



**THE SEMANTIC EQUIVALENCE OF CULTURE-SPECIFIC
TERMS IN THE ENGLISH-INDONESIAN TRANSLATION OF
NOVEL *THE DUCHESS WAR* BY COURTNEY MILAN**

A THESIS

**submitted in partial fulfillment of the requirements
for the degree of Magister Pendidikan in English**

by

Susi Navik

0203515033

ENGLISH LANGUAGE EDUCATION

PASCASARJANA

UNIVERSITAS NEGERI SEMARANG

2019

APPROVAL

This thesis entitled **“THE SEMANTIC EQUIVALENCE OF CULTURE SPECIFIC TERMS IN THE ENGLISH-INDONESIAN TRANSLATION OF NOVEL *THE DUCHESS WAR* BY COURTNEY MILAN”** by:

Name : Susi Navik

SRN : 0203515033

Study Program : English Language Education

Has been examined and defended on 16th May 2019 in front of the Board of Thesis Examination.

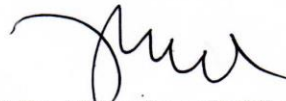
Semarang, May 16 , 2019

Chairperson,



Prof. Dr. Totok Sumaryanto F., M.Pd.
NIP. 196410271991021001

Secretary,



Prof. Dr. Abdurrahman Faridi, M.Pd.
NIP. 195301121990021001

First Examiner,



Dr. Dwi Anggani Linggar Bharati, M.Pd.
NIP. 195901141989012001

Second Examiner,



Dr. Djoko Sutopo, M.Si
NIP. 195403261986011001

Third Examiner,



Dr. Rudi Hartono, S.S, M.Pd
NIP. 196909072002121001

MOTTO AND DEDICATION

“Translation is not a matter of words only: it is a matter of making intelligible a whole culture”

– **Anthony Burgess** –

This Thesis is dedicated to:

English Language Education,

Pascasarjana Universitas Negeri Semarang

ACKNOWLEDGMENT

In the name of Allah, the Most Gracious and the Most Merciful.

Alhamdulillah, all praises to Allah for the strengths and His blessing in completing my Master's Degree at Universitas Negeri Semarang. The thesis entitled "The Semantic Equivalence of Culture-Specific Terms in the English-Indonesian Translation of Novel *The Duchess War* by Courtney Milan" could not be well done without continuous support from people around me. The writer realizes that actually she cannot complete this thesis without the guidance, advises, suggestions, and encouragement from many people during the writing on the thesis.

I would like to express my gratitude for related parties which gave contribution due to my thesis. First of all, I would like to thank the Rector of Universitas Negeri Semarang, Prof. Dr. Fathur Rokhman, M.A., secondly is the Director of Graduate Program at Universitas Negeri Semarang, Prof. Dr. H. Achmad Slamet, M.Si for their inspiration and kind support to study well.

Abundance grateful also goes to Dr. Rudi Hartono, S.S, M.Pd. as my first advisor and Dr. Djoko Sutopo, M.Si. as my second advisor who give great criticism, suggestion, motivation, encouragements, and available guidance during finishing this thesis.

Thank you for all the lecturers, classmates of *Rombel 1-2* English Language Education 2015, and others who cannot be mentioned one by one. Your every single support is meaningful due to the completion of this thesis.

I hope this thesis will be useful for the readers, give contribution for the related field, and others.

The Writer

ABSTRACT

Navik, Susi. 2019. The Semantic Equivalence of Culture-Specific Terms in the English-Indonesian Translation of Novel *The Duchess War* by Courtney Milan. Thesis. English Language Education, Graduate Program, Universitas Negeri Semarang. Advisor 1: Dr. Rudi Hartono, SS, M.Pd., Advisor II: Dr. Djoko Sutopo, M.Si.

Keywords : Semantic Equivalence, Culture Specific Term, Translation

This study aims to classify and identify how the semantic equivalence of culture-specific terms achieved in English-Indonesian translation of novel *The Duchess War*. The aims then break down into five, following Newmark's categorization of culture-specific terms; ecology, material, social, organizations, customs, and ideas and the last is gestures and habits. The original novel investigated entitled *The Duchess War* by Courtney Milan and its translation entitled "*Skandal Sang Duchess*" translated by Eka Budiarti as the subject of this study. The limitation of this study covers up the semantic equivalence of culture-specific terms of the English-Indonesian translation of novel *The Duchess War* by considering the seven types of meaning proposed by Leech (1974); conceptual, connotative, stylistic, affective, reflective, collocative, and thematic meaning. Descriptive qualitative research is employed in this study. The data gathered through 490 sentences containing culture-specific terms were identified and after reducing the redundancy of the data, researcher found there are 106 types of culture-specific terms and categorized into five categorizations following Newmark's. The result shows of 106 culture-specific terms, the dominant CST found is material culture followed by organizations, ecology, social, and the last is gestures and habits. While the semantic equivalence achievement shows that the dominant CST reached connotative meaning followed by conceptual, stylistic, collocative, reflective, and affective meaning. None of data found in thematic meaning. Based on the data, there are some similar culture-specific terms found based on the data gained. The same culture-specific terms categorization found, but the meaning is different, or the same in meaning but different in TT translation. Those happened because the translator considers the context in the usage of certain terms. All the data has been examined by the experts and the different meaning due to the suitable context in the novel *The Duchess War*. Hence, the culture-specific terms between ST and TT are semantically equivalent.

TABLE OF CONTENTS

	Page
ACKNOWLEDGEMENT	v
ABSTRACT.....	vi
TABLE OF CONTENTS	vii
LIST OF TABLES	x
LIST OF CHARTS	xi
LIST OF FIGURES	xii
LIST OF APPENDICES	xiii
LIST OF ABBREVIATIONS	xiv
CHAPTER	
I: INTRODUCTION	
1.1 Background of the Study	1
1.2 Reasons for Choosing the Topic	3
1.3 Research Questions	6
1.4 Objectives of the Study	7
1.5 Significance of the Study	8
1.6 Definition of Key Terms	9
1.7 Scope of the Study	14
1.8 Outline of the Thesis	14
II: REVIEW OF RELATED LITERATURE	
2.1 Review of Previous Study	18
2.2 Theoretical Review	32
2.2.1 The Notion of Translation	32
2.2.2 Equivalence in Translation	34
2.2.2.1 Semantic Equivalence	35
2.2.2.1.1 Conceptual Meaning	37
2.2.2.1.2 Associative Meaning	38
2.2.2.1.2.1 Connotative Meaning	38

2.2.2.1.2.2 Stylistic Meaning	39
2.2.2.1.2.3 Affective Meaning	39
2.2.2.1.2.4 Reflective Meaning	40
2.2.2.1.2.5 Collocative Meaning	40
2.2.2.1.3 Thematic Meaning	41
2.2.3 The Relation Between Culture and Translation	41
2.2.4 Culture-specific Terms	43
2.2.4.1 Ecology Culture	44
2.2.4.2 Material Culture	44
2.2.4.3 Social Culture	45
2.2.4.4 Organization, customs, ideas	45
2.2.4.5 Gestures and Habits	45
2.3 Theoretical Framework	46
III: RESEARCH METHODOLOGY	
3.1 Research Assumption	48
3.2 Research Design	49
3.3 Subjects and Object of the Study	50
3.4 Source of Data	51
3.5 Roles of the Researcher	51
3.6 Unit of Analysis	52
3.7 Type of Data	52
3.8 Instrument of Data Collection	53
3.8.1 Instrument of CST related to ecology culture	54
3.8.2 Instrument of CST related to material culture	55
3.8.1 Instrument of CST related to social culture	55
3.8.1 Instrument of CST related to organization culture	56
3.8.1 Instrument of CST related to gestures and habits culture	56
3.9 Procedures of Data Collection	56
3.10 Procedures of Data Analysis	57
3.11 Triangulation	58

IV: FINDINGS AND DISCUSSION

4.1 Findings	59
4.1.1 Semantic Equivalence of CST in TDW novel	60
4.1.1.1 Semantic Equivalence of Ecology Culture	62
4.1.1.1.1 Flora	62
4.1.1.1.2 Fauna	65
4.1.1.1.3 Local Winds	67
4.1.1.1.4 Plains	68
4.1.1.1.5 Ice	70
4.1.1.2 Semantic Equivalence of Material Culture	70
4.1.1.2.1 Food and Drink	71
4.1.1.2.2 Clothes	74
4.1.1.2.3 Houses and Towns	76
4.1.1.2.4 Transport	78
4.1.1.2.5 Unit of Money	79
4.1.1.3 Semantic Equivalence of Social Culture	80
4.1.1.3.1 Work	80
4.1.1.3.2 Leisure	81
4.1.1.4 Semantic Equivalence of Organization Culture	81
4.1.1.4.1 Social	82
4.1.1.4.2 Legal	82
4.1.1.4.3 Religious	83
4.1.1.4.4 Artistic	84
4.1.1.5 Semantic Equivalence of Gestures and Habits Culture	85
4.1.2 Semantic Equivalence Achievement in TDW novel	85
4.1.2.1 Conceptual Meaning	87
4.1.2.2 Connotative Meaning	88
4.1.2.3 Stylistic Meaning	90
4.1.2.4 Affective Meaning	91
4.1.2.5 Reflective Meaning	92
4.1.2.6 Collocative Meaning	93

4.1.2.7 Thematic Meaning	94
4.2 Discussion	94
4.2.1 Semantic Equivalence of CST in TDW novel	95
4.2.2 Semantic Equivalence Achievement of CST in TDW novel	95
4.2.2.1 CST with the same categorization but different achievement in semantic equivalence	97
4.2.2.2 CST with the same categorization but different in TT translation	97
4.2.2.3 CST with different categorization and different in semantic equivalence	98
4.3 Triangulation	99
4.3.1 Experts' Judgments	99
V: CONCLUSIONS AND SUGGESTIONS	
5.1 Conclusion	101
5.2 Suggestions	103
REFERENCES	104
APPENDICES	116

LIST OF TABLES

Table	Page
3.1 Semantic Equivalence of CST in TDW novel	53
3.2 Semantic Equivalence of CST related to ecology	54
3.3 Semantic Equivalence of CST related to material	55
3.4 Semantic Equivalence of CST related to social	55
3.5 Semantic Equivalence of CST related to organizations	56
3.6 Semantic Equivalence of CST related to gestures and habits	56
4.1 CST found in TDW novel	60
4.2 Result of semantic equivalence of CST in TDW novel	61
4.3 Semantic equivalence achievement	96

LIST OF CHARTS

Chart	Page
4.1 Result of Semantic Equivalence of CST in TDW novel	87

LIST OF FIGURES

Figure	Page
2.1 Types of Meaning	37
2.2 Theoretical Framework	46
3.1 Research Design	50
4.1 Snapdragon	63
4.2 Albatross	66
4.3 Gingerbread	72
4.4 Chestnut	73
4.5 Chestnut (hair)	50

LIST OF APPENDICES

Appendix	Page
1. CST	116
2. Semantic Equivalence of CST categorization	133
3. Semantic Equivalence Achievement	135
4. Experts' Judgments	136

LIST OF ABBREVIATIONS

1	: Ecology culture
2	: Material culture
3	: Social culture
4	: Organization, customs, activities, procedures, concepts
5	: Gestures and Habits
Conc	: Conceptual meaning
Assc	: Associative meaning
Conn	: Connotative meaning
Sty	: Stylistic meaning
Aff	: Affective meaning
Refl	: Referential meaning
Collc	: Collocative meaning
Them	: Thematic meaning
CST	: Culture-specific Terms
SE	: Semantic Equivalence
ST	: Source Text
TT	: Target Text
TR	: Target Reader
TDW	: <i>The Duchess War</i> novel

CHAPTER I

INTRODUCTION

This section covers the background of the study, a reason for choosing the topic, research questions, objectives of the study, significance of the study, limitation of the study, definition of key terms, and outline of the thesis.

1. 1 Background of the Study

Translating a novel is a lot more complicated than translating a short article. In translating the novel, a translator should be well valued in changing the source text into target text. Because literature work mostly contains the author's expression besides the impression of something intended to the reader, the aspect of sense, feeling, culture, and value must be considered to make the message remained. However, delivering the meaning not only covers two different languages but also socio-culture life in a wrap. As in the recent years of 21st century, people communicate not only in the scope of the local group in the same culture but also broad wide. The great impact goes to the development of information exchange in line with the meaning and value contained in the society. It becomes a common and habit for people to exchange knowledge from one country to others. However, sometimes the different language of one country becomes a constraint in communication, especially, English which becomes an international language. Although it is the most spoken language in the world, not all people, especially in Indonesia, can communicate well both in active and

passive. There are so many Indonesian people who do not merely understand when they read the text in English. The translation is needed to break the problem.

Translation can be used as a vehicle to transfer culture. One of the media is through literary works whether it is a novel, article, short story or manual. Catford (1965) defined translation as being “a process of substituting a text in one language for a text in another” (p.1). As the translation developed, the unit of translation was no longer a word or a sentence or a paragraph or a page or even a text that literary constituted language but in fact of culture. Because of that case, translator is needed to make readers grasp the meaning of the original and feel the culture as a whole. Translator needs to master not only the language, but also the culture from the original text.

Trivedi (2007) research “language being in effect a vehicle of the culture” (as cited in Benjamin’s book, 2007,p.280). It means that language is not only becomes a bridge to cope the gap between the cultures, but also as a mean to help diversity among people. It is supported by Torop (2002) who also noted “culture operates largely through translational activity, since only by the inclusion of new texts into culture can the culture undergo innovation as well as perceive its specificity” (p.593), which means that culture plays a regular role in the codes, canons, and ideological values of the society and the result of the translational activities are inseparable from the concept of culture.

Translation is always an activity which involves socio-cultural factors (Lou, 2010). The differences background among people makes the cultural constraints which have a great impact on translation. It is because not all terms

have the equivalence in one culture into another. For example, the word “Duke”, “Duchess”, contains a cultural value in England. Those cultural words cannot be easily translated in another language, in this case, Indonesia.

The translator’s role has the important duty to find the equivalence in translational activity. Because for some reader especially Indonesia, in order to catch the cultural message of the novel, they need such helpful effort to overcome the language. The language diversity can make the message of the content story do not maximally deliver to the readers. Hence, for the important achievement of the cultural message, the translation novel is created as a helper.

1. 2 Reasons for Choosing the Topic

Equivalence had become a crucial point of debate for many years. Though there are many theories of Equivalence acknowledged by experts like Nida (1964), Newmark (1981), Jacobson (1959-2000) and Bayar (2007), the debate still raised without cleared and approved universally. Nida distinguished two types of equivalences: formal and dynamic equivalence. Formal equivalence concerned of how translator focuses on the message which form and content of Source text and Target Text. Meanwhile dynamic equivalence concerns in finding the closest natural equivalence to the source language message. Newmark has similar point regarding Nida’s types of equivalence namely semantic and communicative translation. In Newmark’s semantic translation, the translated text attempts to render as closely as possible to semantic structure between a source and target language. Different from semantic, communicative translation attempts to produce

the closely as possible the same effect obtained by a reader of the original. In short, semantic translation is more complex and detailed than communicative one which is smoother, simple, and conventional. Nida's dynamic equivalence resembles Newmark's description of communicative translation in the effect of trying to create on the target text reader, while formal equivalence has similarities to Newmark's semantic translation. Then the researcher calls it as semantic equivalence, which is very important in translation. The translator has to consider whether the focus of translation is on the author or the readership. This is become the overriding problem in translation. So, Newmark suggests replacing the old terms with those of semantic and communicative translation to narrow the gap.

Culture-Specific Terms play a significant role in describing a culture of related language. It needs to be noticed by the translator to find the equivalence in translating culture-specific terms due to the target readers understanding. For example the terms like "lompat tali" that Indonesian culture has. It is kind of traditional game in Indonesia. Instead of translating "rope jump" the translator chooses "rope skipping" as the equivalence meaning for the target reader. Conversely English has "hide and seek" as the culture-specific terms of the traditional game, so the translation in Indonesia becomes "*petak umpet*" rather than "*sembunyi dan mencari*". Literally, those culture-specific terms are not equivalent but semantically can be accepted due to the naturalness and easy to understand by the target reader. Through this illustration, the semantic equivalence of translating culture-specific terms is chosen as a topic because equivalence common becomes a crucial problem in the translation world. The two

key words “translation” and “culture” are connected each other. When one translating a text, he/she is not only transferring meaning but also culture. But other problem rises in understanding the text to be translated. Most of the translation text comes from another country as the above examples stated. This means that there are differences in language and culture. Furthermore, in translating the text, the translator does not necessarily come from where the origin of the text. The challenge faced by the translator does not merely change the messages contain in source text to the target text but to find the closest equivalence in another side.

English-Indonesian translation still becomes an interesting reading text for some people, especially Indonesian. The reader can enjoy both the story and learn the value of the text, such as culture. As we know that both English and Indonesia have differences in language, grammar, and also culture contain in it. In learning the different culture, there will be unique terms that sometimes the reader cannot understand directly. So, here English and Indonesian translation novel were chosen because the enthusiasm reader in following the story is still in high curiosity.

The Duchess War novel written by Courtney Milan is chosen as the subject of the study due to several reasons. This novel categorized as a historical romance novel that contains many culture-specific terms. The story is about the romance of Miss Pursling/ Wilhelmina Pursling/Minnie and the Duke of Clermont, Robert Blaisdell who met accidentally during the musicale in Old Guildhall library. Their queer meeting made their lives intertwined because of

their past life background. Furthermore, the setting took at 80's which appeals readers' emotion and teaches about the historical value of eighties socio-culture life at the same time. Another reason is that the novel still getting enthusiasm from the readers. Although the original novel released in 2012, while the translated version published in 2016. It is not the short range but the readers still interested in following it. *The Duchess War* novel also has many positive reviews from the readers all over the world and has five-star rates. Thus, *The Duchess War* includes a foreign novel that its existence in Indonesia needs a translation to make the readers who do not master English can easily understand the story. In translating a novel there are some aspects that should be noticed including cultural aspects contained the novel. Therefore, it is important to pay attention to the culture-specific terms which play important role in describing the culture. A wide knowledge of culture is demanded in order to make the translation readable and acceptable for the target readers.

1. 3 Research Questions

Based on the background of the study that is shown above, the researcher formulates the problem statements as follows:

How is the semantic equivalence of culture-specific terms achieved in the English-Indonesian translation of the novel *The Duchess War*?

- a. How is the semantic equivalence of ecology culture achieved in the English-Indonesian translation of novel *The Duchess War*?

- b. How is the semantic equivalence of material culture achieved in the English-Indonesian translation of novel *The Duchess War*?
- c. How is the semantic equivalence of social culture achieved in the English-Indonesian translation of novel *The Duchess War*?
- d. How is the semantic equivalence of Organization culture achieved in the English-Indonesian translation of novel *The Duchess War*?
- e. How is the semantic equivalence of gestures and habits culture achieved in the English-Indonesian translation of novel *The Duchess War*?

1. 4 Objectives of the Study

Based on the research questions above, the objectives of the study is to explain how the semantic equivalence of culture-specific terms achieved in the English-Indonesian translation of novel *The Duchess War*. This objective can be broken down into several specific objectives as below:

To analyze *The Duchess War* novel in order to explain the way of semantic equivalence is achieved.

- a. To analyze *The Duchess War* novel in order to explain the way of semantic equivalence of ecology culture is achieved.
- b. To analyze *The Duchess War* novel in order to explain the way of semantic equivalence of material culture is achieved.
- c. To analyze *The Duchess War* novel in order to explain the way of semantic equivalence of social culture is achieved.

- d. To analyze *The Duchess War* novel in order to explain the way of semantic equivalence of organizations culture is achieved.
- e. To analyze *The Duchess War* novel in order to explain the way of semantic equivalence of gestures and habits culture is achieved.

1. 5 Significance of the Study

The study aims to give significances in terms of theoretical, practical, and pedagogical contribution to English language teaching and learning context through the semantic equivalence of culture specific terms which contain in the novel. In line with the objective of this study that is to analyze *The Duchess War* novel in order to explain the way of semantic equivalence is achieved. The significances are elaborated as follows:

Theoretically, the result of this study gives input regarding the concepts of theory related to the semantic equivalence of culture-specific terms of ecology material, organizations, social, gestures and habits culture between the source and target language. Furthermore, it also gives more explanation about how the semantic equivalence of ecology, material, organizations, social, and gestures and habits culture achieved by the translator in translating culture-specific terms in *The Duchess War* novel.

Practically, the result of this study can be used as an operational input for translator regard to the problem of semantic equivalences of culture-specific terms in translating novel from source text into target text. A translator can also use the result of this research as a base to help better translation work quality, especially

for the novel translation which contains culture-specific terms for the categories of ecology, material, organizations, social, and gestures and habits.

Pedagogically, this study is as useful guidance in translating culture specific terms for each category such as ecology, material, organizations, social, and gestures and habits. Furthermore, this study also become an alternative reference for the readers or students, especially students of English Department who eager to describe more detail about culture-specific terms translation and its equivalence' achievement for each category for ecology, material, organizations, social, and gestures and habits especially students who conduct the same study.

1. 6 Definitions of Key Terms

There are several terms used in this study that need to be clarified to avoid misunderstanding and misconception. These definitions clarified to help the readers in understanding this study. The explanation as follows:

1.6.1 Translation

According to Newmark (1988), translation is not merely changing the meaning from one language to another but the activities of rendering the meaning of a text into another language in the way that the author intended the text. Here, the translator plays a significant role in substituting one text into another.

While Nida and Taber (1969) stated that “Translating consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style”

(p.12). Here, the meaning, context, thought, and message of both languages have the closest equivalent of meaning and style.

Catford (1969) stated that “translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)” (p.20). In other words, translation is searching for the most equivalent word in TL.

Nida and Taber focus on the message of source language must equivalent to make the readers of the translated text do not feel confused if the target language is influenced by the source language. While Catford see that translation as a textual replacement rather than meaning transfer and he has a highly influential on his translation shifts for the later translation work. Whilst, Newmark argue that sometimes translation ought to be simple that can be able to deliver what to say something as well in one language as in another. On the other hand, translation seems to be complicated, artificial and fraudulent, since by using in many types of text (legal, administrative, dialect, local, cultural) the temptation is to transfer as many ST to the TT as possible. He also added, therefore, there are different directions in translation; one of them is content items referring specifically to the ST, or third language (i.e. not ST or TT) cultures. Newmark defines the act of translation as transferring the meaning of a text, from one language to another, taking care mainly of the functional relevant meaning. In line with Newmark, the writer agrees that translation is not merely changing the meaning from one language into another. It includes the role of the translator by considering the socio-cultural context both the source and the target language. In

translating the text, the translator needs to find appropriate ways of saying things in another language. The main concern of translating a text is that the translator has to establish priorities in selecting which varieties of meaning to transfer in the first place. For that, the translator has to use his/her creativity, particularly when he/she forced to distort the target language which contains or introduce elements related to another culture.

1.6.2 Semantic Equivalence

Vinay and Darbelnet (1995) view “equivalence as a procedure which replicates the same situation as in the original, whilst using the completely different wording”(as cited in Leonardi, 2007, p.79). The equivalence is the proper method used when the translator faced proverbs, idioms, clichés, nominal or adjectives phrases and the onomatopoeia of animal sounds. But regarding the equivalent expression of two languages, they maintain that translated text is acceptable and categorized as full equivalents when they are listed in a bilingual dictionary.

Nida and Taber (1982) proposed dynamic and formal equivalence. These equivalences focus on the message in both form and content. In dynamic equivalence, the naturalness of a translation text is rendered rather than literal accuracy. Formal equivalence also called as a thought for thought translation which attempts to reflect the thought rather than words or forms. Formal equivalence emphasizes the lexical and grammatical structure of the original. On the other side, Newmark (1988) introduced semantic and communicative equivalence which almost have the same concept to Nida’s formal and dynamic equivalence.

Contrasting Nida, Newmark (1988) has a different opinion regarding formal and dynamic equivalence. He proposed Semantic and Communicative translation to narrow the equivalence problem. Newmark (1981) in his approaches to translation, semantic equivalence is to render as closely as the semantic and syntactic structures of the second language, allow the exact contextual meaning of the original. This definition comes from the replacement of the old terms such word for word, sense for sense, literal, free, and faithful translation. The focus is on meaning from the original put into perspective rather than the effect on the reader.

Similar to Newmark, the writer uses his definition of semantic equivalence allowing the exact contextual meaning of the original through considering seven types of meaning proposed by Leech (1974). Because meaning plays a significant role to grasp what is communicated in a certain text, Leech's seven types of meaning put as a consideration in semantic field.

1.6.3 Culture-Specific Terms

According to Maasoum cited in Persson (2015), "Culture-specific terms are concepts that are specific to a certain culture. These concepts can refer to domains such as flora, fauna, food, clothes, housing, work, leisure, politics, law, and religion among others".

Newmark (1988) defines Culture Specific Terms as concepts that are specific to a certain culture. He categorized culture into five categorizations; they are ecology, material, social, organization, and gestures/habit.

Aixela (1996) tends to use term CSI for culture specific items as “elements of the text that are connected to certain concepts in the foreign culture (history, art, literature) which might be unknown to the readers of the TT” (p.14).

There is several terms use by the experts related to concept that are specific to a certain culture. Some call it as cultural words, culture-specific items, culture-specific concepts, and culture-specific terms. But in this study, the researcher tends to use culture-specific terms as proposed by Newmark (1988) and following his five categorizations including ecology, material, organizations, social, and gestures and habits culture.

1.6.4 Novel

Sumardjo (1998) says that “novel is a story with the prose form in long shape, this long shape means the story including the complex plot, many character, and various setting” (p.29)

Burgess (1971) defines novel as “an invented prose narrative of considerable length and a certain complexity that deals imaginatively with human experience, usually through a connected sequence of events involving a group of persons in a specific setting” (as cited in Encyclopedia Britannica online, 2019).

While in *Merriam-webster dictionary*, novel has almost the same definition as Burgess. Novel defines as an invented prose narrative that is commonly long, complex and deals with human experience through a connected sequence of events.

In this study, the novel is as the subject of the research entitled *The Duchess War* written by Courtney Milan has 480 pages. It deals with

imaginatively with human experience of Duke/Duchess life and takes a setting in the 1800s London's socio-culture life.

1. 7 Scope of the Study

This study covers up the semantic equivalence of culture-specific terms of the English-Indonesian translation of novel *The Duchess War*. The unit analysis of the study is culture-specific terms contain in both versions of the novel entitled *The Duchess War* as the original novel published in 2012 and its Indonesian translation entitled *Skandal Sang Duchess* published (2016). The researcher limits the study of semantic equivalence in the meaning of contextual by considering the seven types of meaning proposed by Leech (1974) they are conceptual meaning, connotative meaning, stylistic meaning, affective meaning, reflective meaning, collocative meaning, and thematic meaning. Then, those kinds of meaning used in analyzing the semantic equivalence of culture-specific terms in the novel *The Duchess War* and its translation *Skandal Sang Duchess*. Before, the five categorizations of culture-specific terms by Newmark used to make the analysis easier.

1. 8 Outline of the Thesis

Due to the readers understanding, the organization of this thesis will be elaborated to facilitate the readers. This research consists of five major chapters.

Chapter 1 consists of an introduction including background of the study, reasons for choosing the topic, research questions, objectives of the study,

significance of the study, definitions of key terms, the scope of the study, and outline of the research report. In this chapter, the background of the study comes with outlining ideas that translation novel is more complicated which supported by some experts statements related to translation and cultures. The reasons for choosing the topic also elaborates through several points such as equivalence, culture-specific terms, English-Indonesian translation novel, and the novel entitled *The Duchess War*. The research questions, objectives of the study, and significance of the study are intertwined and connected each other. The definition of key terms provides what translation is, semantic equivalence, culture-specific terms, and novel which also has an important point as the guidance for the next chapter. And then the scope of the study limits the semantic equivalence in the meaning of contextual by considering the seven types of meaning proposed by Leech.

Chapter 2 covers review of related literature which covers previous studies, theoretical review, and theoretical framework. The researcher grouped previous studies into five based on the topic research has been conducted by other researchers dealing with semantic equivalence, equivalence in translation, translation of culture-specific terms, translation strategies, and problems and solutions in translation. In theoretical review enlarges the notion of translation, the relation between culture and translation, culture-specific terms including the five categorizations by Nermark, and semantic equivalence. In semantic equivalence, the seven types of meaning proposed by Leech are also explained. Then, in the

theoretical framework shows the logical schema of the research which guides the researcher in conducting this study.

Chapter 3 is about research methodology. It includes research assumptions, research design, subjects and object of the study, roles of the researcher, unit of analysis, types of the data, instruments of data collection, procedures of data collection, procedures of data analysis, and triangulation. This research assumes that there are many culture-specific terms found and there is semantic equivalence of CST achieved in *TDW* novel. Descriptive qualitative is employed as the research design with the novel *TDW* and its translation as the subjects and CST as the object. Researcher plays an important role as the data collector, analyst, and reporter. The unit of analysis is words and phrases containing CST with the checklists as the types of data, then the data tabled following the instrument of data collection and giving code to the related data. In analyzing the data, the researcher classify, reduce, interpret and interference the data found in *TDW* novel. Triangulation is needed due to the validity of the data. Here, experts' judgment by lecturers is used to help facilitate deeper understanding toward the finding.

Chapter 4, as the essence of the study, covers findings and discussion. Here the researcher's point of view is elaborated and there is commentary toward the finding. In findings, the researcher elaborates the semantic equivalence of Culture-specific terms in the English-Indonesian found in *TDW* Novel and its categorization following Newmark's theory, semantic Equivalence achievement

in the English-Indonesian translation of *TDW* novel. The discussion part provides the elaboration related to the findings.

The last chapter is conclusions and suggestions. The researcher draws conclusions that there are semantic equivalence achieved in ecology, material, organizations, social, and gestures and habits culture of the novel *TDW*. The dominant reached connotative followed by conceptual, stylistic, collocative, reflective, and affective meaning. While there is no data found in thematic meaning. There are also some similar CST found based on the data gained. The same culture-specific terms categorization found, but the meaning is different, or the same in meaning but different in TT translation. Those happened because the translator considers the context in the usage of certain terms. Suggestions part proposed based on the findings. The researcher suggests that the translator needs to add footnote to certain word that really unfamiliar and uncommon used in TT.

CHAPTER II

REVIEW OF RELATED LITERATURE

A review of related literature is the process of collecting, selecting, and reading books, journal, and other reference materials. The discussion is divided into three subsections. The first subsection is about reviews of previous studies related to equivalence and culture-specific terms. The second is a review of theoretical studies. In this subsection, all theories related to translation, semantic equivalence and culture-specific terms are elaborated to help better understanding in answering the research problems. The last subsection is a theoretical framework to figure out the framework for designing the methodology of the study.

2.1 Review of Previous Studies

This part aimed to show several studies related to this current issue in this study. Several theses, articles, and journals related to the study of equivalence, culture-specific terms, and semantic in translation which is considered relevant to this study is reviewed in this chapter. Furthermore, another point of view elaborates in order to give another opinion and information in terms of translating culture-specific terms. Many studies conducted novel analysis for their study either the theses for undergraduate/graduate degree or the journal articles related to the similar field. The researcher grouped the review of previous studies into five groups; they are studies dealing with semantic equivalence, equivalence in

translation, translations of culture-specific terms, translation strategies, and problems and solutions in translation.

The studies investigated about semantic found in Pelawi (2009), Elewa (2011), Bar, et al. (2012), Annet (2013), Agustin (2014), and Hussemi (2018).

Elewa (2011) succeed a research dealing with semantic equivalences. He tried to explore characteristics of translation strategies and the different classification of semantic procedures and strategies applicable to the translation of Arabic/English cultural-specific terms. The objective of the study is to revisit Chesterman's model of strategies (1997) concerning semantic strategies of translation in general. After that, he continued to elaborate the usefulness of semantic relations for translating cultural-specific terms. In line with Elewa, Bar, et.al (2012) conducted a study dealing with semantic equivalents of English-Arabic. The objective of the study was to explore the effect of using Arabic semantic equivalents in an example-based Arabic-English translation system. While, Annet (2013), Agustine (2014) and Hussemi (2018) dealing with semantic shift in translation. The objectives of those studies mentioned recently were to find out the kinds of semantic shift, analyze the categories of semantic shift and to assess the quality of English-Indonesian translation of a novel.

Based on the studies mentioned, Pelawi (2009) investigated the semantic aspect in translation. He pointed out six aspects semantic in translation which consist of lexical, grammatical, contextual or situational, textual, and sociocultural. However, Elewa (2011) has the most closely related topic to my study. Elewa used two sciences they are translation and semantic. He tried to use

them sake of contribution in facilitating a cultural exchange of Arabic-English. In his research, translation strategies by experts such as Chesterman, Newmark, Hery & Heggins, and Venutti are elaborated, but he focused on revisiting Chesterman model of strategies regarding the semantic strategies. Further, the usefulness of all semantic relations including those mentioned by Chesterman in translating cultural-specific terms was explained.

Regarding Elewa research, he did not mention specifically whether his object of the research was novel or text in general. He mentioned only Arabic/English cultural specific terms. This case was too wide to be understood. But supported example proved by him made me as the reader could figure them out.

Relating to my research, Elewa's has a connection to semantic and culture-specific terms. However, he revisited Chesterman model of strategies regarding the semantic strategies. In my research, the equivalence regarding semantic is going to be identified.

The studies regarding equivalence in translation have been conducted by Mujiyanto (2011), Masduki (2011), Yuliasri (2015), Sariasih (2015)Sajarwa (2017), and Rupiah (2017). The objectives of Mujiyanto's study are to solve the problems of (1) how such formal nonequivalence appears in the translation of behavioral clauses and (2) how to achieve functional equivalence through the presence of formal nonequivalence. Yuliasri (2015) investigated about how the equivalence of translated humor. Sariasih (2015) focused on how the students' translation text could be categorized based on textual equivalence level. Rupiah

(2017) conducted a study about shift and equivalence of noun phrases in English-Indonesian translation of short stories. Those studies have the different results.

Based on the above studies, I noticed Yuliasri's study because almost has similarities to my study. She investigated translation of humor contained in *Harry Potter and the Sorcerer's Stone*. The objectives of her study were to reveal the translation techniques used by the Indonesian translator in translating the novel and how they result in the equivalence of the humor. It was descriptive qualitative study. The result of the study showed that some of the humor was successfully rendered but some was reduced and/or even disappear. And from the reader point of view, the survey showed that there was not much humor in the novel unless was more mystical.

The research followed Molina and Albir's classification of translation techniques (2002) to help answer the two questions proposed in the study they are what translation techniques used in the Indonesian translation of humor in *Harry Potter and the Sorcerer's Stone*; how the equivalence of translated humor is. Both of the data compared and see how they equally humorous.

The study cooperates with native English professor and three Indonesian lecturers especially for the analysis of the TL and SL following Molina and Albir's theory of translation techniques. To triangulate the data, reader survey accomplished to find out how Indonesian readers view the humor in the Indonesian translation.

Through the data analysis, the frequently translation techniques used in translating humor were literal translation, followed by linguistic amplification modulation, generalization, and amplification.

Yuliasri's studies are really great because the data obtained from several points of view. She conducted study related to the same topic in 2015 about students' choice of translation techniques and quality. Due to the different systems and cultures in different languages may cause problem in translation

Further, the studies dealing with translation of culture specific-terms has been conducted by several researchers, they are: Akbari (2013), Alwazna (2014), Sabermahani (2017), Brasiene (2013), Fedora (2015), and Gumus (2011). They tried to investigate culture in the view of translation. The results showed there are similarities that the strategies in translating culture specific terms will be useful in reaching readability of the texts.

Fedora (2015) conducted a research dealing with the cultural words found in the Indonesian novel and its translation. The aims of the study are to find out the procedures which are used in translating the cultural words and to identify the shift in meaning that occurs in translating the cultural words. The result showed that the translator tends to use cultural equivalence procedure in the translation, there are seven cultural words shifted in meaning in the translation.

Fedora analyzed 30 data and took only 11 data that represented each of five categories of cultural word defined by Newmark. In material culture, she found 'telu rasin' as the source text which translated into salty eggs. The word 'Pangkalan Punai' nothing changes to be translated as 'Pangkalan Punai' and

defined as the word related to ecology (place). In social culture she found panjat pinang which translated to pole climbing and belonged to traditional game (leisure). Meanwhile, the word kepala desa was translated to village head and categorized as social organization.

As the conclusion, Fedora found there are four categories of cultural words in the novel. There are 13 data defined as material culture, 6 data for ecology, 6 data for social culture, the last is 5 data belongs to Organization, Customs, Activities, Procedures, and Concept. The most frequently occur is material culture. In addition, there are seven procedures in translating the cultural word. The procedures like cultural equivalent, functional equivalent, borrowing, notes, descriptive equivalent, transposition, and calque are used by the translator in translating the cultural word.

The relation is, Fedora focused on how the translator translates cultural word. Similarly, I also focus on cultural word but I tend to use term of culture specific terms here. In Fedora's study she found the strategies used by the translator in translating cultural word, but in my study, I search for equivalences, specifically, semantic equivalence reached by the translator in translating culture specific terms.

Akbari (2013) focused on emphasizing the role of culture in translation based on scholars' viewpoint, because, within scholars, there were different opinion and comments on the relationship between culture and language. Alwazna (2013) emphasized on domestication and foreignization as the strategies in translating culture. Sabermahani's study focused on investigating translator's

approach in translating fiction. Meanwhile, Gumus discussed translation procedures in translating CSIs and its contribution to the target society.

At the end of Akbari's research, he elaborated several strategies in translating Culture Specific Items (CSIs) which have the important role in the conversation, such as repetition, orthographic adaptation, linguistic translation, absolute universalization, naturalization, deletion, and the last is autonomous creation.

As the conclusion, the issues of culture and its complex relationship with language in terms of culture-specific items have become the most pointed issues faced by a translator and it can also become a reference for the teacher or the translator in translating different texts or pieces of speech from language into another.

Finally, the research was only presented the scholar's viewpoint related to culture and language and CSIs, further explanation is needed for the completion of this research. While, Brasiené's study is to reveal translation strategy used by the translator in translating CSIs of a novel entitled *Down and Out in Paris and London* (2007) into Lithuanian especially the translation of CSIs. The result of this study proved that the translator revealed foreignizations as the succeed strategy which show translator's choice to keep the foreign setting of French culture and to build the same "foreign" atmosphere of London for target readers. The most used of domestication applied in translating proper name because the established translation adapted to the pattern of Lithuanian language.

The translation strategies used in this research in transferring CSIs of English into Lithuanian language are preservation, localization, and addition, which expose the translator's attempt to provide as precise and clear translation as possible. In translating given names, transformation is mostly applied while omission is used to translate units of measurement related to English culture. Avoiding unnecessary explicitness and misunderstandings, the translator used globalization. In Brasiené's study, creation has not been found because the translator did not use it in transferring CSIs. There was also case that the translation of CSIs did not follow the rules of Lithuanian language.

According to Brasiené's study, she proved Venuti's principle of domestication and foreignization achieving the aim has been set, there are to introduce the concept of CSIs. Then the ideas of Taxonomy by Davie used to introduce the method of analysis, to group the gathered example of CSIs based on the categories of proper names and common expressions, and to analyze the choice of the translator.

The relation of Brasiené's study to writer's study is she conducted a study about culture specific terms. But she only focused on strategies used by the translator, in this case Arvydas Sabonis, in translating CSIs from English into Lithuanian language from the novel entitled *Down and Out in Paris and London* (2007). The good thing is the novel used in her study and the writer's was the similarities that the setting took in the past 1920s.

In line to the topic of translation culture specific-terms, several studies from Hapsari (2013), Setyaningsih (2012), Hartono (2013), Kuncoro (2015),

Prabawati (2014), Purwanti (2015), Suryaningsih (2013), Utami (2014), Widyasih (2013), Triwiyanti (2017), Hilman (2015), and Nirmala (2015) also dealing with culture specific terms in translation. Hapsari identified the cultural words in the novel and map the types of translation procedures applied in translating those words by using the qualitative method. Setyaningsih analyzed the preferred strategies applied in translating cultural bound words found in footnotes of the novel in order to convey the message clearly to the target readers. The results showed that found 100 cultural words from the novel which consists of 25 items belong to ecology, 52 items belong to the material, many cultural words belong to a social culture, and 18 items referred to the organization. Each of the categories of cultural words found Hapsari et.al described the words found. For example in ecology type she found the word 'Madrone tree' which described as 'an evergreen tree of the heath family, with smooth, red bark, leathery, oval leaves, and edible, red berries and it is usually found in North America (Online Merriam-webster dictionary)'. In that case, madrone is directly transferred into madrone in Indonesia and the procedure applied is transference. She analyzed the same way for the following categories of cultural words such as material, social culture, and organization. After that, she analyzed the translation procedure and put into the table which easily shown 12 translation procedures which consist of: 1) transference; 2) transposition; 3) naturalization; 4) cultural equivalent; 5) componential; 6) through translation; 7) Literal; 8) Notes addition and glossaries; 9) couplet; 10) paraphrase; 11) descriptive equivalence; 12) synonym.

According to Hapsari's study, there are 100 cultural words identified from the novel. They were taken purposively in order to get comprehensive analysis and for the sake of translation efficiency and also to avoid repetition because most of the cultural words are almost similar. Based on the data, it can be concluded that there are 4 basic categories of cultural words present in the novel. From 100 samples of cultural words, there are 52 cultural words categorized into a material, 25 cultural words belonged to ecology, 18 cultural words categorized into an organization, and the last is 5 cultural words belonged to social. The types of cultural words mostly found are in the material category.

This research is merely about the procedures and did not explore more such as equivalence of the translated cultural words or the ideology of the translator in translating those cultural words. Further, about the finding of categorization of cultural words, she stated that there are many cultural words related to social found in the novel, but at the end of this research only stated that there are only 5 belonged to a social category which is the smallest amount of all the categories.

The similarities of Hapsari's research and the writer's study is finding the cultural words based on Newmark's categorization of cultural words, but Hapsari only focused on identifying cultural words and procedures in translating them. In my study, further explanation will be used to find out semantic equivalence from SL to TL used by the translator. While Setyaningsih (2012) conducted a study entitled *Translating Historical Novel for 21st Century Readers*. It analyzed Pramodya Ananta Toer's tetralogy novel of *Arok Dedes* which is written in the

13th century. The novel employs many cultural words especially with the Javanese background and poses a challenge since the target readers of the translation are different, both in language communication and culture. This study followed Baker's theory of eight strategies for dealing with non-equivalent words. Those strategies have been used to analyze the translation related to footnotes on cultural specific terms found in Arok Dedes novel. The objective of this study is to analyze the preferred strategies applied in translating cultural bound words found in footnotes of the novel in order to convey the message clearly to the target readers. The result shows that there were five categories of cultural words of the footnotes based on Newmark's theory: 1) Ecology; 2) Material; 3) Social Culture; 4) Organization, and 5) Gesture and Habits. Then those categories analyzed then showed the result that there were some strategies employed, they are the translation by more general word, translation using a loan word or loan word plus explanation and translation by paraphrase.

The novel story told about the history beginning with a force of marriage event between Tunggul Ametung and Dedes, a Brahmin who was kidnapped from Pungkur village. The next story revolved around an effort of young man, named Temu which then called Arok, to reach the peak of the throne of Tumapel. The story ended up that Arok won the battle and become Akuwu Tumapel. He married Dedes and Umang to be the consorts of a king.

In telling the story entitled Arok Dedes, Pramodya using 13th-century socio-culture as the background. It shows through many Sanskrit and old Javanese words appeared in the novel. So that the novel provides footnotes on many of

those terms employed related to the history. It also becomes the focus of her analysis in the study. Based on Baker's eight strategies, she points out that there are 70 footnotes of ST provided to explain terms considered difficult or unrecognized by readers. It was different with TT that only 37 footnotes out of 70 included in the ST.

According to the research done by Setyaningsih, understanding the target readers is very important in setting the strategies of translation. The story of Arok Dedes is intended for Western readers who may not have background knowledge of 13th Javanese socio-culture. Based on the footnotes observation in both ST and TT the conclusion is that the translation strategies applied in Arok Dedes are a translation by more general word, translation using a loan word or loan word plus explanation and translation by paraphrase. Those strategies are able to make the target readers understand the text and learn some archaic vocabularies that may encourage them to learn more about the story.

The relation of Setyaningsih's study with the study of the writer is the story of the novel being analyzed took the past socio-culture as the background. But in her study, the ST is Indonesian and the TT is English. Conversely, in the writer's study, the ST is English full of the information about 80's background in England and translated into Indonesian which the people do not really understand about the socio-culture life at that time. Besides, she focused on the translated footnotes between ST and TT then compared them both rather than put the equivalence between the ST and TT of the cultural words.

Additionally, the studies dealing with translation strategies has been done by Ardi (2016), Lestyanawati (2014), Yuliasri (2014), Natarina (2012), and Mujiyanto (2015). The studies have similarities in reporting the impact of certain translation strategies or techniques in the quality of translation and in reaching the equivalence of the text. Then the results showed through certain techniques or strategies used by the translator, the text obtained readability, accuracy, acceptability, and naturalness. I will highlight study from Ardi (2016) which the result could become a consideration to my study.

Ardi (2016) found that there are four preferable techniques used in translating data taken from book entitled *AsalUsul Elite Minangkabau Modern: Respons terhadap Kolonial Belanda Abad XIX/XX* and its source text *The Minangkabau Respons to Dutch Colonial Rule in the Nineteenth Century*. Through the informants, the results showed that those four strategies frequently used are amplification, literal translation, establish equivalence, and modulation. The fourth techniques have implication and impact to the text then categorized as good for its accuracy, acceptability, and readability.

On the other hand, Yuliasri and Mujiyanto focused on domestication and foreignization due to the several terms found in the novel or specific textbook. Meanwhile, Lestyanawati and Natarina succeed in finding equivalence through the several techniques of translation. The result of those studies has a contribution to further researcher or translator in reaching equivalence of their work. Natarina noted that in translating PUN, comparing the register of both SL and TL is needed to avoid gain and loss.

Others study related to problem and solution in translation have been done by Hartono (2011), Mujiyanto (2014), and Yuliasri (2015).

Hartono (2011) focused the problem that translation document as an objective factor sometimes has mistakes regarding equivalence of words. There are some expressions translated unacceptable ways into the target language. He claimed that the readers as the affective factor are often confused on what they are reading. At the end of Hartono's study, he suggested that the novel translator need to have relevant education background, master both language English and Indonesian. He proposed solution of those problems that the novel translators need some practical guidance of translating a novel due to the high quality of translation product.

Different point to Hartono, Mujiyanto tried to investigate on how language be restructured to produce target language which is functionally equivalent with its source language. The result showed that by using approximation technique, the existential clauses can be restructured according to communicative and interactive functions.

While Yuliasri's study stated that the more a translator is linguistically qualified, the better translation is expected. She investigated the errors of EFL students in translating from their mother tongue to a foreign language, in this case, from Indonesian to English.

Those three studies have a relation to writer's research concerning to translation a text and how the translator tried to achieve equivalent. The common problem comes from the capability of the translator itself. However, through the

use of certain techniques in translation, the text could be accepted and as the help to solve translation problem.

2.2 Theoretical Review

Before going on further explanation related to this study, there are some concepts that need to be provided. The concepts based on experts ideas in the field of translation closely to this study.

2. 2. 1 The Notion of Translation

Nida and Taber (1969) stated that translating consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style. Based on the definition, the translation has the same term equivalence. The meaning, context, thought, and message of both source of reproducing in the receptor language; the closest natural is equivalent to the message of the source language. The first is meaning and secondly is style. The message of source language must equivalent. The readers of the translated text will confuse if the target language is influenced by the source language.

Newmark (1988) noted “that often, though not by any means always, translation is rendering the meaning of a text into another language in the way that the author intended the text” (p.5). Sometimes, translation ought to be simple that can be able to deliver what to say something as well in one language as in another. On the other hand, translation seems to be complicated, artificial and fraudulent,

since by using in many types of text (legal, administrative, dialect, local, cultural) the temptation is to transfer as many SL (Source Language) words to the TL (Target Language) as possible. He also added, therefore, there are different directions in translation; one of them is content items referring specifically to the SL, or third language (i.e. not SL or TL) cultures.

Catford (1969) stated that “translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)” (p.20). The word equivalent becomes the concern of the translation. In other words, translation is searching for the most equivalent word in TL. Catford defines translation as a textual replacement rather than meaning transfer and he has a highly influential on his translation shifts for the later translation work.

In line with Newmark, the writer agrees that translation is not merely changing the meaning from one language into another. It includes the role of the translator by considering the socio-cultural context both the source and the target language. In translating the text, the translator needs to find appropriate ways of saying things in another language. According to him, the main concern of translating a text is that the translator has to establish priorities in selecting which varieties of meaning to transfer in the first place. For that, the translator has to use his/her creativity, particularly when he/she forced to distort the target language which contains or introduce elements related to another culture.

2. 2. 2 Equivalence in Translation

Equivalence always becomes a continued debate since a long time ago. Starting from types of translation proposed by Jakobson (1959) which differently labeled the concept of translation into three: intralingual translation, interlingual translation, and inter-semiotic translation. Those three concepts tried to maintain equivalence, but then Jakobson considered that only intralingual translation which illustrates the process of changing the meaning from a source language into target language. Within intralingual translation, a translator needs to interpret the units of language sign. Though, Jakobson stated "there is ordinarily no full equivalence through translation between code-units" (as cited in Munday, 2001, p.114). Clearly stated that the problem of translation still nearly about equivalence.

Vinay and Darbelnet (1958) view "equivalence as a procedure which replicates the same situation as in the original, whilst using the completely different wording"(as cited in Leonardi, 2007, p.79). According to them, equivalence is the proper method used when the translator faced proverbs, idioms, clichés, nominal or adjectives phrases and the onomatopoeia of animal sounds. But regarding the equivalent expression of two languages, they maintain that translated text is acceptable and categorized as full equivalents when they are listed in a bilingual dictionary.

Nida and Taber (1982) define equivalence into dynamic and formal equivalence. These equivalences focus on the message in both form and content. Dynamic equivalence is "the quality of a translation in which message of the original text has been so transported into the receptor language that the response

of the receptor is essentially like that of the original receptors” (as cited in Leonardi, 2000). Dynamic equivalence is defined as “a translation principle according to which a translator seeks to translate the meaning of the original in such a way that the TL wording will trigger the same impact on the TC audience as the original wording did upon the ST audience” (Nida and Taber, 1982, as cited in Leonardi, 2000). In dynamic equivalence, the naturalness of a translation text is rendered rather than literal accuracy. Formal equivalence also called as a thought for thought translation which attempts to reflect the thought rather than words or forms. Formal equivalence emphasizes the lexical and grammatical structure of the original.

Newmark (1988) introduced semantic and communicative equivalence which almost have the same concept to Nida’s formal and dynamic equivalence.

2.2.2.1 Semantic Equivalence

The semantic approach to translation has been introduced as a part of structural linguistics since a few decades ago. The concepts of semantic and communicative translation later introduced by some experts they are Catford, Jacobson, Nida, and Newmark. The denial comes from Newmark (2001), “translation theory derives from comparative linguistics, and within linguistics, it is mainly an aspect of semantic; all questions of semantic relate to translation theory” (p.5). It means that the development of linguistic goes broader with the social context of ST and TT. Within the social context contains knowledge related to a language itself. The knowledge of both semantics and translation are to figure out the meaning of an

utterance. But the problem is that the translators are the non-native speaker of ST or TT so they sometimes owe ambiguity in translating words and capturing the words sense in the ST. Hence, semantics is needed to analyze and define the ambiguity.

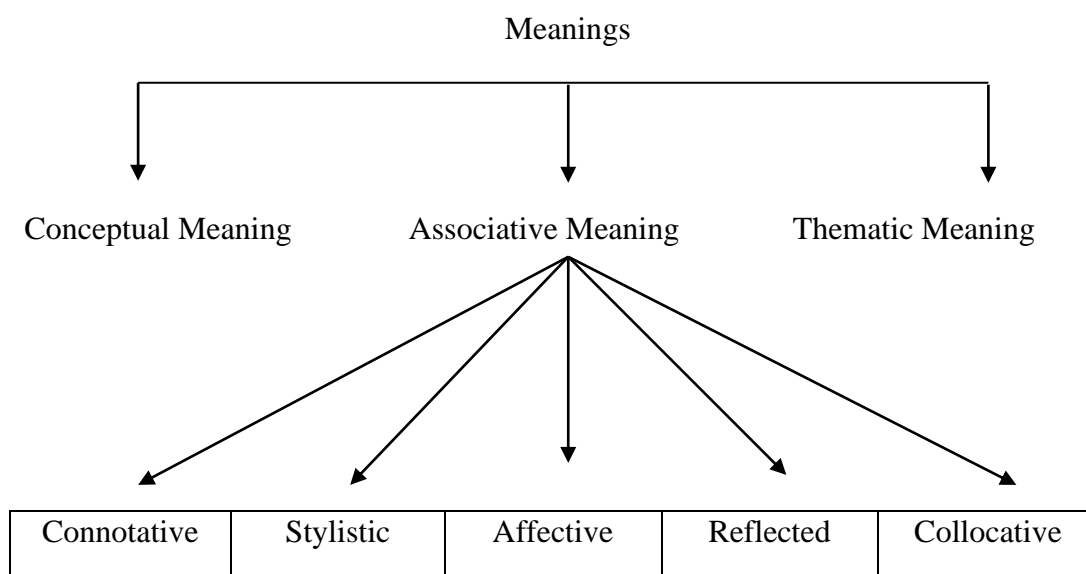
Semantic equivalence is a declaration that two data elements from different vocabularies contain data that has a similar meaning. According to Newmark (1981), semantic equivalence is “rendering as closely as the semantic and syntactic structures of the second language, allow the exact contextual meaning of the original” (p.39). This definition comes from the replacement of the old terms such word for word, sense-for-sense, literal, free, and faithful translation.

Contrasting Nida, Newmark has a different opinion regarding formal and dynamic equivalence. According to Newmark, Nida’s receptor-oriented approach is illusory because the gap between source language text and target language text remain a problem in translation. He proposed Semantic and Communicative translation to narrow the equivalence problem. Semantic equivalence attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original. This concept is similar to Nida’s dynamic equivalence. While communicative equivalence attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original.

Meaning plays a significant role to grasp what is communicated. According to Leech (1974), there are only seven types of meaning which have a

great deal to the field of semantic. The seven types of meaning are conceptual meaning, thematic meaning, and associative meaning which broken down into five; connotative meaning, stylistic meaning, affective meaning, reflected meaning, and collocative meaning. As the associative meaning is unstable of meaning and has variants of individual experience, it can be split up into five subtypes mentioned previously, to give clear description dealing with mental understanding of the speaker. The illustration of the seven types of meaning can be seen as follow:

Figure 2.1 Types of Meaning



2.2.2.1.1 Conceptual Meaning

Conceptual meaning by Leech here has the same meaning as what other scholar called denotative meaning. Denotative Meaning is a usual meaning of word. Newmark (1988) stated that *“in a non-literary text the denotations of a word normally come before its connotations”*(pp.16-17). In denotative meaning, the

word meaning usually based on the definition found in dictionaries. Conceptual or denotative meaning is primary considered because it is comparable in organization and structure to the syntactic and phonological levels of language.

“Meaning is called as conceptual when it is logical, cognitive, or connotative content. At the level of semantic representation, the conceptual meaning explained in the form of semantic representation using the abstract symbol and contrastive features. Contrastive features underlie the classification of sounds in phonology”(Leech, 1974, p.9). Hence, through the same principle in phonology, the conceptual meaning of a language can be studied in terms of contrastive features. For example the word ‘woman’ could be specified as +HUMAN, -MALE, +ADULT.

2.2.2.1.2 Associative Meaning

According to Leech (1974), “associative meanings are unstable meaning and have variants of individual experiences”(p.21). Here the five subtypes includes in associative meaning. Those are connotative meaning, stylistic meaning, affective meaning, reflected meaning, and collocative meaning.

2.2.2.1.2.1 Connotative Meaning

Connotative meaning is a sense that is not available in the definition. While Newmark (1988) defines connotative meaning as “an aura of ideas and feelings suggested by lexical words”(p.5) . Means that connotative meaning is the meaning beyond the conceptual meaning and might differ according to culture,

background, and society. It is also concerned with the real world experiences one associates with the linguistic expression one uses or hears (Leech, 1981). Connotative meaning depends on knowledge and belief, may also belong to any characteristics of the referent, real or imaginary as identified by speakers. For example, the word 'woman' defined conceptually by three features as +HUMAN, -MALE, +ADULT, then in connotative meaning, those three properties 'human', 'female', and 'adult' must put consideration of the proper usage. Those three contrastive features translated from 'real world' terms into 'attributes of the referent' in which the word refers to. In short, when one hears or uses the word 'woman', connotatively would be different based on one's culture, background, and society.

2.2.2.1.2.2 Stylistic Meaning

Stylistic meaning reflects of what is communicated of the social circumstances of language use. It is also known as social meaning. The recognition of the same word might be different in dimension and the level of style. The variation like dialect might indicate different style within a single language. The different style in expressing the language might influence the readers' feeling and emotion. This kind of meaning loads much in literary work.

2.2.2.1.2.3 Affective Meaning

Affective meaning is also an aspect of communication which derived from the situation or environment in which an utterance or sentence was produced in a

language. Affective meaning reflects speakers' personal feeling. "Affective meaning, as this sort of meaning can be called, is often explicitly conveyed through the conceptual or connotative content of the words used" (Leech, 1981, p.15). The meaning of a word might be dissimilar because of different reaction of the reader or hearer. The factors like intonation and timbre play significant role.

2.2.2.1.2.4 Reflected Meaning

Reflected meaning is a meaning appeared by the speaker in responding something they see. It involves an interconnection on the lexical level of language which reflects what is communicated through associations with another sense of the same words.

2.2.2.1.2.5 Collocative Meaning

"Collocative meaning consists of the associations a word acquires on account of the meanings of words which tend to occur in its environment" (Leech, 1981, p.17). For example the words *pretty* and *handsome* generally share the meaning of 'good looking'. This meaning may describe range of nouns in which they are likely to co-occur or collocate. *Pretty woman* and *handsome man* may have well matched in range although they suggest different kind of attractiveness of the adjectives.

2.2.2.1.3 Thematic Meaning

“Thematic meaning is the meaning that is communicated by the way in which the speaker or writer organizes the message, in terms of ordering, focus, and emphasis”(Leech, 1981, p.19). For example, an active sentence has different meaning in passive equivalent but share the almost the same in conceptual content.

2. 2. 3 The Relation between Culture and Translation

Translation is the process of transferring the message of ST into TT. The purpose of those activities is to help the target readers understanding the message intended by the original author of the source text. The notion culture has a wide meaning in the scope of translation. “Culture stands for all socially conditioned aspects of human life”(Snell-Hornby, 1995, p.39). It includes knowledge, proficiency, and perception. When one reading a certain text, of course indirectly learns something about the knowledge contained in the text. Knowledge is part of the culture, means that between one country and others have different knowledge which is part of the culture. Explicitly, translation is the process of transferring culture. It is supported by Ram stated translation is a link; “an encounter between entities: nations, language, structures and their agents” (as cited in Lahiani, 1995, p.200).

Culture is one of the most difficult topics to deal with in translation. One of the most difficult problems in translating is found in the differences between cultures, the source language culture and that of the target language (Larson, 1998). Different cultures have different focuses. Means, when the culture of a

source text and target text are almost similar, there will be less difficulty in translating. It is because both languages will probably have the same terms that are most equivalent to various aspects of the culture. Conversely, it will be difficult to find the equivalence of the two languages which are really different in terms of culture.

Newmark (1988) defines “culture as the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression” (p.94). He also distinguished 'cultural' from 'universal' and 'personal' language. The word “die”, ‘live’, ‘swims’ as the universal words and usually, there is no translation problem there. Another words like ‘Duke’, ‘Davenport’, ‘cigarillo’ are cultural words, there will be a translation problem unless there is cultural overlap between the source and the target language (and its readership).

Goodenough (1964, as cited in Hymes, p.36):

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

Gohring in Snell-Hornby (1995) defines “culture is everything one needs to know, master and feel in order to judge where people's behavior conforms to or

deviates from what is expected from them in their social roles, and in order to make one's own behavior conform to the expectations of the society concerned – unless one is prepared to take the consequences of deviant behavior” (p.40).

There are four major things to conclude from the above definition. First, culture is the total knowledge, proficiency, and perception. Second, culture has a connection to the behavior or phenomenon. Third, culture depends on the expectation and norms of a society. The last, knowledge, proficiency, perception, behavior about something are realized through language. The different language brings a different culture that can be shown from the culture-specific terms used by the certain country. Therefore, translation and culture are connecting each other.

2. 2. 4 Culture Specific Terms

Culture is one of the most difficult topics to deal with in translation. One of the most difficult problems in translating is found in the differences between cultures, the source language culture and that of the target language (Larson, 1998). Different cultures have different focuses which means when the culture of source text and target text are almost similar, there will be less difficulty in translating. It is because both languages probably have the same terms that are most equivalent for various aspects of the culture. Conversely, it will be difficult to find the equivalence of the two languages which are really different in terms of culture.

Newmark (1988) defines “culture as the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of

expression” (p.94). He also distinguished 'cultural' from 'universal' and 'personal' language. The word “die”, ‘live’, ‘swims’ as the universal words and usually there is no translation problem there. Another word like ‘Duke’, ‘davenport’, ‘cigarillo’ are culture-specific terms, there will be a translation problem unless there is cultural overlap between the source and the target language (and its readership). Most cultural terms are easy to detect since they are associated with a particular language. Newmark (1988) categorize culture specific terms into five categories.

2. 2. 4. 1 Ecology Culture

In ecology culture, the relationship of environment and human beings are defined. Here ecology features covers animals, plants, local winds, mountains, plains, ice, etc depending on geographical condition of the country. This categorization may be influenced by geographical situation because every country has different situation in geographical feature. For example the season in Indonesia, we have only two they are, dry and wet. But in England there are 4 seasons like summer, winter, autumn, and spring. Those differences in terms of geographic evidence will make the difference sense when one of the culture specific terms related to ecology transferred into another language.

2. 2. 4. 2 Material Culture

Material culture covers artifacts; food, clothes, houses and town, transport. And one of the important and sensitive things from culture is food. For example in

Indonesia there are food called “rendang”, “pecel” which contain different cultural background.

2. 2. 4. 3 Social Culture

As stated by Nida (1964) that “each society has different cultural background” (p.92). In line with Nida’s statement, social culture is related to human being life in a society. Social culture covers work and leisure. For example “mitoni” in Javanese which difficult to find equivalence in other country since both SL and TL have different cultural background.

2. 2. 4. 4 Organization, customs, ideas

Organization categories also covers political, legal, social, religious, and artistic (Newmark, 1988). The political and social life of a country also reflected their culture. In Britain “Duke”, “Duchess” used to call royal family which differ from Indonesia especially Javanese we have “Raden” and “Roro”.

2. 2. 4. 5 Gestures and Habits

“Gestures and habits also called as non-cultural language means that there are some gestures or habits occur in some cultures and not others”(Newmark, 1988, p.102). There are cases of gestures and habits occurs in some cultures cannot find in others. For example facial expression like smile where Americans smile freely at strangers, but in Russia this is considered strange and even impolite. Another way is in using eye contact where in America and Latin America not looking the

other person in eye is a sign of disrespect and suspicious, but in other culture, i.e. Asian especially Indonesia, prolonged eye contact is offensive and should be avoided.

2.3 Theoretical Framework

The following figure shows the object of the study, the steps of analysis and the result expected in revealing the answers of the formulated problems.

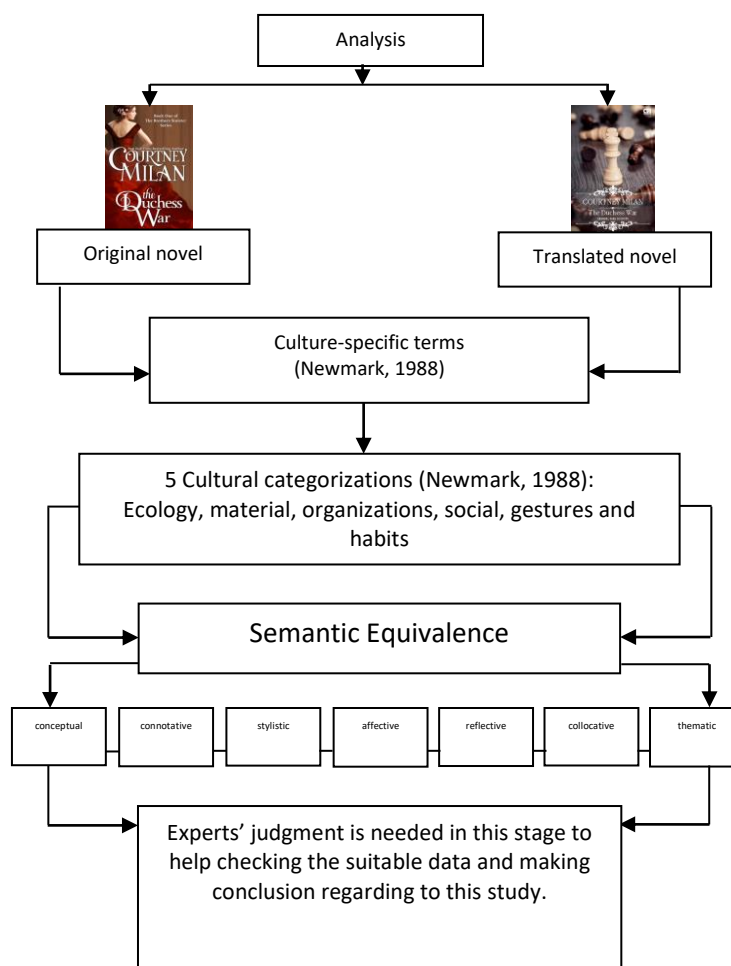


Figure 2.2 Theoretical Framework

The underpinned theories of the above schema are Newmark (1988) for culture-specific terms and cultural categorizations, and Leech (1974) for the seven types of meaning.

The figure shows the analysis begin by reading the both versions of the novel. The original novel entitled *The Duchess War* and the translated novel entitled *Skandal Sang Duchess* is read and understood by the researcher. The next step of the study is to observe and identify all words and phrases of both novels that contained culture specific terms in general. After recognizing the culture specific terms of the source and target text, the researcher categorized them into five categorizations of cultural terms proposed by Newmark (1988), they are: 1) ecology; 2) material; 3) social culture; 4) organization, customs, activities, procedures, concept, and; 5) gestures and habits. Those five categorizations then divided based on each sub category. Through those all cultural categories, the researcher analyzed the semantic equivalence by the meaning from any kinds of dictionary and considering the meaning proposed by Leech (1981). Experts' judgments are needed to prove the achievement and help the researcher drawing conclusion.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

This chapter presents two subheadings according to the findings and discussions in the previous chapter. The first part is conclusion regarding the previous results and the second sub heading is suggestions due to the improvement in the future.

5.1 Conclusions

There are some conclusions which can be drawn based on the research questions stated in the previous chapter. The conclusions in this research grasp about the semantic equivalence of CST in the TDW novel are achieved.

Starting from the CST in general, from the total 490 sentences containing CST in *TDW* novel, there are 106 data gained and categorized based on Newmark's (1988) CST' categorization. Based on the data, the most frequently found is material culture, the second is organizations, customs, and ideas, followed by ecology, social culture, and then the last is gestures and habit which only has less data.

Semantic equivalence of ecology culture achieved connotative, conceptual, collocative, and affective meaning. In each ecology categorization such as flora, fauna, local winds, plains, and ice, there are several CST found in ecology culture based on connotative meaning by considering the meaning beyond its conceptual

meaning. Some words are denotatively the same but have different in meaning based on one's culture, background, and society.

Semantic equivalence of material culture achieved connotative, conceptual, collocative, reflective, and stylistic. CST of material culture took the most dominant portion in this novel, since the novel's setting is about socio culture life in 1800s of London; there is a lot of CST related to material which is different physically. There are terms belong to food and drink, clothes, houses and towns, transport, and unit of money reached semantic equivalence in reflective meaning. Sometimes, the term used in the past is no longer use in today's life. When it translated in TT, it has different perception though the thing reference is the same.

Semantic equivalence of social culture achieved conceptual, stylistic, connotative, reflective, and collocative for each categorization in terms of work and leisure category. The dominant terms here reached conceptual meaning which means there are a lot of word translated denotatively based on meaning in the dictionary.

Semantic equivalence of organizations, customs, and habits culture reached stylistic which has the dominant portion, followed by connotative, conceptual, and collocative. Here the CST related to social, legal, religious, and artistic are found in this categorization which indicates that social meaning reflects of what is communicated of the social circumstances of language use. The CST has the same recognition but has different in style.

Semantic equivalence in gestures and habits culture achieved affective and reflective meaning and only less data found in this categorization.

As a conclusion, all the data has been examined by the experts and the different meaning is due to the suitable context in the novel *TDW*. There are some similar CST found based on the data gained. The same CST categorization but the meaning is different, or the same in meaning but different in TT translation. Those happened because the translator considers the context in the usage of certain terms. Hence, the CST between ST and TT in *TDW* novel are semantically equivalent.

5.2 Suggestions

Considering the limitation of the study, the suggestion made sake of the better improvement of this thesis.

Firstly, in translating CST of the literary work, it is better for the translator giving footnote to certain word that really unfamiliar and uncommon used in TT. In some reason, although after considering the context, the reader from TT will understand what translator's mean, footnotes is the best way to make reader understand easier. Moreover, since the translator is not only transferring the meaning but also culture, the explanation is needed through footnote.

Secondly, for the future researcher, since this study focus on finding semantic equivalence of CST in the English-Indonesian Translation of *TDW* novel, it is better to conduct a study focusing on semantic equivalence defined by

its proper translation strategies. It is also suggested to find two or more novel or any kind of literary works.

REFERENCES

- Agustine, D. A. (2014). Semantic Shift in the English-Indonesian Translation of Tintin Comics Series 'The Adventures of Tintin: The Black Island' Rainbow. *Journal of Literature, Linguistics and Cultural Studies*, 3(1), pp 18-26. Retrieved from <http://journal.unnes.ac.id/sju/index.php/rainbow>
- Aixela, F. J. (1996). Culture-specific items in translation. In R. Alvarez & M. C. Vidal (eds). *Translation, Power, Subversion* (pp. 52-77). Clevedon: Multilingual Matters.
- Akbari, Monireh. (2013). The Role of Culture in Translation. *Journal of Academic and applied studies (Special Issue on Applied Linguistics)*, Vol. 3 (8), Pp. 13-21.
- Al-Masri, Hanada.. (2009). Translation and Cultural Equivalence: A Study of Translation Losses in Arabic Literary Texts. *Journal of Language and Translation* , 10/1. Pp. 7 – 44.
- Alwaza, R. Y. (2014). The Cultural Aspect of Translation: The Workability of Cultural Translation Strategies in Translating Culture-Specific Texts. *Life Science Journal*, Vol.11(11), pp. 182-188. Retrieved from: <http://www.lifesciencesite.com>
- Amrullah, L. (2018). Semantic Prototypes of Indonesian Staple Foods. *Journal of Litera*, ISSN 2460-8319, 17(2), pp. 153-161. Retrieved from: <https://doi.org/10.21831/ltr.v17i2.14544>
- Annet, K. (2013). Semantic shift in lumarama dialect of Luhya language. Nairobi: *The Linguistic Centre Faculty of Arts*. Vol. 15/ No. 4. November. Retrieved from <http://chss.uonbi.ac.ke/sites/default/files/chss/>
- Ardi, H.(2016). The Impact of Translation Techniques Toward the quality of Translation: A Case Study on a Social Text. *Humanus UNP Journal*, ISSN 1410-8062 , 15(2), pp. 142-154. Retrieved from: <http://dx.doi.org/10.24036/jh.v15i2.6564>
- Aveling, H. (2003). 'Mistakes' in Translation: A Functionalist Approach. *Journal of CELT*, ISSN 14123320 , 3(1), pp. 1-12. Retrieved from: <https://doi.org/10.24167/celt.v3i1.1080.g735>

- Aveling, H. (2008). Culture Research in the Recent Work of Itamar Even-Zohar. *A Journal of Culture, English Language, Teaching & Literature*, ISSN 2502-4914, 8(2), pp. 154-169. Retrieved from: <https://doi.org/10.24167/ceelt.v8i2.307>
- Bar, K., Dershowitz, N. (2012). Using Semantic Equivalents for Arabic-to-English Example-Based Translation. *Natural Language Processing*. Volume 9 (4), pp. 49-72. Retrieved from: <https://doi.org/10.1075/nlp.9.04bar>
- Bassnett, Susan. (2014). *Translation Studies; Fourth Edition*. New York: Routledge
- Bouziane, Karima. (2015). Cultural Equivalence in the Translations of Paul Bowles The Case of: For Bread Alone (2006). *Arab World English Journal (AWEJ) Special Issue on Translation*, No.4. Pp. 127- 138 .
- Britannica, E. (2017). Encyclopaedia Britannica. Edinburgh: Encyclopaedia Britannica, Inc. Available at <https://www.britannica.com/>
- Budiana, A. A., Sutopo, D., Rukmini, D. (2017). The Use of Translation Techniques in Subtitling the Dhaup Ageng Documentary Movie. *English Education Journal*, 7(1), pp. 1-5. Retrieved from <http://journal.unnes.ac.id/sju/index.php/eej>
- Catford, J.C. (1965). *A linguistic Theory on Translation*. London: Oxford University Press
- Creswell, John W. (2012). *Educational Research: planning, conducting, and evaluating quantitative and qualitative research*. Boston: Pearson
- Denzin, NK. (1978). *Sociological Methods*. New York: McGraw-Hill
- Dukut, E.M. (2018). Semiotics for Interpreting Quilt's Cultural Values from the U.S. and Indonesia. *Kata*, ISSN 2302-6294, 20(1), pp. 18-26. Retrieved from: <https://doi.org/10.9744/kata.20.1.18-26>
- Elewa, A. (2011). Semantic Strategies of Translating Cultural-specific Terms: Arabic/English. *Citeseerx*, pp. 1-22. Retrieved from: <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.1025.8768&rep=rep1&type=pdf>
- Fedora, L. (2015). An Analysis of Procedures in Translating Cultural Words and Their Meaning Shift Found in the Indonesian Novel Laskar Pelangi. *Journal of Language and Literature*, 4(1), pp. 61-72. Retrieved from <http://id.portalgaruda.org/journal=7493>

- Fuadi, C. (2016). Foreignization and Domestication Strategies in Cultural Term Translation of Tourism Brochures. *Journal on English as a Foreign Language*. 6(2), 171-188. Retrieved from <http://e-journal.iain-palangkaraya.ac.id/index.php/jefl>
- Goodenough, W.H. (1964). *Cultural Anthropology and Linguistics*. In Dell Hymes (ed.). *Language in Culture and Society: A Reader in Linguistics and Anthropology*. New York: Harper & Crow.
- Gumus, V.Y. (2011). Translation of Culture-Specific Items in Self-Help Literature: A Study on Domestication and Foreignization Strategies. *English Language Overseas Perspectives and Enquiries*, ISSN 1581-8918, Vol. 9(2), pp.117-129. Retrieved from: <https://www.dlib.si/stream/URN:NBN:SI:DOC-DSIWYPB5/138bc14e-08b3-4413-bcbc-11ac81586c10/PDF>
- Haditya, O. (2011). Translation Procedures used in translating computer terms from English into Bahasa Indonesia. *Vivid-Journal of Language and Literature*, vol. 3(2). Retrieved from: <http://id.portalgaruda.org/journal=7493>
- Hapsari, N.D., Setyaningsih, R. W. (2013). Cultural Words and the Translation in Twilight. *Anglicist Journal Universitas Airlangga*, ISSN 2301 5837, 2 (2), pp. 76-82. Retrieved from: <http://journal.unair.ac.id/ANGLICIST@cultural-words-and-the-translation-in-twilight-article-9628-media-94-category-8.html>
- Hartono, Rudi. (2009). Translating a Novel: Problems and Solutions (A Holistically Critique on Novel Translation). *Language Circle Journal of Language and Literature*, Vol. 3 (2), Pp. 33-41.
- Hartono, Rudi. (2011). *Penerjemahan Idiom dan Gaya Bahasa (Metafora, Kiasan, Personifikasi, dan Aliterasi) Dalam Novel "To Kill a Mockingbird" Karya Harper Lee dari Bahasa Inggris ke Bahasa Indonesia (Pendekatan Kritik Holistic)*. Disertasi, Universitas Sebelas Maret.
- Hartono, Rudi. (2012). Problematika dalam Penerjemahan. *Journal Prodi Bahasa dan Sastra Inggris*, Vol. 6 (2), Pp. 1-8.
- Hartono, R & Priyatmojo, A. S. (2015). Analysis of Translation Methods on Harper Lee's Novel to Kill a Mockingbird from English into Indonesian. *Google Scholar*. October. Retrived from: <http://eltlt.org/wp-content/uploads/2015/04/CONFERENCE-PROCEEDINGS-4th-ELTLT-2015.pdf>

- Hartono, R & Yuliasri I. (2015). Translation Techniques and Equivalence in the Indonesian Translation of Humor in Harry Potter and the Sorcerer's Stone. *Google Scholar*. Retrived from <https://doi.org/10.15294/eej.v7i1.14683>
- Hartono, Rudi. (2017). Translation Problems of Idioms and Figurative languages from English into Indonesian. *Unnes International Conference on ELTLT*. DOI 10.15294/elslt.v0i0.364
- Hartono, Rudi. (2018). *Translation Studies: The Cases in Indonesian Context*. Semarang: Fakultas Bahasa dan Seni UNNES
- Hilman, E.H. (2015). The Translation of Indonesian Cultural Lexicons in the Novel Saman. *Jurnal Lingua Cultura*, ISSN 1978-8118, 9(1), pp. 67-74. Retrieved from: <https://doi.org/10.21512/lc.v9i1.763>
- Hoed, Benny. (2006). *Penerjemahan dan Kebudayaan*. Jakarta: PT Dunia Pustaka Jaya
- Husseni, S., et al (2018). Semantic Shift In The English - Indonesian Translation Of Dessen's What Happened To Goodbye. *English Education Journal*, ISSN 2087-0108, 8 (3). Retrieved from: <https://doi.org/10.15294/eej.v8i3.21912>
- Jakobson, Roman. (2000). *On Linguistic Aspects of Translation*. In Venuti. Lawrence. 2000. *The Translation Studies Reader*. Canada: Routledge, Hal 113-118.
- Jakobson, Roman. (1959). *On Linguistic Aspects of Translation*, in R. A Brower ed *On Translation*. Cambridge, MA: Harvard University Press, pp. 232-39.
- Karjo, C. H., Winiharti, M., Muhartoyo. (2013). The Translation of Indonesian Reduplication into English. *Kata*, ISSN 1411-2639, 15 (2), pp. 67-75. Retrieved from: <https://doi.org/10.9744/kata.15.2.67-76>
- Khodijah, Siti. (2015). *Equivalence in the English Translation of Cultural Terms in Pramoedya Ananta Toer's This Earth of Mankind*. S1 thesis, Universitas Pendidikan Indonesia.
- Kuncoro, Hendro. (2015). *Ideology in the Indonesian- English Translation of Cultural Terms Found in Novel Laskar Pelangi*. Final Project English Department FBS Unnes.
- Kurniawan, M. (2018). The Analysis of interlingual and Intralingual Interference in Children's Literature Translation Project. *A Journal of Culture, English Language, Teaching & Literature*, ISSN 2502-4914, 18 (2), pp. 223 – 238. Retrieved from: <https://doi.org/10.24167/celt.v18i2>

- Lahiani, Raja. (2008). *Eastern Luminaries Disclosed to Western Eyes: Critical evaluation of the translations of the Mu'allaqat into English and French (1782-2000)*. Peter Lang: Berlin.
- Larson, Mildred L. (1984). *Meaning Based Translation, A Guide to Cross-Language Equivalence*. Lanham: University Press of America, Inc.
- Larson, M.L. (1998). *Meaning-Based Translation, 2nd Ed.* New York: University of America, Inc.
- Leech, Geoffrey. 1966. *English in Advertising*. London: Longman.
- Leech, Geoffrey. 1974. *Semantics*. New York, U.S.A: Penguin.
- Leech, Geoffrey. 1981. *Semantics: The Study of Meaning, 2nd Ed.* Harmondsworth: Penguin Books.
- Leech, Geoffrey. 1974. *Semantik. Translated by Paina Partana*. 2003. Yogyakarta: Pustaka Pelajar.
- Leonardi, Vanessa. (2007). *Gender and Ideology in Translation: Do Women and Men Translate Differently?: A Contrastive Analysis from Italian into English*. Switzerland: Peter Lang.
- Lestiyawati, R., et al (2014). Translation Techniques Used By Students in Translating English News Items. *English Education Journal, ISSN 2087-0108* , vol. 4(2), pp. 90-98. Retrieved from: <http://journal.unnes.ac.id/sju/index.php/ej>
- Lulu, L. (2016). The “foreignization” translation in the new time. *English Language Teaching*, 4(3), pp. 6-11. Retrieved from: <http://doi.org/10.18319/j.elt.75>
- Lyons, John. (1995). *Linguistic Semantic: An Introduction*. Cambridge: Cambridge University Press.
- Lyons, J. 1997. *Semantics Volume I*. Great Britain: University Press, Cambridge.
- Machali, R. (2012). Cases of Domestication and Foreignization in the Translation of Indonesian Poetry into English: A preliminary Inquiry. *Journal of Language and Culture, ISSN 2141-6540*, 3(4). pp. 74-82. DOI: 10.5897/JLC12.008. Available at <http://www.academicjournals.org/JLC>
- Masduki. (2011). Analysing Novel Translation: The Equivalence of Meaning and Style. *Kajian Linguistik dan Sastra, ISSN 0852 9604*, 23 (2), pp.177-186. Retrieved from: <https://doi.org/10.23917/cls.v23i2.4312>

- Mawarni, B., Pambudi, B.D., Ghasani, B.I. (2017). The Problem of Cultural untranslatability Found In the English Translation Of Jokowi'S Instagram Posts. *7th ELTLT International Conference Proceedings, ISSN 2580-1937*, pp. 104-108. Retrieved from: <http://proceedings.id/index.php/eltlt/article/view/625/623>
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: A sourcebook*. Beverly Hills: Sage Publications.
- Mohamed, Fekhardji. (2018). Seven Types of Meaning. Retrieved November, 2018 from <https://www.scribd.com/doc/51285452/Seven-Types-of-Meaning>
- Mujiyanto, Y. (2011). Nonequivalence in the English-To-Indonesian Translation of Behavioral Clauses. *Language Circle Journal of Language and Literature*. Vol. VI/1 October. Available online at https://journal.unnes.ac.id/artikel_nju/LC/2046
- Mujiyanto, Y. (2011). Perestrukturan Tema Topikal Dalam Pengindonesiaan Klausa Berbahasa Inggris. *Lingua Jurnal Bahasa dan Sastra, ISSN 1829 9342*, Vol. 6 (2), pp.1-11. Retrieved from: <https://journal.unnes.ac.id/nju/index.php/lingua/article/view/881/821>
- Mujiyanto, Y. (2014). The Use of Back Translation to Retain the Students' Awareness of Literary Stylistic Features. *3rd ELTLT Conference Proceedings*. Retrieved from <http://proceedings.id/index.php/eltlt/article/view/289>
- Munday, Jeremy. (2001). *Introducing Translation Studies: Theories and applications*. London and New York: Routledge.
- Nababan, M.R. (2008). *Penerjemahan dan Budaya*. Retrieved August, 2017 from <http://www.proz.com/doc/2074>
- Natarina, A. (2012). The Strategy Of Translating Pun In English Indonesian Subtitle Of Austin Powers: Goldmember. *A Journal of Culture, English Language Teaching & Literature, ISSN 1412-3320*, 12 (2), pp. 160-179. Retrieved from: <https://doi.org/10.24167/celt.v12i2.100.g106>
- Newmark, Peter. (1988). *A Textbook of Translation*. New York: Prentice Hall International.
- Newmark, P. (1988b). *Approaches to Translation*. Hertfordshire: Prentice Hall.
- Newmark, P. (1991). *About Translation: Multilingual Matters*. Clevedon, Philadelphia, Adelaide: Multilingual Matters Ltd.

- Newmark, P. (2001). *Approaches to Translation*. Shanghai: Shanghai Foreign Language Education Press.
- Ni, Lili. (2013). Translation and Theories. Culture and Education HLJ Province 150080, China: School of Administration Harbin. Retrieved from <http://docplayer.net/41848929-For-translation-and-theories.html>
- Nida, Eugene. A. (1964). *Towards a science of translation, with special reference to principles and procedures involved in Bible translating*. Leiden: Brill.
- Nida, Eugene. A. and C.R. Taber. (1982). *The theory and practice of translation*. Leiden: E.J. Brill
- Nirmala, D. (2015). Javanese Cultural Words In Local Newspapers In Central Java As A Language Maintenance Model. *Jurnal Humaniora*, ISSN 0852 0801, 27 (3), pp. 293-304. Retrieved from: <https://doi.org/10.22146/jh.v27i3.10589>
- Panou, Despoina. (2013). Theory and Practice Language Study, Vol. 3, No.1, pp. 1- 6. Available at: https://www.researchgate.net/publication/259398103_Equivalence_in_Translation_Theories_A_Critical_Evaluation [retrieved 31/10/2016].
- Pelawi, B.Y. (2009). Aspek Semantik Dan Pragmatik Dalam Penerjemahan. *Journal lingua Cultura*, ISSN 1978-8118, 3 (2), pp. 146-151. Retrieved from: <https://doi.org/10.21512/lc.v3i2.341>
- Pelawi, B. Y. (2016). The Translation of Cultural Terms in the Novel “Ronggeng Dukuh Paruk” by Ahmad Tohari. *Jurnal Ilmu dan Budaya*, 40(51), pp. 5795-5808. Retrieved from <http://journal.unas.ac.id/ilmu-budaya/article/view/258>
- Prabawati, P.A. (2014). Analisis Penerjemahan Istilah Budaya ada Novel Negeri 5 Menara ke dalam Bahasa Inggris: Kajian Deskriptif Berorientasi Teori Newmark. *Jurnal Ilmu Sosial dan Humaniora*, ISSN 2303-2898, Vol. 3 (2), pp. 435-445. Retrieved from: <http://dx.doi.org/10.23887/jish-undiksha.v3i2.4468>
- Prasetyo, J., & Nugroho, A. B. (2013). Domestication and Foreignization and their Impacts to Translation. *Language Circle Journal of Language and Literature*. 8(1), pp. 35-43 Retrieved from: https://journal.unnes.ac.id/artikel_nju/LC/3224
- Purwanti, S. E., & Mujiyanto, Y. (2015). The Ideology in the Indonesian-to-English Translation of Cultural Terms in Toer’s Bumi Manusia. English

- Education Journal, 5(2), pp. 63-69. Retrieved from <http://journal.unnes.ac.id/sju/index.php/eej>
- Ratnasari, W., *et al.* (2016). Technique and Ideology of Vocatives and Proper Names in The Hobbit. *Language Circle: Journal of Language and Literature*, 11(1), pp. 97-106. Retrieved from <http://journal.unnes.ac.id>
- Rizqiyyah. (2009). The Translation of Culturally-Bound Words in the Novel "Harry Potter and the Half-Blood Prince" Translated by Listiana Srisanti. Retrieved October, 2016
- Romdhati, A.T. (2018). Translation Techniques and Their Impacts to the Modality Orientation's Shift in The Jungle Book Movie Subtitle. *Journal Lingua Cultura*, ISSN 2460-710X, 12 (4), pp. 375-381. Retrieved from: <https://doi.org/10.21512/lc.v12i4.4397>
- Rupiah, Sri N., & Hartono, R. (2017) Shift and Equivalence of Noun Phrases in English-Indonesian Translation of Barbie Short Stories. *EEJ-English Education Journal*, 7(3), pp. 227-236. Retrieved from <http://journal.unnes.ac.id/sju/index.php/eej>
- Sabermahani, A., Ghazizade, A. (2017). A Study of Translators' Approach in Dealing with Culture-specific Items in Translation of Children's Fantasy Fiction. *Journal of Language and Translation*. 7 (2), pp. 35-42. Retrieved from: http://tlt.azad.ac.ir/article_532577_f9c975b7aac5ae1e251d18966a76a14.pdf
- Sajarwa. (2017). Deconstructing Equivalence in the Translation of Texts from French to Indonesian. *Jurnal Humaniora*, ISSN 0852 0801, 29 (2), pp. 159-168. Retrieved from: <https://doi.org/10.22146/jh.v29i2.24063>
- Sari, M. P., & Yuliasri, I. (2017). Translation Procedures of Physics Terms in the Physics Bilingual Book for Senior High School Year XI. *Journal of English Language Teaching*, 6(2), pp. 102-115. Retrieved from <http://journal.unnes.ac.id/sju/index.php/elt>
- Sariasih, W. (2015). Students' Textual Equivalence in Translating Informative Text from Indonesian into English. *Journal English Language Teaching*, 3 (1), pp. 1-3. Retrieved from: <http://ejournal.unp.ac.id/index.php/elt/article/download/4617/3656>
- Sayuti, S.A., Wiyatmi. (2017). Multicultural values in Indonesian Novels of the 2000s. *Journal of Litera*, ISSN 2460-8319, 16(1), pp. 21-36. Retrieved from: <https://doi.org/10.21831/ltr.v16i1.14248>

- Setyaningsih, R. W. (2011). Translating Historical Novel for 21st Century Readers. *Indonesian Journal of Social Sciences*, 4(2). Retrieved from www.academia.edu/10944971/
- Sharei, S., Yazdanmehr, E., Esfahani, AFP. (2017). Translation of Anthroponyms in Children's Cartoons: A Comparative Analysis of English Dialogues and Persian Subtitles. *Journal of Language and Translation*. 7 (4), pp. 21-31. Retrieved from: http://tltt.azad.ac.ir/article_536666_930766b170823e50ee0123ad4d66daa6.pdf
- Shuttleworth, M. & M. Cowie. (1997). *Dictionary of Translation Studies*. Manchester, UK: St Jerome Publishing.
- Sipayung, K. T. (2018). The Impact of Translation Shift and Method on Translation Accuracy Found at Bilingual History Textbook. *Jurnal Humaniora*, ISSN 0852 0801, 30 (1), pp. 58-66. Retrieved from <https://doi.org/10.22146/jh.v30i1.27754>
- St-Pierre, P & Prafulla C. Kar. (2007). In *Translation; reflections, refractions, transformations*. Benjamins Translation Library. Amsterdam, Philadelphia: John Benjamins Publishing company.
- Sudirman, A. (2016). Current Issues in English-Indonesian Translation Equivalences. *International Journal of Science and Research*, ISSN 2319-7064, 5 (2), pp. 1687-1695. Retrieved from: <https://www.ijsr.net/archive/v5i2/NOV161482.pdf>
- Sukardi, M.I., Sumarlam, & Marmanto, S. (2018). Deviation of Meanings with Homonymy as an Effort to Build Humor in Meme: A Semantic Study. *A Journal of Culture, English Language, Teaching & Literature*, ISSN 2502-4914, 18(1), pp. 125-143. Retrieved from: <https://doi.org/10.24167/celt.v18i1>
- Sumardjo, Jakob. (1998). *Konteks Sosial Novel Indonesia 1920-197*. Bandung: Alumni
- Suryaningsih, E., Kendenan, E.S. (2013). Cultural Identity in the English Translation of Pramoedya's *Cerita Calon Arang*: A Componential Analysis. *Second ELTLT international Conference Proceedings*, ISSN: 2580-1937, pp. 1-13. <http://proceedings.id/index.php/eltlt/article/view/449/447>
- Torop, Peeter. (2002). Translation as Translating as Culture. *Sign System Studies Journal*. Retrieved September, 2016 from <https://www.ut.ee/SOSE/sss/pdf/torop302.pdf>

- Triwiyanti, L., Retnomurti, A.B. (2017). Loss and Gain in Translation of Culture-Specific Items in Ahmad Tohari's *Lintang Kemukus*: A Semantic Study. *Jurnal Lingua Cultura*, ISSN 1978-8118, 11(1), pp. Retrieved from: <https://doi.org/10.21512/lc.v11i1.1820>
- Triyono, S. (2017). German Language Composites in Herman Hesse's Novel *Siddharta* And Their Correspondences in the Indonesian Language. *Journal of Litera*, ISSN 2460-8319, 16(1), pp. 170-179. Retrieved from: <https://doi.org/10.21831/ltr.v16i1.14259>
- Utami SK, Nur. (2014). Cultural Untranslatability: a Study on the *Rainbow Troops*. *A Journal of Culture, English Language Teaching & Literature*, ISSN 1412-3320, 14 (1), pp. 48-62. Retrieved from: <https://doi.org/10.24167/celt.v14i1.56.g48>
- Vossoughi, H., Hosseini, Z. E. (2013). Norms of Translating Taboo Words and Concepts from English into Persian after the Islamic Revolution in Iran. *Journal of Language and Translation*. Volume 3, 2(5), pp. 1-6. Retrieved from: http://tltt.azad.ac.ir/article_514734_d07a889b0a6f186c4259c3a71c5584aa.pdf
- Venuti, Lawrence. (2008). *The Translator's Invisibility: A History of Translation*. New York & Canada: Routledge.
- Vinay, J.P and J. Darbelnet. (1995). *Comparative Stylistics of French and English: a Methodology for Translation*. Philadelphia: John Benjamins
- Warhammi, Ulfa. (2010). An Analysis of English-Indonesian Translation Strategies on *Twilight* Novel. Retrieved September, 2016 from <http://repository.uinjkt.ac.id/dspace/handle/123456789/1038>
- Widyasih, I. S., Nugraha, A.P., Asikin, N.A.(2013). Cultural Terms Translation In "The *Rainbow Troops*" Novel As An Effort To Reach Good Criteria: A Componential Analysis. *Second ELTTLT International Conference Proceedings*, ISSN: 2580-1937, pp. 408-425. Retrieved from: <http://proceedings.id/index.php/eltlt/article/view/450/448>
DOI 10.15294/eltlt.v0i0.450
- Yang, Chunli. (2010). Translation of English and Chinese addressing terms from the cultural aspect. *Journal of Language Teaching and Research*, 1 (5), 738-742.

- Yolanda, R., & Yuliasri, I. (2016). Technique and Quality of English-Indonesian Translation of Pun in Tolkien's *The Hobbit*. *English Education Journal*, 6(1), pp. 87-96. Retrieved from <http://journal.unnes.ac.id/sju/index.php/eej>
- Yuliasri, I., Allen, P.M. (2014). Foreignizing and Domesticating Harry: An Analysis of the Indonesian Translation of Harry Potter and the Sorcerer's Stone. *Journal UTAS*, ISSN 2233-9221, 4pp. 127-146. Retrieved from: <http://www.ewha.ac.kr/mbs/ewhaen/index.jsp>
- Yuliasri, I. (2017). Translators' Censorship in English-Indonesian Translation Of Donald Duck Comics. *Indonesian Journal of Applied Linguistics*, 7 (1), pp.105-116. Retrieved from: <http://dx.doi.org/10.17509/ijal.v7i1.6863>
- Yulianita, N. G. (2018). The Acceptability of Religious Terms Translation in the Complete Idiot's Guide to Understanding Islam. *Journal Lingua Cultura*, ISSN 2460-710X, 12(2), pp. 111-115. Retrieved from: <https://doi.org/10.21512/lc.v12i2.3999>
- Zoraya, R., Sutopo, D., Yuliati. (2017). The Analysis of Unit-Shift in a Subtitle of *The Hobbit Third Sequel*. *Journal of English Language Teaching*, 6(2), pp. 166-175. Retrieved from <http://journal.unnes.ac.id/sju/index.php/elt>
- . (2018). *Cambridge Advanced Learner's Dictionary*. Cambridge University Press.
- . (2017). *KBBI online*. Badan Pengembangan dan Pembinaan Bahasa, Kemdikbud (Pusat Bahasa)
- . (2019). *Merriam-Webster.com*. Retrieved January 10, 2019, from <https://www.merriam-webster.com/dictionary/>
- . (2010). *Oxford Advanced Learner's Dictionary, 8th Edition*. Clarendon: Oxford University Press