions used by members of a certain culture to express their concepts about something closely related to their culture. A cultural term is usually marked by special characteristics, since every language in the world has its own words, phrases, or expressions marked by special characteristics.

Newmark also introduced “Cultural word” which the readership is unlikely to understand and the translation strategies for this kind of concept depend on the particular text-type, requirements of the readership and client and importance of the cultural word in the text. He discusses the translation of “foreign” cultural words in the narrow sense. Newmark (198:95) categorized culture-specific terms into five categories as follows:

1. Ecology (animals, planets, local winds, mountains, plains, ice, etc.)

Geographical features can be normally distinguished from other cultural terms in that they are usually value-free, politically and commercially. Nevertheless, their diffusion depends on the importance of their country of origin as well as their degree of specificity. For example: tegalan (Javanese) is translated into agricultural fields.

2. Material culture (artifacts, food, clothes, houses and towns, transport and communications).

Food is for the most sensitive and important expression of national culture, food terms are subject to the widest variety of translation procedures. Clothes as cultural terms may be sufficiently explained for the target language general readers if the generic noun or classifier is added, e.g., “Shintigin trousers” or “Basque skirt”, or again, if the particular is of no interest, the generic word can simply replace it. Many language communities have a typical house which for general purpose remains untranslated: palazzo (large house); hotel (large house); “chalet”, “bungalow”, hacienda, pandal, posada, pension. Other examples in Javanese culture is dokar (carriage).

3. Social culture (work and leisure).

In considering social culture one has to distinguish denotative from connotative problems of translation. Thus charcuterie, droguerie, patisserie, chapellerie, chocolaterie, and konditorei are hardly exist in Anglophone countries. There is a rarely translation problem, since the words can be transferred, have

approximate one-to-one translation or can be functionally defined as “pork-butcher”, “hardware”, “cake”, “hat”, “chocolate” and “shop”. Another example in Indonesian culture is the word *kusir* which is translated into driver.

4. Organizations, customs, ideas, political, social, legal, religious, artistic, titles.

Social organization in Newmark’s classification (1988: 99-100) includes various formal standards that indicate certain hierarchy applied in cultures such as terms of references that refer to customs/ activities/ organization related to political, administrative, religious, and etc. The political and social life a country is reflected in its institutional terms, for example “pentagon”, “White House”. Another example is the word *surer* which is translated into prayer room.

5. Gestures and habits.

For “gestures and habits” there is a distinction between which can be made where necessary in ambiguous cases: thus, if people smile a little when someone dies, do a slow hand-clap to express warm appreciation, spit as a blessing, nod to dissent or shake their head to assent, kiss their finger tips to greet or to praise, all of which occur in some cultures and not in others. Giving a thumb-up means “OK” or “I need a ride” in western culture, in Javanese culture, it means a polite way to “giving direction or directing other people attention to something”.

### 2.2.9 Techniques in Translation

Techniques in translation can be defined as a way to solve the translation problem while the translator conducts the translation process. Molina and Albir (2002) defined translation technique as procedure to analyze and classify how translation equivalence works. They also stated that translation techniques have five basic characteristics: they affect the result of the translation, they are classified by the comparison: with the original, they affect micro-units of text, they are by nature discursive and contextual, and they are functional.

Molina and Albir (2002), proposed eighteen techniques which can be implemented to conduct translation, which are:

1. Adaption

This technique replaces the cultural element of the source text (ST) with one of the elements in the target language which is similar (Molina & Albir, 2002). The purpose of this technique is to have the same response of the reader although the literal meaning might not be the same. For example, the translation of the English word “baseball” into “kasti” in Indonesian. Although “baseball” and “kasti” are actually different types of sport activity, the word “kasti” would describe “baseball” well to the Indonesian target reader. Another example is: ST: “His leg felt like a stone” into TT: “Tungkai kakinya seperti terpaku”. Hartono, R (2009) also gives an example in translating ‘Dear Sir’ (English) is translated into ‘Yang Terhormat’ (Indonesian) (p.38).

## 2. Amplification

Amplification is the techniques of introducing the details that are not formulated in the ST: information, explicative paraphrasing, e.g., when translating from Arabic (to Spanish) to add *the Muslim month of fasting* to the noun *Ramadan* (Molina & Albir, 2002). The implementation of this technique can be put into text directly, such as, “There are many Indonesian at the ship” is amplified into “Banyak **warga negara** Indonesian di kapal itu, the bold type expression is actually not mentioned in the ST but it was amplified to give clear information. The amplification can also be implemented in brackets, square brackets, and foot note (Ardi, 2010). This technique is effective to avoid ambiguity in the target text. This technique is in opposition to reduction

## 3. Borrowing

Borrowing technique is implemented by taking a word or expression straight from another language. It can be pure (without any change), e.g., to use the English word “hard disk” in an Indonesian text, or it can be naturalized (to fit the) spelling rules in the TL), e.g., “music” in English into “music” in Indonesian Naturalized borrowing also can be seen in the example of translating law term “permanent vassalage” become “vazal yang setia”. Moreover, pure borrowing is seen in this examples: ST: [...] they were usually forced the fait accompli though [...] this text is translated into: [...] mereka biasanya dipaksa menerima *fait accompli*, walaupun [...].

#### 4. Calque

Calque means literal translation of a foreign word or phrase; it can be lexical or structural, e.g., the English translation “Normal School” for the french “Ecole normal”, another example is: “He is the new assistant manager” is translated into “Dia adalah asisten manajer yang baru”.

#### 5. Compensation

To introduce a ST element of information of stylistic effect in another place in the TT because it cannot be reflected in the same place as in the ST. Sometimes a translator may have to add words in other to lock in the true meaning of the source-language message. This technique enables a translation to make sense or sound natural in target language, fully conveying the original message in the source language. E.g. “tikar” which is translated into “sleeping mat”. Another example is: ST: “A burning desire to share the secret with the world **consumed me**” into TT: “Hasrat yang menyala-nyala untuk membagikan Rahasia kepada dunia **membakar diri saya**” (Hendrastuti,2012).

#### 6. Description

This technique replace a term or expression with a description of its form or/and function in the ST message to make it clear in the target text (Molina & Albir, 2002; Ardi, 2010). For example. ST: “clubhouse” is translated into “tempat berkumpul para pemuda”. Another example is ST: “I like panetton” into TT: “saya suka *panetton*, kue tradisional italia yang dimakan pada saat tahun baru”.



### 7. Discursive creation

This technique is implemented by finding a temporary equivalence that is totally unpredictable out of context, e.g., the Spanish translation of the film “Rumble fish” as “La ley de la calle” (*lime of the street*). (Molina & Albir, 2002). This technique is commonly using in translating movies, books, or novels titles.

### 8. Established equivalent

This technique is also known as recognized translation/accepted standard translation (Newmark, 1988) or “terjemahan resmi” (Hoed, 2006; Suryawinata & Hariyanto, 2003). The implementation is buy using common term which has been stated in the dictionary or it has been used in the society. e.g, to translate the English word “teacher” as “guru” in Indonesian, and translated “Sincerely yours” into “Hormat kami”.

### 9. Generalization

Generalization technique is applied buy using a more general or neutral term, e.g., to translate the Indonesian “ikan sepat”, “ikan teri”, “ikan tongkol” as “fish” in English or “Becak” as “vehicle”. Another example is seen in the following text: ST: [...], young boys could no longer sleep in their mother’s house but rather went to the surau at night. TT: para pemuda tak lagi dapat di rumah orang tuanya, tetapi justru tidur ke surau pada malam harinya. In the example, the author used the phrase “mother’s house” however, it was changed into a neutral or more general term of ‘parent’, that is “rumah orang tuanya”.

### 10. Linguistic Amplification

To add linguistic elements. This is often used in consecutive interpreting and dubbing, e.g. to translate the English expression “just kidding” into Indonesian as “cuman main-main saja”, or “bukan beneran” instead of using an expression with the same number of words, “hanya bercanda”. Another example is ST: ‘everything is up to **you!**’ into TT: “semuanya terserah **anda sendiri!**”

#### 11. Linguistic compression

To synthesize linguistic elements in the TT This often used in simultaneous interpreting and in sub-titling, e.g. to translate the English question “Yes, then?” With “Lalu?” in Indonesian, instead of using a phrase with same number of words, “Ya, kemudian?”. Or in “Are you hungry?” into “Lapar?”.

#### 12. Literal translation

Literal translation is to translate a word or an expression word for word e.g., “I will always love you” as “aku akan selalu mencintai kamu” in Indonesian. The translation of the English word “ink” as “tinta” in Indonesian is not a literal translation but an established equivalent.

#### 13. Modulation

The change the point of view, focus, or cognitive category in relation to the ST; it can be lexical or structural., e.g. to translate “you are going to have a child” as “anda akan menjadi seorang bapak”. Instead of, “anda akan mempunyai seorang anak”. Another example is ST: “Nobody doesn’t like it” into TT: “Semua orang menyukainya”.

#### 14. Particularization

To use a more precise or concrete term, e.g. to translate “vehicle” in English into “mobil” in Indonesian. Another example is ST: “working in gold” is translated into TT: “mendulang emas”. This technique is in opposition to generalization.

#### 15. Reduction

To suppress a ST information item in the TT, e.g. to translate “Ramadhan, the month of fasting” as “Ramadhan” and to translate “Mr. John got a car accident” into “Mr. John mengalami kecelakann”. This technique is in opposition to amplification.

#### 16. Substitution (linguistic, paralinguistic)

To change linguistic elements for paralinguistic elements (intonation, gestures) or vice versa, e.g. to translate the Arab gesture of putting your hand on your heart as “Thank you”. It is used above all in interpreting.

#### 17. Transposition

To change a grammatical category, for example change from clause into phrase, from verb into adjective, etc. e.g. “The children are *hungry*” into “anak – anak itu *kelaparan*”, instead of “anak - anak lapar”.

#### 18. Variation

To change linguistic or paralinguistic elements (intonation, gestures) that affect aspects of linguistic variation: changes of textual tone, style social dialect, geographical dialect, etc. to introduce or change dialectal indicators for characters when translating for the theater, changes in tone when adapting novels for children, etc. e.g. “That’s the idea, nephew!” into “itu asyiknya, ponakan!” and translating

“Give it to me now!” into “Kasih barang itu gue sekarang!”. From the techniques of translation above, it can be seen that some of them are oriented toward the source language culture, some are oriented toward the target language, and some partially oriented to the source language and target language cultures. The techniques of translation which are considered source language oriented techniques are borrowing; pure borrowing, calque and literal translation. Target language oriented techniques are naturalized borrowing, adaption, compensation, description, discursive creation, established equivalent, generalization, modulation, particularization, reduction, substitution, transportation, variation. In addition, some techniques can also be considered techniques partially oriented toward the source language and target language cultures such as amplification and combination of source language oriented and target language oriented techniques of translations.

Therefore, it can be assumed that the identification of techniques of translation used by the translator in the translation of cultural terms can lead the writer to the ideology of translation applied by the translator to his translations.

#### **2.2.10 Ideologies of Translation**

To distinguish from the general concept of ideology, the ideology of translation is referred to the basic orientation chosen by the translator operating within a social and cultural context (Hatim and Munday, 2004).

Domestication and foreignization are two basic ideologies of translation involving linguistic and cultural items. They are termed by an American translation Theorist, Lawrence Venuti. The foreignization/domestication model has been

acclaimed as a powerful tool conceptualize the interface between the source culture (SC) seen as the “Self”, and the target culture (TC) seen as the “Other”.

For Venuti (1992), domestication is a tendency of translation and consist in translating in a fluent, idiomatic, and transparent way that tends to erase the foreignness of the source text and to conform to the needs and values of the domestic/target culture. In his own words:

A fluent strategy performs a labor of acculturation which domesticates the foreign text, making it intelligible and even familiar to the target-language reader, providing him or her with the narcissistic experience of recognizing his or own culture in a cultural other, enacting an imperialism that extends the dominion of transparency with other ideological discourses over a different culture. (Venuti, 1992:5).

Foreignization, on the other hand, takes the target reader towards the source text with a familiarizing effect, and consists in “preserving linguistic and cultural differences by deviating from prevailing domestic values” (Venuti, 1998). Venuti claims that the foreignizing method is “highly desirable as a way to make the translated text a site where a cultural other is not erased but manifested” (p.242).

Venuti (in Xianbin, 2005 and Judickaite, 2009) states that domestication involves the ethnocentric reduction of the foreign text to target language cultural values (p.36). To make it more explicit, when a translated product becomes very transparent and easy to read, it is very likely that such translation is domesticated. As an opposition to domesticating, foreignizing translation should signify the

difference of the foreign text, yet only by disrupting the cultural codes that prevail in the target language. Considering this quote, the “cultural codes” of the TL. Should be sacrificed in order to make the reader of a translated text feel the taste of foreignness. Concerning Venuti’s domestication and foreignization, Hatim and Mason (1997) also stated that, thus for Venuti the translator cannot avoid a fundamental ideological choice and what had been presented by other writers as simply a personal preference comes to be seen as commitment, no doubt often in spite of the translator, to reinforcing or challenging dominant cultural codes (p.145).

In many books and articles, the terms domestication and foreignization are often considered ideologies, strategies, or methods of translation. When the translators believe that their translation is acceptable and correct, it means that domestication and foreignization are considered ideologies. How a translator conveyed the source language message into the target language certainly influenced by ideology the profess. A translator with various consideration will decide the ideology he/she used in translating the source text.

Related to translation techniques proposed by Molina and Albir (2002), Nababan (2008) divide these techniques into two groups, namely source language oriented (foreignization) and target language oriented (domestication). The SL oriented techniques are borrowing, calque, and literal translation. Meanwhile, the TL oriented techniques are adaption, amplification, compensation, description, discursive creation, established equivalent, generalization, linguistic amplification, linguistic compression, modulation, particularization, reduction, substitution,

transposition, and variation. The analysis of the translation techniques used will guide us in ensuring the ideology used by a translator.

### **2.2.11 Semantic Frames**

According to Gawron (2008) frames are... conceptual structures that provide context for element of interpretation; their primary role in an account of text understanding is to explain how our text interpretation can (validly) leap far beyond what the text literally says. Gawron states that the knowledge we perceived in this world can be divided up into concrete chunks (p.7). For example, the frame element of clothing may includes material, garment, use, style, wearer and etc.

In other word, in comparing words meaning from different text, they can be interpreted not only from the context but also out of the context, e.g. common perception features that define or explain a word.

### **2.2.12 Meaning in Translation**

Meaning is considered as the heart of the matter in the translation process. Larson (1983) states that “[i]t is meaning which is being transferred and must be held constant (p.3).” In similar vein, Kristen Malmkjaer (Baker 2001:287) states that meaning “is realized in the language of the source text and must be realized subsequently in the language of the target tex...”, ideally, the whole intended meaning in the context in should be transferred fully without losing any of its essence, but meaning is “a complex of relations of various kinds between the component terms of a context of situation” (Firth Bassnett 2002). Thus, it is not an

easy task to completely transfer all the intended meaning to the target text without losing any of each essence.

Catford in Haque (2012) states that “the central problems of translation-practice is that of finding TL. Equivalents. A central task of translation theory is that of defining the nature and conditions of translation equivalence. ‘One the other hand, Newmark (1988) brushes aside the idea of seeking the identical or total equivalent by stating that” ... the more cultural (the more local, the more remote in time and space) a text, the less is equivalent effect even conceivable unless.” In similar vein, Basnett (2002) states that it translation, equivalence “should not be approached as a search for sameness cannot event exist ... between the SL and the TL version”. Therefore, instead of seeking the sameness or the identical equivalent, seeking the “closest natural equivalent” (Nida in Nugroho 2012:2) of the SL in the TL sounds more natural to deal with the problem of the concept of equivalence.

In correspondence with unit of meaning. It needs to be put into consideration that CSI works on the lexical level which are realized in the form of words and phrases. Oxford Advanced Learner’s Dictionary defines lexical as “word of language: lexical items (i.e. words phrases)”. Regarding how the equivalence concept of CSI works, Larson (1998) states that “[a] translator will often find there is no exact equivalent between the words of one language an the words another”. In reference to the discussions above, the degree of meaning equivalence of culture specific items used in this research can be formulated in the table below.



**Table 2.2.1 Degree of Meaning Equivalence of Cultural Terms**

<b>Equivalence</b>	<b>Degree of Equivalence</b>	<b>Descriptions</b>
Equivalent	Fully Equivalent	Cultural terms and its translation's features are all same
	Partially Equivalent	Cultural terms and its translations features have something in common e.g. two out of four
Non-Equivalent	Non- Equivalent	Cultural terms and its translation's features do not have anything in common
Unrealized	Unrealized	Cultural terms of the SL in no realized in the SL

### 2.3 Theoretical Framework

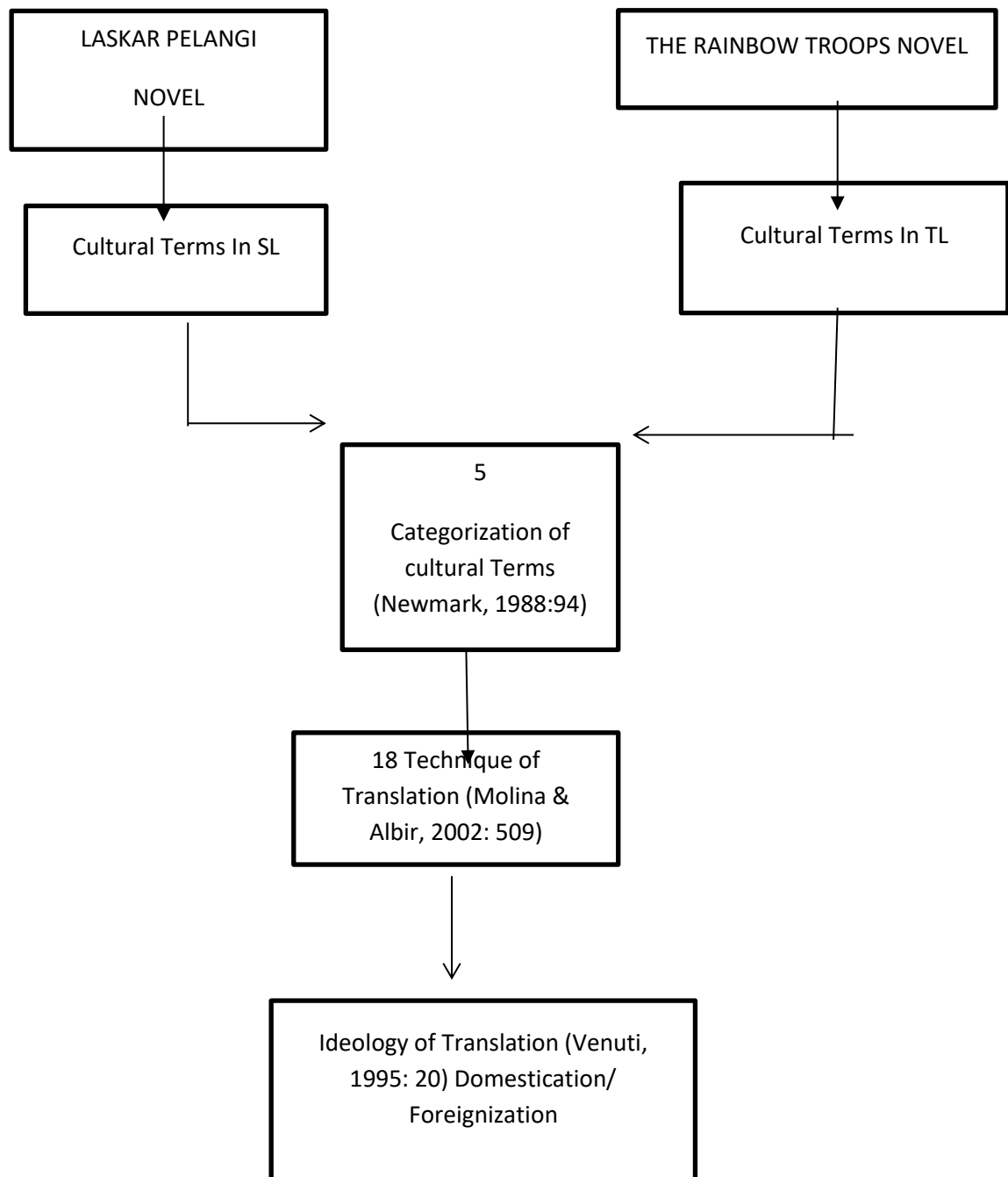
The theoretical framework of this study is based on some theories purposed by Newmark (1988), Molina & Albir (2002), and Venuti (1995).

The first step of the study is to observe and identify Indonesian words, phrases, and expression that express cultural concepts and their translation in English. After recognizing the cultural terms of the source text along with the target text, the writer categorize them into categories of cultural terms (Newmark, 1988).

All occurrences of cultural terms are also analyzed and explained based on techniques of translation as proposed by Molina & Albir (2002) to see how the techniques of translation are applied to render those cultural terms. After the techniques of translation have been identified and analyze, they are then classified into categories; SL oriented techniques of translation, and TL oriented techniques of translation. Finally the writer can be recognize whether a cultural term receives foreignization or domestication, and find the most frequently-applied ideology of translation, used in the translation of cultural terms.

The last framework covers the meaning equivalence degree. It is used as a parameter to assess the degree of cultural terms and its translation's meaning equivalence. There are four degrees used degrees used in the parameter. Rank from the highest to the lowest are, fully equivalence, partially equivalent, no equivalent and unrealized. In measuring the equivalence degree, the analysis of semantic frames is used indicator factors.

To make it clear, the theoretical framework can be seen in the figure below:



## CHAPTER V

### CONCLUSION AND PEDAGOGICAL IMPLICATIONS

In this final chapter, conclusion and pedagogical implication are presented on the basis of the results and findings of the data analysis that have been discussed in the previous chapter.

#### 5.1 Conclusion

Based on the writer analysis of the ideology of translation used by the translator in translating the cultural terms found in “*The Rainbow Troops*” novel which is a translation version of the Indonesian novel “Laskar Pelangi”, the writer makes conclusion as follows:

In the novel “Laskar Pelangi” and its translation “*The Rainbow Troops*” , some categories of cultural terms were found and investigated. There were 168 identified cultural terms classified into five categories, they are ecological culture including terms closely related to fauna and flora; material culture including terms closely related to clothes, foods and drinks, houses, and artefacts; social culture including terms closely related to work, and leisure, social organization including terms closely related to social administration, history, title or form of address, stylistic effect, and religion; gestures and habits including terms closely related to gesture. Meanwhile, based on the above analysis, the writer found 12 out of 18 techniques of translation used by the translator in translating the cultural term from the Indonesian version into their English version. The dominant technique used is

the adaption technique 21.43%, followed by borrowing 20.24% also amplification 15.47%. It implies that the translator sometime rarely found the exact equivalent, either stylistic or semantic cultural terms.

Moreover, it can be concluded that the translation ideology applied by translator is the ideology of domestication. This is demonstrated by the application of the translation techniques which are leaning to target language. This is in according with the translator's point of view and goals, to produce good translation according to her beliefs. In the translation product, it can be seen that some of the translation techniques that tend to the source language such as borrowing and literal translation remain to be used, but, this is natural in a work of translation. (Hoed, 2006). The fact that domestication is the dominant ideology employed by the translator in translating cultural terms indicates that the translator inclined to bring the source text closer to the target culture.

In respect of the fourth formulated problem assessing the degree of meaning equivalence of the translation of the culture-specific items, it can be concluded that 91.13% of the translation of cultural terms in the novel *Laskar Pelangi* is equivalent. Fully equivalent are discovered in 101 data or 60.12%, partially equivalent are in 53 data or 31.55%, non-equivalent are in 10 data or 5.95%, and unrealized are in 4 data or 2.38%. This result indicates that almost all the translation of the cultural terms 154 data or 91.67% in the novel *Laskar Pelangi* into *The Rainbow Troops* are able to maintain the meaning in the target language. Through 14 data or 8.33% are not able to maintain the meaning successfully.

## 5.2 Pedagogical Implication

After knowing the result of the analysis of the novel *Laskar Pelangi* and its translation “The Rainbow Troops” based on the technique used and ideology applied by the translator in translating the cultural terms, this study has pedagogical implications for translation teachers, students, evaluators, and test maker. First, The teacher can provides activities of translating text from English into Indonesian and vice versa, including the process of translations through the technique of translations for the translation student and connect this translation course with other courses, especially reading and writing.

On the other hand the translation student themselves will able to transfer messages from a foreign language (source language) to local language (target language) or vice versa. This subject provides activities of translating text from English into Indonesian and vice versa. Later on, they should take other courses such as translation theory and comparative stylistic. Students can also benefit from this terminological issue. In addition to the prevailing notion of translation, pertaining to the transmission of the author thought from one language to another students are acquainted with an equally important acceptance of the process.

It will be useful for next studies for doing same research in translation, especially the cultural terms of Indonesian language to English. Next students or researchers who will do the research can use this present study as reference to compare the Indonesian cultural terms to be translated into English terms. And, this present study may have weaknesses, such as the lack of prior knowledge that the

writer has, the lack of sources, and the lack of references, so the writer hopes next researches will be better to explore the cultural term translation.

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## APPENDICES

### **Appendix: The Summary of the Novel**

#### **Novel “The Rainbow Troops” by Andrea Hirata**

The Rainbow Troops by Andrea Hirata was translated by Angie Kilbane and published in 2009. The Rainbow Troops is Indonesia’s most powerful book, because it was success with the best selling of the year in Indonesian version (the original version) Laskar Pelangi. Andrea Hirata the author shattered national sales records is the best selling author in Indonesia to date, reached over 5 millions reader, and contributed significantly to the development of modern Indonesian literature.

The Rainbow Troops was adapted for the big screen in 2008 and it has found success not only in Indonesia, but also worldwide and received awards including; A showing at the Berlin International Film Festival (Panorama), 2009, Golden Butterfly Award, 23rd International Children & Young Adults Film Festival, Iran, 2009, 3rd Place Audience Award, 11th Udine Far East International Film, 2009, SIGNIS Award, Hong Kong International Film Festival, 2009, Best Film, Bandung Film Festival, 2009, Best Film, Indonesian Film Festival, 2009, Nomination for Best Film and Best Editor, Asian Film Awards, 2009.

The Rainbow Troops or Laskar Pelangi won praise from Christopher Merrill, academic literature at the University of Iowa, United States. Hirata explains (in <http://bloggernewstop.blogspot.com/2010/11/laskar-pelangi-touted-american.html>) Christopher Merrill is director of the international Writing Program at the University of Iowa, the United States and is one that has made Iowa elected “Unesco City of Literature”. Furthermore, Hirata said that “the truth was very difficult to get a compliment from him. Of the 34 authors International Writing Program at the University of Iowa this year, only me get compliment. According to Hirata, the

compliment made him more confident and more grateful. Hirata also mentioned, Christopher Merrill says that *The Rainbow Troops* is an impressive achievement and is a powerful work of imagination that sweeps Belitong life on the island.

Ikal is a student at Muhammadiyah Elementary, on the Indonesian island of Belitong, where graduating from sixth grade is considered a major achievement. His school is under constant threat of closure. In fact, Ikal and his friends – a group called *The Rainbow Troops* – face threats from every angle: pessimistic, corrupt government officials; greedy corporations hardly distinguishable from the colonialism they've replaced; deepening poverty and crumbling infrastructure; and their own faltering self-confidence. But in the form of two extraordinary teachers, they also have hope, and Ikal's education is an uplifting one, in and out of the classroom.

*The Rainbow Troops* is a remarkable debut novel by a young man who once promised his schoolteacher he would write a book in her honor. Inspired by Hirata's own childhood experiences on the tiny, isolated island of Belitong, on the east coast of Sumatra, this is the poignant story of ten young children from among the islands poorest families, and their struggle to gain the education they are guaranteed under Indonesian law.

On his first day at Belitong's only free school, Muhammadiyah Elementary, Ikal breathes a sigh of relief when the tenth child the school needs to remain operational appears at enrollment at the last minute, saving him from being sent to work as a helper at the grocery market or a coolie (labourer) for the miners or fishermen to supplement his family's meagre income. As he takes his seat in the ramshackle building which contains not much more than a chalkboard and a few desks and chairs he marvels at the opportunity he has been given, ignoring the leaking roof, "*...a roof with leaks so large that students see planes flying in the sky and have to hold umbrellas while studying on rainy days*", crumbling concrete floors and missing wall

planks. In front of Ikal stands fifteen year old Bus Mus, the new class teacher, and school supervisor, Pak Harfan. Beside him sits nine other children, the Rainbow Troops.

Though simply written, this is an inspiring tale of struggle against adversity told with warmth, humour and tenderness. The children, the Rainbow Troops, will capture your heart as Ikal shares their stories, recounting his friends achievements, triumphs and tragedies as they struggle to claim their right to an education. There is Lintang who leaves his home at dawn to pedal the 40km to school each day, dodging crocodiles and wading through flood waters, never missing a day, Mahar whose imagination entertains them all with stories and Haran who sits, smiling happily, in class even though he doesn't understand a word. learning what becomes of these ten (later 11) children is both heartbreaking and revealing.

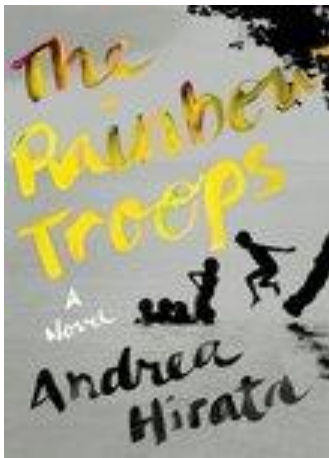
The Rainbow Troops is also a story of quiet rebellion. Belitong lies in the shadow of the giant PN tin mining company who, with government approval, strip the land of its riches while caring nothing for its native citizens. Muhammadiyah Elementary educates its students with few resources, it's teachers are unpaid and it is constantly threatened with closure but it fights the injustice with everything it has.

It is impossible to read The Rainbow Troops and not be moved by such an incredible story that is more fact than fiction. With memorable characters, irresistible charm and touching simplicity, this is a story that reminds us to appreciate what we have but also to strive for what we want most. This is a story the world should know.

'Laskar Pelangi' was a phenomenal success when published in Indonesia in 2005, an immediate bestseller, spawning a TV series and film. This is the first of four novels Hirata has penned in the interim, and the first to be translated into English, now on the cusp of global release.

*The Rainbow Troops* by Andrea Hirata

Rachel Nolan



Several crocodiles make appearances in *The Rainbow Troops*. They are presented without much fanfare, as they pose just one of the everyday dangers of living poor in an Indonesian swamp. When a crocodile blocks his way, Lintang, the unlikely star of his ten-student, one-room schoolhouse, simply hacks a new route to class. He is well-trained in the art of making do—although just barely. When his bicycle chain snaps, he pawns his father's wedding ring to repair it. His classmates hope the chain will hold, since Lintang's family has nothing else to pawn, and the bike is his only means of transportation. In fact, the fates of all his classmates rely on that chain's durability: If the number of students at their school drops below ten, the government will shut it down, and the children must disperse and find work as underage cake sellers and pepper pickers.



The efforts of this gang of ten, who call themselves "the rainbow troops," to secure an education at the Muhammadiyah Elementary School are the subject of Andrea Hirata's runaway hit debut novel. In Hirata's native Indonesia, the book, released in 2005, has sold more than five million copies, not including pirated versions. In 2008, it was adapted into a movie that has become the most-viewed Indonesian film in history.

The novel is set on the remote Belitong Island off the coast of Sumatra, where the author himself grew up near a government-owned mine. In the book, the parents of the rainbow troops work as mining coolies or subsistence fishermen. Grandparents occupy themselves by picking maggots out of rotten rice to salvage their dinner. Belitong is rich in tin deposits, but the profits are sucked up by the national mining company, which also runs a posh school. None of the rainbow troops can afford that school's fees, so they assemble instead at the public school to be taught by two volunteer teachers, the heroes of the book. Readers are guided through life at school and on Belitong more generally by Ikal, a student who spends his extracurricular hours devising ways to catch a look at the elusive A Ling.

However foreign the premise or setting, readers will recognize in *The Rainbow Troops* the familiar outlines of the Bildungsroman—plucky young hero on a quest, neat capsule tales of challenges and their resolutions, and the pursuit of an idealized romantic interest. The novel also contains traces of the Bildungsroman's lowbrow offspring, the self-help guide, in that it advises children to how to become adults, and adults on how to become more successful versions of themselves. Hirata's recommended steps include adherence to Muslim values and pursuit of education at all costs. But all this is delivered with an appealing winking irony. The author clearly doesn't share Ikal's naivete.

Ikal's journey to adulthood begins at school but is kicked into another gear by a girl. He meets A Ling under chaste circumstances, glimpsing only her hand as she passes a box of chalk through the grate at a Chinese shop that smells of rotting shrimp paste. He is stricken lovesick by her fingernails, "cut with breathtaking precision in the shape of a crescent moon." The first time he sees her face, "a strange feeling of happiness" settles over him. "It far exceeded my happiness I'd felt when my mother gave me a two-band transistor radio for complying with my circumcision." And at what age does that normally take place in a typical Malay boy's life? Hirata doesn't tell us, but apparently at one advanced enough to allow both memory and consent.

After an exchange of messages and poetry through an intermediary, as well as one magical Ferris wheel ride with Ikal, A Ling's parents pack her off to Jakarta in pursuit of a better education, and a more suitable, Chinese boy. Here is how Ikal takes the end of the affair: "After 480 hours, 37 minutes, and 12 seconds of mourning my loss of A Ling, I decided to stop feeling sorry for myself. Instead of reminiscing over the stinky Sinar Harapan shop and the moment my heart was badly broken there, I was now diligent about visiting the municipal library in Tanjong Pandan. There, I loyally read books about the secret to success, how to socialize effectively, steps to becoming a magnetic individual, and a series of books about managing self-development."

All of a sudden, the book pivots from childhood romance to adult bootstrap-pulling, and takes on a more fatalistic tenor. Ikal struggles to become as magnetic an individual as possible in a world full of powerful men out to line their pockets and mining companies raring to dig under poor public schoolhouses. As he soon learns, without the qualities learned at school and from self-help books, neither he nor Lintang nor any of their classmates stand a chance. And here is where the question of why this book appealed to so many readers in the world's most populous Muslim nation becomes interesting. At its core, *The Rainbow Troops* is about how to wring success out of a tough existence, even when the only means to attain success are

hopelessly corrupt. And the novel manages to combine the optimistic determinism of self-help with the fatalistic acceptance of religious belief. Hirata proposes that fate, effort, and destiny conspire in mysterious ways to shape our future. "What I know for sure from my experience at the poor school is that a hardworking life is like picking up fruit from a basket with a blindfold on. Whatever fruit we end up getting, at least we have fruit."

Even after strenuous effort, some of the rainbow troops manage only a bitter harvest. One ends up a shopkeeper, another a coolie, another in an insane asylum. Lintang ekes out a life as an undernourished manual laborer, rather than the respected scientist Ikal dreamed he might become. Though Hirata alludes to capitalist rapacity and ferocious income inequality, the politics of the novel are muted. Rather than critique the system or embrace the morality of by-the-bootstraps individualism, he makes a different point: that it is only through a group effort to achieve, through mutual education inspiration and work, that life might take a better turn.

Of course, the crocodiles may get you anyway. And individual success, hard-won and improbable, is incomplete without those to share it with. Ikal lands a lucrative job at a telecommunications company, and a scholarship in Europe, but he mourns the fate of his less fortunate schoolmates, and is especially sick over the failed promise of Lintang. Of the ten members of the rainbow troops who surged together, only Ikal is hit with the lightning bolt of success. Chalk it up to self-help, and to Allah.

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