



**LEXICAL NON-EQUIVALENCE IN THE TRANSLATION
OF A NEWSPAPER ARTICLE ENTITLED “*MUI RULES OUT
FATWA AGAINST FACEBOOK OVER CARTOON*”
BY THE ENGLISH DEPARTMENT STUDENTS
OF SEMARANG STATE UNIVERSITY
IN THE ACADEMIC YEAR 2009/2010**

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submitted in partial fulfillment of the requirements
for the degree of Sarjana Pendidikan
in English

by

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Entitled “MUI Rules out Fatwa against Facebook over Cartoon”
by the English Department Students of Semarang State University
in the Academic Year 2009/2010**

saya tulis dalam rangka memenuhi salah satu syarat untuk memperoleh gelar sarjana ini benar-benar merupakan karya saya sendiri yang saya hasilkan setelah melalui penelitian, pembimbingan, diskusi, pemaparan atau ujian.

Semua kutipan baik yang langsung maupun sumber lainnya telah disertai keterangan mengenai identitas sumbernya dengan cara sebagaimana yang lazim dalam penulisan karya ilmiah. Dengan demikian, walaupun tim penguji dan pembimbing penulisan skripsi atau tugas akhir atau final project ini membubuhkan tanda tangan sebagai tanda keabsahannya, seluruh karya isi ilmiah ini tetap menjadi tanggung jawab sendiri. Jika kemudian ditemukan ketidakberesan, saya bersedia menerima akibatnya.

Semarang, 26 April 2011

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“If I must fall, may it be from a high place.”
-Paulo Coelho-



To my beloved mother, Wiwik Kalpikawati.

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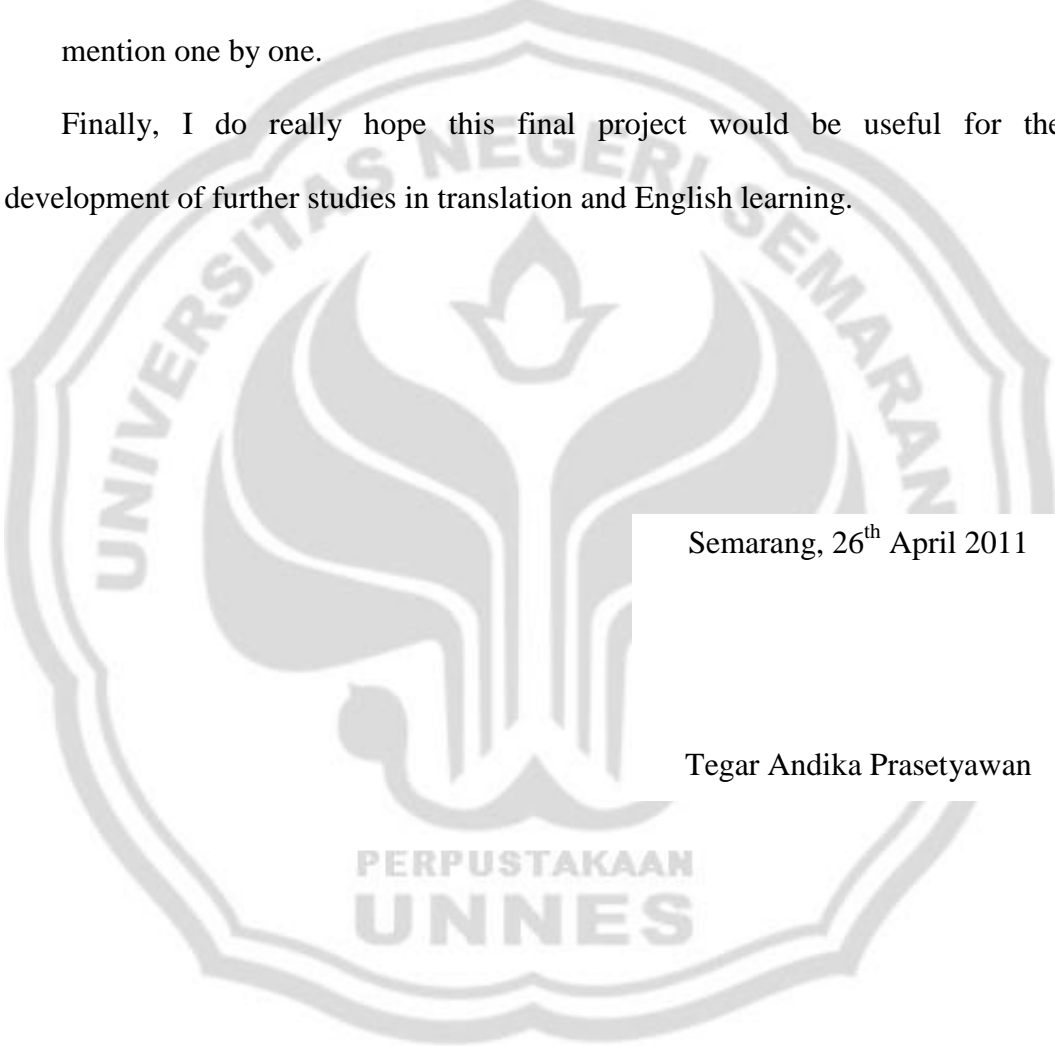
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ABSTRACT

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Key Words: lexical non-equivalence, translation, newspaper article.

This study is aimed to identify, classify, and analyze the lexical non-equivalence in the translation of a newspaper article entitled “MUI Rules out Fatwa against Facebook over Cartoon”.

The data were collected from the translation results of the newspaper article entitled “*MUI Rules out Fatwa against Facebook Over Cartoon*”. It was translated by the English Department students of Semarang State University in Academic Year 2009/2010. After the data was acquired, it was then inventoried, classified, and analyzed by referring to Mona Baker’s translation theory.

Based on the findings in the data classification, the problems of lexical non-equivalence found in the translation of the newspaper article were culture-specific concept, the different distinction in meaning between the source and target language, difference in expressive meaning, difference in form, the use of false friends or loan words in dealing with the source text, the engrossing effect of source-text patterning, misinterpretation in meaning of source-language collocations, the tension between accuracy and naturalness, and culture-specific collocation. It was also found that the most frequent problem of lexical non-equivalence found in the translation was the use of false friends or loan words in dealing with the source text, whereas the least frequent problem was the different distinction in meaning between the source and target language. There were also two possible causes for the problems to occur in the translation. The first cause was that the translators were lacking in making adjustments in the translation in case that they did not take much consideration on cultural, structural, as well as contextual aspects. The second one was that the translators were lacking in knowledge of translating strategies.

Knowing the above results, it is then suggested that the translators must be very careful with the process of transferring meanings, because incorrect transfer of meanings will result in incorrect interpretation of the text, which also means incorrect information to the readers. The translators are also expected to have good knowledge on the problems of lexical non-equivalence as well as the strategies in dealing with them.

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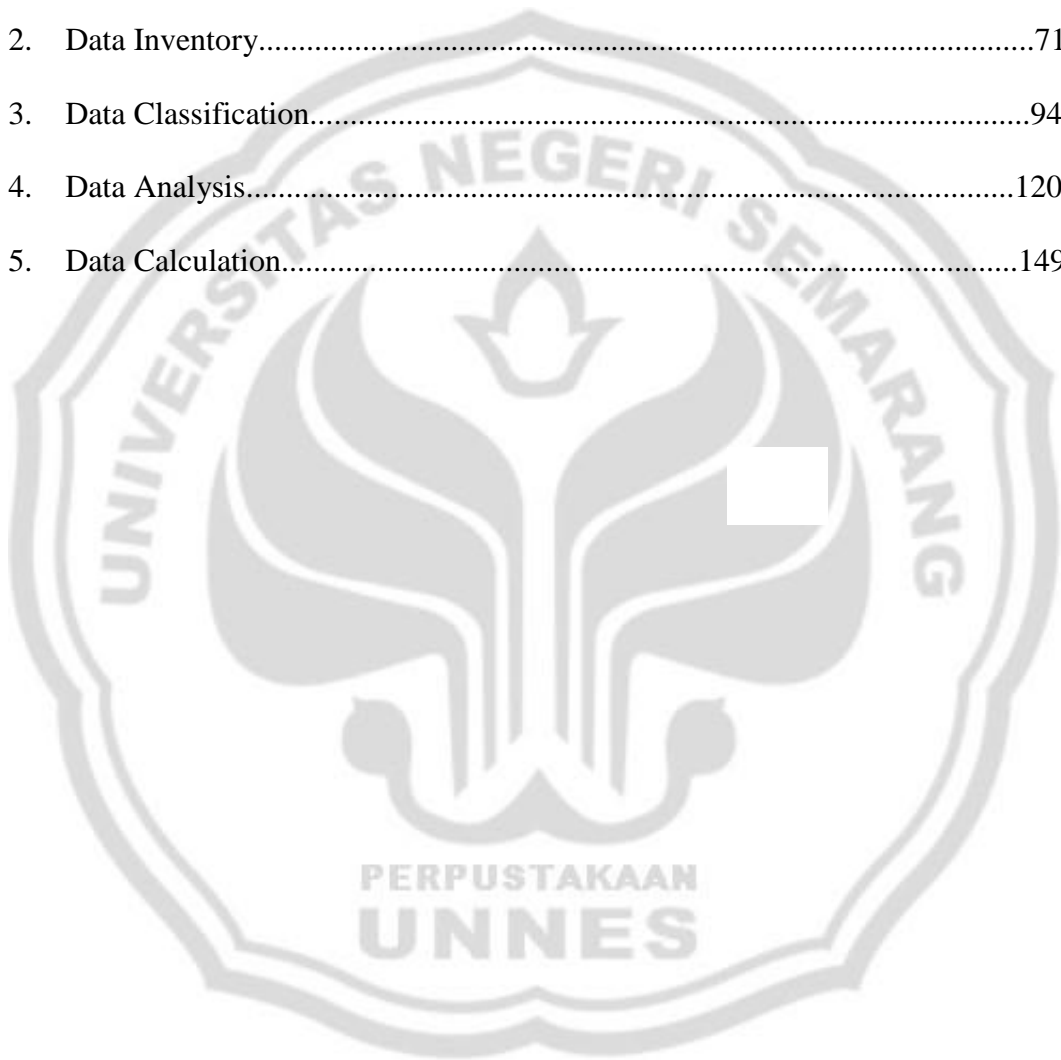
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CHAPTER I

INTRODUCTION

This chapter presents the background of the study, reasons for choosing the topic, statement of the problem, purposes of the study, significances of the study, and the outline of the report.

1.1 Background of the Study

The term “translation” is not new. Translation, either written or spoken, has become a part of linguistics. Written translation played an important role in a period when there were contacts among ethnics having different languages. Burke (2005: 3) stated that the role of translated texts in movements such as the Renaissance, the Reformation, the Scientific Revolution and the Enlightenment is of obvious importance, not to mention the expansion of Europe into other continents.

In this now era, people need to exchange information, do business, absorb and develop science as well as transfer technology. In fulfilling those demands, people need media. Newspaper article is considered as one of the media, especially in covering the need of exchanging worthy information throughout the world. While each country in the world has its own language, the activity of exchanging information across the globe becomes a difficult task to do. It is then

clear that good products of translation, especially of newspaper article, are really needed.

Translation, by Oxford Advanced Learners' Dictionary definition, is act of putting something written or spoken into a different language. Translating a text is not easy because of many changes by rules, customs, and culture of both languages. One of the mistakes in translating is caused by the translator translating word by word, not meaning by meaning.

Realizing the difficulties in translating from one language to the others, Larson(1984) suggests that the translator must consider the techniques for preparation, analysis, transfer of language, initial draft, reworking the initial draft, testing the translation, refining, and preparing the final text to be published in order to have a good translation. In addition, as cited in Kusumah(2007) Simatupang states that an ideal translator should be both bilingual (mastering two languages; the source and the receptor language) and bicultural (knowing two cultures well; the source and the receptor culture) so that a good translation can be made. Those mentioned by Larson and Simatupang are important in case that the result of the translation will be easily understood by the readers, since the translator does not only transfer the meaning, but also the culture into the target language as well.

However, the result of translation should be still tested in terms of three factors mentioned by Larson (1984), those are accuracy (the translations should not be irrelevant information or lessen the information that should be at the source text), clearness (The translations should be as easy to understand as the source

text), and naturalness (the translations result sound idiomatic receptor language). Consequently, it is needed to refine the translation.

In conclusion, translating is difficult due to many changes by the rules, customs, and cultures from both languages. Considering the need of exchanging information through out the world and the difficulties in translating, the writer is interested in analyzing the lexical non-equivalence in the translation of a newspaper article by the English Department students of Semarang State University in academic year 2009/2010.

1.2 Reasons for Choosing the Topic

Newspaper is a kind of informative reading text. It provides the readers news of current events, informative articles, diverse features, as well as advertising. News itself can be considered as something that binds people together in a sense of community (Lynette in Pape and Featherstone 2005: 14) . In addition to its social element, news also has an element of urgency. Richardson cited in Pape and Featherstone (2005:14) stated that news is something you have to tell a friend before the credits on your mobile phone run out.

Newspaper, in some advanced countries, is published in multi-lingual version. The possible reason for this is in order to provide the equal quality of news to people with foreign languages living in the country. However, in Indonesia, newspaper with multi-lingual version is rarely found. The common ones are newspapers with Indonesia or English version only. Consequently, it is difficult for the Indonesian readers not mastering foreign language to access the

news written in English, and vice versa. In this study, a newspaper article from The Jakarta Post entitled “MUI Rules out Fatwa againts Facebook over Cartoon” has been chosen. The reason for this is because the newspaper publisher can be considered as bonafide in terms of accurateness of news, not to mention its popularity among readers in Indonesia. Besides, the newspaper article talks about Facebook, which is known very broadly by most Indonesian people.

Therefore, the writer has some reasons for choosing the topic Lexical Non-Equivalence in the Translation of a Newspaper Article. The first reason here is that translations of newspaper articles are provided with the expectation that the readers are able to understand the meaning as well as to gather information intended in the newspaper article. Therefore, a good quality of translation should be made. The second reason is that some translations of newspaper articles are not satisfactory. Even in an advanced country like France, translations of a business newspaper, which is published in multi-lingual version, are considered to have a comic result (Mulholland 2009). This comic result is possibly caused by the lexical non-equivalence. Therefore, it is necessary to identify the problems of lexical non-equivalence in the translation because incorrect translation will result incorrect interpretation which is not intended by the original newspaper article or another text.

1.3 Statements of The Problems

The final project is intended to answer some questions as follows:

- (1) what are problems of lexical non-equivalence found in the translation of a newspaper article entitled *MUI Rules out Fatwa againts Facebook over Cartoon?*
- (2) what are the most and the least frequent problems of lexical non-equivalence found in the translation of a newspaper article entitled *MUI Rules out Fatwa againts Facebook over Cartoon?*
- (3) what are the possible causes for the problems to occur in the translation of a newspaper article entitled *MUI Rules out Fatwa againts Facebook over Cartoon?*

1.4 Purpose of the Study

The purpose of the study is to solve the problem, which has been stated above. The purpose is to identify, classify, and analyze the lexical non-equivalence in the translation of a newspaper article entitled “MUI Rules out Fatwa against Facebook over Cartoon”.

1.5 Significance of the Study

I examine the lexical non-equivalence in the translation of a newspaper article entitled “MUI Rules out Fatwa against Facebook over Cartoon” with the hope that it would be useful in adding the knowledge of English students about the problems of lexical non-equivalence. Moreover, hopefully this study can help

people who are dealing with translation projects. I also hope that this study can be useful in improving the quality of translations in Indonesia.

1.6 Outline of the Report

This final project is divided into five chapters. Chapter I presents introduction, which comprises the general background of the study, reasons for choosing the topic, statements of the problems, purpose of the study, significance of the study, and outline of the report. Chapter II deals with review of related literature consisting of review of the previous studies, review of the theoretical studies, and the theoretical framework. Chapter III is method of investigation, which discusses research approach, subject of the study, object of the study, role of the researcher, type of the data, procedures of collecting data, and procedures of analyzing data. Chapter IV presents result of the study on lexical non-equivalence in the translation of a newspaper article entitled “MUI Rules out Fatwa against Facebook over Cartoon”. Chapter V covers the conclusion and suggestion of the study.

CHAPTER II

REVIEW OF THE RELATED LITERATURE

In this chapter, the review of related literature relevant to the research objective would be explored. It includes review of previous studies, review of theoretical studies, and theoretical framework.

2.1 Review of Previous Studies

There were some researchers who conducted the research in the field of translation. Many of them had the same purpose that was to find out the errors made by the translator in translating a particular text. One of the researches was Tyastuti (2010). She entitled her research with Errors in Translating Idioms in Narrative Text from English into Indonesian Made by Second Year Students of SMA 7 Semarang. She wrote that in order to achieve a good translation in the narrative text, the translators need to pay attention to vocabulary, choice of words, grammar, and idiom. From the research she conducted, it was found that most of the students made incorrect translation because they lack of background knowledge of idiom expression, miscue, and lexical meaning which made the translation result not equivalent to the target language.

Another researcher was Kusumah (2007). She entitled her research with; The Errors in Translating a Descriptive Text from Indonesian into English Made by the English Department Students of Semarang State University in Academic

Year 2006/2007. She conducted the research due to the fact that a lot of translations are difficult to understand and not clearly described which are caused by incorrectness in understanding the source text and giving extra words or elimination of words which is should be in the source text. Hence, the objective of her research was to evaluate, analyze, and describe the errors in translating a descriptive text from Indonesian into English. She analyzed the collected data from the result of the students' work in doing translation. She found many errors which were mostly caused by the weakness in mastering vocabularies and patterns of English grammar, and also the carelessness in identifying, selecting, and applying certain equivalence at word, phrase, and grammatical level in the target language.

The similar research was also conducted by Kustanti (2006). She entitled her study with; Word, above Word, and Grammatical Equivalence in the Translation of J.K. Rowling's Novel Entitled "Harry Potter and the Goblet of Fire". The research was conducted with the objectives of analyzing and classifying the strategies used by a professional translator in achieving grammatical equivalence. From the result of analysis, she suggested that in translating, the translators not only need to find the acceptable words and sentences, but they also should find the equivalent words and sentences which convey the same message as that is intended by the author. Hence, the translators should understand various problems in translation in each level in order to find the nearest equivalent words and sentences in the target language.

Irmawati (2003) also conducted a research on the field of translation. Her study was entitled Grammatical Equivalence in the Indonesian Translation of J.K. Rowling's Novel "Harry Potter and the Chamber of Secrets". The research was conducted because the preliminary observation showed that the novel contained various cases of grammatical equivalence covering all categories namely number, gender, person, tense and aspect, and voice. In her paper, she suggested that the translators not only have to find the grammatically acceptable sentences in the target language, but they also should make the translation natural and clearly convey the same message that is intended by the author.

Considering all of the previous studies conducted, there is still an area of studies that has not been explored. This area is in finding, evaluating, analyzing, and describing the lexical non-equivalence of translation the students perhaps make in translating a newspaper article. Therefore, the writer is interested in conducting this research.

2.2 Review of Theoretical Studies

In this part, some terms related to the two main subject matters of the research, which are translation and news article, would be discussed. The discussion is as follows:

2.2.1 Translation

The first subject matter is about translation. In this part, the definition, kinds, steps, problems, and testing the result of translation would be explored.

2.2.1.1 Definition of Translation

There are many definitions of translation stated by translation theorists. Firstly, Larson (1984: 3) stated that translation consists of transferring the meaning of the source language into the receptor language. This is done by going from the form of the first language to the form of a second language by way of semantic structure. It is meaning which is being transferred and must be held constant.

In line with the above statement, Catford (1965:20) viewed that translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL). In this case, the one that should be transferred is the information that a translator has to be able to replace the information of the source language text with the equivalent target language information.

Another definition of translation is also proposed by Bell (1991). He suggested that translation is the replacement of a representation of a text in one language by a representation of an equivalent text in a second language. The translation result is a representation of the content of the source text without any additional meaning.

In addition to the definition proposed by Bell, Nida and Taber (1982: 12) argued 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. In doing so, a translator may need to make many good grammatical and lexical adjustments.

The fourth definition of translation is suggested by Zaky (2000). According to him, translation is an activity that aims at conveying meaning or

meanings of a given-linguistic discourse from one language to another, rather than the words or grammatical structures of the original. As a result, translators should look briefly at the most significant and recent developments in the field of study of "meaning", or semantics.

The last but not least is the definition of translation proposed by Ordudari (2008). He claimed that translation is simply the exchange of one set of clothes for another set of clothes that will cover the same meaning or thought. However, when translators think of translation culture, first they must understand its background and give some thought to the age in which it was born.

Based on some definitions from the translation theorists above, the writer can conclude that translation is basically an activity of transferring meaning of the source language text by the closest natural equivalent target language text.

2.2.1.2 Kinds of Translation

There are many translation theorists proposed the types or kinds of translation. One of them is Larson (1984). He claimed that there are two kinds of translation. The first one is form-based translation, which refers to the kind of translation which attempts to follow the form of the source language and is known as literal translation. In contrast with the form-based translation, the second kind of translation suggested by Larson, namely meaning based translation, attempts to communicate the meaning of the source language text in the natural forms of the receptor language and is known as idiomatic translation. In terms of kind of translation, Larson also stated that the translator's goal is an idiomatic translation.

Another suggestion about the types of translation is proposed by Catford (1965). According to Catford, there are some broad types or categories of translation in terms of extents, levels, and ranks.

In terms of extent, there are full translation and partial translation. In full translation, the entire text is submitted to the translation process, i.e. every part of the SL text is replaced by the TL text material. In contrast, in partial translation, some part or parts of the SL text are left untranslated.

In the terms of levels, there are total translation and restricted translation. In total translation, all of the levels of the SL are replaced by the TL material. This kind of translation is a misleading for the total replacement of every single part is not replacement by equivalent at all levels. Meanwhile, restricted translation is the replacement of a source language textual material by an equivalent target language textual material at only one level. The translation is performed only at the graphological or morphological level, or at only of the two levels of grammar and lexis.

In terms of ranks, there are bounded translation and free translation. In bounded translation, the attempt is done to select the target language equivalent at the same rank e.g. word-to-word or morpheme to morpheme, while the free translation is always unbounded in case that equivalences shunt up and down the ranks scale, but tend to be at the higher ranks which are sometimes between larger units than the sentence.

2.2.1.3 Steps in a Translation Project

In order to produce a good translation, it is essential for the translators to know well the overall steps in a translation project. Larson (1984: 46) argued that there are seven steps in translation process. Those are establishing the project, exegesis, transfer and initial draft, evaluation, revised draft, consultation, and final draft.

The first step in a translation project is establishing the project. In this step, a translator tries to understand and consider a number of matters. Larson (1984: 46-51) mentioned that those matters include (1) the text; which refers to the source language document being translated, (2) the target; which refers to the audience for whom the translation is being prepared, (3) the team; which refers to a number of people who are going to contribute to the translation at some stage in the project, and (4) the tools; which refers to the written source materials which will be used by the translators as helps.

The next step is exegesis. In this step, a translator tries to discover the meaning of the source language text being translated. According to Larson (1984: 48), this step also includes preparation and analysis which must be done by the translator before anything all can be written in the receptor language.

The third step is called transfer and initial draft. Larson (1984: 48) proposed that after doing the exegesis, a translator can begin transferring the meaning/message of the source language into the receptor language text. This transfer then results in initial draft.

After transfer and initial draft, the next step should be done by a translator is evaluation. Larson (1984: 49) argued that in the step of evaluation, the

translator needs to check whether or not: (1) the translation communicates the same meaning as the source language, (2) the audience, for whom the translation is intended, understand it clearly, and (3) the form of the translation is easy to read and natural receptor language grammar and style. The translator usually needs the help of the mother-tongue speakers of the receptor language in doing the evaluation.

The fifth step in a translation project proposed by Larson (1984: 50) is revised draft. This is the step in which a translator makes some revisions to the initial draft based on the feedback he got from the evaluation. The revisions may include some rewordings of the lexical items which may cause misunderstanding.

Being done with the revised draft, Larson (1984: 50) viewed that a translator then needs to have a consultation with translation advisors or consultants. In this step, the advisors or consultants are expected to analyze and then give comments or suggestions about the accuracy of content, naturalness of style, and effect on the receptor language audience.

The last step in translating is final draft. This is the step in which a translator makes some final revisions based on the consultants' suggestions. In addition, Larson (1984: 51) also suggested that the translator needs to check the translation again with mother-tongue speakers in order to ensure that everything has been done well.

2.2.1.4 Problems in Translating

The notion of equivalence is undoubtedly one of the most problematic and controversial areas in the field of translation theory. Leonardi (2000) stated

"Equivalence can be said to be the central issue in translation although its definition, relevance, and applicability within the field of translation theory have caused heated controversy, and many different theories of the concept of equivalence have been elaborated within this field in the past fifty years". In the same discussion, Mona Baker (1992) divided the equivalence into five types. They are equivalence at word level, equivalence above word level, grammatical equivalence, textual equivalence, and pragmatic equivalence. Due to the fact that the writer is interested in conducting research with the subject matter of lexical non-equivalence in translation, only the equivalence at word and above word level would be discussed further.

2.2.1.4.1 Equivalence at Word Level

The first problem in translating is about finding equivalence at word level. It is said that translation problems arise from lack of equivalence at word level in which a translator can't find any exactly one word in the target language expressing the same meaning as the source language word (Baker, 1992: 10). In her book entitled *In Other Words*, Baker mentioned some common problems of non-equivalence at word level. The first problem is culture specific concept. It is obvious that every language has its own cultural concepts which may be different from another. This difference then becomes a problem for the translators in case that it is sometimes difficult for them to find the translation equivalent. The reason for this is that the source-language word may express a concept which is totally unknown in the target language culture. For example, the English word

Halloween will be difficult to be translated into Indonesia, since there is no such *Halloween* in Indonesian culture.

The next problem proposed by Baker (1992) is that the source language concept is not lexicalized in the target language. This means that both source and target language cultures have the same understanding or idea of the concept, but the target language has no exact word to express it. For example, the English word *standard* is easily understood by most people. However, Arabic has no exact word to express it.

Another problem is that the source language word is semantically complex (Baker, 1992: 22). This means that a single word in the source language may have a more complex meaning rather than a whole sentence. As a result, there will be no exact one-word equivalence in the target language which expresses the same meaning as suggested by the source language word. In this case, Baker (1992: 22) gave the example that the Brazilian word *arruaca*, which means clearing the ground under coffee trees of rubbish and piling it in the middle of the row in order to aid in the recovery of beans dropped during harvesting, will have no one-to-one word equivalence in another language.

The fourth problem in finding equivalence at word level is the different distinction in meaning between the source and target language. Although a word seems to have an exact one-to-one equivalence, the target language may make more or fewer different distinction in meaning than the source language. For instance, Indonesian makes a distinction between going out in the rain without the knowledge that it is raining (*kehujan*) and going out in the rain with the

knowledge that it is raining (hujan-hujan). However, English doesn't make such kind of distinction (Baker, 1992: 22).

The lack of super ordinate also becomes another problem for the translators in finding word equivalence. This is because of the probability in which the target language may have specific words (hyponym) but don't have the general one. For example, as stated by Baker (1992: 22-23), Russian has specific words expressing types of facilities, but it has no general word for facilities itself.

In contrast with the above statement, the lack of a specific term (hyponym) will probably lead to the difficulty in finding equivalence at word level. Baker (1992: 23) argued that most languages have general words (super ordinate), but lack the specific ones (hyponyms). For instance, English has many hyponyms under house, such as bungalow, hut, villa, etc. However, Indonesia has no equivalence for them, although it has the equivalence for the general word *house*, i.e. *rumah*.

The seventh problem is about the differences in physical or interpersonal perspective. According to Baker (1992: 23), where things or people are in relation to one another or to a place and the relationship between participants in the discourse (tenor) may be considered as more important in one language than it is in another. This then results in the difficulty in finding the word equivalence in the target language. For example, Indonesia has some equivalent words for *you*, depending on the tenor of discourse: *kamu*, *anda*, *engkau*, etc.

In addition to the differences in physical or interpersonal perspective, there are also problems caused by the differences in expressive meaning. Baker (1992:

23) said that there may be a target-language word which has the same proportional meaning as the source language, but it may have a different expressive meaning. In other words, what is considered as neutral in one language may be considered as more emotionally loaded in another. The examples for this are words related to religion, politics, and sex.

The ninth problem in finding the equivalence at word level is about the differences in form. Baker (1992: 24) claimed that certain suffixes and prefixes which convey proportional and other types of meaning in English often have no direct equivalents in other languages. As a result, a translator sometimes needs to replace such forms by an appropriate paraphrase, depending on the meaning they convey. For example, the English word *unbelievable* can be paraphrased by *cannot be believed*.

In addition to the differences in form, differences in frequency and purpose of using specific forms also become challenge(s) for the translators. For the same form, languages will probably differ in terms of the frequency and the purpose with and for which it is used. An example given by Baker (1992: 25) is about the use of *-ing* form. It is said that English uses the *-ing* form for binding clauses much more frequently than other languages having equivalents for it. As a result, literally translating the *-ing* form into the target language form will lead to the unnatural style.

The last problem in finding word equivalence proposed by Baker (1992) is about the use of false friends or loan words in dealing with the source text. The use of loan words often results in a special problem called false friend in

translation. Baker (1992: 25) defined false friends as words or expressions which have the same form in two or more languages but convey different meanings. An example for this is the use of the word *sensible*. In English, *sensible* means being aware or having an understanding of a situation. Meanwhile, in German, the same word means sensitive.

2.2.1.4.2 Equivalence above Word Level

The next problem in translating is about finding equivalence above word level which deals with collocations and idioms, and fixed expressions. However, we will focus only on the equivalence of collocation. The reason for this is that the writer is interested in conducting research with the subject matter of lexical equivalence in translating a newspaper article in which idioms and fixed expressions are rarely found.

According to Baker (1992: 46), words rarely occur on their own; they almost always occur in the company of other words. However, the way in which languages construct words into a higher level is different. As a result, a translator will find it difficult to find the equivalence above word level.

Baker (1992) mentioned that there are at least five difficulties or problems a translator may face in finding the equivalence above word level, especially collocation equivalence. The first problem is about the engrossing effect of source text patterning. Baker (1992: 54) stated that it is easy to assume that as long as collocation can be found in the target language which conveys the same or similar meaning to that of the source collocation, the translator will not be confused by differences in the surface patterning between the two. However, if the translator's

lexical choice of the collocation being translated is not appropriate, the translation will sound odd to the target language readers.

The second problem in finding collocation equivalence proposed by Baker (1992) is about the possibility in which the translator may misinterpret the meaning of a source language collocation. The corresponding forms of collocations in the source and target language sometimes lead the translator to misinterpret the meaning of a source language collocation. This misinterpreting then results in wrongly communicating the message of the source language into the target language text.

The next problem is about the tension between accuracy and naturalness. Baker (1992: 57) viewed that accuracy is no doubt an important aim in translation, but it is also important to bear in mind that the use of common target-language patterns which are familiar to the target reader plays an important role in keeping the communication channels open. Therefore, the translators are expected to produce an accurate and natural translation of collocation which is not only typical in the target language, but also preserve the meaning intended by the source collocation. This becomes a challenge for the translators, since accurate translation will lead to the unnaturalness, whereas natural translation will result in the lack of accuracy.

The fourth problem deals with the culture-specific collocation. It is crystal clear that every language reflects its own cultural setting which will be different from one another. These cultural differences then become difficulties for the translators to find the equivalent collocation in the target language. In addition,

Baker (1992: 59) also said that if the cultural settings of the source and target languages are significantly different, there will be instances when the source text will contain collocations which convey what to the target reader would be unfamiliar associations of ideas.

The last problem in finding collocation equivalence mentioned by Baker (1992) is about marked collocations in the source text. It is said that unusual combinations of words are sometimes used in the source text in order to create new images. This becomes another challenge for the translators, since marked collocations of the source text will be translated by the marked collocations of the target language. Dealing with marked collocation, Baker (1992: 62) suggested that the translators use inverted commas around marked collocations in the source and target texts in order to alert the readers to the unusual image intended by those collocations.

2.2.1.4.3 Equivalence in Grammatical Level

The third problem in translating is about finding equivalence in grammatical level. According to Baker (1992: 83), grammar is the set of rules which determine the way in which units such words and phrases can be combined in a language and the kind of information which has to be made regularly explicit in utterances. Every language differs grammatically in terms of notions such as number, gender, person, etc. The grammatical equivalence will be dealing with two main headings; lexical and grammatical categories, since the choice of language can be expressed grammatically or lexically, depending on the type of linguistic resource range; grammatical or lexical categories. In grammatical categories, the choices are made

from closed system, such as number system and pronoun system. Meanwhile, in lexical categories, the choices are made from open-ended sets of items or expressions, for example the order elements of a clause.

2.2.1.4.4 Textual Equivalence

The fourth problem in translating is about finding textual equivalence. According to Baker (1992), textual equivalence is divided into two main headings. The first one is thematic and information structure. It is said that clause of a message can be analyzed in two types of structure. Those are: (1) thematic structure: theme-rhyme system, and (2) information structure (given and new in a message): feature of the context.

The second heading is about cohesion. Baker (1992: 180) stated that cohesion is the network of lexical, grammatical, and other relations which provide links between various parts of a text. It connects together the actual words and expressions. However, each language has its own patterns to convey the interrelationships of person and events (Callow in Baker, 1992: 180).

2.2.1.4.5 Pragmatic Equivalence

The last problem in translating is about finding pragmatic equivalence. According to Baker (1992: 217), pragmatic equivalence concerns with the way utterances are used in communicative situation and the way of interpreting them in context, which are conveyed and manipulated by the participants in communicative situation. Thus, the text can be considered as the verbalized expression of an author's intention as understood by the translator as reader who then recreates this

whole for another readership in another culture (Snell-Hornby in Baker, 1992: 217).

2.2.1.5 Testing the Result of Translation

In order to know whether or not a translator has succeeded in producing a good quality translation, testing the result of translation is an essential thing to do. By testing the result of translation, a translator can assure that his translation is accurate, clear, and natural. According to Larson (1984: 488), it is good if each translation project has some testers. The testers could be the translator himself, translator consultants, or reviewers who are unfamiliar with the source text and are willing to read through the translation and make comments about accuracy, clarity, and naturalness.

In his book entitled *Meaning-based Translation*, Larson (1984: 489-501) suggested five ways of testing a translation. The first way is by comparison with the source language. This way of testing a translation is aimed to check the equivalence of information content so that the translator can be sure that all the information is included, nothing omitted, nothing added, and nothing different. A careful comparison with the source text will need to be made several times by the translator himself during the translation process.

The second way is by doing back-translation. Larson (1984: 490) said that back-translating means having someone else, who is bilingual in the source and receptor languages, make a back-translation of the translated text into the source language. By doing so, it is possible for the translator and a consultant to make a

careful comparison with the source text, look for differences in meaning, and for inadequate application of translation principles. However, the back-translation focuses on meaning equivalence rather than naturalness.

The third way in testing a translation result proposed by Larson (1984: 492) is called comprehension checks. These checks function to see whether or not the translation is understood correctly by speakers of the language who have not seen the translation previously. Larson also added that this type of test involves having people, especially those who are fluent speakers of the receptor language and are trained to do this kind of testing, retell the content of the translation and answer questions about it. The result of such testing, then, will help the translators improve the translation so that it says what it is meant to say and so that it is clear and uses natural language form.

The next way to test a translation result is by conducting naturalness and readability testing. The purpose of naturalness and readability testing is to see if the form of translation is natural, readable, and having appropriate style. According to Larson (1984: 497-500), this testing should be done by reviewers who are willing to read, listen to the translation being read aloud, and then give comments or suggestions which might help the translator improve the translation.

The last way in testing a translation result proposed by Larson (1984) is called consistency checks. As the translation comes near to completion, the need of doing consistency checks is essential. Larson divided the consistency checks into two kinds namely consistency checks in terms of content and consistency checks in terms of formatting. In consistency of content, the translator needs to

check whether or not he has been consistent in using lexical equivalent for some key terms. Meanwhile, in consistency of formatting, a translator needs to check whether or not he has been consistent in the spelling of people's names and places, using capitals and punctuation, and so on.

2.2.2 News Articles

Another subject matter of the research is about news articles. Here, the definition, elements, and characteristics of well-written news articles would be discussed.

2.2.2.1 Definition of a News Article

According to Pape and Featherstone (2005), news article is an article published in a print or internet news medium such as a newspaper, newsletter, news magazine, news-oriented website, or article directory that discusses current or recent news of either general interest (i.e. daily newspapers) or on a specific topic (i.e. political or trade news magazines, club newsletters, or technology news websites). A news article can include accounts of eyewitnesses to the happening event. It can also contain photographs, accounts, statistics, graphs, recollections, interviews, polls, debates on the topic, etc.

2.2.2.2 Elements of News Articles

There are four elements of news articles argued by Pape and Featherstone (2005). The first element is headline. A headline is text at the top of a newspaper article, indicating the nature of the article. It functions to catch the attention of the reader

and relate well to the topic. In addition, Pape and Featherstone (2005) also stated that modern headlines are typically written in an abbreviated style omitting many elements of a complete sentence but almost always including a non-copula verb.

The next element of news articles is called lead. Pape and Featherstone (2005) defined lead as the element of a news article that captures the attention of the reader, sums up the focus of the story, establishes the subject, sets the tone, and guides the reader into the article. Lead is also considered as the part which tells the most important facts and answers the questions: *who, what, where, when, why, and how*.

The third element of news article suggested by Pape and Featherstone (2005) is body. This is the part in which details and elaboration about the lead are given. According to Pape and Featherstone (2005), the body of news articles may include chronological, cause and effect, classification, compare and contrast, list, and question and answer structures, depending on the type of news story presented.

The last element of news articles is conclusion which refers to an ending element of a news article. Pape and Featherstone (2005) claimed that the conclusion of news articles may include a final quote, a descriptive scene, a play on the title or lead, and a summary statement.

2.2.2.3 Characteristics of Well-Written News Articles

Pape and Featherstone (2005) also suggested some characteristics of well-written newspaper articles. The first characteristic is about the topic. Pape and Featherstone (2005) viewed that a good news article is usually on a well defined

topic or topics that are related in some way, such as a factual account of a newsworthy event. The next characteristic deals with the writer of the news articles. Pape and Featherstone (2005) argued that a good news article is the one written by a writer who is objective and shows all sides to an issue. Last, a news article can be considered as well-written if its sources are identified and are reliable.

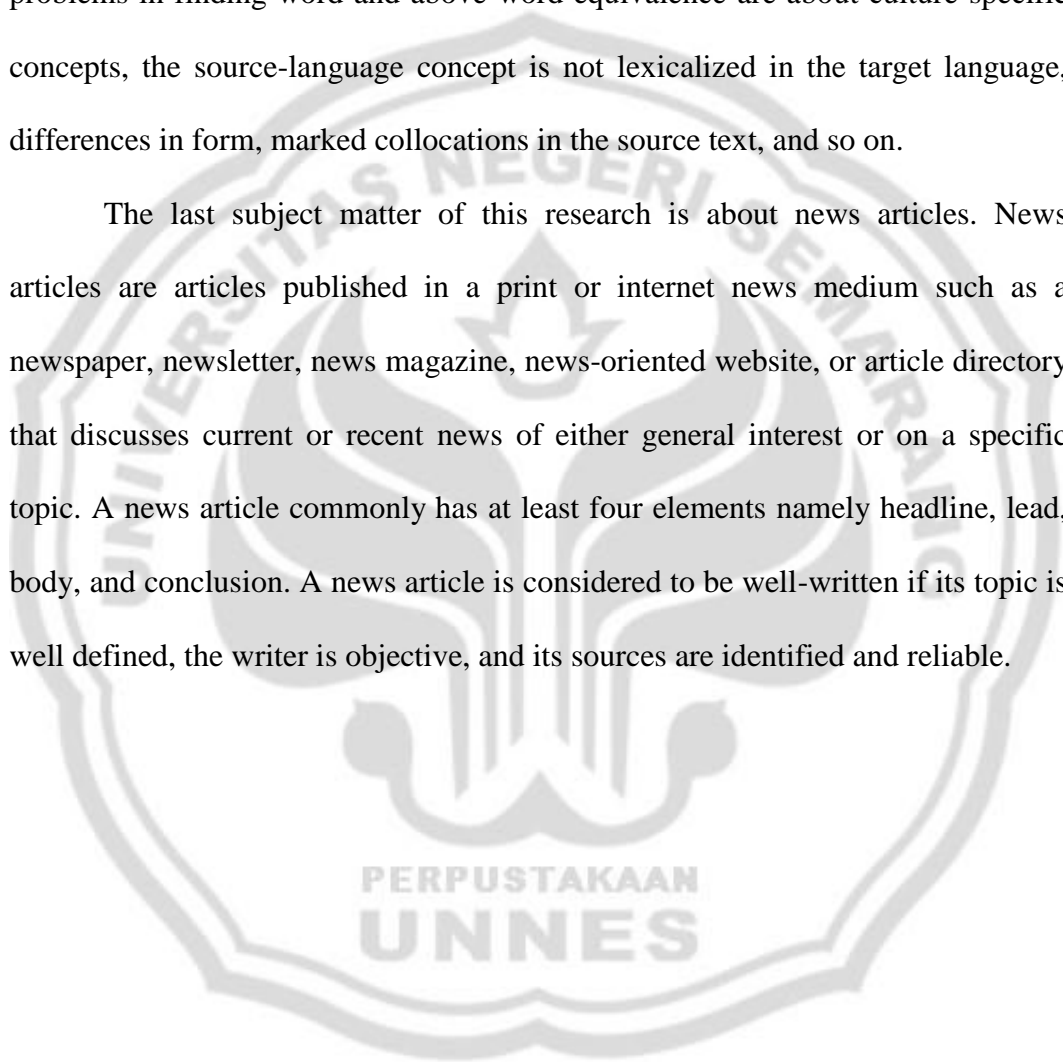
2.3 Theoretical Framework

Based on the previous subchapters, some conclusions can be made. Firstly, in terms of translation, the writer can define that a translation is basically an activity of transferring meaning of the source language text by the closest natural equivalent target language text. There are some kinds of translation namely form-based, meaning-based, full, partial, total, restricted, bounded, and unbounded translations. However, the goal of a translator is an idiomatic translation.

In addition to the definition and kinds of translation, there are also some steps and ways in which a translation can be done and tested. In doing a translation project, a translators need to do the seven steps such as establishing the project, exegesis, transfer and initial draft, evaluation, revised draft, consultation, and final draft. Meanwhile, in order to know whether or not a translator has succeeded in producing a good quality translation, there are some tests could be done, such as comparison with the source language, back-translation, comprehension checks, naturalness and readability testing, and consistency checks.

The problems in translating also become another subject matter of this research. Those problems are about the difficulties in finding word, above word, grammatical, textual, and pragmatic equivalence. In this research, we will deal only with the equivalence at word and above word levels. Some common problems in finding word and above word equivalence are about culture-specific concepts, the source-language concept is not lexicalized in the target language, differences in form, marked collocations in the source text, and so on.

The last subject matter of this research is about news articles. News articles are articles published in a print or internet news medium such as a newspaper, newsletter, news magazine, news-oriented website, or article directory that discusses current or recent news of either general interest or on a specific topic. A news article commonly has at least four elements namely headline, lead, body, and conclusion. A news article is considered to be well-written if its topic is well defined, the writer is objective, and its sources are identified and reliable.



CHAPTER III

METHODS OF INVESTIGATION

In this chapter, the method of investigation of this study would be discussed. It includes research approach, object of the study, role of the researcher, type of data, procedures of collecting data, and procedures of analyzing data.

3.1 Research Approach

The research approach used in this study was descriptive qualitative approach. The reason for this was that the result of the study was in form of words or phrases and involved no number or calculation. In this study, the writer looked for the lexical non-equivalence in the translation of a newspaper article by the English Department students of Semarang State University in academic year 2009/2010. The descriptive qualitative approach was used in this research to identify and classify the lexical non-equivalence of the translation. This kind of approach was also useful for analyzing the possible causes and strategies could be used to avoid making the lexical non-equivalence in translation.

3.2 Subject of the Study

The subject of the study of this research was the English Department students of Semarang State University in academic year 2009/2010. They were the students

of English Department of eight semester who had taken the translation class. The reason for this was the English Department students, especially those who had taken the translation class, were expected to have good skills in translating. However, as students, they might still face difficulties in finding lexical equivalence in translation, especially while translating a newspaper article. Hence, this research was conducted to analyze the result of their translation and find out the problems they face in finding lexical equivalence.

3.3 Object of the Study

The object of this study was the collected data. It was the translation result which had been done by the subject of the study. There was only one type of text that was a newspaper article. It meant that all the subject study translated the same newspaper article. The writer used no variation in the newspaper article used in order to get valid and comparable data. The data then was analyzed by the researcher in order to gain the finding of the research. The researcher analyzed the whole translation, since the data in this study was the words and phrases in the given newspaper article entitled “*MUI Rules Out Fatwa against Facebook over Cartoon*”, which was taken from www.thejakartapost.com on May 21, 2010.

3.4 Role of the Researcher

In this research, the role of the researcher was as a data collector, data analyzer, and data explainer. As a data collector, first I collected the students' translation

results of a newspaper article, and then I invented all data in forms of any language units such as words, phrases, clauses and sentences where lexical non-equivalences occur.

After the data is acquired, I analyzed them using Baker's equivalence theory which underlies this research. According to Baker (1992), there are five major kinds of equivalence namely word, above word, grammatical, textual, and pragmatic equivalence. However, only word and above word equivalence were used, since the subject matter of this study was about the lexical non-equivalence in translation. I analyzed each data (word, phrase, clause, and sentence) using this reference and classify it into which common problems of non-equivalence occurs within the data.

As the data explainer, I provided further explanation towards the analysis I made from each data I acquired. Once again, I referred to Baker's equivalence theory to explain how the given newspaper article was translated and the lexical equivalence was achieved by the students.

3.5 Type of the Data

The data were taken from the students' translation results of English-Indonesia newspaper article. Since the subject matter of this study was about the lexical equivalence, every single word, phrase, clause, and sentence in the given newspaper article were analyzed. For example:

- a) MUI rules out fatwa against Facebook over *cartoon* (source text)
- b) MUI Kesampingkan Fatwa Menentang Facebook Terkait *Karikatur* (student's translation)

From the translation made by the students, it could be seen whether or not they succeeded in finding the lexical equivalence. From the mistakes of the translation, the difficulties of finding the lexical equivalence in a newspaper article faced by the students would be found out. Then, it would be descriptively interpreted in the report.

3.6 Procedures of Collecting Data

In this study, the data was in form of written text i.e. the students' English-Indonesia translation of a newspaper article. The techniques of collecting the data in this research can be summarized into three steps. They are:

(1) Data Acquisition

In this step, each language unit (word, phrase, clause and sentence) considered to be the data was carefully observed by comparing the source text with the students' translation result and the translation made by the writer. For example:

- a) MUI rules out fatwa against Facebook over *cartoon*
- b) MUI Kesampingkan Fatwa Menentang Facebook Terkait *Kartun*
- c) MUI Kesampingkan Fatwa Menentang Facebook Terkait *Karikatur*

From the example above, we could see that the student made a lexical non-equivalence in translating the English word "*cartoon*" by the Indonesian word "*karikatur*".

(2) Data Inventory

This step was done by writing all the data which has been acquired based on the equivalence theory. This step was done as follow:

No.	SL Text	Key	Students' Translation
1	MUI rules out fatwa against Facebook over cartoon	MUI Kesampingkan Fatwa Menentang Facebook Terkait Kartun	a. MUI <i>mengeluarkan</i> Fatwa <i>terhadap</i> facebook <i>mengenai</i> kartun b. MUI <i>mengeluarkan</i> Fatwa menentang facebook <i>tentang</i> kartun c. MUI <i>keluarkan fatwa</i> larangan <i>terhadap</i> facebook <i>karena</i> kartun d. MUI <i>mengeluarkan</i> Fatwa menentang Facebook <i>mengenai</i> kartun e. MUI kesampingkan fatwa <i>melawan</i> facebook <i>terhadap</i> <i>karikatur</i>

(3) Data Classification

After the data was inventoried, I classified each data into common types of non-equivalence. For example:

1. The use of false friends or loan words in dealing with the source text

No.	SL Text	Key	Students' Translation
1	MUI rules out fatwa against Facebook over cartoon	MUI Kesampingkan Fatwa Menentang Facebook Terkait <i>Kartun</i>	a. MUI kesampingkan fatwa melawan facebook terhadap <i>karikatur</i>
2.a	The Indonesia Ulema Council	Majelis Ulama Indonesia (MUI) pada hari Kamis	a. Majelis Ulama Indonesia (MUI) pada

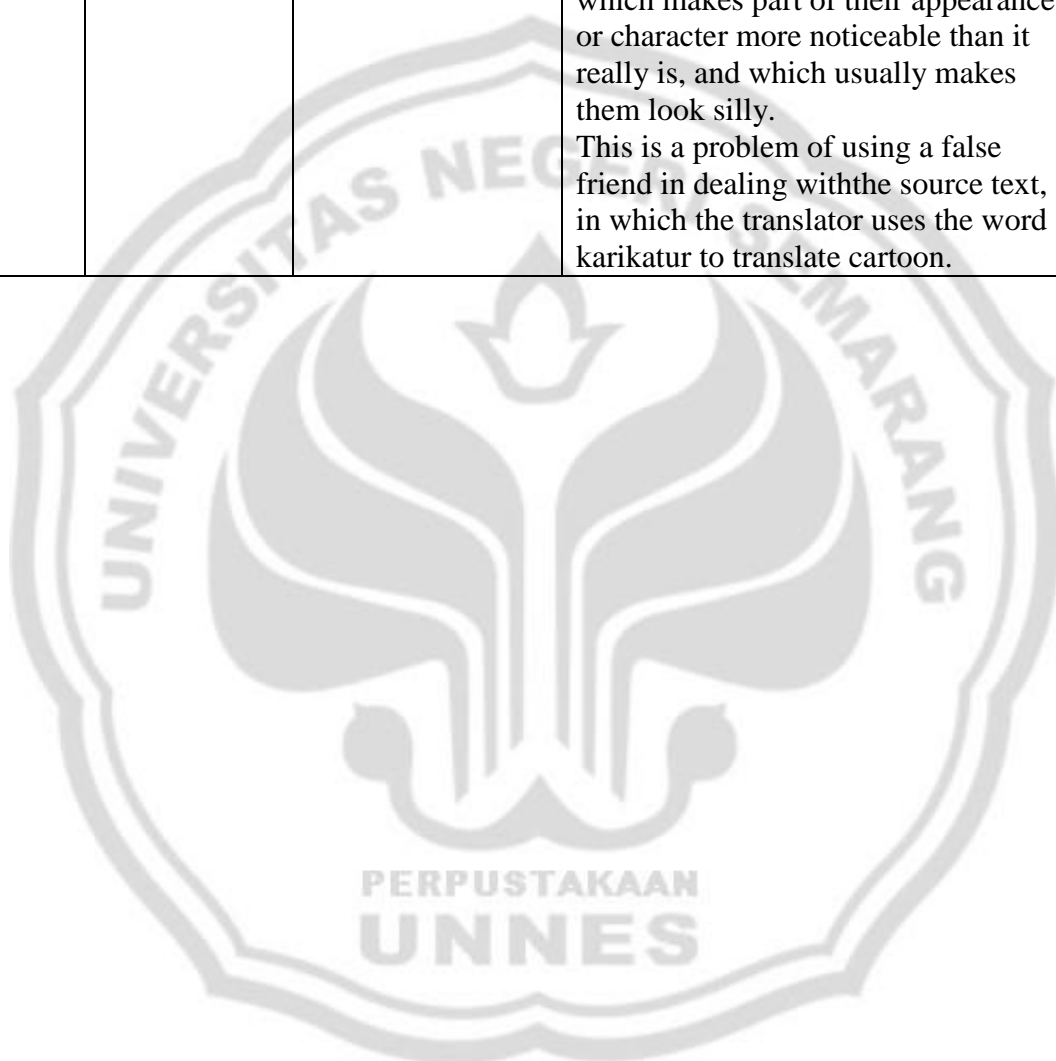
	(MUI) on Thursday reserved all fiery <i>comments</i>	mendiamkan/membiarkan segala <i>komentar</i> pedas	hari Selasa mengeluarkan <i>pendapat</i> pedas b. Majelis Ulama Indonesia (MUI) pada hari Kamis menyatakan semua <i>komen</i> pedas c. Selasa, Majelis Ulama Indonesia (MUI) mengeluarkan <i>kecaman</i> keras
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From the table above, we could see that in the step of data classification, sample (1) belongs to the use of false friend or loan word in terms of the type of non-equivalence. This step was the follow-up of sample (1) which had been compiled in previous step namely the data inventory.

3.7 Procedures of Analyzing Data

The first step of analyzing the collected data was writing the selected newspaper article side by side. Then, the results of students' translation were analyzed. The process of analyzing was done by matching and comparing every single word, phrase, and sentence in the students' translation results with the translation made by the writer. From this analysis, the students' mistakes in translating words and phrases in the newspaper article would be found. In the end of analysis, the difficulties in finding the lexical equivalence would also be known. The example of data analysis was as follow:

No.	SL Text	Students' Translation	Explanation
1.	cartoon	karikatur	<p>Cartoon is translated as karikatur. Cartoon means characters and images which are drawn rather than real, and which is usually funny.</p> <p>Karikatur means a drawing or written or spoken description of someone, which makes part of their appearance or character more noticeable than it really is, and which usually makes them look silly.</p> <p>This is a problem of using a false friend in dealing with the source text, in which the translator uses the word karikatur to translate cartoon.</p>



CHAPTER IV

RESULTS OF THE STUDY

This chapter presents the lexical non-equivalence found in the translation of the given newspaper article.

4.1 General Description

This study is conducted in order to find out what problems of lexical non-equivalence in the translation of a newspaper article entitled “MUI Rules out Fatwa against Facebook over Cartoon” are, not to mention the most and the least frequent problems of lexical non-equivalence, and the possible causes for the problems to occur. Therefore, the research approach used in this study is descriptive qualitative approach. The English Department students of Semarang State University in academic year 2009/2010 who are in eighth semester and had taken the translation class become the subjects of the study. Meanwhile, the object of the study is the collected data in form of translation result which has been done by the subjects of the study.

In this research, the roles of the researcher are as a data collector, data analyzer, and data explainer. In being the data collector, there are some procedures of collecting data to be done. They are inventoring and classifying the data. The data inventory can be seen on Appendix 2, whereas the data

classification is presented on Appendix 3. In addition to being the data collector, the researcher also becomes the data analyzer and explainer. In doing so, the researcher needs to provide the data analysis which is presented on Appendix 4.

4.2 Results

Based on the findings in the data classification, the problems of lexical non-equivalence found in the translation of the newspaper article entitled “MUI Rules out Fatwa against Facebook over Cartoon” were culture-specific concepts, the different distinctions in meaning between the source and target language, differences in expressive meaning, differences in form, the use of false friends or loan words in dealing with the source text, the engrossing effect of source-text patterning, misinterpretation in meaning of source-language collocations, the tension between accuracy and naturalness, and culture-specific collocations. Meanwhile, based on data calculation on Appendix 5, the most frequent problem of lexical non-equivalence found was the use of false friends or loan words in dealing with the source text, whereas the least frequent problem was the different distinctions in meaning between the source and target language. For explaining the possible causes for the problems to occur in the translation, the data analysis on Appendix 4 could be used as a reference. The first cause was that the translators were lacking in making adjustment in the translation in case that they didn't take much consideration on cultural, structural, as well as contextual aspects. The second one was that the translators were lacking in knowledge of translating strategies.

4.3 Discussion

This sub chapter explains the problems of lexical non-equivalence found in the translation of the newspaper article.

4.3.1 Problems of Non-equivalence at Word Level

The first problem in translating is about finding equivalence at word level. It is said that translation problems arise from lack of equivalence at word level in which a translator can't find any exactly one word in the target language expressing the same meaning as the source language word.

4.3.1.1 Culture-specific Concept

The first problem is culture specific concept. It is obvious that every language has its own cultural concept which may be different from another. This difference then becomes a problem for the translators in case that it is sometimes difficult for them to find the translation equivalent.

The culture-specific concept itself could relate to a religious belief, a social custom, or even a type of food. From the data classification, there is only one sample of culture-specific concept, which relates to a religious belief, found in the translation of given newspaper article as shown below.

- (1)
 - a. MUI chairman Amidhan said the *clerics* would not issue an edict banning Facebook,
 - b. Ketua MUI Amidhan mengungkapkan bahwa para *pendeta/pastur/anggota majelis/pemuka agama* tidak akan mengeluarkan sebuah maklumat larangan Facebook

Cleric (sample 3.a) is translated as *pendeta*, *pastur*, *anggota majelis*, *anggota golongan pendeta*, and *pemuka agama*. *Cleric* means a person, usually a

man, who has been trained to perform religious duties in the Christian Church. Since Indonesia is a multi-cultural as well as multi-religion country, it is then necessary to find the most proper word representing the meaning of the word *cleric* in the source text. The most correct one is to translate it as *ulama*, i.e. Muslim *cleric*/priest. The problem of translation here is the culture-specific concept.

4.3.1.2 The Different Distinction in Meaning between the Source and Target Language

The second problem in finding lexical equivalent found in the translation of the given newspaper article is about the distinction in meaning. Although a word seems to have an exact one-to-one equivalence, the target language may make more or fewer different distinction in meaning than the source language.

From the data classification, there are three samples of non-equivalence caused by the different distinctions in meaning. Since the number of the samples is considered as little, all of them are presented as the following.

- (2)
 - a. As of Thursday *afternoon*, the Facebook page “Everybody Draw Mohammed Day” had been tagged by 77,946 people who “like” it.
 - b. Seperti pada Kamis *siang/pagi*, pada halaman Facebook “Everybody Draw Muhammad Day” yang telah ditambahkan oleh 77.946 orang yang menyukai ini.

Afternoon (sample6) is translated as *siang* and *pagi*. *Afternoon* means the period which starts at about twelve o'clock or after the meal in the middle of the day and ends at about six o'clock or when the sun goes down. The Indonesian equivalence for afternoon could be *siang* or *sore*. However, most commonly, it is translated as *sore*, since *siang* in Indonesia is between 11 a.m. to 3 p.m.

- (3) a. Some of the uploaded *images* are considered offensive and disturbing enough
 b. Beberapa *foto* yang diunggah (tersebut) dianggap (cukup) melukai (dan mengganggu).

Image (sample 8.a) is translated as *foto*. *Image* means any picture. In English, the concept of image is so broad that it could probably include drawing, painting, and photograph. Conversely, Indonesia does not have that broad concept in case that the closest equivalence for the word *image* is gambar (drawing in English).

- (4) a. *we* do understand it may not be legal in some countries,”
 b. *Kita* (sungguh) memahami (bahwa hal) itu mungkin tidak legal di beberapa negara

We (sample 13.b) is translated as *kita*. *We* is used as the subject of a verb the speaker and at least one other person when considered together or as a group. The closest equivalents for it in Indonesia are *kita* and *kami*. However, Indonesia makes the distinction between the words *kita* and *kami* themselves. *Kita* is used when a person is talking to other people in the same group. While, *kami* is used when a person is talking about his group to other people outside his/hers.

4.3.1.3 Difference in Expressive Meaning

The next problem of lexical non-equivalence found in the translation of the newspaper article is about the difference in expressive meaning. There may be a target-language word which has the same proportional meaning as the source language, but it may have a different expressive meaning. In other words, what is

considered as neutral in one language may be considered as more emotionally loaded in another.

From the data calculation, there are at least 126 items of lexical non-equivalence caused by the the difference in expressive meaning found in the translation. Since the number of items is a lot, only some of them are shown as samples in the following :

- (5) a. to *draw* the ire of even moderate Muslims.
 b. untuk *menyalakan/membangkitkan/menyulut/memancing/memicu* kemarahan bahkan bagi/untuk warga/orang-orang Muslim yang biasa-biasa saja (sekali)pun.

Draw (sample 8.b) is translated as *membangkitkan, menyulut, menyalakan, memancing,* and *memicu*. *Draw* means to cause a reaction, i.e. menimbulkan/menyebabkan in Indonesia. The translators seem to use more expressive words than menimbulkan in translating the word *draw* into the target language.

- (6) a. The page was *created* by Seattle cartoonist Molly Norris
 b. Halaman tersebut *dibuat/ditulis* oleh Molly Norris seorang kartunis dari Seattle.

Created (sample 9.a) is translated as *dibuat* and *ditulis*. *Created* is a passive form of the word create which means to make something new, especially to invent something. In Indonesia, the most proper equivalence for *created* is diciptakan. Here, the translators tend to use the less expressive words to render the propositional meaning of the word *created* into the target language.

- (7) a. Muslims *believe* their prophet, a strict monotheist,
 b. Umat Islam *mempercayai/beriman* pada Nabi mereka, seorang monotheis yang ketat,

Believe (sample 10.a) is translated as *mempercayai* and *beriman*. *Believe* means to think that something is true, correct or real. In Indonesia, *believe* could be translated as *mempercayai*, *meyakini*, and possibly *beriman*. However, in the context of believing a Prophet or maybe God does something, the proper word to render the meaning of *believe* is *meyakini*. Here, some of the translators tend to use both less and more expressive words to translate the word *believe*.

- (8) a. The government has *sent* a letter to Facebook *asking* it to shut the page,
 b. Pemerintah telah *melayangkan* surat kepada (pihak) Facebook yang berisi permintaan penutupan halaman (tersebut)

Sent (sample 11.a) is translated as *melayangkan*. *Sent* is the past form of the word *send* which means to cause something to go from one place to another, especially by post. The closest equivalence for it in Indonesia is *mengirimkan*. However, some of the translators use the word *melayangkan*, which is considered to have more expressive meaning, to translate it.

- (9) a. we do *understand* it may not be legal in some countries,”
 b. kita (sungguh) *mengerti/tahu* (bahwa hal tersebut) mungkin tidak diperbolehkan/diperkenankan di beberapa negara

Understand (sample 13.b) is translated as *mengerti* and *tahu*. *Understand* means to know how someone feels or why they behave in a particular way. Here, some of the translators tend to use less expressive words like *mengerti* and *tahu* which only means to know the meaning of something that someone says in rendering the propositional meaning of the word *understand* into the target language.

- (10) a. Muslims *should* control themselves.
 b. Kaum Muslim *sebaiknya/seharusnya/hendaknya* mengendalikan diri mereka sendiri.

Should (sample 17) is translated as *sebaiknya*, *seharusnya*, and *hendaknya*. *Should* is used to say or ask what is the correct or best thing to do. Anyhow, the word *should* sometimes be used to show an emphasize that something must be done. Therefore, it could also be translated as *harus*(must). Here, some of the translators are likely to translate the word *should* by using the less expressive meaning.

- (11) a. "This only *shows* that we need more dialogue."
 b. Hal ini hanya *membuktikan/menandakan* bahwa kita membutuhkan lebih banyak (lagi) dialog.

Show (sample 20) is translated as *membuktikan* and *menandakan*. *Show* means to make it possible for something to be seen. The closest Indonesian equivalence for this word is *menunjukkan*. Here, the translators are likely to use more expressive words than *menunjukkan* in rendering the propositional meaning of the word *show* into the target language.

- (12) a. There were no *major* rallies by Muslim groups denouncing the cartoon competition in Jakarta or other major cities in the country on Thursday.
 b. Tidak ada rapat umum *akbar* (yang diadakan) oleh sekumpulan Muslim yang mengadakan kompetisi kartun (tersebut) di Jakarta atau kota besar lainnya di dalam negeri (ini) pada hari Kami.

Major (sample 21) is translated as *akbar*. *Major* means more important, bigger or more serious than others of the same type. The Indonesian equivalence for this word could be *besar-besaran*. Some of the translators are seemingly to use the more expressive word than *besar-besaran* (i.e. *akbar*) in rendering the meaning of the word *major* into the target language.

- (13) a. where Muslims *flaunted* banners calling for the deaths of those they said *blasphemed* the Prophet.
 b. dimana umat Islam membentangkan spanduk (yang) menyerukan/menyebutkan kematian bagi orang-orang yang mereka

anggap telah *mempermalukan/mengatakan hal buruk/mengutuk/mengujat* (Sang) Nabi.

Blasphemed (sample 22.b) is translated as *mempermalukan, mengatakan hal buruk, mengutuk, and menghujat*. *Blasphemed* is the past form of the word blaspheme which means to use words which show no respect for God or religion. The closest Indonesian equivalence for this word could be *menghina*. Here, the translators seem to use more (e.g. *mengutuk* and *menghujat*) as well as less (e.g. *mempermalukan* and *mengatakan hal buruk*) expressive words to render the propositional meaning of the word *blasphemed* into the target language.

- (14) a. “Internet content that *offends* Muslims does not justify [Tifatul’s] move to control the Internet,” AJI chairman Neza Patria said.
 b. Konten internet yang *melukai/mengganggu/menyakitkan/menjelekkkan/menghina* umat Muslim yang tidak membenarkan cara Tifatul untuk mengontrol internet, ketua AJI Neza Patria.

Offend (sample 29) is translated as *melukai, mengganggu, menyakitkan, menjelekkkan, and menghina*. *Offend* means to make someone upset or angry. The closest Indonesian equivalence for this word would be *menyinggung*. Here, some of the translators are likely to use both more (e.g. *melukai, menyakitkan, and menghina*) and less (e.g. *mengganggu* and *menjelekkkan*) expressive words to render the propositional meaning of *offend* into the target language.

4.3.1.4 Difference in Form

The fourth problem of lexical non-equivalence found in the translation of the newspaper article is about the difference in form. Certain suffixes and prefixes which convey proportional and other types of meaning in English often have no direct equivalents in other languages. As a result, a translator sometimes needs to

replace such forms by an appropriate paraphrase, depending on the meaning they convey.

From the data classification, there are some samples of translating problems caused by the difference in form. However, in this part, only some of them considered as representatives of affixes conveying specific propositional and other types of meaning are taken as examples.

Here are some examples of translating problem caused by the difference in form.

- (15) a. The Indonesia Ulema Council (MUI) on Thursday reserved all fiery comments.
 b. Majelis Ulama Indonesia (MUI) pada hari Kamis *kemarin* mendiamkan segala komentar pedas.

The *-ed* (sample 2.a) form in the source text is translated as *kemarin*. In English, *-ed* form is used to form the past simple and past participle of regular verbs. This is a problem of differences in form, since *-ed* form in English does not always necessary to be translated as *kemarin* in order to show that something happened in the past.

- (16) a. More than 6,000 pictures have been uploaded, mostly using a cropped image drawn by a Danish cartoonist.
 b. Lebih dari 6.000 gambar telah diupload, kebanyakan menggunakan potongan gambar (yang dibuat) oleh seorang kartunis bernama *Danish*.

-ish (sample 7.a) form is translated as yang *bernama*. *-ish* ending is used to form adjectives and nouns which say what country or area a person, thing or language comes from. The proper translation for *-ish* form in this case is *asal*.

- (17) a. Some of the uploaded images are considered *offensive* and disturbing enough.
 b. Beberapa gambar yang diupload (tersebut) *bersifat* (cukup) menghina dan mengganggu.

-ive (sample 8.a) form in the source text is translated as *bersifat* in the target text. *-ive* ending is used to form adjectives. However, there's no need to always add the word *bersifat* in Indonesia in order to indicate that a word belongs to adjective.

- (18) a. who received death threats from militant *Islamists*.
b. yang menerima ancaman kematian dari *Islam* militan.

Islamist (sample 9.c) is translated as *Islam*. *Islamist* is formed from the word *Islam* and the suffix *-ist*, which is used to form adjectives and nouns which describe (a person with) a particular set of beliefs or way of behaving. Therefore, the most proper translation for *Islamist* is kaum Islam.

- (19) a. Facebook said Wednesday it *was investigating* the controversial page, The Associated Press reported.
b. Pada hari Rabu, (Pihak) Facebook mengatakan bahwa pihaknya *telah/akan/masih/sudah* menginvestigasi halaman yang kontroversial tersebut, (sebagaimana di)lapor(kan oleh) Asosiasi Pers.

-ing (sample 12) form in the source text is translated as *telah*, *akan*, *masih*, and *sudah*. *-ing* form is used to form the present participle of regular verbs. Therefore, the proper way to translate it is by adding the word *sedang* to the main verb, whether or not it combines with the present form of *be*. Here, the translators tend to get difficulty in translating *-ing* form into the target language that they use the words *telah*, *akan*, *masih*, and *sudah* instead of *sedang*.

- (20) a. Muhammadiyah chairman Din Syamsuddin called on Muslims to remain calm and not be *provoked*.
b. Ketua Muhammadiyah, Din Syamsuddin menghimbau umat Muslim untuk menetapkan ketenangan dan tidak *diprovokasi*.

-ed (sample 15.a) form in the source text is translated into *di-* form in the target text. *-ed* form is used to form the past simple and past participle of regular verbs. However, *-ed* form is also used to form adjectives. Thus, in this case, the word *provoked* would be best translated as *terprovokasi* rather than *diprovokasi*. Here, some of the translators seem to get confused by the *-ed* form and the way how to translate it into Indonesia.

- (21) a. currently the most effective tool to organize and social political movements to keep a check on authorities in the past two years.
 b. (yang) sekarang ini merupakan piranti paling efektif untuk mengorganisasi dan *mengerahkan* sosial politik untuk (terus) mempertahankan.

-ment (sample 25.b) form in the source text is translated as *me-an* form in the target text. *-ment* form is used to form nouns which refer to an action or process or its result. Therefore, the most proper way to translate the *-ment* form into Indonesia is by using *pe-an* form indicating its noun marker. Here, the translators tend to get difficulty in finding the proper form in the target language to render the meaning brought by the source language form.

- (22) a. Communications and Information Technology Minister Tifatul Sembiring said this *latest* controversy highlighted the need for a ministerial regulation to control the online world.
 b. Menteri Komunikasi dan Teknologi Informasi, Tifatul Sembiring mengatakan kontroversi yang *baru* terjadi ini merupakan kebutuhan penting bagi (suatu) peraturan pemerintah untuk mengontrol dunia online.

Latest (sample 26) is translated as *baru*. *Late* means relatively recently. The Indonesian equivalence for this word would be *baru*. *-est* form is used to make superlative adjectives and adverbs. Therefore, *latest* should be translated as

terbaru in Indonesia. Here, some of the translators seem to get difficulty in rendering the propositional meaning of *-est* form into the target language.

- (23) a. Communications and Information Technology Minister Tifatul Sembiring said this latest controversy highlighted the need for a *ministerial* regulation to control the online world.
 b. Menkominfo, Tifatul Sembiring berkata kontroversi sekarang ini menyoroti kebutuhan/keperluan untuk (suatu) regulasi *menteri* untuk mengawasi dunia maya.

Ministerial (sample 26) is translated as *menteri*. *Minister* means member of the government in Britain and many other countries who is in charge of a particular department or has an important position in it. The closest Indonesian equivalence for this word is *menteri*. *-al* form is used to add the meaning 'connected with' to adjectives, or 'the action of' to nouns. Therefore, the best way to translate the word *ministerial* into Indonesia is by using *kementerian*, with *ke-*an form indicating that it is connected with the *minister*.

4.3.1.5 The Use of False Friends or Loan Words in dealing with the Source Text

The last problem in finding word equivalence found in the translation of newspaper article is about the use of false friends or loan words in dealing with the source text. The use of loan words often results in a special problem called false friend in translation. False friends are words or expressions which have the same form in two or more languages but convey different meanings.

Here are some examples of translating problem caused by the use of false friends or loan words in dealing with the source text.

- (24) a. MUI rules out fatwa against Facebook over *cartoon*.
 b. MUI kesampingkan fatwa melawan facebook terhadap *karikatur*.

Cartoon (sample 1) is translated as karikatur. Cartoon means characters and images which are drawn rather than real, and which is usually funny. Karikatur means a drawing or written or spoken description of someone, which makes part of their appearance or character more noticeable than it really is, and which usually makes them look silly. This is a problem of using a false friend in dealing with the source text, in which the translator uses the word karikatur to translate the word cartoon.

- (25) a. MUI chairman Amidhan said the clerics would not *issue* an edict banning Facebook,
 b. Ketua MUI Amidhan mengungkapkan bahwa para pendeta tidak akan *mengisukan/mempersoalkan/mempermasalahkan/mengabarkan/membicarakan/memberikan kecaman* sebuah maklumat larangan Facebook,

Issue (sample 3.a) is translated as mengisukan, mempersoalkan, mempermasalahkan, mengabarkan, membicarakan, and memberikan kecaman.

Issue means to produce or provide something official, i.e. mengeluarkan in Indonesia. The translators tend to use the false friends of *isu* in Indonesia to translate the word *issue* in the source text.

- (26) a. "Facebook is only a tool. It's *neutral*," he told The Jakarta Post.
 b. Facebook hanyalah sebuah alat. Itu *alami*, dia berkata pada Jakarta Post.

Neutral (sample 4) is translated as alami. Neutral means not saying or doing anything that would encourage or help any of the groups involved in an argument or war. The closest Indonesian equivalent for this word is netral, since the word neutral itself has become familiar. In this case, the translators seem to confuse the proportional meaning of neutral and natural.

- (27) a. As of Thursday afternoon, the Facebook page “Everybody Draw Mohammed Day” had been *tagged* by 77,946 people who “like” it.
 b. Sebagaimana pada Kamis sore, halaman Facebook “Hari Menggambar Muhammad” telah *dikenali/ditambahkan/ditautkan/ditag/diikuti/dibagikan/dipasang* oleh 77.946 orang yang “menyukainya”.

Tagged (sample 6) is translated as *dikenali, ditambahkan, ditautkan, ditag, diikuti, dibagikan, and dipasang*. *Tagged* is a passive form of *tag* which means to mark computer information so that you can process it later. The word *tag* itself has become familiar for Indonesian people, since most of them are the social networking service users. Anyhow, it is rare for common people to say it in everyday life. As a result, the word *tagged* should be translated as *ditandai*. Here, some of the translators tend to use the false friends of *tagged* to translate it into Indonesia.

- (28) a. that sparked violent *protests* in 2006.
 b. yang mendapat *kecaman* hebat pada tahun 2006.

Protest (sample 7.b) is translated as *kecaman*. *Protest* means a strong complaint expressing disagreement, disapproval or opposition. In this case, the translators tend to use the false friend of *protest* in the target language to render its propositional meaning in the source text. The best way is to translate the word *protest* by its loan word in Indonesia, i.e. *protes*.

- (29) a. Some of the uploaded images are considered *offensive* and disturbing enough.
 b. Beberapa gambar yang diupload (tersebut) tergorikan agak *ofensif* dan cukup mengganggu.

Offensive (sample 8.a) is translated as *ofensif*. *Offensive* means causing upset and hurt or annoyed feelings. Here, some of the translators seem to use the

loan word in Indonesia to translate the word *offensive*. However, if a word is not considered as a specific term of any fields and there are some ready equivalence for it, using a loan word in the target text is not really recommended. Therefore, the best way to translate the word *offensive* into Indonesia is by the word *menyinggung*.

- (30) a. by what he said appears to be the biggest *online* movement to anger Muslims, even moderate ones.
 b. oleh apa yang dia katakan muncul menjadi gerakan *terhubung/situs* terbesar yang memancing kemarahan umat Muslim, bahkan kaum moderat juga.

Online (sample 15.b) is translated as *situs* and *terhubung*. *Online* means bought, used, etc. using the Internet. The word *online* itself has become a familiar word in Indonesia since internet is known very well by most Indonesian people lately. Therefore, the best way to translate this word is by using its ready loan word in the target language, i.e. *online*. Here, the translators are seemingly to use the false friends of *online* in translating this word into Indonesia.

- (31) a. This is a *deliberate* provocation.
 b. Ini adalah (suatu) provokasi *deliberat*.

Deliberate (sample 16) is translated as *deliberat*. *Deliberate* means intentional or planned. The proper Indonesian words to translate this word are *terencana* and *disengaja*. Here, some of the translators take the word *deliberat* itself directly as a loan word in the target language. Though, it has not become a familiar word in Indonesia that some people would possibly get confused by what it really means.

- (32) a. Muslims should *control* themselves.
 b. Kaum Muslim harus *menjaga* diri(nya).

Control (sample 17) is translated as *menjaga*. *Control* means to order, limit or rule something, or someone's actions or behaviour. The closest Indonesian equivalent for this word is *mengendalikan*. Anyhow, the word *control* itself has become a familiar word that it has a ready loan word, i.e. *kontrol/mengontrol*. Here, some of the translators tend to use the false friend of the word *control* in rendering its propositional meaning into the target language.

- (33) a. While clerics appeal for calm, *journalists* and activists are wary the new cartoon fracas would be used as an excuse by the government to control the Internet,
 b. Sementara anggota kelompok pendeta meminta banding untuk tenang, *wartawan* dan aktivis waspada permasalahan kartun (baru tersebut akan) dijadikan sebagai (suatu) alasan (oleh) pemerintah untuk mengendalikan internet.

Journalist (sample 25.a) is translated as *wartawan*. *Journalist* means somebody engaged in journalism. The word *journalist* itself has become familiar in Indonesia that it has a ready loan word, i.e. *jurnalis*. Here, some of the translators tend to use the false friend of the word *journalist* in rendering its meaning into the target language. This is because *journalist* covers more broadly than just a *wartawan*. It could be a news editor, news reporter, and anyone involved in journalism.

4.3.2 Problems of Non-equivalence above Word Level

Another problem in translating is about finding equivalence above word level. Words rarely occur on their own; they almost always occur in the company of other words. However, the way in which languages construct words into a higher level is different. As a result, a translator will find it difficult to find the equivalence above word level.

4.3.2.1 The Engrossing Effect of Source Text Patterning

The first problem in finding equivalence above word level could be observed in the translation of the newspaper article is about the engrossing effect of source text patterning. It is easy to assume that as long as collocation can be found in the target language which conveys the same or similar meaning to that of the source collocation, the translator will not be confused by differences in the surface patterning between the two. However, if the translator's lexical choice of the collocation being translated is not appropriate, the translation will sound odd to the target language readers.

Based on the data classification, there could be found some non-equivalence in translation caused by the engrossing effect of source text patterning. Anyhow, only some of source-text collocations considered as easy to understand but difficult to find the word combinations in the target text are taken as examples.

Here are some examples of translating problem caused by the engrossing effect of source text patterning.

- (34) a. "But the government must be able to shut down the *web page* hosting the Prophet drawing competition."
 b. Tetapi pemerintah harus bisa menutup *halaman situs/halaman jaringan/situs website/jaringan laman* yang mengadakan kompetisi menggambar (Sang) Nabi (tersebut).

Web page (sample 5) is translated as *halaman situs*, *halaman jaringan*, *situs website*, and *jaringan laman*. *Web page* means a page of information on the Internet about a particular subject, that forms (a part of) a website. Thus, it should be translated as *halaman web(site)*. This is a problem of translation caused by the

engrossing effect of source text patterning in which the translators have difficulty in finding the proper word combination/collocation to translate *web page* into the target language.

- (35) a. that sparked *violent protests* in 2006.
 b. yang menuai *protes hebat/kekerasan/besar-besaran/pedas* pada tahun 2006

Violent protest (sample 7.b) is translated as *protes hebat, protes kekerasan, protes besar(-besaran)*, and *protes pedas*. *Violent* means sudden and powerful. Here, the translators seem to have difficulty in finding the proper word rendering the propositional meaning of *violent* to be combined with the word *protest*. The best word combination should be *protes keras*.

- (36) a. in support of the creators of satirical *TV show* South Park.
 b. didukung oleh pencipta *pertunjukan/tayangan TV* sindiran South Park

TV show (sample 9.b) is translated as *pertunjukan TV* and *tayangan TV*. *Show* means a theatrical performance or a *television* or radio programme which is entertaining rather than serious. In Indonesia, the word *show* could be translated using words such as *pertunjukan, tayangan, acara*, etc. However, when it is combining with the word *TV*, the best collocation would be *acara TV*.

- (37) a. who received *death threats* from militant Islamists.
 b. yang menerima *ancaman kematian/ ancaman kematian/hukuman mati/ancaman mati/serangan keras/perlakuan sadis/ancaman pembunuh/ancaman keras/kecaman keras/ancaman pati/perlakuan mematikan* dari militan Islam

Death threat (sample 9.c) is translated as *ancaman kematian, hukuman mati, ancaman mati, serangan keras, perlakuan sadis, ancaman pembunuh, ancaman keras, kecaman keras, ancaman pati*, and *perlakuan mematikan*. *Death* means the end of life. *Threat* means a suggestion that something unpleasant or

violent will happen, especially if a particular action or order is not followed. In Indonesia, *death* could be translated as mati/kematian, while *threat* could be translated as ancaman. However, *death threat* would be best translated by the word combination of ancaman pembunuhan. In this case, the translators seem to have difficulty in finding the most proper word combination in the target language in order to translate the collocation of *death threat* in the source text.

- (38) a. by what he said appears to be the biggest *online movement* to anger Muslims, even moderate ones.
 b. karena apa yang dia katakan nampak seperti *tindakan/jalan/perubahan/langkah* (online) terbesar untuk umat Islam yang sedang marah, bahkan para moderat (sekalipun)

Online movement (sample 15.b) is translated as *tindakan, jalan, perubahan, and langkah online*. *Movement* means change of position. It also could mean a group of people with a particular set of aims and progress/change of something. However, in this case, the most proper word to render the propositional meaning of *movement* is pergerakan (a group of people with a particular set of aims).

- (39) a. Muslim scholar Azyumardi Azra dismissed the notion that the recurrent *collision of values* between the liberals and the Muslim world underlined the failure of the many interfaith dialogues held by the two sides to ease conflict.
 b. Cendekiawan Muslim Azyumardi Azra menolak dugaan bahwa *tabrakan/koalisi/benturan/perpecahan/perselisihan/sengketa* nilai (yang) berulang (kali terjadi) antara masyarakat liberal dan Muslim dunia menekankan kegagalan banyak dialog antar agama yang diselenggarakan oleh kedua (belah) kubu untuk menghilangkan konflik

Collision of values (sample 19) is translated as *tabrakan nilai, koalisi nilai, perpecahan nilai, etc*. *Collision* means an accident that happens when two vehicles hit each other with force. It also could mean a strong disagreement.

Values is a plural form of the word *value* which means the importance or worth of something for someone. Therefore, the most proper Indonesian word combination for translating *collision of values* is by the words *bentrok/pertentangan nilai*. Here, some of the translators are likely to produce odd collocation in the target language, since they actually interpret the meaning of the collocation well, but use the improper word combinations.

- (40) a. Pakistan's government has also ordered *Internet service providers* to block Facebook and YouTube on Wednesday amid anger over the controversy, the AP reported.
 b. Pemerintah Pakistan juga telah melarang *penyedia jasa internet/jasa penyedia internet/pemilik jasa internet* untuk mem-block Facebook dan You Tube pada (hari) Rabu ditengah-tengah kemarahan atas kontroversi (tersebut) seperti yang dilaporkan (oleh) AP.

Internet service provider (sample 23) is translated as *penyedia jasa internet, jasa penyedia internet, and pemilik jasa internet*. *Service* means the act of dealing with a customer in a shop, restaurant or hotel by taking their order, showing or selling them goods, etc. *Provider* means person who give someone something that they need. When the three words are joined together, the best Indonesian word combination for translating it would be *penyedia layanan internet*. Here, some of the translators are likely to get difficulty in finding the most proper word combination to translate *internet service provider* into Indonesia.

- (41) a. The proposal has been *strongly rejected* by bloggers and journalists, who fear it would serve as a censor.
 b. Proposal (tersebut) telah ditolak dengan *keras/kuat/jelas/tegar/kasar/pasti* oleh para blogger dan jurnalis yang takut hal ini akan dijadikan (sebagai) sensor.

Strongly rejected (sample 27) is translated as *ditolak dengan keras, kuat, jelas, tegar, kasar, and pasti*. *Strongly* means very much or in a very serious way. It also could mean difficult to break. The Indonesian words for translating this could be *keras, kuat, tegas, etc.* *Rejected* is the passive form of the word *reject* which means to refuse to accept, use or believe something or someone. The best Indonesian equivalence for this word should be *ditolak*. Anyhow, when the two words combine, the most proper Indonesian word combination to translate *strongly rejected* is *ditolak dengan tegas*.

4.3.2.2 Misinterpretation in Meaning of a Source-Language Collocation

Another problem is about the possibility in which the translator may misinterpret the meaning of a source language collocation. The corresponding forms of collocations in the source and target language sometimes lead the translator to misinterpret the meaning of a source language collocation. This misinterpretation then results in wrong the message communicated from the source language into the target language text.

From the data classification, it could be observed that there are some amounts of non-equivalence caused by misinterpretation in meaning of a source language collocation. However, in this part, only collocations considered as very familiar but easily misinterpreted are shown as examples.

Here are some examples of translating problem caused by misinterpretation in meaning of a source language collocation.

- (42) a. The Indonesia Ulema Council (MUI) on Thursday *reserved* all fiery *comments*.
 b. Majelis Ulama Indonesia (MUI) pada (hari) Kamis, *menerima/memberikan/menyimpan/meredam/menampung* banyak *komentar pedas*.

Reserved comments (sample 2.a) is translated as *menerima, memberikan, menyimpan, meredam, and menampung komentar*. *Reserve* means to keep something for a particular purpose or time. However, in the context of *comment*, *reserve* means not doing anything on it. This is a problem of misinterpretation in meaning of a source language collocation, since the translators tend to communicate the wrong meaning in the target language.

- (43) a. “But the government must be able to shut down the web page *hosting* the Prophet drawing *competition*.”
 b. Tapi seharusnya pemerintah dapat menutup (halaman) web yang *menyelenggarakan/memuat/mengadakan/menampilkan/memunculkan/berisi/penyedia kompetisi* menggambar (Sang) Nabi tersebut

Hosting competition (sample 5) is translated as *menyelenggarakan kompetisi, memuat kompetisi, mengadakan kompetisi, menampilkan kompetisi, memunculkan kompetisi, berisi kompetisi, and penyedia kompetisi*. *Host* means to be the host of television or radio programme. However, it could also mean to provide the space and other things necessary for a special event. In this context/case, the most proper Indonesian word to translate *hosting competition* is *memfasilitasi kompetisi*.

- (44) a. *in support of* the creators of satirical TV show South Park
 b. yang *didukung oleh/dengan dukungan dari* pencipta acara South Park sebuah TV sindiran

In support of (sample 9.b) is translated as yang *didukung oleh* and *dengan dukungan dari*. *Support* means to agree with and give encouragement to someone

or something because you want them to succeed. Thus, the collocation *in support of* would be best translated into Indonesia as atas dukungan(nya) terhadap. Here, the translators seem to be confused by who gives *support* and who gets *support*.

- (45) a. We should not be emotional and angry as this provocation will *go on incessantly*,” Din said.
 b. Kita tidak seharusnya emosional dan marah karena provokasi ini *lambat laun akan menghilang/hilang perlahan/terjadi tanpa penyelesaian/hilang begitu saja/semakin menjadi-jadi*, kata Din

Go on incessantly (sample 18) is translated as *lambat laun akan menghilang, hilang perlahan, hilang begitu saja*, etc. *Go on* means to happen. *Incessantly* is an adverb form of the word *incessant* which means never stopping, especially in an annoying or unpleasant way. Therefore, the best translation for the collocation of *go on incessantly* should be terus berlanjut/terjadi tanpa henti. Here, the translators tend to get difficulty in properly interpreting the meaning of the collation in case that they then communicate the wrong meaning in the target text.

- (46) a. Muslim scholar Azyumardi Azra dismissed the notion that the recurrent collision of values between the liberals and the Muslim world underlined the failure of the many interfaith dialogues held by the two sides to *ease conflict*.
 b. Pelajar Muslim Azyumardi Azra menolak gagasan bahwa bentrokan terus-menerus mengenai nilai-nilai antara (dunia) liberal dan ke-Islaman menggarisbawahi kegagalan beberapa dialog (antar) agama yang diadakan oleh (ke)dua (belah) pihak untuk *menyelesaikan/menghapus/menghilangkan konflik*.

Ease conflict (sample 19) is translated as *menyelesaikan, menghapus, and menghilangkan konflik*. *Ease* means to make or become less severe, difficult, unpleasant, painful, etc. *Conflict* means an active disagreement between people with opposing opinions or principles. Therefore, the best Indonesian translation

for the word combination of *ease conflict* should be meredam/meredakan *konflik*. Here, the translators tend to get difficulty in interpreting the meaning of the word *ease*, that they interpret and then translated it with the Indonesian words meaning to put an end to.

- (47) a. Muslim scholar Azyumardi Azra dismissed the notion that the recurrent collision of values between the liberals and the Muslim world *underlined the failure* of the many interfaith dialogues held by the two sides to ease conflict.
- b. Pelajar Muslim Azyumardi Azra menolak gagasan bahwa bentrokan terus-menerus mengenai nilai-nilai antara (dunia) liberal dan ke-Islaman *menggarisbawahi/menandai kegagalan* beberapa dialog (antar) agama yang diadakan oleh (ke)dua (belah) pihak untuk menyelesaikan konflik.

Underlined failure (sample 19) is translated as *menggarisbawahi* and *menandai kegagalan*. *Underlined* is the past form of the word underline which means to draw a line under a word, especially in order to show its importance. It also could mean to emphasize. *Failure* means not succeed in doing something. Here, some of the translators tend to get confused by the meaning intended by the word combination in the source text in case that they misinterpret the meaning of to emphasize as to draw a line/give a sign from the word *underlined*.

- (48) a. Pakistan took the decision after a group of Islamic lawyers won a *court order* Wednesday requiring officials to block Facebook until May 31.
- b. Pakistan mengambil keputusan (tersebut) setelah (sekelompok) pengacara Islam memenangkan *perintah sidang/permintaan lapangan* untuk menutup Facebook sampai tanggal 31 Mei.

Court order (sample24) is translated as *perintah sidang* and *permintaan lapangan*. *Court* means a building where trials and other legal cases happen. It also could mean an area drawn out on the ground which is used for playing sports. *Order* means something you are told to do by someone else and which you must

do. It also could mean a request to make, supply or deliver food or goods. Anyhow, when these two words are joined together, the meaning would be an official order issued by the judge of *court*, requiring or forbidding somebody to do something. Here, the translators are likely to get difficulty in interpreting the meaning of the given word combination that they communicate the wrong meaning in the target language.

- (49) a. Communications and Information Technology Minister Tifatul Sembiring said this latest controversy *highlighted the need* for a ministerial regulation to control the online world.
 b. Menteri Komunikasi dan Teknologi Informasi, Tifatul Sembiring mengatakan kontroversi terbaru ini menjadi *pencerahan/diwarnai kebutuhan* (suatu) peraturan kementerian untuk mengontrol dunia online.

Highlighted the need (sample 26) is translated as *pencerahan* and *diwarnai kebutuhan*. *Highlighted* is the past form of the word highlight which means to attract attention to or emphasize something important. *Need* means the state of having to have something that you do not have. Therefore, the best way to translate *highlighted need* is by using the word combination of *menekankan/menegaskan perlunya* in Indonesia. Here, some of the translators are seemingly to misinterpret the meaning of the word *highlighted* as having/being given colour.

- (50) a. The Alliance of Independent Journalists (AJI) stated Thursday that it was against any abuse of freedom of expression, but it was also against any “efforts to use the Facebook controversy to *pass anti-democratic regulations*”.
 b. Aliansi Jurnalis Independen (AJI) menyatakan (pada hari) Kamis bahwa itu berkaitan dengan beberapa penyalahgunaan kebebasan berekspresi, tetapi itu juga melawan (berbagai) “usaha-usaha menggunakan kontroversi Facebook untuk *melewati/melangahi/melalui/meninggalkan peraturan anti-demokrasi*.”

Pass regulation (sample 28) is translated as *melewati*, *melangkahi*, *melalui*, and *meninggalkan* peraturan, etc. *Pass* means to go past something or someone or move in relation to it or them. However, it could also mean to give approval to something, especially by voting to make it law. *Regulation* means an official rule or the act of controlling. When these words join together, the best Indonesian word combination for them is *menetapkan peraturan*. Here, the translators tend to wrongly interpret and then translate the word *pass* as to go past something or someone or move in relation to it or them rather than to give approval to something, especially by voting to make it law.

4.3.2.3 The Tension between Accuracy and Naturalness

The next problem is about the tension between accuracy and naturalness. Translators are expected to produce an accurate and natural translation of collocation which is not only typical in the target language, but also preserve the meaning intended by the source collocation. This becomes a challenge for the translators, since accurate translation will lead to the unnaturalness, whereas natural translation will result in the lack of accuracy.

Based on the data classification, there are some amounts of non-equivalence caused by the tension between accuracy and naturalness. Anyhow, only collocations translated very accurately or possibly word-by-word would be presented as examples.

Here are some examples of translating problem caused by the tension between accuracy and naturalness.

- (51) a. the company said *in a statement*.
 b. kata (pihak) perusahaan itu *dalam sebuah pernyataan/kalimat/keterangan/komentarnya*.

In a statement (sample 13.c) is translated as *dalam sebuah pernyataan, kalimat, keterangan, and komentar*. *Statement* means something that someone says or writes officially. In this case, the word combination of *in a statement* brings an additional meaning to which the *statement* is spoken, i.e. to the press/media. The translators seem to translate the collocation of *in a statement* very accurately. The more natural way is to translate it as *dalam pernyataan resmi(nya) kepada media*.

- (52) a. the Muslims should *control themselves*.
 b. Kaum Muslim sebaiknya *mengendalikan diri mereka sendiri*.

Control themselves (sample 17) is translated as *mengendalikan diri mereka sendiri*. *Themselves* is reflexive form of 'they', which is sometimes used for emphasis. The Indonesian equivalence for this word is *mereka sendiri*. Anyhow, in this context, the translation would sound more natural if the meaning of *sendiri* is omitted.

- (53) a. "This only shows that we *need more dialogue*."
 b. "Ini hanya menunjukkan bahwa kita memerlukan *dialog lebih/lagi*."

Need more dialogue (sample 20) is translated as *memerlukan dialog lebih and memerlukan dialog lagi*. *More* means a larger or extra number or amount. In Indonesia, the word *more* could be translated as *lebih*. However, when it combines with other words, it sometimes brings an additional meaning like *banyak* and *lagi*. Here, the translators tend to translate the word combination of *need more dialogue*

very accurately. The more natural one should be *memerlukan dialog lebih banyak lagi*.

- (54) a. The situation here was *in stark contrast* to that in Pakistan
 b. Situasi di sini *berada pada kebalikan yang sesungguhnya/sebenarnya berbanding terbalik* (dengan situasi) di Pakistan

In stark contrast (sample 22.a) is translated as *berada pada kebalikan yang sesungguhnya* and *sebenarnya berbanding terbalik*. *Stark* means empty, simple or obvious, especially without decoration or anything which is not necessary; severe or extreme. *Contrast* means an obvious difference between two or more things. As the two words join together, the most natural translation for its combination would be *sama sekali berbeda*. Here, some of the translators are likely to translate the given word combination very accurately which result in clumsy translations.

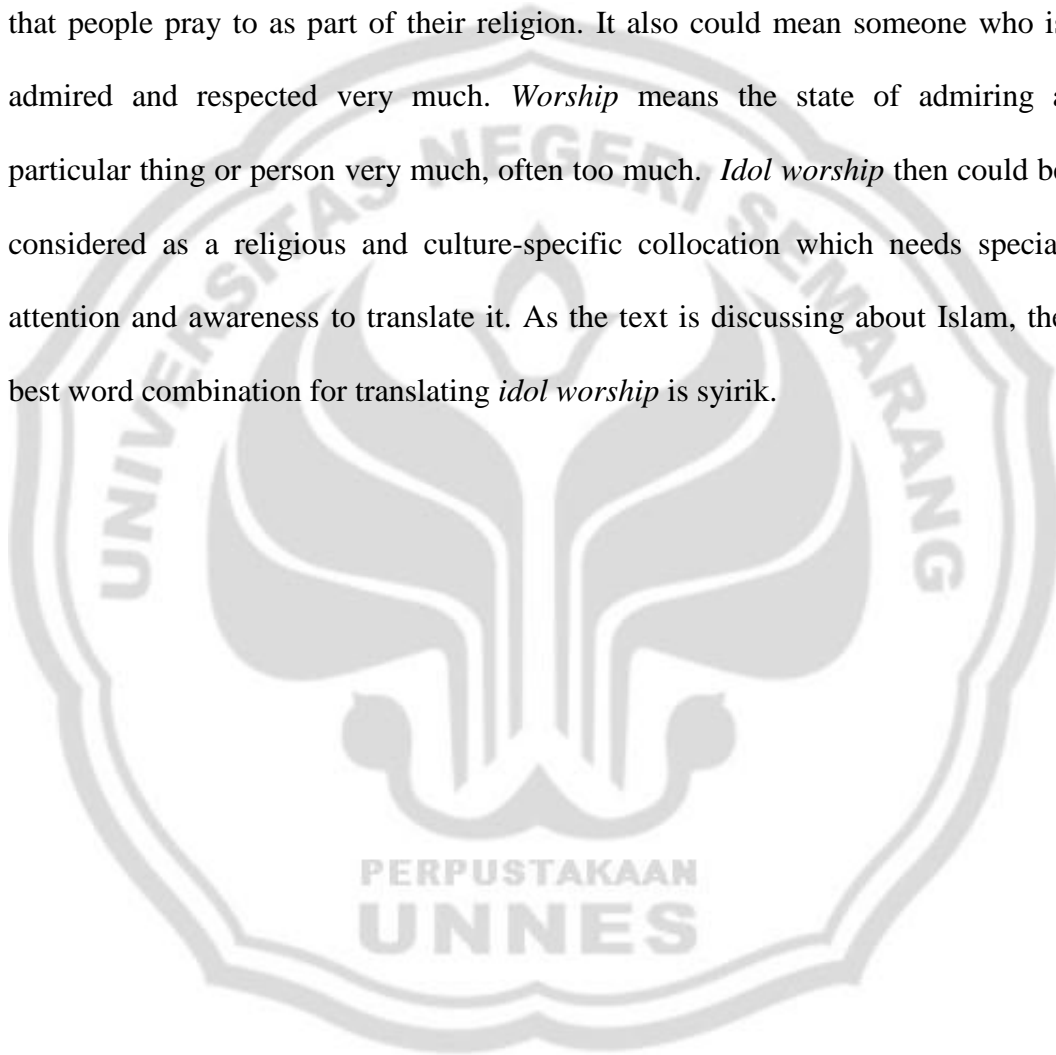
4.3.2.4 Culture-specific Collocation

The fourth problem in finding above word equivalent deals with the culture-specific collocation. It is crystal clear that every language reflects its own cultural setting which will be different from one another. These cultural differences then become difficulties for the translators to find the equivalent collocation in the target language.

As on the problem of non-equivalence at word level, the culture-specific concept in collocations could relate to a religious belief, a social custom, or even a type of food. From the data classification, there is only one sample of culture-specific collocation, which relates to a religious belief, found in the translation of given newspaper article as shown below.

- (55) a. had ordered them not to make any icons of him to prevent *idol worship*.
b. telah meminta mereka untuk tidak membuat tanda (apapun atas) Nabi untuk mencegah *idola ibadah/penyembahan berhala/memuja seseorang yang diidolakan*.

Idol worship (sample 10.b) is translated as *idola ibadah, penyembahan berhala, memuja seseorang yang diidolakan, etc. Idol* means a picture or object that people pray to as part of their religion. It also could mean someone who is admired and respected very much. *Worship* means the state of admiring a particular thing or person very much, often too much. *Idol worship* then could be considered as a religious and culture-specific collocation which needs special attention and awareness to translate it. As the text is discussing about Islam, the best word combination for translating *idol worship* is *syirik*.



CHAPTER V

CONCLUSIONS AND SUGGESTIONS

The conclusions and suggestions related to the study on lexical non-equivalence in the translation of the given newspaper article are presented in this chapter.

5.1 Conclusions

From the result of the analysis on translation of the newspaper article dealing with the lexical non-equivalence, some points can be drawn.

The first point is that there are some problems of lexical non-equivalence found in the translation of the newspaper article. They are culture specific concept, the different distinction in meaning between the source and target language, difference in expressive meaning, difference in form, the use of false friends or loan words in dealing with the source text, the engrossing effect of source text patterning, misinterpretation in meaning of a source-language collocation, the tension between accuracy and naturalness, and culture-specific collocation.

Another point is about the most and the least frequent problems of lexical non-equivalence found in the translation. From those problems mentioned above, the use of false friends or loan words in dealing with the source text is the most frequent problem found in the translation of the given newspaper article.

Meanwhile, the least frequent problem is the different distinction in meaning between the source and target language.

The last point is about the possible causes for the problems to occur in the translation. The first cause is that the translators are lacking in making adjustment in the translation in which they do not take much consideration on cultural, structural, as well as contextual aspects. The second one is that the translators are lacking in knowledge of translating strategies.

5.2 Suggestions

In translating, especially a text containing worthy information like a newspaper article, translators must be very careful with the process of transferring meanings. This is because incorrect transfer of meanings would result in incorrect interpretation of the text, which also means incorrect information to the readers. Therefore, it is essential for them to be familiar with the problems of lexical non-equivalence so that they can minimize as well as avoid making such problems while translating.

In addition, the translators are also expected to have good knowledge of the strategies in dealing with the problems. Some strategies such as translation by a more neutral word, translation by cultural substitution, translation by using a loan word or a loan word plus explanation, translation by paraphrase using a related word, and translation by omission are possibly used by the translators while facing the problems of lexical non-equivalence mentioned in the conclusion.

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Appendix 1

LIST OF THE STUDENTS

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1	Aan Safuroh	2201406554
2	Agung Dewantoro	2201406555
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4	Aprilian Ria Adisti	2201406540
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6	Aswin Kumalasari	2201406548
7	Cicik Wulandari	2201406590
8	Dani Fitria Brilianti	2201406016
9	Dhian Setyarini	2201406551
10	Diana Perwitasari	2201406008
11	Dwi Arni Siti Margiyanti	2201406545
12	Dyah Kartika Sari	2201406529
13	Evi Uswatun Khasanah	2201406503
14	Firda Zuliana Rosita	2201406568
15	Fiska Pramaningrum	2201406537
16	Gatot Prasetyo	2201406014
17	Ida Fauziyah	2201406550
18	Irenna Ratih Arminanti	2201406549
19	Lilik Lutfiani	2201406088
20	M. Rifqi Faiz	2201406046
21	Mona Anisa Afifah Nur	2201406586
22	Muhammad Khoirul Fuadi	2201406559
23	Natria Ratnaningtyas	2201406556
24	Nur Alif Fitriyani	2201406571
25	Nurria Yuni Astuti	2201406547
26	Nurul Falah Rahmawati	2201406588
27	Pratika Ayuningtyas	2201406535
28	Ratna Kusumawardani	2201406565
29	Retno Megayanti	2201406002
30	Rizka Diviyanti	2201406577
31	Rochyani Lestiyawanawati	2201406589
32	Rosalia Agustina	2250406014
33	Siska Sri Wijayanti	2201406553
34	Sri Wahyuni	2201406567
35	Ummi Ashim Azzahra	2201406060
36	Ummi Haniek	2201406541
37	Virgiawan Listanto	2201406050
38	Wigit Fitriani	2201406052
39	Yeni Kurniawati	2201406086
40	Zenita Faradisah Utami	2201406585

Appendix 2*

DATA INVENTORY

No.	SL Text	Key	Students' Translation
1	MUI rules out fatwa against Facebook over cartoon	MUI Kesampingkan Fatwa Menentang Facebook Terkait Kartun	<ul style="list-style-type: none"> a. MUI <i>mengeluarkan</i> Fatwa <i>terhadap</i> facebook <i>mengenai</i> kartun b. MUI <i>mengeluarkan</i> Fatwa <i>menentang</i> facebook <i>tentang</i> kartun c. MUI <i>keluarkan</i> fatwa larangan <i>terhadap</i> facebook <i>karena</i> kartun d. MUI <i>mengeluarkan</i> Fatwa <i>menentang</i> Facebook <i>mengenai</i> kartun e. MUI <i>mengeluarkan</i> Fatwa <i>melarang</i> facebook <i>pada</i> kartun f. MUI <i>mengeluarkan</i> Fatwa protes <i>pada</i> facebook <i>atas</i> kartun g. MUI <i>mengeluarkan</i> Fatwa <i>pengharaman</i> facebook <i>membuat</i> kartun h. MUI <i>mengeluarkan</i> Fatwa <i>mengharamkan</i> facebook <i>karena</i> kartun i. MUI <i>mengeluarkan</i> Fatwa <i>melawan</i> facebook <i>atas dasar</i> kartun j. MUI <i>mengeluarkan</i> Fatwa <i>terhadap</i> facebook <i>tentang</i> kartun k. MUI <i>mengeluarkan</i> Fatwa <i>menentang</i> facebook <i>dan</i> kartun l. MUI <i>mengeluarkan</i> Fatwa <i>menentang</i> facebook <i>berisi</i> kartun m. MUI <i>mengeluarkan</i> Fatwa <i>melawan</i> facebook <i>di</i> kartun n. MUI <i>memberlakukan</i> fatwa <i>tentang</i> facebook <i>atas</i> kartun o. MUI <i>memberlakukan</i> fatwa <i>kartun di</i> facebook

*The data shown here's randomly selected. The complete one's available on the CD.

			<p>p. MUI <i>mengeluarkan</i> Fatwa terkait kartun Nabi di facebook</p> <p>q. MUI mengesampingkan fatwa <i>melawan</i> facebook <i>perihal</i> kartun</p> <p>r. MUI <i>mengeluarkan</i> fatwa <i>melawan</i> kartun facebook yang <i>berlebihan</i></p> <p>s. MUI mengesampingkan fatwa menentang facebook yang <i>menampilkan</i> kartun</p> <p>t. MUI <i>mengeluarkan</i> fatwa menentang kartun <i>dalam</i> facebook</p> <p>u. MUI <i>menolak</i> fatwa menentang facebook <i>karena</i> kartun</p> <p>v. MUI <i>mengeluarkan</i> fatwa <i>tentang</i> larangan facebook dan kartun</p> <p>w. <i>Peraturan</i> fatwa MUI menentang facebook <i>bergambar</i> kartun</p> <p>x. MUI kesampingkan fatwa <i>melawan</i> facebook <i>terhadap</i> karikatur</p> <p>y. MUI <i>mengeluarkan</i> Fatwa <i>menolak</i> facebook yang <i>berisi</i> kartun</p> <p>z. <i>Aturan</i> MUI <i>di Luar</i> Fatwa untuk <i>Melarang</i> Facebook <i>Gara-Gara</i> Kartun</p> <p>aa. MUI Mengesampingkan Fatwa Menentang Facebook <i>Melalui</i> Kartun</p>
2.a.	The Indonesia Ulema Council (MUI) on Thursday reserved all fiery	Majelis Ulama Indonesia (MUI) pada hari Kamis mendiamkan/me mbiarkan segala komentar pedas	<p>a. Majelis Ulama Indonesia (MUI) pada (hari) Kamis, <i>menerima banyak</i> komentar pedas</p> <p>b. Majelis Ulama Indonesia (MUI) pada hari Kamis <i>memberikan berbagai</i> komentar pedas</p> <p>c. Majelis Ulama Indonesia (MUI) pada hari Kamis <i>bersikap/menyikapi hati-hati pada semua</i> komentar pedas</p> <p>d. Majelis Ulama Indonesia (MUI)</p>

	comments		<p>pada hari Kamis <i>belum memberikan tanggapan terhadap</i> komentar-komentar pedas</p> <p>e. Majelis Ulama Indonesia (MUI) pada hari Kamis <i>menyimpan seluruh</i> komentar pedas</p> <p>f. Majelis Ulama Indonesia (MUI) pada hari Kamis <i>mengeluarkan seluruh</i> komentar pedas</p> <p>g. Majelis Ulama Indonesia (MUI) pada hari Kamis <i>mengeluarkan komentar keras</i></p> <p>h. Majelis Ulama Indonesia (MUI) pada hari Kamis <i>mengecam (segala komentar pedas)</i></p> <p>i. Majelis Ulama Indonesia (MUI) pada hari Kamis <i>menyimpan semua</i> komentar pedas</p> <p>j. Majelis Ulama Indonesia (MUI) pada hari <i>Selasa meredam seluruh kemarahan umat</i></p> <p>k. Majelis Ulama Indonesia (MUI) pada hari Kamis <i>menerima banyak komentar berapi-api</i></p> <p>l. Majelis Ulama Indonesia (MUI) pada hari <i>Selasa mengeluarkan pendapat pedas</i></p> <p>m. Majelis Ulama Indonesia (MUI) pada Kamis <i>ini menanggapi komentar-komentar pedas</i></p> <p>n. Majelis Ulama Indonesia (MUI) pada hari Kamis <i>menyiapkan komentar-komentar pedas</i></p> <p>o. Majelis Ulama Indonesia (MUI) pada hari Kamis <i>mengeluarkan pendapat yang berapi-api</i></p> <p>p. Majelis Ulama Indonesia (MUI) pada hari Kamis <i>menyatakan semua komen pedas</i></p> <p>q. Majelis Ulama Indonesia (MUI) pada <i>Rabu menanggapi komentar-komentar yang berapi-api</i></p> <p>r. Majelis Ulama Indonesia (MUI) pada hari Kamis akhirnya</p>
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			<p><i>menanggapi banyaknya komentar (pedas)</i></p> <p>s. <i>Jumat, Majelis Ulama Indonesia (MUI) menanggapi semua komentar-komentar pedas</i></p> <p>t. <i>Majelis Ulama Indonesia (MUI) pada hari Jumat menindaki seluruh komentar pedas</i></p> <p>u. <i>Majelis Ulama Indonesia (MUI) pada hari Kamis menampung semua komentar marah/kemarahan</i></p> <p>v. <i>Majelis Ulama Indonesia (MUI) pada hari Senin memberikan komentar pedas</i></p> <p>w. <i>Majelis Ulama Indonesia (MUI) pada hari Kamis kemarin menampung semua komentar pedas</i></p> <p>x. <i>Majelis Ulama Indonesia (MUI) pada hari Kamis keberatan dengan semua komentar-komentar pedas</i></p> <p>y. <i>Selasa, Majelis Ulama Indonesia (MUI) mengeluarkan kecaman keras</i></p> <p>z. <i>Majelis Ulama Indonesia (MUI) pada hari Kamis menyikapi dingin semua komentar pedas</i></p>
2.b	<p>when thousands of Facebook users across the globe uploaded images of the Prophet Muhammad on the popular social</p>	<p>ketika ribuan pengguna Facebook di seluruh penjuruan dunia mengupload(unggah) gambar Nabi Muhammad pada situs jejaring sosial populer/terkemuka tersebut.</p>	<p>a. ketika ribuan pengguna Facebook di seluruh (penjuru) dunia mengupload berbagai gambar Nabi Muhammad di (situs) jejaring sosial yang <i>terkenal ini</i>.</p> <p>b. ketika ribuan pengguna Facebook (di seluruh penjuru dunia) menentang upload gambar Nabi Muhammad secara massal pada situs jejaring sosial yang <i>terkenal</i> tersebut</p> <p>c. ketika pengguna facebook di seluruh (penjuru) dunia mengupload <i>foto</i> Nabi Muhammad <i>di jaringan</i></p>

	networking site.		<p><i>pertemanan terkenal</i> tersebut</p> <p>d. ketika ribuan pengguna Facebook di (seluruh penjuru) dunia <i>menampilkan</i> gambar Nabi Muhammad <i>di</i> situs jejaring sosial yang populer tersebut</p> <p>e. ketika ribuan pengguna Facebook di (seluruh penjuru) dunia mengunggah gambar <i>dari</i> Nabi Muhammad pada situs <i>jaring</i> sosial tersebut</p> <p>f. ketika ribuan pengguna Facebook <i>dari segala</i> penjuru dunia mengupload gambar Nabi Muhammad <i>dalam</i> situs jejaring sosial yang sedang populer</p> <p>g. ketika ribuan pengguna Facebook di (seluruh) penjuru dunia mengupload gambar Nabi Muhammad pada situs <i>jejaring</i> sosial populer</p> <p>h. <i>terhadap para</i> (ribuan) pengguna Facebook di seluruh (penjuru) dunia yang mengupload gambar Nabi Muhammad pada situs jejaring sosial yang <i>terkenal</i> tersebut</p> <p>i. ketika ribuan pengguna Facebook di seluruh (penjuru) dunia <i>memuat</i> gambar Nabi Muhammad <i>dalam</i> situs jejaring sosial terkenal tersebut</p> <p>j. ketika ribuan pengguna Facebook di seluruh (penjuru) dunia <i>mengunduh</i> gambar-gambar Nabi Muhammad di situs jejaring sosial <i>ternama</i> (tersebut)</p> <p>k. ketika ribuan pengguna Facebook (di seluruh penjuru dunia) <i>memuat</i> gambar Nabi Muhammad <i>di</i> situs jejaring sosial (terkemuka/populer tersebut)</p> <p>l. <i>ketika seribu</i> pengguna</p>
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			<p>Facebook di seluruh (penjuru) dunia mengupload gambar Nabi Muhammad <i>di</i> situs <i>jejaring sosial yang terkenal (tersebut)</i></p> <p>m. <i>sehubungan</i> ribuan pengguna Facebook di seluruh (penjuru) dunia yang mengunggah gambar Nabi Muhammad <i>di</i> situs jejaring sosial yang populer tersebut</p> <p>n. <i>saat</i> ribuan orang pengguna Facebook di seluruh (penjuru) dunia mengunggah gambar-gambar Nabi Muhammad <i>di (situs)</i> jejaring sosial terkemuka (tersebut)</p> <p>o. ketika ribuan pengguna Facebook di seluruh (penjuru) dunia mengunggah <i>lukisan</i> Nabi Muhammad <i>di</i> situs jejaring sosial (tersebut)</p> <p>p. ketika ribuan pengguna Facebook di seluruh (penjuru) dunia mengupload gambar Nabi Muhammad <i>ke</i> situs jejaring sosial populer tersebut</p> <p>q. ketika ribuan pengguna Facebook di seluruh (penjuru) dunia mengunggah gambar-gambar Nabi Muhammad pada <i>akun</i> jejaring sosial yang populer <i>ini/itu</i></p> <p>r. ketika ribuan pengguna Facebook <i>melintasi</i> dunia mengupload gambar Nabi Muhammad pada situs jejaring sosial yang terkenal (tersebut)</p> <p>s. ketika ribuan pengguna Facebook di seluruh belahan dunia <i>mengunduh</i> gambar Nabi Muhammad <i>di</i> situs jejaring sosial terkenal (tersebut)</p> <p>t. ketika ribuan pengguna Facebook di seluruh (penjuru) dunia <i>memasang foto</i> Nabi Muhammad pada situs jejaring</p>
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			<p>sosial yang <i>terkenal itu</i></p> <p>u. ketika ribuan pengguna Facebook di <i>seberang</i> dunia <i>menampilkan</i> gambar Nabi Muhammad di situs jejaring sosial yang terkenal (tersebut)</p> <p>v. ketika ribuan pengguna Facebook di seluruh (penjuru) dunia mengunggah <i>foto</i> Nabi Muhammad pada sebuah situs jejaring sosial yang sangat terkenal</p> <p>w. <i>pada</i> para pengguna Facebook di seluruh (penjuru) dunia yang mengupload gambar Nabi Muhammad pada situs jejaring sosial yang <i>terkenal</i> tersebut</p> <p>x. ketika para pengguna Facebook mengupload gambar-gambar Nabi Muhammad <i>ke seluruh dunia</i> pada situs jejaring sosial <i>terkenal ini</i></p> <p>y. ketika ribuan pengguna Facebook <i>mengutarakan pengunduhan</i> gambar Nabi Muhammad pada situs jejaring sosial <i>terkenal (tersebut)</i>.</p>
3.a	MUI chairman Amidhan said the clerics would not issue an edict banning Facebook,	Ketua/pimpinan MUI Amidhan mengatakan/mengungkapkan para ulama tidak akan mengeluarkan maklumat yang melarang Facebook,	<p>a. Ketua MUI Amidhan mengungkapkan bahwa para <i>pendeta</i> tidak akan <i>mengisukan</i> sebuah maklumat <i>larangan</i> Facebook,</p> <p>b. Ketua MUI Amidhan <u>mengatakan</u> bahwa para ulama tidak akan mengeluarkan <i>fatwa larangan terhadap</i> Facebook</p> <p>c. Ketua MUI Amidhan <u>mengatakan</u> bahwa para ulama tidak akan <i>mempersoalkan pengharaman masalah</i> Facebook</p> <p>d. Ketua MUI Amidhan <u>mengatakan</u> bahwa <i>anggota majelis</i> tidak akan <i>mengisukan</i> sebuah maklumat <i>untuk</i> melarang Facebook</p>

			<p>e. Ketua MUI Amidhan <u>mengatakan</u> bahwa <i>anggota golongan pendeta</i> tidak akan <i>mempermasalahkan</i> maklumat <i>pelarangan</i> Facebook</p> <p>f. Ketua MUI Amidhan <u>mengatakan</u> (para ulama) tidak akan <i>mengangkat masalah</i> <i>pengharaman</i> Facebook</p> <p>g. Ketua MUI Amidhan <u>mengatakan</u> <i>para pendeta</i> tidak akan <i>mengabarkan sebuah perintah larangan</i> Facebook</p> <p>h. Ketua MUI Amidhan <u>berkata</u> <i>pendeta</i> tidak akan <i>mempermasalahkan pelarangan pemerintah</i> pada Facebook</p> <p>i. Ketua MUI Amidhan <u>mengatakan</u> bahwa <i>anggota majelis</i> tidak akan mengeluarkan <i>fatwa</i> yang melarang keberadaan Facebook</p> <p>j. Ketua MUI Amidhan <u>mengatakan</u> bahwa para ulama tidak akan <i>mempermasalahkan dekrit pelarangan</i> Facebook</p> <p>k. <u>Pimpinan</u> MUI Amidhan <u>mengatakan</u> para ulama tidak akan mengeluarkan maklumat <i>anti</i> Facebook</p> <p>l. Ketua MUI Amidhan <u>mengatakan</u> bahwa <i>para pendeta</i> tidak akan <i>membicarakan tentang pengumuman larangan</i> Facebook</p> <p>m. Ketua MUI Amidhan <u>mengatakan</u> <i>para pendeta</i> tidak akan mengeluarkan maklumat <i>menentang</i> Facebook</p> <p>n. Ketua MUI Amidhan <u>mengatakan</u> bahwa para ulama tidak akan mengeluarkan <i>perintah memblokir</i> Facebook</p> <p>o. Ketua MUI Amidhan <u>mengatakan</u> <i>MUI</i> tidak akan</p>
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			<p>mengeluarkan <i>fatwa haram untuk Facebook</i></p> <p>p. Ketua MUI Amidhan mengatakan <i>anggota golongan gereja</i> tidak akan mengeluarkan maklumat <i>mengutuk Facebook</i></p> <p>q. Ketua MUI Amidhan <u>mengatakan</u> bahwa para ulama tidak berencana untuk mengeluarkan <i>larangan terhadap Facebook</i></p> <p>r. Ketua MUI Amidhan <u>mengatakan</u> para ulama tidak akan <i>mempersoalkan</i> maklumat <i>melawan Facebook</i></p> <p>s. Ketua MUI Amidhan <u>mengatakan</u> bahwa para <i>pendeta</i> tidak akan mengeluarkan <i>pernyataan pelarangan Facebook</i></p> <p>t. Ketua MUI Amidhan <u>mengatakan</u> bahwa para <i>kiai</i> tidak akan <i>mempermasalahkan kutukan</i> terhadap Facebook</p> <p>u. Ketua MUI Amidhan <u>mengatakan</u> bahwa para ulama tidak akan <i>memberikan kecaman pada Facebook</i></p> <p>v. Ketua MUI Amidhan <u>mengatakan</u> bahwa para ulama tidak akan mengeluarkan <i>deklarasi untuk mengutuk Facebook</i></p> <p>w. Ketua MUI Amidhan <i>berpendapat anggota pendeta</i> tidak akan mengeluarkan <i>dekrit pelarangan Facebook</i></p> <p>x. Ketua MUI Amidhan <u>mengatakan</u> para <i>pastur</i> tidak akan <i>mempersoalkan pengutukan Facebook</i></p> <p>y. Ketua MUI Amidhan <u>berkata</u> para <i>pendeta</i> tidak akan mengeluarkan <i>pengumuman resmi Facebook yang terkutuk</i></p> <p>z. Ketua MUI Amidhan</p>
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			<p>mengungkapkan bahwa <i>umat Muslim</i> tidak (akan) <i>mempersoalkan pencekalan terhadap Facebook secara resmi</i></p> <p>aa. Ketua MUI Amidhan <u>mengatakan</u> bahwa <i>beberapa pendeta</i> tidak <i>mempersoalkan pengumuman larangan Facebook</i></p> <p>bb. Ketua MUI Amidhan <i>mengutarakan para pendeta</i> tidak akan mengeluarkan <i>dekrit pelarangan Facebook</i></p> <p>cc. Ketua MUI Amidhan mengatakan bahwa para <i>pemuka agama</i> tidak akan <i>mempersoalkan fatwa penentangan Facebook</i></p> <p>dd. Ketua MUI Amidhan <i>menuturkan bahwa majelis</i> tidak lantas benar-benar <i>mengutuk Facebook</i></p>
3.b	<p>which has millions of users and is ranked the top website by Alexa in the world's most populous Muslim country.</p>	<p>yang memiliki jutaan pengguna dan dinobatkan/ditempatkan sebagai situs web peringkat teratas oleh Alexa di negara dengan jumlah penduduk Muslim terbanyak/populasi Muslim terbesar di dunia tersebut.</p>	<p>a. yang <u>mempunyai</u> jutaan pengguna dan <i>diurutkan pada urutan tertinggi</i> oleh Alexa di negara-negara <i>berpopulasi muslim (di) dunia (tersebut)</i>.</p> <p>b. yang <u>mempunyai</u> jutaan pengguna dan <i>memiliki</i> peringkat teratas (oleh Alexa) <i>di dunia yang memiliki banyak negara muslim (tersebut)</i>.</p> <p>c. yang <i>punya</i> jutaan pengguna dan <i>diranking</i> web yang <i>unggul</i> oleh Alexa di negara yang <i>populasinya muslim terbesar di dunia (tersebut)</i>.</p> <p>d. yang telah memiliki jutaan pengguna dan <i>diranking</i> sebagai website <i>terpopuler</i> oleh Alexa di negara dengan (jumlah) penduduk muslim <i>terbesar</i> di dunia tersebut</p> <p>e. yang mana memiliki jutaan pengguna dan <i>berperingkat</i> website <i>paling top</i> oleh Alexa di</p>

			<p>negara yang <i>kebanyakan penduduknya muslim (tersebut)</i></p> <p>f. yang memiliki jutaan pengguna dan website dengan tingkat teratas menurut Alexa dalam negara dengan populasi muslim terbesar di dunia (tersebut)</p> <p>g. yang <i>mempunyai</i> jutaan pengguna dan <i>mempunyai peringkat website populer</i> oleh Alexa di <i>negara-negara dunia yang sebagian besar berpenduduk Islam (tersebut)</i></p> <p>h. yang memiliki jutaan pengguna dan <i>menempati deretan website teratas versi Alexa</i> di <i>negara-negara yang mayoritas penduduknya Muslim (tersebut)</i></p> <p>i. website dengan jutaan pengguna dan ditempatkan (sebagai situs web) pada urutan teratas oleh Alexa di negara dengan populasi Muslim terbesar di dunia <i>ini</i>.</p> <p>j. yang <i>mempunyai</i> jutaan pengguna dan <i>menduduki website peringkat atas</i> oleh Alexa <i>dalam</i> negara berpenduduk Muslim terbanyak tersebut</p> <p>k. yang memiliki jutaan pengguna dan <i>digolongkan website teratas</i> oleh Alexa di negara yang <i>paling banyak penduduk Muslim dunia (tersebut)</i></p> <p>l. yang <i>mempunyai</i> jutaan pengguna dan <i>diduduki (situs web) rangking teratas</i> oleh Alexa di negara yang <i>sebagian besar penduduknya adalah Muslim (tersebut)</i>.</p> <p>m. yang memiliki jutaan pengguna dan <i>menduduki website teratas</i> oleh Alexa di <i>dunia yang kebanyakan adalah negara Muslim (tersebut)</i>.</p>
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			<p>n. yang mana <i>mempunyai sejuta</i> pengguna dan <i>menduduki website paling bagus</i> oleh Alexa di negara yang <i>paling banyak orang Islam sedunia (tersebut)</i></p> <p>o. yang notabene mempunyai jutaan pengguna dan (dinobatkan) sebagai situs <i>paling populer</i> di negara berpenduduk Muslim terbanyak di dunia, Indonesia, oleh Alexa</p> <p>p. yang mempunyai jutaan pengguna dan <i>dinyatakan menduduki website</i> teratas oleh Alexa di negara berpenduduk Muslim <i>terbesar</i> di dunia (tersebut)</p> <p>q. yang memiliki jutaan pengguna dan <i>dirangking website</i> teratas oleh Alexa di <i>negara Muslim dengan populasi paling padat</i> di dunia (tersebut)</p> <p>r. yang memiliki jutaan pengguna dan <i>dinyatakan sebagai website ranking atas</i> oleh Alexa di <i>dunia dengan negara berpenduduk Muslim terbanyak</i> (tersebut)</p> <p>s. yang memiliki jutaan pengguna dan <i>masuk ranking top website</i> menurut Alexa di <i>sebagian negara Muslim (dengan populasi Muslim terbesar di dunia tersebut)</i></p> <p>t. yang memiliki jutaan pengguna dan yang ditempatkan sebagai situs (web peringkat) teratas oleh Alexa di negara dengan populasi Muslim <i>terbanyak</i> di dunia ini</p> <p>u. yang <i>mempunyai jutaan</i> pengguna dan <i>menjadi website (peringkat)</i> teratas yang <i>dilakukan</i> Alexa di negara dengan populasi Muslim <i>terbanyak</i> di dunia (tersebut)</p>
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			<p>v. yang memiliki jutaan pengguna dan <i>tercatat</i> oleh Alexa sebagai <i>website unggulan</i> di sejumlah negara-negara <i>penganut</i> Muslim (di dunia tersebut)</p> <p>w. yang memiliki jutaan <i>anggota</i> (dan ditempatkan sebagai situs web) <i>ranking</i> teratas (oleh Alexa) di Indonesia</p> <p>x. yang memiliki jutaan pengguna dan diposisikan sebagai <i>peringkat atas situs jejaring sosial</i> oleh Alexa di negara dengan (jumlah) penduduk Muslim terbanyak (di dunia tersebut)</p> <p>y. yang <i>mempunyai</i> jutaan pengguna dan <i>menempati</i> situs <i>jejaring tertinggi</i> oleh Alexa di negara berpenduduk Muslim terbanyak sedunia (tersebut)</p> <p>z. <i>dimana</i> jutaan pengguna yang <i>telah diranking</i> oleh Alexa sebagai situs (web) <i>terfavorit</i> di <i>sebagian besar negara Islam</i> (di dunia tersebut)</p> <p>aa. yang <i>mempunyai</i> jutaan pengguna dan ditempatkan <i>pada jajaran</i> situs <i>jejaring teratas</i> oleh Alexa di negara <i>paling padat penduduk beragama Islam</i> (di dunia tersebut)</p> <p>bb. yang mana memiliki <i>berjuta</i> pengguna, yang oleh Alexa, <i>menduduki website</i> teratas di <i>dunia</i> yang memiliki populasi Muslim paling <i>banyak</i> (tersebut)</p> <p>cc. yang memiliki jutaan <i>orang</i> pengguna dan <i>menjadikannya website paling top</i> yang <i>dilansir</i> oleh Alexa di negara yang memiliki populasi Muslim terbesar di dunia (tersebut)</p> <p>dd. yang memiliki jutaan pengguna dan merupakan (situs) <i>jejaring</i></p>
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			<p><i>atas oleh Alexa dalam negara Muslim yang padat penduduknya (di dunia tersebut)</i></p> <p>ee. yang memiliki jutaan pengguna dan digolongkan dalam website top oleh Alexa di negara yang paling padat oleh penduduk Muslimnya (tersebut)</p>
4	<p>“Facebook is only a tool. It’s neutral,” he told The Jakarta Post.</p>	<p>“Facebook hanyalah suatu sarana. Bersifat/sifatnya netral, “ujarnya pada The Jakarta Post.</p>	<p>a. Facebook <u>hanya</u> sebuah alat. <i>Hal ini netral, dia mengungkapkan kepada Jakarta Post</i></p> <p>b. Facebook <u>hanya</u> merupakan sebuah alat. <i>Ini bersifat netral, ujanya pada Jakarta Post</i></p> <p>c. Facebook hanyalah (suatu) alat. <i>Jadi sifatnya netral, ujanya pada The Jakarta Post</i></p> <p>d. Facebook itu hanyalah (suatu) alat. <i>Dia netral, dia berbicara pada The Jakarta Post</i></p> <p>e. Facebook hanyalah sebuah alat. <i>Itu alami, dia berkata pada Jakarta Post</i></p> <p>f. Facebook hanyalah sebuah alat. Dan ini netral, <i>katanya kepada Jakarta Post</i></p> <p>g. Facebook hanyalah sebuah alat. Sangatlah netral, <i>dia mengatakan pada The Jakarta Post</i></p> <p>h. Facebook <u>hanya</u> sebagai alat. <i>Ia netral, ujar Amidhan di Koran Jakarta Post</i></p> <p>i. Facebook itu <u>hanya</u> (suatu) alat. Jadi ia netral, <i>tuturnya kepada The Jakarta Post</i></p> <p>j. Facebook hanyalah (suatu) alat. <i>Ini netral, beliau mengatakan di The Jakarta Post</i></p> <p>k. Facebook hanyalah alat. (Bersifat) netral, <i>katanya kepada Jakarta Post</i></p> <p>l. Facebook hanyalah (suatu) sarana. Ini bersifat netral, <i>ujarnya dalam Jakarta Post</i></p>

			<p>m. Facebook <u>hanya</u> merupakan (suatu) alat. Facebook itu netral, begitu komentar beliau kepada Jakarta Post</p> <p>n. Facebook hanyalah (suatu) alat. Facebook itu netral, <i>paparnya</i> pada Jakarta Post</p> <p>o. Facebook <i>adalah</i> <u>hanya</u> sebuah alat dan netral, <i>dia berkata</i> pada The Jakarta Post</p> <p>p. Facebook <u>hanya</u> sebuah alat. <i>Itu</i> netral, <i>ucapnya</i> pada The Jakarta Post</p> <p>q. Facebook hanyalah (suatu) alat. <i>Situs ini</i> netral, <i>ujarnya</i> pada Jakarta Post</p> <p>r. Facebook <u>hanya</u> sebuah alat. <i>Ini</i> netral, <i>dia menuturkan</i> pada The Jakarta Post</p> <p>s. Facebook itu <i>cuma</i> alat. <i>Itu</i> netral, <i>dia berkata</i> pada Jakarta Post</p>
5	“But the government must be able to shut down the web page hosting the Prophet drawing competition.”	Tetapi pemerintah harus bisa menutup halaman web yang memfasilitasi kompetisi menggambar Sang Nabi tersebut.	<p>a. Tetapi pemerintah harus mampu <i>memadamkan</i> (halaman web yang memfasilitasi) kompetisi <i>penggambaran</i> Nabi Muhammad (tersebut)</p> <p>b. Tetapi pemerintah harus mampu <i>mematikan</i> halaman (web yang memfasilitasi) kompetisi menggambar (Sang) Nabi (tersebut)</p> <p>c. <i>Tapi seharusnya</i> pemerintah dapat menutup (halaman) web yang <i>menyelenggarakan</i> kompetisi menggambar (Sang) Nabi tersebut</p> <p>d. <i>Tapi</i> pemerintah harus dapat <i>mematikan</i> (halaman) web yang <i>memuat</i> kompetisi menggambar (Sang) Nabi (tersebut)</p> <p>e. Akan tetapi pemerintah harus dapat menutup laman web yang <i>mengadakan</i> kompetisi menggambar (Sang) Nabi itu</p> <p>f. Tetapi pemerintah harus mampu</p>

			<p><i>mematikan</i> halaman <i>pemilik</i> web kompetisi menggambar (Sang) Nabi (tersebut)</p> <p>g. Tetapi pemerintah harus bisa menutup halaman web yang <i>menampilkan</i> kompetisi menggambar (Sang) Nabi (tersebut)</p> <p>h. Tapi pemerintah harus mampu menutup halaman web <i>tentang</i> kompetisi menggambar (Sang) Nabi Muhammad (tersebut)</p> <p>i. Tetapi pemerintah harus mampu menutup halaman utama web yang <i>mengadakan</i> kompetisi menggambar Rasulullah (tersebut)</p> <p>j. Tetapi pemerintah harus (bisa) menutup halaman web yang <i>menampilkan</i> kompetisi menggambar (Sang) Nabi tersebut</p> <p>k. Tetapi pemerintah harus dapat menutup halaman web yang <i>berisi</i> kompetisi menggambar Nabi Muhammad (tersebut)</p> <p>l. Tetapi pemerintah harus bisa menutup halaman <i>situs</i> yang <i>mengadakan</i> kompetisi menggambar (Sang) Nabi (tersebut)</p> <p>m. Tetapi pemerintah harus mampu menutup <i>hosting</i> halaman web kompetisi menggambar (Sang) Nabi (tersebut)</p> <p>n. Tetapi pemerintah harus bisa menutup halaman <i>jaringan pemilik</i> kompetisi menggambar (Sang) Nabi (tersebut)</p> <p>o. Tetapi pemerintah harus bisa menutup halaman web yang <i>mengadakan lomba</i> menggambar (Sang) Nabi (tersebut)</p> <p>p. Tetapi pemerintah harus dapat <i>menghentikan situs website</i></p>
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			<p><i>tentang lomba menggambar (Sang) Nabi (tersebut)</i></p> <p>q. Tapi pemerintah harus mampu menutup halaman <i>situs (yang memfasilitasi)</i> kompetisi <i>gambar Sang Nabi tersebut</i></p> <p>r. <i>Namun</i> pemerintah harus bisa menutup (halaman) <i> jaringan yang mengadakan</i> kompetisi menggambar (Sang) Nabi (tersebut)</p> <p>s. Tetapi pemerintah harus dapat menutup halaman (web) yang <i>memunculkan</i> kompetisi menggambar (Sang) Nabi (tersebut)</p> <p>t. Akan tetapi pemerintah harus mampu menutup web page (yang memfasilitasi) kompetisi menggambar Nabi (tersebut)</p> <p>u. <i>Namun</i> pemerintah harus bisa <i>memblokir</i> halaman web yang <i>menyelenggarakan kontes</i> menggambar Nabi Muhammad (tersebut)</p> <p>v. Tetapi pemerintah harus bisa <i>menonaktifkan</i> halaman <i>situs yang berisi</i> kompetisi menggambar (Sang) Nabi (tersebut)</p> <p>w. Tetapi pemerintah harus mampu menutup <i> jaringan laman penyedia</i> kompetisi menggambar Nabi Muhammad</p> <p>x. Tetapi pemerintah harus bisa menutup <i>website</i> yang <i>mengadakan</i> kompetisi menggambar kartun (Sang) Nabi (tersebut)</p>
6	As of Thursday afternoon, the Facebook page	Hingga/ <u>sampai</u> Kamis sore, halaman Facebook “Everybody Draw Muhammad	<p>a. <i>Sebagaimana pada</i> Kamis sore, halaman Facebook “<i>Hari Menggambar Muhammad</i>” telah <i>dikenali</i> oleh 77.946 orang yang “menyukainya”</p> <p>b. <i>Seperti pada</i> Kamis siang, pada halaman Facebook “Everybody</p>

<p>“Everybody Draw Mohammed Day” had been tagged by 77,946 people who “like” it.</p>	<p>Day” telah ditandai oleh 77.946 orang yang “menyukai”nya.</p>	<p>Draw Muhammad Day” yang telah <i>ditambahkan</i> oleh 77.946 orang yang menyukai <i>ini</i></p> <p>c. <i>Sebagaimana pada Selasa sore</i>, halaman Facebook yang bertajuk “Everybody Draw Muhammad Day” telah ditandai oleh 77.946 orang yang menyukainya</p> <p>d. <i>Pada Kamis siang</i>, halaman Facebook “Everybody Draw Muhammad Day” telah <i>ditautkan</i> oleh 77.946 orang yang menyukainya</p> <p>e. <i>Seperti Kamis siang</i>, halaman Facebook “<i>Hari Menggambar Muhammad</i>” telah <i>ditag</i> oleh 77.946 orang yang menyukainya</p> <p>f. <i>Seperti pada hari Kamis siang</i>, halaman Facebook “<i>Hari Tiap Orang Menggambar Nabi Muhammad</i>” telah <i>diikuti</i> oleh 77.946 orang yang sepertinya terkesan menyukai <i>hal ini/itu</i></p> <p>g. <i>Saat Kamis siang</i>, halaman Facebook “<i>Hari Setiap Orang Menggambar Muhammad</i>” telah ditandai oleh 77.946 orang yang menyukai <i>ini</i></p> <p>h. <i>Mulai hari Kamis sore</i>, pada halaman Facebook “<i>Setiap Orang Menggambar Hari Nabi Muhammad</i>” telah <i>dibagikan</i> oleh 77.946 orang yang menyukainya</p> <p>i. <i>Sampai hari Kamis siang</i>, halaman Facebook “<i>Hari dimana Setiap Orang Menggambar Muhammad</i>” telah ditandai oleh 77.946 orang yang menyukainya</p> <p>j. <i>Pada Kamis sore</i>, (halaman) Facebook “Everybody Draw Muhammad Day” (telah ditandai) <i>disukai (oleh)</i> 77.946 orang</p>
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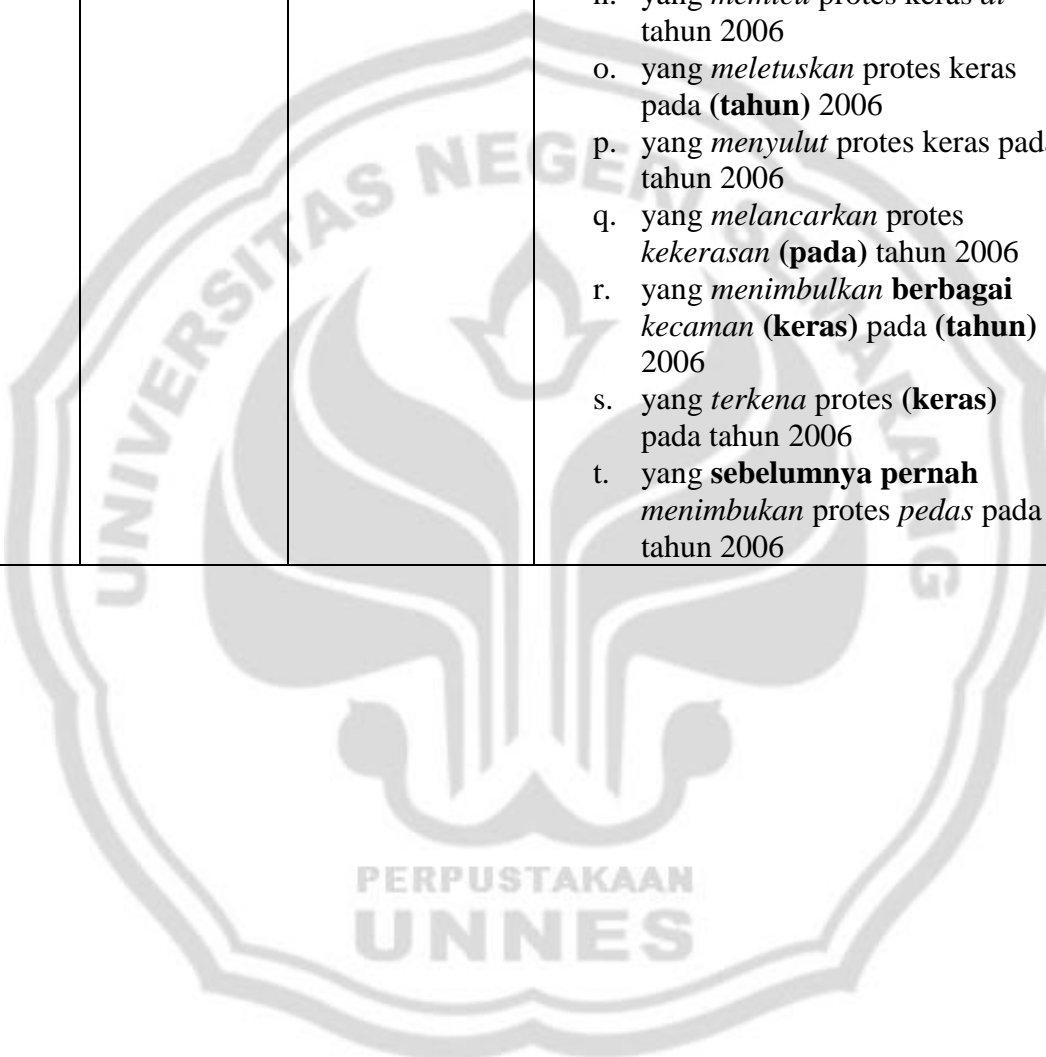
			<p>k. Pada Kamis sore, halaman Facebook “<i>Hari Setiap Orang Menggambar Muhammad</i>” telah ditandai oleh 77.946 orang yang <i>suka itu</i></p> <p>l. Pada Kamis siang, halaman Facebook “<i>Everybody Draw Mohammad Day</i>” telah ditandai oleh 77.946 orang yang <i>suka pada halaman ini</i></p> <p>m. Sampai Selasa siang, halaman Facebook “<i>Everybody Draw Muhammad Day</i>” telah ditandai oleh 77.946 orang yang <i>suka akan hal tersebut</i></p> <p>n. Sampai Kamis sore, halaman Facebook “<i>Everybody Draw Muhammad Day</i>” sudah ditandai oleh 77.946 orang yang menyukai(nya)</p> <p>o. Mulai Kamis siang, halaman Facebook “<i>Everybody Draw Muhammad Day</i>” (telah) dipasang oleh 77.946 orang yang menyukai <i>itu</i></p> <p>p. Seperti halnya pada Kamis pagi, halaman Facebook “<i>Hari Setiap Orang Menggambar Muhammad</i>” telah ditandai oleh 77.946 orang yang <i>suka</i></p> <p>q. Sejak Kamis siang, halaman Facebook “<i>Semua Menggambar Hari Muhammad</i>” telah ditandai (oleh) 77.946 orang yang “menyukai”nya</p> <p>r. Seperti pada hari Kamis siang, halaman Facebook yang berisi “<i>Everybody Draw Muhammad Day</i>” telah ditandai oleh 77.946 orang yang “menyukai”nya</p> <p>s. (Hingga) Selasa siang, “<i>Everybody Draw Muhammad Day</i>” padahalaman Facebook telah ditandai oleh 77.946 orang yang “menyukai”nya</p> <p>t. Sejak Kamis sore, halaman</p>
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			Facebook “Everybody Draw Muhammad Day” (telah ditandai) yang disukai oleh 77.946 orang
7.a	More than 6,000 pictures have been uploaded, mostly using a cropped image drawn by a Danish cartoonist	Lebih dari 6.000 gambar telah diupload, kebanyakan menggunakan potongan gambar yang dibuat oleh seorang kartunis asal Denmark	<p>a. Lebih dari 6.000 gambar telah diupload, kebanyakan menggunakan gambar potongan yang digambar oleh Danish seorang kartunis</p> <p>b. Lebih dari 6.000 gambar telah diupload, sebagian besar menggunakan gambar krop (yang dibuat) oleh Danish seorang kartunis</p> <p>c. Lebih dari 6.000 gambar telah diupload, sebagian besar menggunakan potongan gambar yang digambar oleh (seorang) kartunis Danish</p> <p>d. Lebih dari 6.000 gambar telah diupload, sebagian besar menggunakan gambar potongan yang digambar oleh Danish (seorang) penggambar kartun</p> <p>e. Lebih dari 6.000 gambar telah diupload, sebagian besar merupakan potongan gambar yang dibuat oleh (seorang) kartunis (asal) Denmark</p> <p>f. Lebih dari 6.000 gambar telah diupload, kebanyakan menggunakan potongan gambar (yang dibuat) dari seorang kartunis (asal) Denmark</p> <p>g. Lebih dari 6.000 gambar telah diupload, kebanyakan merupakan (potongan gambar) hasil karya (seorang) kartunis Danish</p> <p>h. Lebih dari 6.000 gambar telah dimuat, hampir sebagian besar menggunakan gambar potongan yang digambar oleh (seorang) kartunis (asal) Denmark</p> <p>i. Lebih dari 6.000 gambar telah diunduh, kebanyakan</p>

			<p>menggunakan <i>kartun potong</i> yang <i>digambar</i> oleh (seorang) <i>seniman kartun (asal)</i> Denmark</p> <p>j. Lebih dari 6.000 gambar telah <i>diupload</i>, kebanyakan menggunakan <i>pemotongan gambar (yang dibuat)</i> oleh seorang kartunis <i>Danish</i></p> <p>k. Lebih dari 6.000 gambar telah <i>diupload</i>, kebanyakan menggunakan <i>gambar suntingan (yang dibuat)</i> oleh (seorang) kartunis (asal) Denmark</p> <p>l. Lebih dari 6.000 gambar telah <i>diupload</i>, kebanyakan menggunakan <i>gambar editan karya</i> seorang kartunis (asal) Denmark</p> <p>m. Lebih dari 6.000 gambar <i>sudah dimuat</i>, kebanyakan <i>memakai</i> potongan gambar yang <i>digambar</i> oleh seorang kartunis (asal) Denmark</p> <p>n. Lebih dari 6.000 gambar telah <i>diupload</i>, kebanyakan menggunakan potongan dari gambar yang dibuat (oleh) (seorang) kartunis (asal) Denmark</p> <p>o. Lebih dari 6.000 gambar telah <i>diupload</i>, kebanyakan <i>berasal dari</i> potongan gambar yang dibuat oleh (seorang) kartunis (asal) Denmark</p> <p>p. Lebih dari 6.000 gambar telah <i>diunggah</i>, sebagian besar menggunakan <i>bagian</i> gambar (yang dibuat oleh seorang kartunis) <i>Danish</i></p> <p>q. Lebih dari 6.000 gambar telah <i>diunduh</i>, kebanyakan menggunakan <i>gambar yang dipotong yang digambar</i> oleh (seorang) kartunis (asal) Denmark</p> <p>r. Lebih dari 6.000 gambar telah</p>
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			<p>dipasang, sebagian besar menggunakan potongan gambar buatan seorang kartunis <i>Danish</i></p> <p>s. Lebih dari 6.000 gambar telah diupload, kebanyakan menggunakan potongan gambar (yang dibuat) oleh seorang kartunis bernama <i>Danish</i></p> <p>t. Lebih dari 6.000 gambar telah diunggah, kebanyakan menggunakan gambar yang dipotong oleh (seorang) kartunis (asal) Denmark</p> <p>u. Lebih dari 6.000 gambar telah diupload, kebanyakan merupakan (potongan gambar) hasil karya (seorang) kartunis <i>Danish</i></p> <p>v. Lebih dari 6.000 gambar telah diupload, sebagian besar menggunakan “<i>cropped image drawn</i>” oleh seorang kartunis (asal) Denmark</p> <p>w. Lebih dari 6.000 gambar telah diunduh, sebagian besar menggunakan pemotongan gambar yang digunakan oleh seorang kartunis <i>Danish</i></p>
7.b	that sparked violent protests in 2006.	yang menuai protes keras pada tahun 2006.	<p>a. yang mengundang protes keras pada tahun 2006</p> <p>b. yang menimbulkan protes keras pada tahun 2006</p> <p>c. yang menyebabkan protes keras pada tahun 2006</p> <p>d. yang menuai protes hebat pada tahun 2006</p> <p>e. yang mengembangkan protes kekerasan (pada) tahun 2006</p> <p>f. yang meluapkan protes besar di tahun 2006</p> <p>g. yang menimbulkan protes besar-besaran di tahun 2006</p> <p>h. yang menuai protes (keras) pada tahun 2006</p> <p>i. yang mendapat kecaman hebat pada tahun 2006</p>

			<p>j. yang <i>memercikkan</i> protes keras pada tahun 2006</p> <p>k. yang telah <i>membuahkan</i> protes keras pada tahun 2006</p> <p>l. yang <i>menyebarkan</i> protes <i>kekerasan</i> pada tahun 2006</p> <p>m. yang <i>mencetuskan</i> protes <i>kekerasan</i> pada tahun 2006</p> <p>n. yang <i>memicu</i> protes keras <i>di</i> tahun 2006</p> <p>o. yang <i>meletuskan</i> protes keras pada (tahun) 2006</p> <p>p. yang <i>menyulut</i> protes keras pada tahun 2006</p> <p>q. yang <i>melancarkan</i> protes <i>kekerasan</i> (pada) tahun 2006</p> <p>r. yang <i>menimbulkan</i> berbagai <i>kecaman</i> (keras) pada (tahun) 2006</p> <p>s. yang <i>terkena</i> protes (keras) pada tahun 2006</p> <p>t. yang sebelumnya pernah <i>menimbulkan</i> protes <i>pedas</i> pada tahun 2006</p>
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Appendix 3*

DATA CLASSIFICATION

❖ Non-equivalence at word level

1. Culture-specific concepts

No.	SL Text	Key	Students' Translation
3.a	MUI chairman Amidhan said the <i>clerics</i> would not issue an edict banning Facebook,	Ketua/pimpinan MUI Amidhan mengatakan/me ngungkapkan para <i>ulama</i> tidak akan mengeluarkan maklumat yang melarang Facebook,	a. Ketua MUI Amidhan mengungkapkan bahwa para <i>pendeta</i> tidak akan mengisukan sebuah maklumat larangan Facebook, b. Ketua MUI Amidhan mengatakan bahwa <i>anggota</i> <i>majelis</i> tidak akan mengisukan sebuah maklumat untuk melarang Facebook c. Ketua MUI Amidhan mengatakan bahwa <i>anggota</i> <i>golongan pendeta</i> tidak akan mempermasalahkan maklumat pelarangan Facebook d. Ketua MUI Amidhan mengatakan para <i>pastur</i> tidak akan mempersoalkan pengutukan Facebook e. Ketua MUI Amidhan mengungkapkan bahwa <i>umat</i> <i>Muslim</i> tidak (akan) mempersoalkan pencekalan terhadap Facebook secara resmi f. Ketua MUI Amidhan mengatakan bahwa para <i>pemuka</i> <i>agama</i> tidak akan mempersoalkan fatwa penentangan Facebook

*The data shown here's randomly selected. The complete one's available on the CD.

2. The different distinctions in meaning between the source and target language

No.	SL Text	Key	Students' Translation
6	As of Thursday <i>afternoon</i> , the Facebook page "Everybody Draw Mohammed Day" had been tagged by 77,946 people who "like" it.	Hingga/sampai Kamis <i>sore</i> , halaman Facebook "Everybody Draw Muhammad Day" telah ditandai oleh 77.946 orang yang "menyukai"nya.	<p>a. Seperti pada Kamis <i>siang</i>, pada halaman Facebook "Everybody Draw Muhammad Day" yang telah ditambahkan oleh 77.946 orang yang menyukai ini</p> <p>b. Seperti halnya pada Kamis <i>pagi</i>, halaman Facebook "Hari Setiap Orang Menggambar Muhammad" telah ditandai oleh 77.946 orang yang suka</p>
8.a	Some of the uploaded <i>images</i> are considered offensive and disturbing enough	Sejumlah <i>gambar</i> yang diupload tersebut dianggap cukup menyinggung dan mengganggu	a. Beberapa <i>foto</i> yang diunggah (tersebut) dianggap (cukup) melukai (dan mengganggu)
13.b	<i>we do understand it may not be legal in some countries,</i> "	<i>kami</i> sungguh memahami bahwa hal tersebut mungkin/bisa saja tidak legal	a. <i>Kita</i> (sungguh) memahami (bahwa hal) itu mungkin tidak legal di beberapa negara

		di sejumlah/bebera pa negara,	
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3. Differences in expressive meaning

No.	SL Text	Key	Students' Translation
7.b	that <i>sparked</i> violent protests in 2006.	yang <i>menuai</i> protes pada tahun 2006. keras tahun	<ul style="list-style-type: none"> a. yang <i>mengundang</i> protes keras pada tahun 2006 b. yang <i>menimbulkan</i> protes keras pada tahun 2006 c. yang <i>menyebabkan</i> protes keras pada tahun 2006 d. yang <i>mengembangkan</i> protes kekerasan (pada) tahun 2006 e. yang <i>meluapkan</i> protes besar di tahun 2006 f. yang <i>mendapat</i> kecaman hebat pada tahun 2006 g. yang <i>memercikkan</i> protes keras pada tahun 2006 h. yang telah <i>membuahkan</i> protes keras pada tahun 2006 i. yang <i>menyebarkan</i> protes kekerasan pada tahun 2006 j. yang <i>mencetuskan</i> protes kekerasan pada tahun 2006 k. yang <i>memicu</i> protes keras di tahun 2006 l. yang <i>meletuskan</i> protes keras pada (tahun) 2006 m. yang <i>menyulut</i> protes keras pada tahun 2006 n. yang <i>melancarkan</i> protes kekerasan (pada) tahun 2006 o. yang <i>terkena</i> protes (keras) pada tahun 2006
8.a	Some of the uploaded images are <i>considered</i>	Sejumlah gambar diupload tersebut yang	<ul style="list-style-type: none"> a. Beberapa gambar yang diupload (tersebut) dianggap <i>menghina</i> dan cukup mengganggu b. Beberapa gambar yang diupload (tersebut) dianggap <i>menyerang</i>

	<i>offensive and disturbing enough</i>	<i>dianggap cukup menyinggung dan mengganggu</i>	<p>dan cukup mengganggu</p> <p>c. Beberapa dari gambar yang diupload (tersebut) dianggap cukup <i>menyakiti</i> dan mengganggu</p> <p>d. Beberapa foto yang diunggah (tersebut) dianggap (cukup) <i>melukai</i> (dan mengganggu)</p> <p>e. Beberapa memuat gambar yang <i>dikira tak enak</i> dan cukup mengganggu</p> <p>f. Beberapa gambar (yang diupload tersebut dianggap) <i>sangat kasar</i> dan mengganggu</p> <p>g. Beberapa dari gambar yang telah dipasang (tersebut) dianggap <i>tidak sopan</i> dan cukup mengganggu</p> <p>h. Beberapa gambar yang diunggah (tersebut) <i>dipertimbangkan menghina</i> dan cukup mengganggu</p> <p>i. Beberapa gambar yang dimuat (tersebut) <i>diduga menyakiti</i> dan cukup mengganggu</p> <p>j. Banyak dari gambar yang diupload tersebut <i>dipandang</i> (cukup) menghina (dan mengganggu)</p> <p>k. Beberapa dari gambar unggahan (tersebut) <i>cenderung menghina</i> dan cukup mengganggu</p> <p>l. Beberapa gambar yang diupload (tersebut) <i>tergorikan</i> agak offensive dan cukup mengganggu</p>
8.b	<i>to draw the ire of even moderate Muslims.</i>	sehingga dapat <i>menimbulkan</i> kemarahan bahkan umat Muslim moderat sekalipun.	<p>a. karena <i>membangkitkan</i> kemarahan oleh umat Muslim, bahkan muslim moderat (sekalipun)</p> <p>b. dan <i>menyulut</i> kemarahan bahkan bagi (umat) Muslim yang moderat (sekalipun)</p> <p>c. untuk <i>menyalakan</i> kemarahan</p>

			<p>bahkan bagi/untuk warga/orang-orang Muslim yang biasa-biasa saja (sekali)pun</p> <p>d. sehingga (dapat) <i>memicu</i> kemarahan (bahkan umat) Muslim moderat (sekalipun)</p>
9.a	The page was <i>created by</i> Seattle cartoonist Molly Norris	Halaman tersebut <i>diciptakan</i> oleh kartunis asal Seattle, Molly Norris	<p>a. Halaman tersebut <i>dibuat</i> oleh Molly Norris seorang kartunis dari Seattle</p> <p>b. Halaman (tersebut) yang <i>ditulis</i> oleh kartunis (asal) Seattle Molly Norris</p>
9.b	in support of the <i>creators</i> of satirical TV show South Park,	dalam dukungannya terhadap <i>pencipta</i> acara TV sindiran South Park	<p>a. yang mendapat dukungan dari <i>pembuat</i> program acara TV satir South Park</p> <p>b. sebagai dukungannya kepada <i>pencetus</i> acara TV yang suka menyindir South Park</p>
9.c	who received death threats from militant Islamists	yang menerima ancaman pembunuhan dari <i>kaum</i> Islam militan	<p>a. yang menerima ancaman mati dari <i>orang-orang</i> Islam militan</p>
9.d	for <i>depicting</i> Muhammad in one of the cartoon's episodes.	karena <i>menggambarkan</i> Muhammad dalam salah satu episode kartunnya.	<p>a. karena <i>melukiskan</i> Muhammad dalam suatu/sebuah/satu episode film kartun(nya)</p> <p>b. karena <i>menayangkan</i> Muhammad di salah satu episode kartun(nya)</p>
10.a	Muslims <i>believe</i> their prophet, a strict monotheist,	Umat Muslim <i>meyakini</i> bahwa nabi mereka, seorang penganut monotheisme <i>sejati/yg kuat</i> ,	<p>a. Orang Muslim <i>mempercayai</i> (bahwa) Nabinya, (seorang) penganut monotheisme keras</p> <p>b. Umat Islam <i>beriman</i> pada Nabi mereka, seorang monotheis yang ketat</p>

10.a	Muslims believe their prophet, a strict monotheist,	Umat Muslim meyakini bahwa nabi mereka, seorang <i>penganut</i> monotheisme sejati	<ul style="list-style-type: none"> a. Umat Islam meyakini bahwa Nabi mereka, <i>seorang pemeluk Islam</i> yang sempurna b. (Umat) Muslim percaya (bahwa) Nabinya, (seorang) <i>penyembah satu Tuhan</i> aliran keras c. Orang-orang Muslim percaya akan Nabinya, sebagai (seorang) <i>tokoh yang sakral</i>
10.b	had <i>ordered</i> them not to make any icons of him to prevent idol worship.	telah <i>memerintahkan</i> mereka untuk tidak membuat ikon apapun atas dirinya untuk menghindari syirik.	<ul style="list-style-type: none"> a. telah <i>menyuruh</i> mereka untuk tidak membuat patung (apapun atas dirinya) untuk menghindari pemujaan pada/terhadap idola/orang yang dikagumi b. telah <i>meminta</i> mereka untuk tidak membuat tanda (apapun atas) Nabi untuk mencegah idola ibadah c. telah <i>menganjurkan</i> untuk tidak membuat simbol/lambang apapun mengenai dirinya untuk mencegah syirik d. telah <i>berpesan</i> pada mereka untuk tidak membuat gambaran (apapun) dari dia untuk mencegah pemujaan berhala e. (telah) <i>membuat</i> mereka untuk tidak membuat simbol apapun tentang Nabi untuk melindungi idola yang dihormatinya f. telah <i>mengajarkan</i> (mereka) untuk tidak membuat ikon (apapun) tentangnya demi mencegah syirik
11.a	The government has <i>sent</i> a letter to Facebook <i>asking</i> it to shut the page,	Pemerintah telah <i>mengirimkan</i> surat kepada pihak Facebook <i>memintanya</i> untuk menutup halaman tersebut,	<ul style="list-style-type: none"> a. Pemerintah telah <i>melayangkan</i> surat kepada (pihak) Facebook yang berisi permintaan penutupan halaman (tersebut) b. Pemerintah telah mengirim surat untuk (pihak) Facebook yang <i>menyerukan</i> untuk menutup halaman tersebut

13.b	we do <i>understand</i> it may not be legal in some countries,”	kami sungguh <i>memahami</i> bahwa hal tersebut mungkin/bisa saja tidak legal di sejumlah/beberapa negara,	<ul style="list-style-type: none"> a. kita (sungguh) <i>mengerti</i> (bahwa hal tersebut) mungkin tidak diperbolehkan/diperkenankan di beberapa negara b. kita sangat <i>tahu</i> (bahwa) itu mungkin tidak legal di beberapa negara
17	Muslims <i>should</i> control themselves.	Umat Muslim <i>harus</i> mengontrol/mengendalikan dirinya.	<ul style="list-style-type: none"> a. Kaum Muslim <i>sebaiknya</i> mengendalikan diri mereka sendiri b. Masyarakat/warga Muslim <i>seharusnya</i> mengontrol mereka sendiri c. <i>Para</i> Muslim <i>hendaknya</i> mengontrol diri mereka

4. Differences in form

No.	SL Text	Key	Students' Translation
2.a	The Indonesia Ulema Council (MUI) on Thursday reserved all fiery comments	Majelis Ulama Indonesia (MUI) pada hari Kamis mendiamkan/membiarkan segala komentar pedas	<ul style="list-style-type: none"> a. Majelis Ulama Indonesia (MUI) pada hari Kamis <i>kemarin</i> mendiamkan segala komentar pedas

2.b	when thousands of Facebook users across the globe uploaded images of the Prophet Muhammad on the popular social networking site.	ketika <i>ribuan</i> pengguna Facebook di seluruh penjuru dunia mengupload(unggah) gambar Nabi Muhammad pada situs jejaring sosial populer/terkemuka tersebut.	a. ketika <i>seribu</i> pengguna Facebook di seluruh dunia mengupload gambar Nabi Muhammad di situs jaringan sosial yang terkenal (tersebut)
5	“But the government must be able to shut down the web page hosting the Prophet drawing competition.”	Tetapi pemerintah harus bisa menutup halaman web yang memfasilitasi kompetisi menggambar Sang Nabi tersebut.	a. Tapi pemerintah harus mampu menutup halaman web <i>tentang</i> kompetisi menggambar (Sang) Nabi Muhammad (tersebut)
7.a	More than 6,000 pictures have been uploaded, mostly using a cropped	Lebih dari 6.000 gambar telah diupload, kebanyakan menggunakan potongan gambar yang dibuat oleh seorang <i>kartunis</i>	a. Lebih dari 6.000 gambar telah diupload, kebanyakan menggunakan gambar potongan yang digambar oleh <i>Danish</i>

	image drawn by a <i>Danish</i> cartoonist	<i>asal Denmark</i>	<p>seorang kartunis</p> <p>b. Lebih dari 6.000 gambar telah diupload, sebagian besar menggunakan potongan gambar yang digambar oleh (seorang) kartunis <i>Danish</i></p> <p>c. Lebih dari 6.000 gambar telah diupload, kebanyakan menggunakan potongan gambar (yang dibuat) oleh seorang kartunis bernama <i>Danish</i></p> <p>d. Lebih dari 6.000 gambar telah diunduh, kebanyakan menggunakan kartun <i>potong</i> yang digambar oleh (seorang) <i>seniman kartun</i> (asal) Denmark</p> <p>e. Lebih dari 6.000 gambar telah diupload, sebagian besar menggunakan gambar potongan yang digambar oleh <i>Danish</i> (seorang) <i>penggambar kartun</i></p>
7.b	that sparked violent protests in 2006.	yang <i>menuai</i> protes keras pada tahun 2006.	<p>a. yang <i>telah</i> membuahkan protes keras pada tahun 2006</p> <p>b. yang <i>sebelumnya pernah</i> menimbulkan protes pedas pada tahun 2006</p>
8.a	Some of the uploaded images are considered offensive and disturbing enough	Sejumlah gambar yang diupload tersebut dianggap cukup <i>menyinggung</i> dan mengganggu	<p>a. Beberapa gambar yang diupload (tersebut) <i>bersifat</i> (cukup) <i>menghina</i> dan mengganggu</p> <p>b. Beberapa gambar yang diunggah (tersebut) dianggap <i>sebagai</i> <i>sebuah serangan</i> dan cukup mengganggu</p>
9.b	in support of the creators of satirical TV show South Park,	dalam dukungannya terhadap pencipta acara TV <i>sindiran</i> South Park	<p>a. sebagai dukungannya kepada pencetus acara TV <i>yang suka menyindir</i> South Park</p> <p>b. sebagai dukungannya (terhadap) pembuat acara TV South Park</p>

			<p><i>berupa sindiran</i></p> <p>c. yang juga mendukung para pembuat acara TV <i>yang penuh sindiran</i> South Park</p> <p>d. guna/untuk mendukung pencipta acara TV <i>yang bersifat menyindir</i> South Park</p>
9.c	who received death threats from militant Islamists	yang menerima ancaman pembunuhan dari <i>kaum</i> Islam militan	a. yang menerima ancaman kematian dari <i>Islam</i> militan
9.d	for depicting Muhammad in one of the cartoon's episodes.	karena <i>menggambarkan</i> Muhammad dalam salah satu episode kartunnya.	<p>a. terhadap/atas <i>penggambaran</i> Muhammad pada salah satu episode kartun(nya)</p> <p>b. karena <i>gambar/lukisan</i> Muhammad di salah satu episode(kartun)nya</p>
10.a	Muslims believe their prophet, a strict monotheist,	Umat Muslim meyakini bahwa nabi mereka, seorang <i>penganut</i> monotheisme sejati	<p>a. Umat Muslim percaya pada Nabi mereka, <i>sebuah aliran kepercayaan monotheis</i> yang keras</p> <p>b. Kaum Muslim percaya (bahwa) Nabinya, <i>paham monotheis</i> yang kuat</p> <p>c. Orang Islam percaya (bahwa) Nabi mereka, <i>percaya</i> dengan sungguh-sungguh <i>adanya satu Tuhan</i></p> <p>d. (Umat) Muslim percaya (bahwa) Nabi mereka, <i>kepercayaan kepada Tuhan Yang Maha Esa</i></p> <p>e. Umat Muslim meyakini (bahwa) Nabi mereka, <i>menganut monotheis</i> yang keras</p>
11.a	The government has sent a letter to	Pemerintah telah mengirimkan surat kepada pihak Facebook (yang) <i>memintanya</i>	a. Pemerintah telah mengirim surat kepada (pihak) Facebook <i>berisi permintaan</i> untuk menutup halaman tersebut

	Facebook asking it to shut the page,	untuk menutup halaman tersebut,	b. Pemerintah telah melayangkan surat ke pihak Facebook <i>untuk meminta</i> menghentikan halaman web itu
11.b	which remained accessible as of Thursday night.	yang <i>masih/tetap</i> bisa/dapat diakses hingga Kamis malam.	a. yang <i>telah</i> diterima pada hari Kamis malam b. yang <i>sudah</i> bisa diakses pada Kamis malam
12	Facebook said Wednesday it was investigating the controversial page, The Associated Press reported.	Pihak Facebook mengatakan/menyatakan/mengungkapkan, bahwa pada hari Rabu pihaknya <i>sedang menginvestigasi/menyelidiki</i> halaman kontroversial tersebut, sebagaimana dilaporkan oleh The Associated Press.	a. Pada hari Rabu, (Pihak) Facebook mengatakan bahwa pihaknya <i>telah</i> menginvestigasi halaman yang kontroversial tersebut, (sebagaimana di)lapor(kan oleh) Asosiasi Pers b. (Pihak) Facebook mengatakan bahwa halaman kontroversial tersebut sedang <i>diteliti</i> (pada) hari Rabu, (sebagaimana di)lapor(kan oleh) Asosiasi Pers c. Menurut laporan himpunan pers, (pihak) Facebook menyatakan (bahwa) pada hari Rabu <i>akan ada</i> investigasi halaman yang kontroversial tersebut d. Pihak Facebook menyatakan pada hari Rabu bahwa mereka <i>masih</i> menyelidiki halaman kontroversial tersebut, The Associated Press melaporkan e. Pihak Facebook berkata (bahwa) hari Rabu <i>merupakan</i> hari penyelidikan web yang kontroversial, seperti yang

			dilaporkan (oleh) Asosiasi Press f. Pihak Facebook menyatakan (bahwa) itu <i>sudah diperkirakan</i> menjadi halaman kontroversial pada hari Rabu, Asosiasi Pers melaporkan
15.a	Muhammadiyah chairman Din Syamsuddin called on Muslims to remain calm and not <i>be provoked</i>	Pimpinan/ketua Muhammadiyah, Din Syamsuddin menghimbau umat Muslim untuk tetap tenang dan tidak <i>terprovokasi</i>	a. Ketua Muhammadiyah, Din Syamsuddin menghimbau umat Muslim untuk menetapkan ketenangan dan tidak <i>diprovokasi</i>

5. The use of false friends or loan words in dealing with the source text

No.	SL Text	Key	Students' Translation
1	MUI rules out fatwa against Facebook over <i>cartoon</i>	MUI Kesampingkan Fatwa Menentang Facebook Terkait <i>Kartun</i>	a. MUI kesampingkan fatwa melawan facebook terhadap <i>karikatur</i>
2.a	The Indonesia Ulema Council (MUI) on Thursday reserved all fiery <i>comments</i>	Majelis Ulama Indonesia (MUI) pada hari Kamis mendingkan/me mbiarkan segala <i>komentar pedas</i>	a. Majelis Ulama Indonesia (MUI) pada hari Selasa mengeluarkan <i>pendapat pedas</i> b. Majelis Ulama Indonesia (MUI) pada hari Kamis menyatakan semua <i>komen pedas</i> c. Selasa, Majelis Ulama Indonesia (MUI) mengeluarkan <i>kecaman keras</i>

2.b	when thousands of Facebook users across the globe <i>uploaded</i> images of the Prophet Muhammad on the popular social networking site.	ketika ribuan pengguna Facebook di seluruh penjuru dunia <i>meng-upload(unggah)</i> gambar Nabi Muhammad pada situs jejaring sosial populer/terkemuka tersebut.	<ul style="list-style-type: none"> a. ketika ribuan pengguna Facebook di (seluruh penjuru) dunia <i>menampilkan</i> gambar Nabi Muhammad di situs jejaring sosial yang populer tersebut b. ketika ribuan pengguna Facebook di seluruh dunia <i>memuat</i> gambar Nabi Muhammad dalam situs jejaring sosial terkenal tersebut c. ketika ribuan pengguna Facebook di seluruh dunia <i>mengunduh</i> gambar-gambar Nabi Muhammad di situs jejaring sosial ternama (tersebut) d. ketika ribuan pengguna Facebook di seluruh (penjuru) dunia <i>memasang</i> foto Nabi Muhammad pada situs jejaring sosial yang terkenal itu e. ketika ribuan pengguna Facebook di seberang dunia <i>menampilkan</i> gambar Nabi Muhammad di situs jejaring sosial yang terkenal (tersebut)
4	“Facebook is only a tool. It’s <i>neutral</i> ,” he told The Jakarta Post.	“Facebook hanyalah suatu sarana. Bersifat/sifatnya <i>netral</i> ,” ujarnya pada The Jakarta Post.	<ul style="list-style-type: none"> a. Facebook hanyalah sebuah alat. Itu <i>alami</i>, dia berkata pada Jakarta Post
5	“But the government must be able to shut down the web page hosting the Prophet drawing	Tetapi pemerintah harus bisa menutup halaman web yang memfasilitasi <i>kompetisi</i> menggambar Sang Nabi tersebut.	<ul style="list-style-type: none"> a. Tetapi pemerintah harus bisa menutup halaman web yang mengadakan <i>lomba</i> menggambar (Sang) Nabi (tersebut) b. Tetapi pemerintah harus dapat

	<i>competition.”</i>		<p>menghentikan situs website tentang <i>lomba</i> menggambar (Sang) Nabi (tersebut)</p> <p>c. Namun pemerintah harus bisa memblokir halaman web yang menyelenggarakan <i>kontes</i> menggambar Nabi Muhammad (tersebut)</p>
6	<p>As of Thursday afternoon, the Facebook page “Everybody Draw Mohammed Day” had been <i>tagged</i> by 77,946 people who “like” it.</p>	<p>Hingga/sampai Kamis sore, halaman Facebook “Everybody Draw Muhammad Day” telah <i>ditandai</i> oleh 77.946 orang yang “menyukai”nya.</p>	<p>a. Sebagaimana pada Kamis sore, halaman Facebook “Hari Menggambar Muhammad” telah <i>dikenali</i> oleh 77.946 orang yang “menyukainya”</p> <p>b. Seperti pada Kamis siang, pada halaman Facebook “Everybody Draw Muhammad Day” yang telah <i>ditambahkan</i> oleh 77.946 orang yang menyukai <i>ini</i></p> <p>c. Pada Kamis siang, halaman Facebook “Everybody Draw Muhammad Day” telah <i>ditautkan</i> oleh 77.946 orang yang menyukainya</p> <p>d. Seperti Kamis <i>siang</i>, halaman Facebook “Hari Menggambar Muhammad” telah <i>ditag</i> oleh 77.946 orang yang menyukainya</p> <p>e. Seperti pada hari Kamis siang, halaman Facebook “Hari Tiap Orang Menggambar Nabi Muhammad” telah <i>diikuti</i> oleh 77.946 orang yang sepertinya terkesan menyukai hal ini/itu</p> <p>f. Mulai hari Kamis sore, pada halaman Facebook “Setiap Orang Menggambar Hari Nabi Muhammad” telah <i>dibagikan</i> oleh 77.946 orang yang menyukainya</p> <p>g. Mulai Kamis siang, halaman Facebook “Everybody Draw Muhammad Day” (telah) <i>dipasang</i> oleh 77.946 orang yang menyukai itu</p>

7.b	that sparked violent <i>protests</i> in 2006.	yang menuai <i>protes</i> keras pada tahun 2006.	a. yang mendapat <i>kecaman</i> hebat pada tahun 2006
8.a	Some of the uploaded images are considered <i>offensive</i> and disturbing enough	Sejumlah gambar yang diupload tersebut dianggap cukup <i>menyinggung</i> dan mengganggu	a. Beberapa gambar yang diupload (tersebut) tergorikan agak <i>offensive</i> dan cukup mengganggu
8.b	to draw the ire of even moderate <i>Muslims</i> .	sehingga dapat memancing kemarahan bahkan <i>umat Muslim</i> moderat sekalipun.	a. untuk menyalakan kemarahan bahkan bagi/untuk <i>warga/orang-orang Muslim</i> yang biasa-biasa saja (sekali)pun b. bahkan menyebabkan kemarahan <i>kaum Islam</i> moderat (sekali)pun c. dan memunculkan kemarahan bahkan <i>pemeluk Islam</i> moderat sekalipun
9.a	The <i>page</i> was created by Seattle cartoonist Molly Norris	<i>Halaman</i> tersebut diciptakan oleh kartunis asal Seattle, Molly Norris	a. <i>Situs/akun</i> ini dibuat oleh Molly Norris kartunis dari Settle
9.b	in support of the <i>creators</i> of <i>satirical TV show</i> South Park,	dalam dukungannya terhadap <i>pencipta acara TV sindiran</i> South Park	a. mendukung pembuat sindiran <i>TV Show</i> South Park b. sebagai dukungannya pada <i>pencipta serial TV</i> South Park c. mendukung penciptaan <i>show TV</i> South Park yang menyindir d. dengan dukungan dari <i>kreator</i> acara TV sindiran

			<ul style="list-style-type: none"> e. dengan dukungan dari <i>tim kreatif</i> tayangan TV yang bersifat menyindir f. yang mendapat dukungan dari pembuat program acara TV <i>satir</i> South Park g. dalam dukungannya pada pencipta <i>pengritik</i> pertunjukan TV di South Park
9.c	who received death threats from <i>militant</i> Islamists	yang menerima ancaman pembunuhan dari kaum Islam <i>militan</i>	<ul style="list-style-type: none"> a. yang mendapat ancaman mati dari <i>tentara</i> Islam b. siapa yang menerima ancaman kematian dari <i>pejuang</i> Islam c. yang menerima ancaman kematian dari <i>fanatik</i> Islam
10.b	had ordered them not to make any <i>icons</i> of him to prevent idol worship.	telah memerintahkan mereka untuk tidak membuat <i>ikon</i> apapun atas dirinya untuk menghindari syirik.	<ul style="list-style-type: none"> a. telah meminta mereka untuk tidak membuat <i>tanda</i> (apapun atas) Nabi untuk mencegah idola ibadah b. telah menganjurkan untuk tidak membuat <i>simbol/lambang</i> apapun mengenai dirinya untuk mencegah syirik c. telah meminta mereka untuk tidak membuat <i>gambar</i>nya ataupun <i>patung</i>nya untuk mencegah penyembahan terhadap berhala d. telah berpesan pada mereka untuk tidak membuat <i>gambaran</i> (apapun) dari dia untuk mencegah pemujaan berhala e. yang telah memerintahkan mereka untuk tidak membuat <i>patung</i> Nabi untuk mencegah pemujaan terhadap idola mereka f. yang memerintahkan mereka untuk tidak membuat <i>patung/gambar/lukisan</i> apapun tentang Nabi mereka untuk mencegah berhala dalam

			<p>peribadahan</p> <p>g. yang telah memerintahkan mereka untuk tidak membuat <i>tiruan</i> (apapun) dari dirinya untuk menghindari pemujaan berhala</p>
11.b	<p>which remained accessible as of Thursday night.</p>	<p>yang masih/tetap bisa/dapat diakses hingga Kamis malam.</p>	<p>a. yang menyisakan <i>pencapaian</i> sebagaimana pada malam Kamis</p> <p>b. yang telah <i>diterima</i> pada hari Kamis malam</p> <p>c. yang tetap masih bisa <i>dimasuki</i> hingga Kamis malam</p> <p>d. yang mengingatkan pada <i>perolehan</i> Kamis malam</p> <p>e. yang tetap masih dapat <i>dibuka</i> hingga Kamis malam</p> <p>f. agar dapat <i>dipenuhi</i> pada Kamis malam</p> <p>g. yangmana (masih bisa) <i>dilakukan</i> pada Kamis malam</p>
13.b	<p>we do understand it may not be legal in some countries,”</p>	<p>kami sungguh memahami bahwa hal tersebut mungkin/bisa saja tidak <i>legal</i> di sejumlah/beberapa negara,</p>	<p>a. kita (sungguh) mengerti (bahwa hal tersebut) mungkin tidak <i>diperbolehkan/diperkenankan</i> di beberapa negara</p> <p>b. kami (sungguh) mengerti jika/kalau hal itu mungkin saja tidak <i>diterima</i> di beberapa negara</p> <p>c. kami (sungguh) mengerti jika hal itu bisa saja tidak <i>sesuai</i> bagi beberapa negara</p> <p>d. kami sangat paham (bahwa hal tersebut) di beberapa negara mungkin tidak <i>dijinkan</i></p> <p>e. kita (sungguh) paham (bahwa hal) itu mungkin tidak <i>sah</i> di beberapa negara</p>

❖ Non-equivalence above word level

1. The engrossing effect of source text patterning

No.	SL Text	Key	Students' Translation
2.a.	The Indonesia Ulema Council (MUI) on Thursday reserved all <i>fiery</i> comments	Majelis Ulama Indonesia (MUI) pada hari Kamis mendiamkan/me mbiarkan segala komentar <i>pedas</i>	<ul style="list-style-type: none"> a. Majelis Ulama Indonesia (MUI) pada hari Kamis mengeluarkan komentar <i>keras</i> b. Majelis Ulama Indonesia (MUI) pada hari Kamis menerima banyak komentar <i>berapi-api</i> c. Majelis Ulama Indonesia (MUI) pada hari Kamis menampung semua komentar <i>marah/kemarahan</i>
2.b	when thousands of Facebook users across the globe uploaded images of the Prophet Muhammad on the popular <i>social networking site</i> .	ketika ribuan pengguna Facebook di seluruh penjuru dunia mengupload(unggah) gambar Nabi Muhammad pada <i>situs jejaring sosial</i> populer/terkemuka tersebut.	<ul style="list-style-type: none"> a. ketika pengguna facebook di seluruh (penjuru) dunia mengupload foto Nabi Muhammad di <i>jejaring pertemanan</i> terkenal tersebut b. ketika ribuan pengguna Facebook di (seluruh penjuru) dunia mengunggah gambar dari Nabi Muhammad pada situs <i>jejaring</i> sosial tersebut c. ketika ribuan pengguna Facebook di seluruh (penjuru) dunia mengunggah gambar-gambar Nabi Muhammad pada <i>akun</i> jejaring sosial yang populer ini/itu
5	“But the government must be able	Tetapi pemerintah harus bisa menutup	<ul style="list-style-type: none"> a. Tetapi pemerintah harus bisa menutup <i>halaman situs</i> yang mengadakan kompetisi

	to shut down the <i>web page</i> hosting the Prophet drawing competition.”	<i>halaman web</i> yang memfasilitasi kompetisi menggambar Sang Nabi tersebut.	<p>menggambar (Sang) Nabi (tersebut)</p> <p>b. Tetapi pemerintah harus bisa menutup halaman <i> jaringan pemilik</i> kompetisi menggambar (Sang) Nabi (tersebut)</p> <p>c. Tetapi pemerintah harus dapat menghentikan <i> situs website</i> tentang lomba menggambar (Sang) Nabi (tersebut)</p> <p>d. Tetapi pemerintah harus mampu menutup <i> jaringan laman</i> penyedia kompetisi menggambar Nabi Muhammad</p> <p>e. Tetapi pemerintah harus bisa menutup <i> website</i> yang mengadakan kompetisi menggambar kartun (Sang) Nabi (tersebut)</p>
7.b	that sparked <i> violent protests</i> in 2006.	yang menuai <i> protes keras</i> pada tahun 2006.	<p>a. yang menuai protes <i> hebat</i> pada tahun 2006</p> <p>b. yang mengembangkan protes <i> kekerasan</i> (pada) tahun 2006</p> <p>c. yang meluapkan protes <i> besar</i> di tahun 2006</p> <p>d. yang menimbulkan protes <i> besar-besaran</i> di tahun 2006</p> <p>e. yang sebelumnya pernah menimbulkan protes <i> pedas</i> pada tahun 2006</p>
8.b	to draw the <i> ire</i> of even moderate Muslims.	sehingga dapat <i> memancing kemarahan</i> bahkan umat Muslim moderat sekalipun.	<p>a. untuk <i> menggambarkan</i> kemarahan (bahkan umat) Muslim moderat (sekalipun)</p> <p>b. untuk <i> menggambar</i> kemarahan (bahkan umat) Muslim moderat (sekalipun)</p>

9.b	in support of the creators of satirical <i>TV show</i> South Park,	dalam dukungannya terhadap pencipta <i>acara TV</i> sindiran South Park	<ul style="list-style-type: none"> a. didukung oleh pencipta <i>pertunjukan TV</i> sindiran South Park b. dengan dukungan pembuat <i>tayangan TV</i> South Park yang bersifat menyindir Islam
9.c	who received <i>death threats</i> from militant Islamists	yang menerima <i>ancaman pembunuhan</i> dari kaum Islam militan	<ul style="list-style-type: none"> a. yang menerima <i>ancaman kematian</i> dari militan Islam b. yang menerima <i>hukuman mati</i> dari militan Islam c. yang menerima banyak <i>ancaman mati</i> dari militan Islam d. yang menerima <i>serangan keras</i> dari militan Islam e. yang menerima <i>perlakuan sadis</i> dari militan Islam f. yang mendapat <i>ancaman pembunuh</i> dari militan Islam g. yang mendapat <i>ancaman keras</i> dari sekelompok umat Islam yang marah h. yang menerima <i>kecaman keras</i> dari militan Islam i. yang mendapatkan <i>ancaman pati</i> oleh para militan Islam j. yang menerima <i>perlakuan mematikan</i> dari militan Islam
15.b	by what he said appears to be the biggest <i>online movement</i> to anger Muslims, even moderate ones.	oleh apa yang disebutkan sebagai <i>(per)gerakan online</i> terbesar untuk memancing kemarahan umat Muslim, bahkan yang moderat sekalipun.	<ul style="list-style-type: none"> a. karena apa yang dia katakan nampak seperti <i>tindakan</i> (online) terbesar untuk umat Islam yang sedang marah, bahkan para moderat (sekalipun) b. dengan apa yang disampaikan(nya) yang tampak menjadi <i>jalan</i> online terbesar untuk membuat marah umat Muslim, meskipun dari moderat sekalipun c. oleh apa yang disebutkan sebagai <i>perubahan</i> online terbesar untuk memancing kemarahan umat Muslim,

			<p>bahkan umat Muslim moderat sekalipun</p> <p>d. oleh apa yang dia sebut sebagai <i>langkah</i> online untuk membuat marah (umat) Muslim, bahkan Muslim yang moderat (sekalipun)</p>
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2. Misinterpretation in meaning of a source-language collocation

No.	SL Text	Key	Students' Translation
5	<p>“But the government must be able to shut down the web page hosting the Prophet drawing competition.”</p>	<p>Tetapi pemerintah harus bisa menutup halaman web yang <i>memfasilitasi kompetisi</i> menggambar Sang Nabi tersebut.</p>	<p>a. Tapi seharusnya pemerintah dapat menutup (halaman) web yang <i>menyelenggarakan</i> kompetisi menggambar (Sang) Nabi tersebut</p> <p>b. Tapi pemerintah harus dapat mematikan (halaman) web yang <i>memuat</i> kompetisi menggambar (Sang) Nabi (tersebut)</p> <p>c. Akan tetapi pemerintah harus dapat menutup laman web yang <i>mengadakan</i> kompetisi</p> <p>d. Tetapi pemerintah harus bisa menutup halaman web yang <i>menampilkan</i> kompetisi menggambar (Sang) Nabi (tersebut)</p> <p>e. Tetapi pemerintah harus dapat menutup halaman (web) yang <i>memunculkan</i> kompetisi menggambar (Sang) Nabi (tersebut)</p> <p>f. Tetapi pemerintah harus bisa menonaktifkan halaman situs yang <i>berisi</i> kompetisi menggambar (Sang) Nabi (tersebut)</p> <p>g. Tetapi pemerintah harus mampu menutup jaringan laman <i>penyedia</i> kompetisi menggambar Nabi Muhammad</p>

9.b	in support of the creators of satirical TV show South Park,	dalam dukungannya terhadap pencipta acara TV sindiran South Park	a. dalam mendukung pencipta TV sindiran yang <i>menunjukkan</i> South Park
9.b	<i>in support of</i> the creators of satirical TV show South Park,	<i>dalam dukungannya terhadap</i> pencipta acara TV sindiran South Park	a. yang didukung oleh pencipta acara South Park sebuah TV sindiran b. dengan dukungan dari kreator acara TV sindiran c. yang mendapat dukungan dari pembuat program acara TV satir South Park
11.b	which remained accessible as of Thursday night.	yang masih/tetap bisa/dapat diakses hingga Kamis malam.	a. yang menyisakan pencapaian sebagaimana pada malam Kamis b. yang mengingatkan pada perolehan Kamis malam c. yang masih tersisa sampai Kamis malam d. yang sisanya bisa masuk pada Kamis malam e. yang kembali bisa diakses (hingga) Kamis malam
15.b	by what he said appears to be the biggest online movement to anger Muslims, even moderate ones.	oleh apa yang disebutnya sebagai (per)gerakan online terbesar untuk memancing kemarahan umat Muslim, bahkan yang moderat sekalipun.	a. karena apa yang dia katakan nampak seperti tindakan (online) terbesar untuk umat Islam yang sedang marah, bahkan para moderat (sekalipun) b. oleh pernyataan(nya) yang muncul (sebagai gerakan online) yang telah menjadi sumber kemarahan terbesar umat Islam, bahkan yang moderat sekalipun c. dengan apa yang disampaikan(nya) yang tampak menjadi jalan online terbesar untuk membuat marah umat Muslim, meskipun dari moderat sekalipun

			<p>d. oleh <i>omongan</i> mereka (sebagai gerakan online terbesar) yang dapat membuat marah seluruh umat Muslim, termasuk yang moderat (sekalipun)</p> <p>e. dengan apa yang <i>menurutnya</i> merupakan pergerakan online terbesar untuk membuat marah masyarakat Muslim, tidak terkecuali masyarakat umum (sekalipun)</p> <p>f. oleh <i>kata-katanya</i> sehingga memunculkan gerakan online terbesar <i>atas kemarahan</i> para (umat) Muslim, bahkan yang moderat (sekalipun) oleh apa</p> <p>g. yang dia <i>katakan</i> yang muncul menjadi pergerakan online terbesar <i>untuk marah</i> terhadap kaum Muslimin, bahkan kaum moderat (sekalipun)</p> <p>h. oleh apa yang dia sebut sebagai gerakan online terbesar untuk <i>memusuhi/melawan</i> umat Muslim, bahkan umat Muslim moderat (sekalipun)</p> <p>i. oleh apa yang ia katakan muncul menjadi perubahan online terbesar <i>menjadi kemarahan</i> orang Muslim, (bahkan yang moderat sekalipun)</p>
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3. The tension between accuracy and naturalness

No.	SL Text	Key	Students' Translation
2.b	when thousands of Facebook users <i>across the globe</i> uploaded	ketika ribuan pengguna Facebook di <i>seluruh penjuru dunia</i> mengupload(unggah) gambar Nabi Muhammad pada situs	<p>a. ketika pengguna facebook di <i>dunia</i> mengupload foto Nabi Muhammad di jaringan pertemanan terkenal tersebut</p> <p>b. ketika ribuan pengguna Facebook <i>melintasi dunia</i> mengupload gambar Nabi</p>

	images of the Prophet Muhammad on the popular social networking site.	jejaring sosial populer/terkemuka tersebut.	Muhammad pada situs jejaring sosial yang terkenal (tersebut) c. ketika ribuan pengguna Facebook di <i>seberang dunia</i> menampilkan gambar Nabi Muhammad di situs jejaring sosial yang terkenal (tersebut)
10.a	Muslims believe their prophet, a <i>strict monotheist</i> ,	Umat Muslim meyakini bahwa nabi mereka, seorang <i>penganut monotheisme sejati</i>	a. Umat Muslim percaya pada Nabi mereka, sebuah aliran kepercayaan monotheis(me) <i>yang keras</i> b. Umat Muslim meyakini (bahwa) Nabi mereka, seorang monotheis <i>sempurna</i> c. Kaum Muslim percaya (bahwa) Nabinya, paham monotheis <i>yang kuat</i> d. Orang Islam percaya (bahwa) Nabi mereka, percaya dengan <i>sejati</i> adanya satu Tuhan e. Umat Muslim percaya bahwa Nabi mereka, seorang monotheist <i>yang taat/lurus</i> f. Umat Muslim mempercayai (bahwa) Nabinya, <i>sebenarnya</i> monotheis g. Para umat Islam percaya (bahwa) Nabi mereka, penganut agama tunggal <i>yang tegas/teguh</i> h. Umat Islam beriman pada Nabi mereka, seorang monotheis <i>yang ketat</i> i. (Umat) Muslim percaya (bahwa) Nabinya, (seorang) penyembah

			satu Tuhan <i>aliran keras</i>
10.b	had ordered them not to make any icons of him to <i>prevent</i> idol worship.	telah memerintahkan mereka untuk tidak membuat ikon apapun atas dirinya untuk <i>menghindari</i> syirik.	<ul style="list-style-type: none"> a. yang meminta mereka untuk tidak membuat beberapa ikon Muhammad karena dapat <i>menghalangi</i> peribadatan b. (telah) menyuruh mereka untuk tidak membuat ikon (apapun atas) dirinya untuk <i>menanggulangi</i> penyembahan berhala
13.a	“While the content does not <i>violate</i> our terms,	“Meskipun/walaupun konten tersebut tidak <i>menyalahi</i> peraturan kami,	<ul style="list-style-type: none"> a. Selama isinya tidak <i>melanggar</i> peraturan kami b. Selama isinya tidak <i>bertentangan dengan</i> peraturan kami

4. Culture-specific collocations

No.	SL Text	Key	Students' Translation
10.b	had ordered them not to make any icons of him to prevent <i>idol worship</i> .	telah memerintahkan mereka untuk tidak membuat ikon apapun atas dirinya untuk <i>menghindari</i> syirik.	<ul style="list-style-type: none"> a. telah meminta mereka untuk tidak membuat tanda (apapun atas) Nabi untuk mencegah <i>idola ibadah</i> b. telah memerintahkan mereka untuk tidak membuat ikon(apapun atas diri)nya untuk mencegah <i>penyembahan berhala</i>

			<p>c. yang melarang mereka membuat ikon (apapun) dari Nabi Muhammad untuk mencegah <i>memuja seseorang yang diidolakan</i></p> <p>d. yang meminta mereka untuk tidak membuat beberapa ikon Muhammad karena dapat menghalangi <i>peribadatan</i></p> <p>e. telah memerintah mereka untuk tidak membuat simbol Muhammad untuk mencegah <i>penyembahan pada orang yang diidolakan</i></p> <p>f. yang telah berpesan pada mereka untuk tidak membuat satu gambarpun menyerupai dirinya demi mencegah <i>kultus individu</i></p> <p>g. yang meminta mereka untuk tidak membuat gambar (apapun) atas beliau untuk menghindari <i>penyembahan terhadap benda</i></p> <p>h. (telah) membuat mereka untuk tidak membuat simbol apapun tentang Nabi untuk melindungi <i>idola yang dihormatinya</i></p> <p>i. yang telah memerintahkan mereka untuk tidak membuat gambar dalam bentuk apapun mengenai beliau guna/agar mencegah adanya <i>pengidolaan yang terlalu berlebihan</i></p>
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Appendix 4*

DATA ANALYSIS

No.	SL Text	Students' Translation	Explanation
1.	cartoon	karikatur	<p>Cartoon is translated as karikatur. Cartoon means characters and images which are drawn rather than real, and which is usually funny.</p> <p>Karikatur means a drawing or written or spoken description of someone, which makes part of their appearance or character more noticeable than it really is, and which usually makes them look silly.</p> <p>This is a problem of using a false friend in dealing with the source text, in which the translator uses the word karikatur to translate cartoon.</p>
2.a	reserved	kemarin mendiamkan	<p>The –ed form in the source text is translated as kemarin.</p> <p>In English, -ed form is used to form the past simple and past participle of regular verbs.</p> <p>This is a problem of differences in form, since –ed form in English does not always necessary to be translated as kemarin in order to show its past form.</p>
2.a	comment	<ul style="list-style-type: none"> • pendapat • komen • kecaman 	<p>Comment is translated as pendapat, komen, and kecaman.</p> <p>Comment means something that you say or write that expresses your opinion.</p> <p>This is a problem of using a loan word in dealing with the source text. As comment has become a loan word</p>

***The data shown here's randomly selected. The complete one's available on**

			in Indonesia, it is then best translated as komentar rather than pendapat, komen, or kecaman.
2.a	fiery comment	<ul style="list-style-type: none"> • komentar keras • komentar berapi-api • komentar kemarahan 	<p>Fiery comment is translated as komentar keras/berapi-api/kamarahan. Fiery means showing very strong feeling.</p> <p>This is a problem of the engrossing effect of source text patterning, since the translators seem to produce odd collocation in the target language.</p> <p>The best Indonesian collocation for translating fiery comment is komentar pedas.</p>
2.a	reserved comments	<ul style="list-style-type: none"> • menerima komentar • memberikan komentar • menyikapi hati-hati komentar • menyimpan komentar • mengeluarkan komentar • mengecam komentar • meredam komentar • menanggapi komentar • menyiapkan komentar • menyatakan komentar • menindaki komentar • menampung komentar • keberatan atas komentar 	<p>Reserved comments is translated as menerima komentar, memberikan komentar, menyimpan komentar,..., and keberatan atas komentar. Reserve means to keep something for a particular purpose or time.</p> <p>However, in the context of comment, reserve means not doing anything on it.</p> <p>This is a problem of misinterpretation in meaning of a source-language collocation, since the translators tend to communicate the wrong meaning in the target language.</p>

2.b	thousands	<i>seribu</i>	<p>The –s form in the source text is translated as se-.</p> <p>-s form is used to form the plural of nouns. Thus, -s form should be translated as –an in the target language to show the plural of noun.</p> <p>This is a problem of differences in form, in case that Indonesia does not use –s form to indicate plural nouns.</p>
2.b	upload	<ul style="list-style-type: none"> • menampilkan • memuat • mengunduh • memasang • menampilkan 	<p>Upload is translated as menampilkan, memuat, mengunduh, memasang, and menampilkan.</p> <p>Upload means to copy or move programs or information to a larger computer system or to the Internet.</p> <p>The proper Indonesian equivalence of upload is unggah. Though, the word upload itself has become a very familiar loan word in Indonesia, especially in computer/internet terminology.</p> <p>This is a problem of using loan words in dealing with the source text, in which the translators seem to be confused to find the proper equivalence for a computer/internet terminology.</p>
2.b	across the globe	<ul style="list-style-type: none"> • di dunia • melintasi dunia • di seberang dunia 	<p>Across the globe is translated as di dunia, melintasi dunia, and di seberang dunia.</p> <p>Across the globe means all over the world.</p> <p>This is a problem of the tension between accuracy and naturalness, in case that the translators tend to translate it literally and accurately.</p>

			However, the more natural translation for across the globe is di seluruh penjuru dunia.
2.b	social networking site	<ul style="list-style-type: none"> • jaringan pertemanan • situs jaring sosial 	<p>Social networking site is translated as jaringan pertemanan and situs jaring sosial.</p> <p>The proper translation should be situs jejaring sosial.</p> <p>In this case, the translators find it difficult to get a more natural collocation or word combination in Indonesia.</p> <p>The problem of translation is the engrossing effect of source text patterning.</p>
3.a	cleric	<ul style="list-style-type: none"> • pendeta • anggota majelis • anggota golongan pendeta • pastur • umat Muslim • pemuka agama 	<p>Cleric is translated as pendeta, anggota majelis, anggota golongan pendeta,..., and pemuka agama.</p> <p>Cleric means a person, usually a man, who has been trained to perform religious duties in the Christian Church .</p> <p>Since Indonesia is a multi-cultural as well as multi-religion country, it is then necessary to find the most proper word representing the meaning of the word cleric in the source text. The most correct one is to translate it as ulama, i.e.Muslim cleric/priest.</p> <p>The problem of translation here is the culture-specific concepts.</p>
3.a	cleric	kiai	<p>Cleric is translated as kiai.</p> <p>Though kiai has the similar meaning to ulama, it is considered to have</p>

			<p>more expressive meaning in terms of religious value.</p> <p>This problem of translation is caused by the difference in expressive meaning.</p>
3.a	edict	<ul style="list-style-type: none"> • dekrit • pengumuman resmi • perintah • pernyataan • deklarasi 	<p>Edict is translated as dekrit, pengumuman resmi, perintah, pernyataan, and deklarasi.</p> <p>Edict means an official order, especially one which is given in a forceful and unfair way.</p> <p>The most proper equivalence for edict is maklumat. However, the translators seem to use the less expressive word than maklumat.</p> <p>Then, the problem here is about the difference in expressive meaning.</p>
3.a	ban	<ul style="list-style-type: none"> • mengutuk • pencekalan 	<p>Ban is translated as mengutuk and pencekalan.</p> <p>Ban means to forbid.</p> <p>In this case, the translators use the more expressive words than forbid, i.e. melarang.</p> <p>The problem of translation is again the difference in expressive meaning.</p>
3.a	clerics	<p><i>beberapa</i> ulama</p>	<p>-s form in the source text is translated as beberapa.</p> <p>-s form is used to form the plural of nouns.</p> <p>In this case, the translators should use para rather than beberapa to indicate that the cleric is in plural.</p>

			The problem of translation is on the difference in form.
3.a	<i>banning</i>	<ul style="list-style-type: none"> • <i>larangan</i> • <i>pengharaman</i> • <i>menentang</i> • <i>memblokir</i> • <i>haram</i> • <i>mengutuk</i> • <i>pengutukan</i> • <i>penentangan</i> 	<p>-ing form in the source text is translated as –an, peng-an, and mostly me- form in the target language.</p> <p>In English, -ing form is usually used to connect one clause to another.</p> <p>Therefore, the best translation for <i>banning</i> is <i>yang melarang</i>.</p> <p>In this case, the problem of translation is on the differences in form.</p>
3.a	<i>issue</i>	<ul style="list-style-type: none"> • <i>mengisukan</i> • <i>mempersoalkan</i> • <i>mempermasalahkan</i> • <i>mengangkat</i> • <i>mengabarkan</i> • <i>membicarakan</i> • <i>memberikan kecaman</i> 	<p>Issue is translated as <i>mengisukan</i>, <i>mempersoalkan</i>, <i>mempermasalahkan</i>,..., and <i>memberikan kecaman</i>.</p> <p>Issue means to produce or provide something official, i.e. <i>mengeluarkan</i> in Indonesia.</p> <p>The translators tend to use the false friends of <i>isu</i> in Indonesia to translate the word <i>issue</i> in the source text.</p>
3.b	<i>ranked the top</i>	<ul style="list-style-type: none"> • <i>diurutkan pada urutan tertinggi</i> • <i>diranking unggul</i> • <i>diranking terpopuler</i> • <i>berperingkat paling top</i> • <i>digolongkan teratas</i> • <i>menduduki paling bagus</i> • <i>pada jajaran teratas</i> 	<p>Ranked the top is translated as <i>diurutkan pada urutan tertinggi</i>, <i>diranking unggul</i>, <i>diranking terpopuler</i>, <i>berperingkat paling top</i>, <i>digolongkan teratas</i>, <i>menduduki paling bagus</i>, and <i>pada jajaran teratas</i>.</p> <p>Here, the translators seem to translate the phrase so accurately that the translation tends to be clumsy.</p>

			<p>The more natural and smooth one should be ditempatkan pada peringkat teratas.</p> <p>The problem of translation is on the tension between accuracy and naturalness.</p>
3.b	most populous Muslim country	<ul style="list-style-type: none"> • negara-negara berpopulasi muslim • banyak negara muslim • yang populasinya muslim terbesar • negara yang kebanyakan penduduknya muslim • negara-negara yang sebagian besar berpenduduk Islam • negara-negara yang mayoritas penduduknya Muslim • negara yang paling banyak penduduk Muslim • negara yang sebagian besar 	<p>Most populous Muslim country is mostly translated as negara berpopulasi Muslim, negara-negara yang mayoritas penduduknya Muslim, negara yang paling banyak orang Islam, etc.</p> <p>Here, the translators are considered to translate the phrase literally and accurately which cause some loss, addition, or skewing of meaning.</p> <p>The proper translation for the phrase is negara dengan jumlah penduduk Muslim terbanyak.</p> <p>The problem is again on the tension between accuracy and naturalness.</p>

		<p>penduduknya adalah Muslim</p> <ul style="list-style-type: none"> • negara yang paling banyak orang Islam • sebagian besar negara Islam • negara paling padat penduduk beragama Islam 	
4	tool	alat	<p>Tool is translated as alat.</p> <p>Tool means a piece of equipment which you use with your hands to make or repair something. However, it also could be something that helps you to do a particular activity. Hence, the translators should be able to decide which meaning is proper for translating tool into the target text, since Indonesia also has both equivalent words (i.e. sarana and alat).</p> <p>The problem of translation here is the difference distinctions in meaning of both source and target language.</p>
4.	neutral	alami	<p>Neutral is translated as alami.</p> <p>Neutral means not saying or doing anything that would encourage or help any of the groups involved in an argument or war.</p> <p>The translators seem to confuse the</p>

			<p>proportional meaning of neutral and natural.</p> <p>The problem is on the use of loan words in dealing with the source text.</p>
5.	web page	<ul style="list-style-type: none"> • halaman situs • halaman jaringan • situs website • jaringan laman • website 	<p>Web page is translated as halaman situs, halaman jaringan, situs website, jaringan laman, and website.</p> <p>Web page means a page of information on the Internet about a particular subject, that forms (a part of) a website. Thus, it should be translated as halaman web(site).</p> <p>This is a problem of translation caused by the engrossing effect of source text patterning in which the translators have difficulty in finding the proper word combination/collocation to translate web page into the target language.</p>
5.	hosting competition	<ul style="list-style-type: none"> • menyelenggarakan kompetisi • memuat kompetisi • mengadakan kompetisi • menampilkan kompetisi • memunculkan kompetisi • berisi kompetisi • penyedia 	<p>Hosting is translated as menyelenggarakan kompetisi, memuat kompetisi, mengadakan kompetisi, menampilkan kompetisi, memunculkan kompetisi, berisi kompetisi, and penyedia kompetisi.</p> <p>Host means to be the host of television or radio programme. However, it could also mean to provide the space and other things necessary for a special event. In this context/case, the most proper Indonesian word to translate host is memfasilitasi.</p> <p>The problem here is misinterpretation</p>

		kompetisi	in the meaning of a source-language collocation.
5.	competition	<ul style="list-style-type: none"> • lomba • kontes 	<p>Competition is translated as lomba and kontes.</p> <p>Competition means an organized event in which people try to win a prize by being the best, fastest, etc. Competition itself has become a loan word in Indonesia. Therefore, the best way to translate it is by using the word kompetisi.</p> <p>This is a problem of the use of a loan word in dealing with the source text.</p>
6.	afternoon	<ul style="list-style-type: none"> • siang • pagi 	<p>Afternoon is translated as siang and pagi.</p> <p>Afternoon means the period which starts at about twelve o'clock or after the meal in the middle of the day and ends at about six o'clock or when the sun goes down. The Indonesian equivalence for afternoon could be siang or sore. However, most commonly, it is translated as sore, since siang in Indonesia is between 11 a.m. to 3 p.m.</p> <p>The problem of translating here is on the different distinctions in meaning.</p>
6.	tagged	<ul style="list-style-type: none"> • dikenali • ditambahkan • ditautkan • ditag • diikuti • dibagikan 	<p>Tagged is translated as dikenali, ditambahkan, ditautkan, ditag, diikuti, dibagikan, and dipasang.</p> <p>Tagged is a passive form of tag which means to mark computer information so that you can process it later. The</p>

		<ul style="list-style-type: none"> • dipasang 	<p>word tag itself has become familiar for Indonesian people, since most of them are the social networking service users. Anyhow, it is rare for common people to say it in everyday life. As a result, the word tag should be translated as tanda. Here, some of the translators tend to use the false friends of tag to translate it into Indonesia.</p> <p>The problem of translating is then the use of a loan word in dealing with the source text.</p>
7.a	Danish	<ul style="list-style-type: none"> • <i>yang bernama Danish</i> 	<p>-ish form is translated as <i>yang bernama</i>.</p> <p>-ish is used to form adjectives and nouns which say what country or area a person, thing or language comes from.</p> <p>The proper translation for -ish form in this case is asal.</p> <p>This is a problem of the difference in form between the source and target language.</p>
7.a	cropped image drawn	<ul style="list-style-type: none"> • potongan gambar yang digambar • gambar editan karya • pemotongan gambar yang digunakan • gambar krop yang dibuat 	<p>Cropped image drawn is translated as <i>potongan gambar yang digambar, gambar editan karya, pemotongan gambar yang digunakan, etc.</i></p> <p>Cropped is an adjective form of crop which means to make something shorter or smaller, especially by cutting.</p> <p>Image means any picture, especially one formed by a mirror or a lens Drawn is the past participle form of</p>

		<ul style="list-style-type: none"> • gambar potong yang digambar • gambar suntingan yang dibuat • bagian gambar yang dibuat 	<p>draw which means to make a picture of something or someone with a pencil or pen.</p> <p>Here, some of the translators seem to translate the word combination of cropped image drawn by using accurate equivalence which causes the translation sounds unsmooth.</p> <p>The more natural translation could be potongan gambar yang dibuat.</p> <p>The problem of translating is on the tension between accuracy and naturalness.</p>
7.a	cartoonist	<ul style="list-style-type: none"> • <i>seniman</i> kartun • <i>penggambar</i> kartun 	<p>-ist form in the source text is translated as <i>seniman</i> and <i>penggambar</i> in the target text.</p> <p>-ist form is used to form noun which describes a person with a capability of playing, making, or doing something. The -ist form has become familiar in Indonesia that people easily recognize the terms like guitarist, pianist, etc.</p> <p>Thus, the best way to translate cartoonist into Indonesia is by using its loan word, i.e. kartunis.</p> <p>The problem of translating here is on the use of a false friend or loan word in dealing with the source text.</p>
7.b	sparked	<ul style="list-style-type: none"> • <i>telah</i> menuai • <i>sebelumnya pernah</i> menuai 	<p>-ed form in the source text is translated as <i>telah</i> and <i>sebelumnya pernah</i> in the target text.</p> <p>-ed form is used to form the past simple and past participle of regular</p>

			<p>verbs. However, there is no need to always add the adverb of time in the target language in order to indicate its past tense.</p> <p>The problem here is on the differences in form between the source and target language.</p>
7.b	protest	kecaman	<p>Protest is translated as kecaman.</p> <p>Protest means a strong complaint expressing disagreement, disapproval or opposition.</p> <p>In this case, the translators tend to use the false friend of protest in the target language to render its propositional meaning in the source text. The best way is to translate the word protest by its loan word in Indonesia, i.e. protes.</p>
7.b	violent protest	<ul style="list-style-type: none"> • protes hebat • protes kekerasan • protes besar(-besaran) • protes pedas 	<p>Violent protest is translated as protes hebat, protes kekerasan, protes besar(-besaran), and protes pedas.</p> <p>Violent means sudden and powerful.</p> <p>Here, the translators seem to have difficulty in finding the proper word rendering the propositional meaning of violent to be combined with the word protest.</p> <p>The best word combination should be protest keras.</p> <p>This is a problem of translating caused by the engrossing effect of source text patterning.</p>
7.b	sparked	<ul style="list-style-type: none"> • mengundang • menimbulkan 	<p>Sparked is a past form of spark which means to cause the start of something, especially an argument or fighting.</p>

		<ul style="list-style-type: none"> • menyebabkan • mengembang-kan • meluapkan • mendapat • memercikkan • membuahkan • menyebarkan • mencetuskan • memicu • meletuskan • melancarkan 	<p>Here, some of the translators seem to translate the word spark into Indonesia using both more and less expressive words. The most proper one could be menuai.</p> <p>Therefore, this could be considered as a problem of translating caused by the difference in expressive meaning.</p>
8.a	considered	<ul style="list-style-type: none"> • dikira • dipertimbangkan • diduga • dipandang 	<p>Considered is the passive form of consider which means to believe someone or something to be, or think of them as.</p> <p>Here, some of the translators seem to translate the word considered into Indonesia using both more and less expressive words. The most proper one could be dianggap.</p> <p>Therefore, this could be classified as a problem of translating caused by the difference in expressive meaning.</p>
8.a	offensive	<ul style="list-style-type: none"> • menghina • menyerang • menyakiti • melukai 	<p>Offensive is translated as menghina, menyerang, menyakiti, melukai, tak enak, sangat kasar, and tidak sopan.</p> <p>Offensive means causing upset and hurt or annoyed feelings.</p>

		<ul style="list-style-type: none"> • tak enak • sangat kasar • tidak sopan 	<p>In this case, translators tend to use both more and less expressive words to translate the word offensive into Indonesia. The most proper equivalence for it is <i>menyinggung</i>.</p> <p>This is a problem of the difference in expressive meaning.</p>
8.a	<i>offensive</i>	<ul style="list-style-type: none"> • <i>bersifat menyinggung</i> 	<p>-ive form in the source text is translated as <i>bersifat</i> in the target text.</p> <p>-ive form is used to form adjectives. However, there's no need to always add the word <i>bersifat</i> in Indonesia in order to indicate that a word belongs to adjective.</p> <p>Therefore, the problem of translating here is on the differences in form.</p>
8.a	<i>offensive</i>	<i>offensif</i>	<p><i>Offensive</i> is translated as <i>offensif</i>.</p> <p><i>Offensive</i> means causing upset and hurt or annoyed feelings.</p> <p>Here, some of the translators seem to use the loan word in Indonesia to translate the word <i>offensive</i>. However, if a word is not considered as a specific term of any fields and there are some ready equivalence for it, using a loan word in the target text is not really recommended.</p> <p>The problem of translating in this case is the use of a loan word in dealing with the source text.</p>
8.a	<i>image</i>	<i>foto</i>	<p><i>Image</i> is translated as <i>foto</i>.</p> <p><i>Image</i> means any picture, especially one formed by a mirror or a lens.</p>

			<p>In English, the concept of image is so broad that it includes drawing, painting, and photograph. Conversely, Indonesia does not have that broad concept in case that the closest equivalence for the word image is gambar(drawing in English).</p> <p>This could be considered as the problem of translating caused by the different distinctions in meaning.</p>
8.b	draw the ire	menggambar(kan) kemarahan	<p>Draw the ire is translated as menggambar(kan) kemarahan.</p> <p>Draw means to make a picture of something or someone with a pencil or pen.</p> <p>However, if the word draw combines with the word ire, it has a meaning of causing a reaction. Thus, the better way to translate it into Indonesia is by menimbulkan kemarahan.</p> <p>Here, the translators tend to get engrossed in the source text and then produce odd collocation/word combination in the target language.</p> <p>This is a problem of the engrossing effect of source text patterning.</p>
8.b	draw	<ul style="list-style-type: none"> • membangkitkan • menyulut • menyalakan • memicu • memancing 	<p>Draw is translated as membangkitkan, menyulut, menyalakan, memancing, and memicu.</p> <p>Draw means to cause a reaction, i.e. menimbulkan/menyebabkan in Indonesia.</p> <p>The translators seem to use more expressive words than menimbulkan</p>

			<p>in translating the word draw into the target language.</p> <p>The problem of translating here is on the difference in expressive meaning.</p>
9.a	created	<ul style="list-style-type: none"> • dibuat • ditulis 	<p>Created is translated as dibuat and ditulis.</p> <p>Created is a passive form of the word create which means to make something new, especially to invent something. In Indonesia, the most proper equivalence for created is diciptakan.</p> <p>Here, the translators tend to use the less expressive words to render the propositional meaning of create into the target language.</p> <p>This is a problem of the difference in expressive meaning.</p>
9.a	page	<ul style="list-style-type: none"> • situs • akun 	<p>Page is translated as situs and akun.</p> <p>Page means one part of a website. In Indonesia the closest equivalence for page is halaman. The word page itself has become a familiar word in Indonesia, since it is one of the computer's/internet's terminologies most people are accustomed with for the time being.</p> <p>In this case, the translators use the false friend of the word page to translate it into the target language.</p> <p>This is a problem of translating caused by the use of a false friend or loan word in dealing with the source text.</p>

9.b	TV show	<ul style="list-style-type: none"> • pertunjukan TV • tayangan TV 	<p>TV show is translated as pertunjukan TV and tayangan TV.</p> <p>Show means a theatrical performance or a television or radio programme which is entertaining rather than serious. In Indonesia, the word show could be translated using words such as pertunjukan, tayangan, acara, etc. However, when it is combining with the word TV, the best collocation would be acara TV.</p> <p>Here, the translators seem to use the improper word combinations in the target language to translate the collocation in the source language.</p> <p>The problem of translating is then caused by the engrossing effect of source language patterning.</p>
9.b	TV show	TV menunjukkan	<p>TV show is translated as TV menunjukkan.</p> <p>Show means a theatrical performance or a television or radio programme which is entertaining rather than serious. However, it also could mean to make it possible for something to be seen. In this context, the most proper equivalence for TV show is acara TV.</p> <p>This is a problem of misinterpretation in meaning of a source-language collocation, since the translators tend to communicate the wrong meaning in the target language.</p>
9.b	in support of	<ul style="list-style-type: none"> • yang didukung oleh 	<p>In support of is translated as yang didukung oleh and dengan dukungan</p>

		<ul style="list-style-type: none"> dengan dukungan dari 	<p>dari.</p> <p>Support means to agree with and give encouragement to someone or something because you want them to succeed. Thus, the collocation in support of would be best translated into Indonesia as atas dukungan(nya) terhadap.</p> <p>Here, the translators seem to be confused by who gives support and who gets support.</p> <p>This is a problem of misinterpretation in meaning of a source-language collocation that the translators tend to communicate the wrong meaning in the target language.</p>
9.b	creator	<ul style="list-style-type: none"> pembuat pencetus 	<p>Creator is translated as pembuat and pencetus.</p> <p>Creator is a noun form of the word create which means to make something new, especially to invent something. In Indonesia, the closest equivalence for creator is pencipta. However, some of the translators use the words pembuat and pencetus which have different expressive meaning to render the propositional meaning of the word creator in the source text.</p> <p>This is a problem of translating caused by the difference in expressive meaning.</p>
9.b	satirical	<ul style="list-style-type: none"> yang suka menyindir 	<p>-al form in the source text is translated as yang suka, berupa, yang penuh, and yang bersifat.</p>

		<ul style="list-style-type: none"> • <i>berupa sindiran</i> • <i>yang penuh sindiran</i> • <i>yang bersifat menyindir</i> 	<p>-al form is used to add the meaning 'connected with' to adjectives, or 'the action of' to nouns. Though satirical belongs to adjective, it is not necessary to always put the additional meaning of <i>yang bersifat</i>, <i>yang berupa</i>, <i>yang penuh</i>, etc in its Indonesian equivalence.</p> <p>Here, the problem is on the difference in form between the source and target language.</p>
9.b	creator	<ul style="list-style-type: none"> • kreator • tim kreatif 	<p>Creator is translated as kreator and tim kreatif.</p> <p>Creator is a noun form of the word create which means to make something new, especially to invent something.</p> <p>In this case, some of the translators tend to directly translate the word creator by using its loan word in Indonesia. Though the concept of creator has become familiar in Indonesia, the better way to translate it is by using the equivalent word, since creator is not a specific terminology of any certain field. In addition to this, some other translators also use the false friend of the word creator in translating it into the target language.</p> <p>This is a problem of using a false friend or loan word in dealing with the source text.</p>
9.b	TV show	<ul style="list-style-type: none"> • TV show • show TV 	<p>TV show is translated as TV show, show TV, and serial TV.</p>

		<ul style="list-style-type: none"> • serial TV 	<p>Show means a theatrical performance or a television or radio programme which is entertaining rather than serious.</p> <p>Here, the translators tend to directly use the loan word of TV show in translating it into the target text. Some of them also use the false friend of the word show to render its propositional meaning. Anyhow, the closest equivalence for it is acara TV.</p>
9.b	satirical	<ul style="list-style-type: none"> • satir • pengkritik 	<p>Satirical is translated as satir and pengkritik.</p> <p>Satirical is the adjective form of the word satire which means a way of criticizing people or ideas in a humorous way, or a piece of writing or play which uses this style.</p> <p>Here, the translators seem to use the direct loan word of satire, which is satir in Indonesia, to translate it. However, satir is not a popular/familiar loan word in Indonesia so that the best way to translate it is by using the word sindiran. In addition to this, some of the translators also use the false friend of satirical in rendering its propositional meaning into the target language.</p>
9.c	militant	<ul style="list-style-type: none"> • tentara • pejuang • fanatik 	<p>Militant is translated as tentara, pejuang, and fanatik.</p> <p>Militant means an aggressive defender or supporter of a cause.</p> <p>Here, the translators seem to use the false friends of the word militant in translating it into the target language.</p>

			<p>However, the best way to translate it is by using its ready loan word, since the word <i>militan</i> has become a familiar word of a specific terminology in Indonesia.</p>
9.c	<i>Islamist</i>	<ul style="list-style-type: none"> • Islam 	<p>Islamist is translated as Islam.</p> <p>Islamist is formed from the word Islam and the suffix <i>-ist</i>, which is used to form adjectives and nouns which describe (a person with) a particular set of beliefs or way of behaving.</p> <p>Therefore, the most proper translation for <i>Islamist</i> is <i>kaum Islam</i>.</p> <p>Here, the translators tend to have difficulty in translating due to the difference in form.</p>
9.c	<i>Islamist</i>	<ul style="list-style-type: none"> • <i>orang-orang Islam</i> 	<p><i>-ist</i> form in the source text is translated as <i>orang-orang</i>.</p> <p><i>-ist</i> form is used to form adjectives and nouns which describe (a person with) a particular set of beliefs or way of behaving.</p> <p>In Indonesia, people with a particular beliefs is called <i>kaum</i> or <i>umat</i> rather than <i>orang-orang</i>.</p> <p>Here, the translators seem to use less expressive word to translate the word <i>Islamist</i> into the target language. This is a problem of translating caused by the difference in expressive meaning.</p>
9.c	death threat	<ul style="list-style-type: none"> • <i>ancaman kematian</i> 	<p>Death threat is translated as <i>ancaman kematian</i>, <i>hukuman mati</i>, <i>ancaman</i></p>

		<ul style="list-style-type: none"> • hukuman mati • ancaman mati • serangan keras • perlakuan sadis • ancaman pembunuh • ancaman keras • kecaman keras • ancaman pati • perlakuan mematikan 	<p>mati,..., and perlakuan mematikan.</p> <p>Death means the end of life.</p> <p>Threat means a suggestion that something unpleasant or violent will happen, especially if a particular action or order is not followed.</p> <p>In Indonesia, death could be translated as mati/kematian, while threat could be translated as ancaman. However, death threat would be best translated by the word combination of ancaman pembunuhan.</p> <p>In this case, the translators seem to have difficulty in finding the most proper word combination in the target language in order to translate the collocation of death threat in the source text.</p> <p>This is a problem of the engrossing effect of source text patterning.</p>
9.d	depicting	<ul style="list-style-type: none"> • melukiskan • menayangkan 	<p>Depicting is translated as melukiskan and menayangkan.</p> <p>Depicting is the -ing form of the word depict which means to represent or show something in a picture or story. The closest Indonesian equivalent for depicting is menggambarkan.</p> <p>Here, the translators tend to use the words melukiskan and menayangkan which has more expressive meaning compared to the word menggambarkan.</p> <p>This is a problem of the difference in</p>

			expressive meaning.
9.d	depicting	<ul style="list-style-type: none"> • penggambaran • gambaran • lukisan 	<p>Depicting is translated as penggambaran, gambaran, and lukisan. Specifically, the -ing form in the source text is translated into pe-an and -an form in the target text.</p> <p>-ing form is used to form the present participle of regular verbs. Thus, it is not necessary to always change the verb-ing into its noun form in order to translate it to the target language.</p> <p>In this case the translators are likely to get difficulty in translating the -ing form into Indonesia that they change it into pe-an and -an form indicating that it is a noun.</p> <p>This is a problem of translating caused by the difference in form.</p>
10.a	believe	<ul style="list-style-type: none"> • mempercayai • beriman 	<p>Believe is translated as mempercayai and beriman.</p> <p>Believe means to think that something is true, correct or real.</p> <p>In Indonesia, believe could be translated as mempercayai, meyakini, and possibly beriman. However, in the context of believing a Prophet or maybe God does something, the proper word to render the meaning of believe is meyakini.</p> <p>Here, some of the translators tend to use both less and more expressive words to translate the word believe. This is the problem of the difference in expressive meaning.</p>
10.a	monothe-	<ul style="list-style-type: none"> • aliran 	-ist form in the source text is

	<i>ist</i>	<p>monotheis</p> <ul style="list-style-type: none"> • <i>paham</i> monotheis • <i>kepercayaan</i> monotheis • percaya • menganut 	<p>translated as aliran, paham, kepercayaan, percaya, and menganut.</p> <p>-ist form is used to form adjectives and nouns which describe (a person with) a particular set of beliefs or way of behaving. The proper equivalences in Indonesia for -ist are kaum, umat, penganut, etc.</p> <p>Here, the translators are likely to get difficulty in translating the -ist form that they render its meaning as aliran, paham, kepercayaan, etc in the target language.</p> <p>This is a problem of the difference in form.</p>
10.a	monothe- <i>ist</i>	<ul style="list-style-type: none"> • <i>pemeluk</i> • <i>penyembah</i> • <i>tokoh</i> 	<p>-ist form in the source text is translated as pemeluk, penyembah, and tokoh.</p> <p>-ist form is used to form adjectives and nouns which describe (a person with) a particular set of beliefs or way of behaving. The proper equivalences in Indonesia for -ist are kaum, umat, penganut, etc.</p> <p>Here, the translators seem to use more expressive words such as pemeluk, penyembah, and tokoh. They are considered as more expressive because pemeluk and penyembah are more likely to be used in context of religions (specific), not beliefs.</p> <p>This is a problem of differences in expressive meaning.</p>
10.a	monothe- ist	<ul style="list-style-type: none"> • penganut agama tunggal 	<p>Monotheist is translated as penganut agama tunggal, kepercayaan pada</p>

		<ul style="list-style-type: none"> • kepercayaan pada Tuhan Yang Maha Esa • pemeluk Islam • penganut tauhid • penganut Ketuhanan Yang Maha Esa • penganut keesaan Tuhan • penganut agama • tokoh yang sakral • monotheis 	<p>Tuhan Yang Maha Esa, pemeluk Islam, etc.</p> <p>Monotheist is a noun form (indicating person) of the word monotheism which means the belief that there is only one God. Anyhow, the word monotheism itself has become a familiar loan word in Indonesia. Thus, the best Indonesian equivalence for the word monotheist would be penganut monotheisme.</p> <p>In this case, some of the translators tend to use the false friends of the word monotheism in order to render its propositional meaning into the target language.</p>
10.a	strict monotheist	<ul style="list-style-type: none"> • penganut monotheisme yang keras • ...sempurna • ...sungguh-sungguh • ...taat • ...lurus • sebenar-benarnya • ...tegas/teguh 	<p>Strict monotheist is translated as penganut monotheisme yang keras, sempurna, sungguh-sungguh, etc.</p> <p>Strict means following the rules and principles of a belief or way of living very carefully and exactly. The possible equivalence for it in Indonesia could be sungguh-sungguh, taat, lurus, etc. However, in combination with the word monotheist, the most natural equivalence for strict should be sejati.</p> <p>Here, the translators seem to translate the collocation of strict monotheist</p>

		<ul style="list-style-type: none"> • ...ketat 	<p>very accurately resulting in a clumsy translation which sounds a little bit weird.</p> <p>This is a problem of the tension between accuracy and naturalness.</p>
10.b	ordered	<ul style="list-style-type: none"> • menyuruh • meminta • menganjurkan • berpesan 	<p>Ordered is translated as menyuruh, meminta, menganjurkan, and berpesan.</p> <p>Ordered is a past form of the word order which means to instruct someone to do something.</p> <p>In this context, the best equivalence for translating order in Indonesia is memerintahkan, since the instruction comes from a Prophet who is considered to have a very great power of influence.</p> <p>However, some of the translators use less expressive words to render the meaning of order into the target text.</p> <p>This is a problem of the difference in expressive meaning.</p>
10.b	icon	<ul style="list-style-type: none"> • tanda • simbol • lambang • gambar • patung • lukisan • tiruan 	<p>Icon is translated as tanda, simbol, lambang, etc.</p> <p>Icon means a painting, usually on wood, of a person considered holy by some religions. It also could mean a (computer) symbol as well as a very famous person or thing considered as representing a set of beliefs or a way of life. Anyhow, the word icon itself has become familiar and has a ready loan word, i.e. ikon. Therefore, in order to avoid using false friends, the best way to translate it is by using the</p>

			<p>loan word ikon.</p> <p>Here, the translators seem to use false friends of the loan word icon into the target language.</p>
10.b	prevent	<ul style="list-style-type: none"> • menghalangi • menanggulangi 	<p>Prevent is translated as menghalangi and menanggulangi.</p> <p>Prevent means to cause something not to happen or not to be done.</p> <p>The proper equivalence for prevent in Indonesia is menghindari or mencegah. However, some of the translators use menghalangi and menanggulangi, which are considered to have more expressive meaning, in translating it into the target language.</p> <p>This is a problem of the difference in expressive meaning.</p>
10.b	idol worship	<ul style="list-style-type: none"> • idola ibadah • penyembahan berhala • memuja seseorang yang diidolakan • kultus individu • pengidolaan yang terlalu berlebihan 	<p>Idol worship is translated as idola ibadah, penyembahan berhala, memuja seseorang yang diidolakan, etc.</p> <p>Idol means a picture or object that people pray to as part of their religion. It also could mean someone who is admired and respected very much.</p> <p>Worship means the state of admiring a particular thing or person very much, often too much.</p> <p>Idol worship then could be considered as a religious and culture-specific collocation which needs special attention and awareness to translate it. As the text is discussing about Islam, the best word combination for</p>

			<p>translating idol worship is syirik.</p> <p>Here, the translators tend to get difficulty in culturally finding the proper equivalence in the target language to translate the collocation of idol worship.</p> <p>This is a problem of culture-specific collocations.</p>
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Appendix 5

DATA CALCULATION

❖ Non-Equivalence at Word Level

Number of Sentence/ Clause	Culture-specific concept	The different distinction in meaning between the source and target language	Difference in expressive meaning	Difference in form	The use of false friends or loan words in dealing with the source text
1					1
2a				1	3
2b				1	5
3a	6		7	12	8
4					1
5				1	3
6		2			7
7b			15	2	1
7a				5	8
8a		1	12	2	1
8b			4		3
9a			2		1
9b			2	4	7
9c			1	1	3
9d			2	2	
10a			5	5	9
10b			6		7
11a			2	2	

11b				2	7
12	\			6	13
13b		1	2		5
13a					12
14			8		3
15a				1	4
15b					4
16					1
17			3		1
18					2
19			6		1
20			3		2
21			4		5
22b			5		
22a					1
22b					5
23					4
24			6		
24				9	
25a			9		1
25b			3	2	14
26			2	3	
27			2		7
28			8		8
29			7		1
SUM	6	4	126	61	169

❖ Non-Equivalence above Word Level

Number of Sentence/ Phrase	The engrossing effect of source text patterning	Misinterpretation in meaning of a source-language collocation	The tension between accuracy and naturalness	Culture-specific collocation
2a	3	14		
2b	3		3	
3b			16	
5	5	7		
7b	5			
7a			9	
8b	2			
9b	2	4		
9c	10			
10a			9	
10b			2	9
11b		5		
13a		16	2	
13c			4	
15b	4	9		
17			6	
18		6		
19	7	21	3	
20	1		3	
21		13	3	
22b	7	1		

22a			12	
23	4	1		
24		11		
25b			2	
26	2	9		
27	9			
28	1	15		
29		3		
SUM	65	135	74	9

