TRANSLATION PROCEDURES OF CULTURAL TERMS IN THE TRANSLATION OF THE NOVEL *LASKAR PELANGI* TO *THE RAINBOW TROOPS*

THESIS

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Thank you for the attention.

Wassalamu'alaikum Wa rahmatullahi Wa barakatuh

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ii

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iii

DEDICATION

This thesis is dedicated to:

1. My self
2. My beloved parents.
3. My beloved sisters.
4. My beloved friends.
5. My beloved Lecturers of English Letters Department.
6. English Letters 2018.
7. My Almamater UIN Raden Mas Said.

MOTTO

Remember when those youths took refuge in the cave, and said, "Our Lord! Grant us mercy from Yourself and guide us rightly through our ordeal."

(QS. Al Kahfi ayat 10)

Sedemikian juga kebodohan yang sering tak disadari, beberapa orang juga tidak menyadari bahwa dirinya telah terpilih, telah ditakdirkan Tuhan untuk ditunangkan dengan ilmu.

(*the Novel Laskar Pelangi*)

Life can be heavy, especially if you try to carry it all at once. Decide what is yours to hold, and let the rest go.

(Taylor Swift)

PRONOUNCEMENT

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I hereby sincerely state that the thesis titled "Translation Procedures of Cultural Terms in the Translation of the Novel *Laskar Pelangi* to *The Rainbow Troops*" is my original work. The things out of my work in this thesis are signed by citation and referred in the references.

If later proven that my thesis has discrepancies, I am willing to take the academic sanctions in the form of repealing my thesis and academic degree.

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Stated by,

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The researcher realizes that this thesis is still far from being perfect. The researcher hopes that this thesis is useful for the researcher in particular and the readers in general.

Surakarta, October 24, 2022
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TABLE OF CONTENTS

ABSTRACT

Culture cannot be separated from human daily life. Even a novel has a particular culture in deliver the story. That is not an easy task to translated these cultural elements into another language which has different culture. This study aims to reveal the types of cultural terms in *Laskar Pelangi* and *The Rainbow Troops* based on Newmark's theory; and the translation procedures of cultural terms in the translation of *Laskar Pelangi* to *The Rainbow Troops* based on Davies' theory.

Newmark (1988) theory about type of cultural terms is applied to answer the question 1) What are types of cultural terms found in the translation of the novel *Laskar Pelangi* into *The Rainbow Troops;* and the theory of Davies (2003) about translation procedures of cultural terms is applied to answer the question 2) What are the translation procedures applied to the translation of cultural terms in the novel *Laskar Pelangi* into *The Rainbow Troops*.

This study employed qualitative method. The data consist of lingual units, in the form of words or phrases, which contain cultural term. The sources of data are the novel *Laskar Pelangi* and *The Rainbow Troops*. The data were collected through documentation methods to find words or sentences that contain culture in the story. The data validation was through expert judgement.

The findings are as follows. There are 71 data containing cultural terms, divided into several types; ecology, material culture, social culture, social organization, and gestures and habits. The most dominant type is ecology with 21 data. It refers to various flora, fauna, names of geographical features and fruits, and it exposed Belitung's organism into the target reader. All the data has been translated with several translation procedures; preservation, addition, omission, globalization, localization, transformation, and creation. Translation procedure that was most frequently used is preservation with 29 data. It was being used because the translation requires to maintain the term in order to introducing Belitung's cultures.

LIST OF TABLES

LIST OF ABBREVIATIONS

LP: Laskar Pelangi

ST: Source Text

TT: Target Text

CT: Cultural Terms

Eco: Ecology

MC: Material culture

SC: Social culture

SO: Social organization

GH: Gestures and habits

TP: Translation Procedure

Pre: Preservation

Add: Addition

Omi: Omission

Glo: Globalization

Loc: Localization

Trans: Transformation

Cre: Creation

MSC: Maintain Source Culture

IE: Insert Explanation

DoT: Deletion of Term

GC: General Context

RT: Refer to Target

MC: Modify the Content

CNT: Create New Term

CHAPTER I

INTRODUCTION

A. Background of the Study

Literary works are one of the media in introducing a culture of a society. The writers use cultural elements in the story so that the reader can visualize it properly. The setting of the story used in the novel is often related to the cultural background of a society. As stated by Swadayani et al. (2014), setting as a storytelling background in literary works are frequently typical in describing a place, historical time, or the conditions of a society that influence the characters in the novel when they interact with other characters. Therefore, it is almost impossible for a literary work, especially a novel, not to contain cultural elements in it.

A novel that narrated the story using certain language needs to be translated into another language, so the target readers can comprehend it really well. Before it gets any further, Munday (2008) states that a translation is a process of transferring the source text to the target text done by a translator who has to convey the meaning in the source text into the target text. That source text must contain culture that is unknowable and rare to the target reader. Frequently where there is cultural focus, there is a translation problem due to the cultural 'gap' or 'distance' between the source and target languages (Newmark, 1988). Hence cultural terms have specific treatments in translation since, as stated before, they are typical and represent certain people in a certain area. Newmark (1998) defines culture as the way of life and its manifestations

that are peculiar to a community that uses a particular language as its means of expression. He classifies culture-specific terms into five categories, they are; (1) ecology, (2) material culture, (3) social culture, (4) social organization, and (5) gestures and habits. Moreover, Nida (1964) uttered that cultural terms reveal material culture, social culture, and religion. Other than that, Aixela (1996) adopt the term "culture-specific item" to discuss about this issue by stating that CSIs (culture-specific items) depend on the context and cannot exist off the context of the source text and the target text. According to Aixela (1996), all culture-specific items can be assigned whether to proper nouns or common expressions, whereas the latter group includes world of objects, institutions, habits and opinions. These terms need to be translated in the best way with the fairest reason, so it can be enjoyed by the target readers.

Conveying the meaning of a cultural term can be very complicated. Words are fundamentally symbols for features of the culture (Nida, 1945). Hence, the translator needs to know the cultural context of both languages and use the words that has the closest equivalence. From here, the conclusion is that a translator must be bilingual (or multilingual) one, as well as bicultural (or multicultural). If the reader could not comprehend the story properly, perhaps that is because of the lack of the translation of cultural terms. Then they also could not feel the sensation that the writer intended.

Translators could not just use any technique when they translate the text. According to Finlay (1971), "Normally, it is universally accepted that any translation worthy of the name must reproduce the full sense of the original, omitting nothing and adding nothing". In other words, it suggests that the

feeling or sense from the original text should be maintained, so the readers did not realize that they read a translation.

There are particular techniques or procedures that can be the solution to convey the meaning of a cultural term, as Newmark (1988) said that translation procedure is an attempt of solving any translation problems. Translators need to applied appropriate procedures when they translate cultural context. Otherwise, untranslatability may occur. Catford distinguishes two types of untranslatability, which he terms linguistic and cultural. On the linguistic level, untranslatability occurs when there is no lexical or syntactical substitute in the TL (target language) for an SL (source language) item. Meanwhile, cultural untranslatability is due to the absence in the TL culture of a relevant situational feature for the SL text (Bassnett, 2002). Therefore, to avoid untranslatability, translators must choose the correct procedure.

Davies (2003) analyzes the translation of Harry Potter novel series in some different language. This series is known with its unique character's names that represent proper names, the London city setting and the typical culture there. For that, Davies generates 7 translation procedures in dealing with culture-specific items, they are preservation, addition, omission, globalization, transformation, and creation.

In this thesis, *Laskar Pelangi* novel written by Andrea Hirata, and its translation version *The Rainbow Troops* by Angie Kilbane, is chosen because the story takes place in Belitong, South Sumatera, 1974, where the culture there was very strong at that time. The story is about social inequality, where some

people have a privilege to get a better education in an appropriate school while some do not. On the other hand, there are 10 'lucky' students who study in a poor Islamic school and spend their time adventuring in the land of Belitong that has a strong and typical culture. This story then focused on these lucky students. These aspects need to be translated properly into the target language to help the readers understand the condition and culture there.

Research on *Laskar Pelangi* and *The Rainbow Troops* novel has been conducted by several researchers. These researches focused on the differences and similarities of declarative sentence between Indonesian novel and English translation novel (Kuswoyo, 2014), transitivity shift (Tinambunan, 2019), English equivalence of preposition 'pada' (Afrianto & Ma'rifah, 2020), metaphor translation in this novel (Adibah, 2012), and the grammatical shift in translating causative construction from this novel (Mariam & Vonti, 2020).

Based on those researches, a study about translation procedures of cultural terms from this novel has not been conducted yet. Therefore, the researcher is going to discuss the translation procedures of cultural terms in the translation of the novel *Laskar Pelangi* to *The Rainbow Troops*. Some cultural terms from this novel are taken by the researcher to determine the category of culture. Furthermore, these terms are being analyzed in order to finds the translation procedure. To complete this research, the researcher uses the theory formulated by Newmark (1988) about cultural term, that there are five types of cultural term, they are ecology, material culture, social culture, social organization, and gestures and habits. Moreover, Davies (2003) theory about translation procedure of cultural term is also applied; Davies generates seven procedures,

they are preservation, addition, omission, globalization, localization, transformation, and creation. This theory is different with the theories used in former researches. For instance, Aixela's (1996) scale that is distinguished between two categories of culture-specific items: proper names and common expression. Davies (2003) did not see that these distinctions is particularly relevant to a discussion of culture-specific items. He states, "not all proper names need be considered as CSIs by Aixela's own characterization."

This research discusses the cultural terms translation procedures from the translation of *Laskar Pelangi* into *The Rainbow Troops*. An example of the data is shown below.

ST: *berjilbab*

TT: a *jilbab*, or headscarf

In this part, the translator wants to keep the word 'jilbab' in the translation. Based on Newmark's explanation, *Jilbab* can be categorized as material culture or in more specific type is clothes. However, the translator makes the explanation short not to distract the reader's focus. This procedure here is called addition. This 'jilbab' or headscarf describes Bu Mus' character as a moslem. This characterization is deemed necessary to be maintained, therefore there is additional information after the term 'jilbab'.

From what is explained before, the researcher will focus on analyzing translation procedure of cultural terms from the translation of *Laskar Pelangi* into *The Rainbow Troops*. *Laskar Pelangi* novel is an International Best Seller, has already translated into 40 languages, published in

22 languages, and distributed in more than 130 countries. It will be worth it to analyze what translation procedures used in translating this work into English. For doing that, the translator has to be capable of keeping the cultural elements as it represents the value of life of the characters. Along with that, the translation must be in the best version to help the target reader understands what the story is about. For that, the researcher is interested to know about it.

B. Limitation of the Study

This research is focused on analyzing the cultural terms of the translation of *Laskar Pelangi*, *The Rainbow Troops*. *The Rainbow Troops* novel was translated by Angie Kilbane and has been published by Bentang Pustaka in 2010. The researcher chooses *The Rainbow Troops* as the object since it has many cultural elements, and its culture and setting of the story support the research. To translate cultural elements, translators have several considerations before they decide to use a specific technique. This research will discuss the category of cultural elements found in the novel, then analyze the technique that used to translate them. For that, the researcher will depend on Newmark (1988) theory about classification of cultural elements and Davies (2003) theory that proposed translation procedures in terms of culture-specific items.

C. Formulation of the Problem

Based on explanation above, it is necessary to have the answer of the questions below:

1. What are types of cultural terms found in the translation of the novel *Laskar Pelangi* into *The Rainbow Troops*?

2. What are the translation procedures applied to the translation of cultural terms in the novel *Laskar Pelangi* into *The Rainbow Troops*?

D. Objectives of the Study

Based on formulation of the problem above, there are some objectives of the research:

1. To describe the categories of cultural terms found in the translation of the novel *Laskar Pelangi* into *The Rainbow Troops*

2. To describe the translation procedures of the cultural terms applied in the translation of the novel *Laskar Pelangi* into *The Rainbow Troops*.

E. Benefits of the Study

From this research, the researcher hopes that this study has the benefits that are divided into theoretical and practical benefits.

1. Theoretical Benefits

    Hopefully, this research will be useful to give more information and explanation about the translation of cultural elements using the appropriate theory.

2. Practical Benefits

    The result of this research can be useful for the readers. The readers may get new insight in the context of translation procedure of cultural terms. Other than that, the translator of related books can see the analysis of their work and it can be used on their work later.

Moreover, this research can be useful for another researcher as a reference.

F. Definitions of the Key Terms

In order to clarify the key terms used in this study, some definitions are put forward:

1. Cultural Terms

    According to Oxford Advanced Learner's Dictionary, the meaning of 'term' is a word or phrase used as the name of something, especially one connected with a particular type of language. Furthermore, Newmark (1988) defines culture as the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression. Therefore, cultural terms are words or phrases to define ways of life and social organization of a particular group. They are easily detected since they are associated with certain languages and cannot be translated literally. Newmark (1988) categories cultural terms into five types, they are: (1) Ecology; (2) Material culture; (3) Social culture; (4) Social organization, customs, ideas; (5) Gestures and habits.

2. Translation Procedures

    Translation procedures are the technical devices used to transfer the meaning of a text in one language into a text in another language (Pinchuck, 1977). Davies (2003) discusses the treatments of particular CSIs in the Harry Potter series and brings in seven procedures. They are preservation, addition, omission, globalization, localization, transformation, and creation.

3. *Laskar Pelangi* Novel

Laskar Pelangi is the first novel of Andrea Hirata, published in 2005 by Bentang Pustaka. It tells about the persistence of school children in Gantung, Bangka Belitung in making their dreams come true. Some of the children, who studied at Gantung Muhammadiyah Elementary School, were the children of tin miners on the island with the largest natural wealth of tin in the world. Unfortunately, they don't feel that fact because in reality, they are still far from being called prosperous (Hirata, 2005).

4. *The Rainbow Troops* Novel

The Rainbow Troops is the translation of *Laskar Pelangi* translated by Angie Kilbane in 2010. *The Rainbow Troops* is narrated by Ikal, and is mainly an account of his school-years on Belitong (Billiton) Island is in Indonesia. They go to a tiny school, Muhammadiyah Elementary School, that almost being closed if the amount of minimum of ten children cannot be found at their first school day. Nickname "Laskar Pelangi" (The Rainbow Troops) is made by their teacher, Ms. Mus, for they like to enjoy the beauty of the rainbow in the sky (Kilbane, 2010).

CHAPTER II
LITERATURE REVIEW

A. Theoretical Background

1. Translation

According to Oxford Learner's Dictionaries the meaning of 'Translation' is (1) the process of changing something that is written or spoken into another language, and (2) a text or word that has been changed from one language into another. Furthermore, some experts also define translation in a different way yet same meaning. According to Catford (1965) translation may be defined as the replacement of textual material in one language (SL) by equivalent textual material in another language (TL). Other than that, Newmark (1988) said that translation is rendering the meaning of a text into another language in the way that the author intended the text. Another explanation is made by Nida and Taber (1982) 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 term of style.

Based on all the definitions, it can be concluded that translation is the process of conveying the message from source language into target language, as natural as possible, and as the way that the author intended.

a. Translation Process

In order to convey the message, there is translation process that a translator need to do. In the book entitled *The Theory and Practice of*

Translation, Nida and Taber (1982) explained that basically there are two different systems for translating. The first approach is as shown below:

A ——————— (X) —————→ B
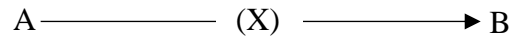
Figure 2.1 First approach of translation

The letter A represents the source language and the letter B represents the target language. Meanwhile the letter X in parentheses stands for any intermediate structure which may have been set up as a kind of universal structure to which any and all languages might be related for more economic transfer. This figure is the simplest form of translation process.

Furthermore, there is another translation system that consist of three stages.

A (source)   B (receptor)
    | ↑
(Analysis)   (Restructuring)
    ↓ |
    X ——— (Transfer) ——→ Y

Figure 2.2 Second approach of translation

Stage one is analysis, in which the message as given in language A is analyzed in terms of a) the grammatical relationships and b) the meanings of the words and combinations of words. Stage two is transfer, in which the analyzed material is transferred in the mind of the translator from language A to language B. Lastly, stage three is

restructuring, in which the transferred material is restructured in order to make the final message fully acceptable in the receptor language.

b. Translation Procedure of Cultural Terms

This research refers to Eirlys E. Davies theory in a journal entitled *A Goblin or a Dirty Nose* (2003). This journal explains the treatment of particular culture-specific items and brings in seven procedures.

1. Preservation

When there is a name to an entity that does not have any close equivalent in the target culture, the translator may decide to maintain it in the translation. Especially, if the name was very important to the story so that it cannot be just deleted. Other than that, yet, the unnecessary name or item can also be preserved if its description is not very substantial to be written in the translation, to avoid longer explanation. Davies argued that the conflicts that may arise in the pursuit of a policy of preservation is the desire to preserve the meaning of an element may lead to a loss of other aspects of the name, such as sound patterning or connotations, while the preservation of the form of a name may lead to loss of recognizable meaning. Before deciding to use preservation, the translator should consider the target reader as the one who is either used to coping with long and heavy transliterations or will need additional explanation on foreign names.

An example of the procedure of preservation is shown below:

ST: With very best wishes, **Sir** Patrick Delaney-Podmore

TT: *Dengan segala hormat, **Sir** Patrick Delaney-Podmore*

The translator applied the procedure of preservation in this aspect. The term *Sir* has not been altered with its literal meaning. Because the name is an English name, therefore, the best title for it is also in the same taste.

2. Addition

Addition procedure can be done by inserting whatever information that is deemed necessary directly into the text. Usually, it happens when a preservation of a culture-specific item feels too obscure, so it needs some support from additional information. Such additions may irritate the reader since it makes the narration longer. Moreover, the translator cannot just add any explanation, it should relate with what aspect the writer meant in the original version, neither more nor less. However, dealing with adding important information to the story, translators from Chinese even provide footnotes in their translation.

An example of the procedure of addition is shown below:

ST: *Hiburan menegangkan lain adalah **lutung**…*

TT: The other sources of entertainment were **the *lutung*, the long-tailed monkeys**…

In the example above, translator inserts an additional information within the text of the word *lutung*. Hopefully, the readers are be able to have a better comprehension about the particular feature of *lutung*.

3. Omission

The next procedure is omission. As its name suggests, the translator may completely rule out the problematic culture-specific items; thus, no traces are found in the translation. In other words, it is a hopeless action when the translator could not find a way to properly convey the original meaning. Furthermore, in other cases, it may be good if the translator can provide another interpretation, but chooses not to since this solution will need so much effort from either the translator or the reader. Another reason to omit a particular term is because explaining or paraphrasing it in the translation may give it prominence that the original version does not have, and thereby distorts the original emphasis.

An example of the procedure of omission is shown below:

ST: **Limousine**

TT: -

'Limousine' has not translated in the target language because the target reader did not familiar with it, and it does not have important context in the translation.

4. Globalization

Davies (2003) states, "By this term (globalization) is meant the process of replacing culture-specific references with ones which are more neutral or general, in the sense that they are accessible to audiences

from a wider range of cultural backgrounds." It is an easy way to get the culture-specific references across a wide audience, because it manages to convey important traits of a referent while avoiding what might be unknown words. However, in many cases it yields some loss of association.

An example of the procedure of globalization is shown below:

> ST: *Biasanya Srintil bergadang dalam suasana gairah dengan ciu,…*
>
> TT: Chatting through her night in passionate encounters involving **drinking**,…

The term *ciu* is translated into a more general word, *drinking*. *Ciu* refers to alcoholic traditional drink in traditional Javanese culture which is made of fermented cassava, palm sugar and some other ingredients. However, the word *drinking* refers to consuming the alcohol itself. It applied the procedure of globalization as the type alcoholic drink is not conveyed, and only convey a more general term than the source text has.

5. Localization

Localization is applied by putting in a reference firmly in the target culture. Davies evaluates that the translators of Harry Potter apply this procedure for certain individual culture-specific items. Some examples are provided consisting of several versions around the world. First, refer to proper names, Hermione becomes *Hermine* in German, *Hermiona* in

Polish and Czech, and *Hermelien* in Dutch. This adaptation was made in order to make the name harmonize with target language norms. Moreover, there is a replacement in a conventional name in the original by one more typical with the target culture. Therefore, Vernon (Harry's uncle) becomes *Wictor* and Errol (Weasley's owl) becomes *Ulrik* in Norwegian. The Dutch translation uses *Dirk* and *Herman Duffeling* to replace Dudley and Vernon Dursley. The Scottish prefix ('Mc' followed by something) is maintained in Minerva McGonagall's surname; which becomes *McSnurp* in Norwegian, *McGranitt* in Italian, *McGarmiva* in Finnish, and *McGalagony* in Hungarian. It still preserves the flavor of the original while the adjustment may be associated with target language morphological or phonological constraints, or may simply meet the target culture expectation of what such a name should sound like.

An example of the procedure of localization is shown below:

ST: …we need our **gamekeeper** back

TT: *…kita memerlukan **pengawas binatang liar** kita kembali*

The title *gamekeeper* refers to Rubeus Hagrid, a character in the novel series *Harry Potter*, as he is the guard who cares of wild beasts in Hogwarts school. According to this description, *a gamekeeper* has the same meaning as *Penjaga Binatang Liar* in Indonesia. It is fit with the rule of the procedure of localization which refers to the target reader's culture.

6. Transformation

Davies (2003) considers some cases where the modification of a culture-specific item seems to go beyond globalization or localization, and could be seen as an alteration or distortion of the original. Words should be better altered only where the translator felt they would be unintelligible. Other than that, many translations of proper names involve a change of meaning, although it can be difficult to draw a line between these names and those cases where the shift is simply towards greater clarity. For instance, one example which has a link, the name of Hogwarts' school caretaker, Filch, that has meaning 'to steal', transformed into *Rusard* (which conveys the meaning 'cunning') in French translation.

An example of the procedure of transformation is shown below:

ST: *Ia tidur di **bale** kawani emak*

TT: She had joined her mother on the **sleeping platform**

The word *bale* is translated into *the sleeping platform* by using the procedure of transformation. *Bale* is also used for sitting, meeting, and other purposes, therefore, basically it can be called as *a platform*. However, the context of the situation is that *bales* is used for sleeping. Accordingly, translator adds *sleeping* before the term *platform* with the purpose of introducing and emphasizing the function.

7. Creation

In a case consisting of creation, the translator attempts to make a name reasonable to the target audience by rendering a new name, sometimes combined between English and that target language. Therefore, the Englishness of the name is not entirely lost. Davies (2003) explanation on this case: Ménard (French translator of Harry Potter) renders the name of Hagrid's dog, Fang, as *Crockdur*, using the French noun *croc*, 'fang', but still adding it with an English-looking spelling. In addition, Davies (2003) states, "alterations to proper names may be made where the original form seems too alien or odd in the target culture, or where it is desired to make the target version more semantically transparent, in order to convey some descriptive meaning."

An example of the procedure of creation is shown below:

> ST: Harry left the **Invisibility Cloak** on Hagrid's table.

> TT: *Harry meninggalkan **Jubah Gaib** di atas meja Hagrid.*

The procedure of creation is applied by the translator here by putting in a new created-name into the target text. The sense of *invisibility cloak* is similar with *Jubah Gaib* in Indonesia. In the story of Harry Potter, this cloak can help the user to be invisible, furthermore, this definition has the same representation with the word *gaib*.

2. **Cultural Terms**

There are various approaches and suggestion regarding the translation of cultural units. Scholars use different names, or terms, to describe this one concept, and they are provide slightly different definitions. For instance, Baker (1992) which uses the term 'culture

specific concepts' as source language words [that] express concepts totally unknown in the target culture. The concepts may relate to a religious belief, a social custom or even a type of food. Furthermore, there is Aixela (1996) that uses the term 'culture-specific items' or CSIs, and states that CSIs depend on the context and cannot exist off the context of the source text and the target text. And there is Newmark (1988) which introduced 'cultural word' that the readership is unlikely to understand and the translation strategies for this kind of concepts depend on the text-type, requirement of the readership and client, and importance of the cultural word in the text. Despite the difference in choosing the term for calling a cultural manifestation, the concept and the definition are still quite the same. Cultural terms are words or phrases to define ways of life and social organization of a particular group.

a. Category of Cultural Terms

In a book entitled *A Textbook of Translation* by Peter Newmark (1988), he defines culture as the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression. Each country has its own culture and language. Furthermore, a translator must be capable of distinguishing cultural words and universal words in order to make a translation. Cultural words tend to have special different meanings in every language. Universal words, on the other hand, have similar concepts, definition, or even meaning in every language. Furthermore, Baker (1992) states

culture specific concepts as "source-language words (that) express concepts totally unknown in the target culture." There may be a translation issue until there is cultural overlap between the source language and the target language.

Cultural words have an important role in describing the culture of a certain language. By using these words, the writer has a purpose to make the story deep because the setting is represented by a certain culture. Translators must pay attention when it comes to cultural words translation. Therefore, they demand a wide knowledge of culture in order to make the translation legible and comprehensible for the target readers.

As stated by Newmark (1988), cultural terms are referred to as 'culture of words'. They are easily detected since they are associated with certain languages and cannot be translated literally. However, cultural terms that are literally translated, will distort the real meaning. He states that the word "culture" is a word in a particular language that may carry the similar or different cultural values from one language to another. When a cultural word is translated, it is possible that cultural values will change. Baker (1992) said that "SL word may express a concept which is totally unknown in the TL culture". It can be abstract or concrete in the context of religion, beliefs, social custom, and even type of foods. Therefore, cultural words mean words that represent culture, for instance, according to Hornby (1995) "art, literature, music, or other intellectual expression of a particular society or time". To

conclude, cultural word is a specific term for special kinds of "things", "events" or "customs", that only exist in one language and cannot be literally translated since it will distort its meaning.

Newmark (1988) categories cultural terms into five types, they are: (1) Ecology; (2) Material culture; (3) Social culture; (4) Social Organization; (5) Gestures and habits.

1. Ecology

   Newmark (1988:96) stated, "Geographical features can be normally distinguished from other cultural terms in that they are usually value-free, politically and commercially. Nevertheless, their diffusion depends on the importance of their country of origins as well as their degree of specificity." Ecology characteristics may appear in animals, plants, local winds, mountains, plains, ice, etc. The description of ecological variety from one region to another often creates serious difficulties in finding equivalence for terms denoting the same ecological characteristics.

   Examples:

   Plants/flora   : *Plumeria* (French) into *Kamboja* (Indonesia)

   Animal/fauna: Caterpillar (English) into *Ulat* (Indonesia)

   Geography   : 'Plateau' (English) into *Altipiano* (Italian)

   Fruit   : 'Matoa' (Indonesia) translated into Lychee (English)

2. Material Culture

Material culture can be defined as things that describe cultural values created by the community of the culture. Material culture consists of food and drink, clothes, houses, transport, and artefact. Food is for many the most sensitive and important expression of national culture, food terms are subject to the widest variety of translation procedures (1988).

Examples:

Food   : *Cannelloni* (from South Italy) that is simply translated into 'the pasta dish'

Clothes   : *Basque skirt* (French) will be familiar in readers mind if it written as 'waist corset'

House   : *Palazzo* (large house in Italy)

Transport   : Volvo, Ford and BMW which are more intelligible by the reader as type of cars.

Artefact   : *Kendi* (Javanese) into Jug (English)

Name of places: *Tugu* (Indonesia) into Monument (English)

3. Social Culture

Newmark explains social culture as work and leisure, such as dance, games, and the names of music that is typical in certain areas. Newmark (1988) stated that in considering social culture one has to distinguish between denotative and connotative problems of translation. This means, it will remain the same regardless of culture and personal experiences if the translator uses denotation,

meanwhile by using connotation the meaning can change according to culture and personal experiences.

Examples:

Work   : *abdidalam* (Indonesia) into Waitress (English)

Leisure   : Football (English) into *sepak bola* (Indonesia)

Terms of address: *Pak Ustad* (Indonesia) simply translated into Teacher (English)

4. Social Organization

The political and social life of a country is reflected in its institutional terms. That means this cultural term represents the culture of certain country. The linguistic expression of this concept cannot be translated into a language where the people are foreign with it.

Organization : Central Intelligence Agency transferred into *Badan Intelijen Nasional* (Indonesia)

Customs   : People that have the same family name cannot marry to each other. This is applied for Batak people and Koreans.

Ideas   : Cinderella story transferred into *Bawang Merah dan Bawang Putih* (Indonesia)

Religious   : *Langgar* (or *Masjid* (Indonesia)) into Mosque (English)

Artistic things: *Gayageum* (Korea traditional instrument) transferred into *kecapi* (Indonesia)

5. Gestures and Habits

This category contains gestures and habits done by certain people in a certain area. The translator may make a distinction between description and function anytime it is needed, especially in ambiguous cases. Therefore, some adjustment may be needed in the context of people doing a slow handclap to express warm appreciation, or kiss their fingertips to greet or to praise, all of which occur in some cultures and not in others.

3. **The Synopsis of The Novel Laskar Pelangi**

Laskar Pelangi is the story about the struggle to grab the rights for education in the middle of poverty that forced the parents to enroll their kids to an inappropriate school. This story starring 10 kids as its main focus and mostly is about their friendship and childhood love. They are Ikal, Lintang, Mahar, Kucai, Sahara, A Kiong, Harun, Syahdan, Trapani, and Borek. They were gathered by the bad condition of education in Belitong at that time. Ms. Mus, the teacher, then give them a call '*Laskar Pelangi*' since they like to see a rainbow after school.

It is Muhammadiyah Elementary School in Gantong where they grab the rights for education. The foundation of the building is weak, there are holes in the roof, its wall is made from wooden broad, and it has no floor (just soil). Moreover, it was used to keep the cattle at night. There are only two teachers, Mr. Harfan as the headmaster and Ms. Mus. They teach all the subjects to the students.

The story is narrated from the point of view of Ikal. He describes how great and wonderful Lintang is as he is struggling every day, rides his bike from his house in Tanjong Kelumpang (a coastal village by the sea at the end-east of Sumatera) to school. Ikal also meets Mahar, a boy who has passion on art. He can sing, write a poem, even cheering his friends up with wise old Melayu quote. Together with Flo, a new student, Mahar suggest his friends to explore the mystical legend in Belitong island, Bondega, the crocodile shaman. Ikal also meet Harun, a boy who is mentally ill but has a pure heart. Harun had saved them by coming in the last minute when the school is almost being closed in the first day. Thereby the total of the student is ten, the minimum amount as the requirement to keep the school open. Sahara is the only girl in the class, she is smart and firm.

There are a group of people who lives in Gedong, a castle-like area. By living in this residence, people will feel that they are not living in Belitong. It is a different area with the ones where Ikal lives. There is *Sekolah PN*, a school where rich parents enroll their kids. While there are workers, there are also the leaders. Leaders can enjoy the profit from mining business, meanwhile the workers remain poor.

Even though life is hard, this *Laskar Pelangi* does not give up just like that. They prove what they can by joining many competitions. In a quiz competition, the judges are distrust Lintang because he can answer all the mathematics question without write any number on paper. He just use his brain and imagination to count them.

Until one day, Lintang could not go to school. He quits the school after his father died. His family need him to provide the daily needs. However, at the end of the story, Ikal come back to his hometown Belitong after 12 years. He accidentally meet Lintang, the person whom he admire.

The novel *Laskar Pelangi* is translated into *The Rainbow Troops* by Angie Kilbane. It was presented in a shorter version but still maintain the suitability of the story line.

B. Previous Studies

There are several previous studies that related to this thesis in terms of analyzing cultural terms or of the translation procedure chosen. A study with the title *Culture-specific items: Translation procedures for a text about Australian and New Zealand children's literature* by Ulrika Persson was published in 2015. This study aims at finding the reasons in deciding the procedure when creating a text adapted for a Swedish audience. The writer of the study finds that transference was the most used procedure with 292 tokens (67%), followed by recognized translation (13%), addition (14%), neutralisation (5%), and deletion (1%). The similarity between the writer's research and Persson's is that both discuss culture-specific items. Whereas, the distinction can be seen from the object of the study and the rest of the theories used.

The next study has a title *Translation Strategies of Islamic Terms in Indonesian-English Research Papers*. It is written by Muhammad Farkhan in

2017. This study focused on the verbal data of Islamic terms in 48 dissertation abstracts taken randomly from UIN Jakarta repository. The abstracts contain 13 fields of study, namely language and literature, Islamic Jurisprudence, history, politics, and many more. Among them, Islamic jurisprudence and education fields are the most frequently discussed topics. The study proves that the dominant strategies used by the abstract writers are preservation. The similarity between the writer's research and Farkhan's is that both discuss culture-specific items, in addition, Farkhan's research is more focused on Islamic terms. Moreover, both are using the same translation strategy by Davies (2003). On the other hand, the distinction can be seen from the object of the study.

Another study that has some similarity with this thesis is written by Bena Yusuf Pelawi in 2017 with the title *The Translation of Cultural Terms in The Novel "Ronggeng Dukuh Paruk" by Ahmad Tohari.* The analysis of the cultural terms in *Ronggeng Dukuh Paruk* by Ahmad Tohari, that is translated into its English version 'The Dancer', is spread into five categories, they are musical instruments, clothes, accessories, work and leisure, and activities and procedures. The similarity lies on the object of the study, that is a novel. Other than that, both are using Newmark theory about culture-specific items (1988). Nevertheless, Pelawi uses Newmark's translation procedures (1988 : 81) and that is one of the distinctions.

A journal with the title *Transmission of Cultural Specific Items into English Translation of "Dear Shameless Death" by Latife Tekin* was written by Figen Öztemel and Mustafa Kurt in 2017. It discusses the translation of

Sevgili Arsiz Ölüm into *Dear Shameless Death,* with the context of its cultural terms. The findings show that 100 culture-specific items are found and the most frequently used strategy is globalization. The similarity between the writer's research and theirs is both discussion about culture-specific items. In addition, Davies (2003) theory has been used too here, even with extra theory from Aixela (1996). Whereas, the distinction can be seen from the object of the study.

Another journal with the title *Translation of Indonesian Cultural Terms in Rainbow Troops Novel: Investigating Translation Procedures* was written by Yesi Yesi, Yudi Juniardi, and Akhmad Baihaqi in 2021. The findings are that the highest percentage of Indonesian cultural terms is 28,13% which is classified into social organization. Furthermore, the dominant translation procedure used is borrowing (54,17%). The similarities between the writer's research and theirs are *The Rainbow Troops* novel as the object, moreover, they discuss culture-specific items. Meanwhile, the distinction can be seen from the theory that this journal uses Vinay and Darbelnet theory.

The gap between this research and some previous studies mentioned before is that to analyze the translation procedure of cultural elements on its data source, the researcher uses Newmark (1988) theory about culture category and Davies (2003) theory about translation procedures in dealing with culture-specific items.

CHAPTER III
RESEARCH METHOD

A. Research Design

Creswell (2009) states that research designs are plans and the procedures for research that span the decisions from broad assumptions to detailed methods of data collection and analysis. The consideration to select one particular research design is based on the nature of the research problem, the researchers' personal experiences, and the audiences for the study. Moreover, there are three types of research design: qualitative research (intends to explore and understand the meaning individuals or groups adhere to a social or human problem), quantitative research (intends to test objective theories by examining the relationship among variables), and mixed methods (an approach to inquiry that combines).

The design of this research is qualitative. According to Creswell (2009), qualitative research is a means for exploring and understanding the meanings individuals or groups ascribe to a social human problem. In qualitative research, the researcher collects, classifies, analyzes, and draws conclusion based on the data analysis. Other than that, the qualitative design is delivered in a descriptive manner. It is used as an approach to qualitative research because the result of the analysis is a description of a particular phenomenon. It also relate with the purpose of this research that is to give more knowledge about translation procedure of cultural terms to the readers. Other than that, the main characteristic of data in qualitative research is in the form of narration or

words, audio or visual form, and documentation. These forms of data are easier to be explained in descriptive manner.

B. Data and Data Sources

To find the answer of the problems in this research, the researcher needs to collect appropriate data for doing the analysis first. Moreover, the researcher is going to focus on cultural term. As Newmark (1988) defines culture as the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression, and according to Oxford Advanced Learner's Dictionary the meaning of 'term' is a word or phrase used as the name of something, especially one connected with a particular type of language, hence, cultural terms are words or phrases to define ways of life and social organization of a particular group. Therefore, the form of the data on this research is any terms that contain culture. The data is displayed in the form of words or sentences and contained culture, quoted from these novels. The selected terms, or the data, are obtained from narrative sentences or character's dialogue.

In addition, the data in this research are taken from data sources. Data source is the kind of information authors obtain on the subject of their research (Fraenkel, et al., 2012). Furthermore, the data sources of this research are *Laskar Pelangi* novel and *The Rainbow Troops* novel. *Laskar Pelangi* novel was Andrea Hirata masterpiece that has been published by Bentang Pustaka in 2005, meanwhile *The Rainbow Troops* novel was translated by Angie Kilbane and has been published by Bentang Pustaka in 2010. *Laskar Pelangi* novel can be found easily in offline and online bookstore, and for *The Rainbow Troops*

novel can be purchased via Google Book or by seeking the rare printed form in online marketplace.

C. Research Instruments

Research instrument is assessing, monitoring, and recording data devices (Creswell, 2012). To be exact, research instruments are the tools that the researcher used in the research. Cited from Xu and Storr (2012), in qualitative research, the researcher is considered a research instrument that has the ability to observe "mundane" details, to conduct in-depth interviews and to reflect on the meaning of observation and interview data. Therefore, the researcher itself is an instrument also, since he or she is collecting the data and doing the analysis. However, the researcher still needs another instrument in conducting the research, this instrument considered as supporting instrument. They are laptop to do all the research method, the printed novels as the source of data, internet access to search some journals or related references, data sheets, dictionaries, and note-taking tools.

D. Data Collection Techniques

Data collection technique is an approach to collect the data. In this research, the researcher uses documentation. Documents contain text (words) and images that have been recorder without a researcher's intervention (Bowen, 2009). Furthermore, he explained that document analysis is a systematic procedure for reviewing or evaluating documents, both printed and electronic (computer-based and internet-transmitted) material.

The researcher applies documentation methods to find words or sentences that contain culture in the story. After that, these findings are considered as data. Then the researcher analyses the data in order to find the answer of question 1) What are types of cultural terms found in the translation of the novel *Laskar Pelangi* into *The Rainbow Troops*; and 2) What are the translation procedures applied to the translation of cultural terms in the novel *Laskar Pelangi* into *The Rainbow Troops*. The steps are as follows:

1. The researcher reads *Laskar Pelangi* novel and marking the words or phrases counted as cultural term;

2. The researcher reads *The Rainbow Troops* novel and searching for the translation of the cultural term found in *Laskar Pelangi* novel;

3. The researcher classifies which one belongs to the data and which one does not;

4. The researcher examines the data based on the theory of Newmark (1988) about types of cultural terms and Davies (2003) about translation procedure of culture-specific items;

5. The researcher gives the code on the collected data. Here is the example of sample data and its data code:

Table 3.1 Sample Data of Cultural Terms and Its Translation

Procedure

No.	Source Text	Target Text	Culture-specific Items	Translation Procedure	Page	Coding
1	*...dan seorang wanita muda* **berjilbab**,	…and a young woman wearing a **jilbab**, or	MC	Add	2	1/MC/Add/2/LP

	Ibu N.A. Muslimah Hafsari…	headscarf, Ibu N.A. Muslimah Hafsari,…				
8	*Itulah pedoman utama warga* **Muhamm adiyah.**	…the primary principle of **Muhamm adiyah**, the second largest Islamic organizati on in Indonesia, with more than thirty million members.	SO	Add	19	8/SO/A dd/19/L P
Etc.						

The explanation of the codes above is as follows:

    a. 1 refers to the number of the datum,

    b. MC means that the datum categorized in material culture which refers

    to the types of cultural terms,

    c. Add refers to the translation procedure used for the datum,

    d. 2 refers to the page where the datum is taken,

    e. LP refers to the novel which the datum is taken.

Notes:

Table 3.2 Abbreviation of Newmark's types of cultural term

Cultural term	Abbreviation
Ecology	Eco
Material culture	MC
Social culture	SC

Social organization	SO
Gestures and Habits	GH

Table 3.3 Abbreviation of Davies' translation procedure

Translation Procedure	Abbreviation
Preservation	Pre
Addition	Add
Omission	Omi
Globalization	Glo
Localization	Loc
Transformation	Trans
Creation	Cre

6. The researcher calculates and analyzes the collected data;

7. The researcher draws some conclusion and proposes some suggestions.

E. Data Validation Techniques

Qualitative validity means that the researcher checks for the accuracy of the findings by employing certain procedures (Creswell, 2009). It is a very important thing to do since by that the research can be trusted. One of the techniques to check the credibility of the data is by using triangulation. There are four types of triangulations identified by Denzin (1978) and Patton (1999) cited from Carter et al. (2014). First, method triangulation that involves the use of multiple methods of data collection about the same phenomenon. Second, investigator triangulation that involves the participation of two or more researchers in the same study to provide multiple observations and conclusions.

Third, theory triangulation that uses different theories to analyze and interpret data. And the last is data source triangulation that involves the collection of data from different types of data source, for instance, people. The researcher applies source of data triangulation in this research. The researcher taken the data from the pdf version via website www.adoc.pub and e-book version via Google Books, and from printed book of *Laskar Pelangi* and *The Rainbow Troops* novel.

Furthermore, to check the validity of the data, the researcher needs a validator. The criteria of the validator are the validator is an expert in translation studies and understand the classification of cultural terms proposed by Newmark (1988) and translation procedure by Davies (2003). Other than that, if it is possible, the validator has also read *Laskar Pelangi* novel and its translation, *The Rainbow* Troops. In addition, the validator must have a good level of insight and knowledge about Indonesian culture. Accordingly, this research had been validated by Mr. M. Romdhoni Prakoso, M. Pd. as an English Translation lecturer in Raden Mas Said State Islamic University of Surakarta.

There are some steps to check the validity of this research. First, the validator gets the fixed data from the researcher. Second, those data are being checked whether the classification is correct. Validator may insert their comment about the data. Lastly, validator gives a check-mark if the data is valid.

F. Data Analysis Techniques

Data analysis techniques are processes to comprehend the data. During data analysis, the data will be organized categorically and chronologically, reviewed repeatedly, and continually coded (Creswell, 2009). According to Spradley (1980), data analysis in qualitative research consists of 4 steps. The explanations are as follows:

1. Domain Analysis

   In this first analysis, the researcher makes a general description and specific domain as a foundation for the next analysis. In this analysis, there are three processes for understanding the domain; identify the main domain, separate the data and non-data, and describe the domain in detail vertically and horizontally (Spradley, 1980). The process begins from identify the main domain. In this research, the domain is classified based on the type of cultural terms and translation procedures. Meanwhile, the data which were not contained cultural references in these novels are omitted.

2. Taxonomic Analysis

   Taxonomic analysis is defined as a classification system that inventories domains into a flowchart or the pictorial representation to help the researcher understand the relationship among domains (Spradley, 1980). Here, the data that are analyzed in the analysis domain are categorized as by culture-specific items and translation procedures.

Table 3.4 Taxonomic Table

ST	TT	CT					TP							Coding
		Eco	MC	SC	SO	GH	Pre	Add	Omi	Glo	Loc	Trans	Cre	

Notes:

ST   : Source Text

TT   : Target Text

CT   : Cultural Terms

Eco   : Ecology

MC   : Material Culture

SC   : Social Culture

SO   : Social Organization

GH   : Gestures and Habits

TP   : Translation Procedure

Pre   : Preservation

Add   : Addition

Omi   : Omission

Glo   : Globalization

Loc   : Localization

Trans   : Transformation

Cre   : Creation

3. Componential Analysis

Componential analysis determined similarities and differences the relationship among domain that has been classified (Garrido, 2017 in Rahayu, 2020). Researcher connected components to the category that have been classified into taxonomic analysis. This analysis can be started when taxonomic analysis is done, by searching the component of data classification. Here, the result from taxonomic analysis is classified into more specific culture-specific items' category and more specific translation procedure.

Table 3.5 Componential Table

No.	ST	TT	Category of Cultural Terms																					Translation Procedure						
			Eco				MC						SC			SO				GH			Pre	Add	Omi	Glo	Loc	Trans	Cre	
			Geology	Flora	Fauna	Fruit	Food	Clothes	Houses	Transport	Artefact	Place	Work	Leisure	ToA	Organization	Customs	Ideas	Religious	Art	Gestures	Habits	MSC	IE	DoT	GC	RT	MC	CNT
1.																													
2.																													

Notes:

ST   : Source Text

TT   : Target Text

Eco   : Ecology

MC   : Material Culture

SC   : Social Culture

SO   : Social Organization

GH   : Gestures and Habits

Pre   : Preservation

Add   : Addition

Omi   : Omission

Glo   : Globalization

Loc   : Localization

Trans   : Transformation

Cre   : Creation

MSC   : Maintain Source Culture

IE   : Insert Explanation

DoT   : Deletion of Term

GC   : General Context

RT   : Refer to Target

MC   : Modify the Content

CNT   : Create New Term

4. Cultural Theme Analysis

Cultural theme analysis is the final process in analysis technique. In this analysis, researcher try to find the relationship between the domains, and how they relate to the whole (Sugiyono, 2011). Researcher analyzes the result of componential analysis then makes a conclusion based on the dominant findings.

CHAPTER IV

FINDINGS AND DISCUSSIONS

This chapter will present the answer of formulation of the problem from Chapter I. Those questions are what are types of cultural terms found in the translation of the novel *Laskar Pelangi* into *The Rainbow Troops* and what are the translation procedures applied to the translation of cultural terms in the novel *Laskar Pelangi* into *The Rainbow Troops*. The researcher uses Newmark (1988) and Davies (2003) theories in finding the answer for these questions. The answer is as described below.

A. Findings

1. Types of Cultural Terms in the Translation of the Novel *Laskar Pelangi* into *The Rainbow Troops*

In this section, the researcher is going to explain the data based on the types of cultural terms. Those data are taken from the novel *Laskar Pelangi* and its translation, *The Rainbow Troops.* The researcher uses Newmark (1988) theory about cultural terms categories. There are five types of cultural terms, they are ecology, material culture, social culture, social organization, and gestures and habits. The table below is provided to present the frequencies of the data based on the types of cultural terms.

Table 4.1 The Frequencies of the Types of Cultural Terms

No	Types of Cultural Terms	Frequencies
1.	Ecology	21
2.	Material culture	18
3.	Social culture	11
4.	Social organization	19
5.	Gestures and habits	2
	Total	71

Laskar Pelangi novel contains five categories of culture-specific items based on Newmark's theories. Ecology becomes the most dominant category of cultural terms found in the novel because there are 21 data. It refers to animals, plants, and any other geographical natures exists as the endemic thing in Belitung, and the findings is dominated with flora (11 data). It affects the translation for the target readers have to imagine the actual scene of the story by understanding the context of geographical features. Furthermore, social organization is the second dominant category which has 19 data and refers to endemic customs, ideas, artistic things, organizations, and religiosity. Material culture appears to be the third most dominant category with 18 data. It is about the endemic name of food, clothes, transportation, houses and places. Besides, social culture appears to have 11 data which refers to work, leisure activities, and terms of address. The last and least category is gestures and habits with only 2 data. This category refers to some typical gestures and habits in Belitung.

a. Ecology

Ecology related with geographical features (that) can be normally distinguished from other cultural terms in that they are usually value-free, politically and commercially. There are four kind of ecology culture in this study; flora, fauna, geology, and fruits. There are 21 data related to ecology type. However, the researcher is going to explain four of them, with each sub-category one example. The example of flora is taken from datum number 34/Eco/Pre/163/LP.

> ST: *Mereka tidur di dahan-dahan **pohon santigi** untuk menghindari terkaman binatang buas.*
>
> TT: They slept on the branches of ***santigi* trees** to avoid being attacked by predatory creatures.

The *santigi* tree or *Pemphis acidula* is a shrub that grows in sandy coastal areas, or on the edge of mangrove forests. This plant grows in tropical climates and is widespread on the coast of South Asia, including Indonesia. This tree is a typical plant of certain place with particular land and climate, including Belitung, Indonesia. The use of this tree is in order to support the story and show that the events were happened in the coastal area, as Belitung landscape. Therefore, this term belongs to ecology culture.

The next example is related with fauna and taken from datum number 20/Eco/Loc/65/LP.

> ST: *Setelah **serindit Melayu** terbang melesat pergi seperti anak panah Winnetou…*

TT: After **the parakeets** came a flock of jalak kerbau birds,…

Serindit Melayu bird is a typical bird of Riau, Indonesia. Its population is scattered in the lowland forests of Riau province, and can also be found in Brunei, Malay Peninsula, and Singapore. This bird usually lives in dense forests, always in groups and in pairs. Even though can be found in several areas, this bird has been an endemic fauna of Riau (Elfis et al., 2020). This bird had been mentioned several times in the story as well as it represents ecological culture.

The next example is related with geology and taken from datum number 31/Eco/Pre/160/LP.

ST: *...tertanam di kerimbunan hutan pinus di lereng* **Gunung Selumar**.

TT: …planted itself deep in the pine forest on the **Selumar Mountain**.

Selumar Mountain located in Eastern Belitung. There is a cave on the side of Selumar Mountain, called Selumar cave. When someone entered the cave from its mouth, they might feel that the cave is very huge and wide. However, when they arrived at the end of the cave, the width of it was getting narrower.

The last example that represents ecology culture is related with fruits and taken from datum number 53/Eco/Add/233/LP.

ST: *Kalung itu dibuat dari* **buah pohon aren**

TT: The most ordinary-looking of our accessories was a necklace made from ***aren*** (sugar palm) **fruits**

Aren or sugar palm is a typical Indonesian fruit. It is known that palm trees naturally spread from eastern India, in western Asia, to Malaysia, Indonesia, and the Philippines, in eastern Asia. As the sap of palm fruit is very itchy, but the ripe fruit is very tasty, therefore, the Chinese people in ancient Bangka often set animal traps under fruit-bearing palm trees (Info Gizi AKG, 2016). Furthermore, it is mentioned in this novel that Mahar used this itchy sap to trick his friends then they will perform and dance fiercely. As a result, they honored to be the winner of Independence festival and got the first trophy. The name 'aren' is still mentioned in the translation since the translators firmly utter the term of the source language in the target text. However, furthermore, they also give a brief explanation about *aren* to help the reader comprehend it.

The rest of the data which have not been explained here are 7/Eco/Glo/12/LP, 11/Eco/Glo/32/LP, 17/Eco/Pre/43/LP, 21/Eco/Pre/65/LP, 24/Eco/Pre/91/LP, 26/Eco/Pre/98/LP, 29/Eco/Pre/133/LP, 30/Eco/Pre/157/LP, 35/Eco/Pre/163/LP, 38/Eco/Pre/171/LP, 39/Eco/Add/183/LP, 43/Eco/Pre/192/LP, 44/Eco/Pre/193/LP, 45/Eco/Omi/193/LP, 62/Eco/Glo/303/LP, 63/Eco/Loc/306/LP, and 67/Eco/Pre/385/LP.

b. Material Culture

Material culture can be defined as things that describe cultural values created by the community of the culture. This type consists of cultures that represent clothes, foods, houses, artefacts, places, and

transportations. There are 18 data related to material culture type. However, the researcher is going to explain six of them, with each sub-category one example. The first example related with clothes is provided below.

Datum 50/MC/Glo/219/LP

ST: *Di belakangnya berbaris para siswa yang memakai sarung **kopiah**, dan **baju takwa**.*

TT: Behind them lined up three rows of students wearing sarongs, **traditional Muslim caps**, and **Islamic outfits**.

Based on official Indonesia dictionary, *kopiah* or *peci* is a kind of cap which Muslims use when they are praying. Tradesmen from Arab had introduced *kopiah* to Indonesian people, as well as taught about Islam, in the 8th century (Najiyah, 2019). Meanwhile, *baju takwa* is a long-sleeve shirt and one of the media in presenting Islamic value to the people of Mataram Islam at 1613 until 1645. It is Sunan Kalijaga, one out of nine Islamic teachers called *walisanga*, who first inventing this outfit.

Furthermore, an example about typical food from Belitung in this story is shown in datum 48/MC/Pre/208/LP below.

ST: *...putri sulung tukang **hok lo pan** atau **martabak terang bulan**...*

TT: …the daughter of the **hok lo pan** **cake** seller.

Based on Malay-Indonesia dictionary (2018) *hok lo pan* means *martabak*. *Hok lo pan* is one of Bangka Belitung typical food, made

from flour, sugar, and any other ingredients. The first person that made this food come from Hakka tribe. Therefore, it is also famous as *Hok Lo*'s cake.

Furthermore, there is example about typical houses in this story as shown in datum 16/MC/Glo/42/LP.

> ST: *Mereka, kaum borjuis ini, bersemayam di Kawasan eksklusif yang disebut **Gedong***
>
> TT: The Staff—almost none of whom were Belitong-Malays-lived in an elite area called **the Estate**.

Gedong refers to a luxury house or building where rich people live. The word *Gedong* means building. How luxurious the building in this area can reflect the social strata of the people who live there. In this novel, only rich people live there. There is also a board that ban everyone with no rights to enter the resident.

Material culture can also be related to ancient artefact which has not been used anymore in the present time. Datum 14/MC/Pre/35/LP below represents this type of category.

> ST: ***Aichang**, **phok**, **kiaw**, dan **khaknai**, seluruhnya adalah perangkat penambangan timah primitif…*
>
> TT: Their terms for these techniques ***aichang**, **phok**, **kiaw**, and **khaknai**,*

Aichang, phok, kiaw, and *khaknai* are some terms of instrument in tin mining. Based on Muhidin (2014) a*ichang* refers to a piece of wood with leaves on its point, *phok* means a dam, *kiaw* is rounded woods with

2-3 meters length that used in making *phok,* and *khaknai* is waste of mud that is separated from tin ore. These words were mentioned in the story as a proof of Mandarin-Malay language interference. The root of the words is Mandarin as the Chinese ancestors had had been there since a long time.

The next example is about a name of places as shown in datum 18/MC/Add/50/LP.

ST: *...tandon air, **warung** kopi, rumah gadai*

TT: …the water tower, Chinese-Malay stores, dozens of coffee

warung—traditional roadside stalls

The term 'warung' refers to traditional roadside food stall with low foundation material. It serves various menu, for instance, fried foods and instant coffee, with low prices. People, mostly elderly, like to hangout in here not for food only, but also to discuss about the current issue. According to Erman (2014), the founding of *warung* in Belitung cannot be separated from the development of the tin economy and the emergence of mining communities.

Furthermore, material culture also has transportation in its section. Datum 71/MC/Cre/458/LP below represents it.

ST: *Aku membaca buku di dalam **angkutan umum**,...*

TT: I read books on the ***angkot***

Indonesians often call the public transportation with the term *angkot* or *angkota.* The type of car that was being used is the small minibus that can contain 10 people maximum. The seats of *angkot* are arranged

in circle, in order to give a wide space in the middle for a wholesale trader putting their things. According to Prayogo (2018), in Indonesia, *angkot* was first operated in Jakarta by the end of 1970, by the name *mikrolet*; however, in another city it is often named *angkot*.

The rest of the data which have not been explained here are 1/MC/Add/2/LP, 4/MC/Glo/3/LP, 6/MC/Add/11/LP, 13/MC/Loc/32/LP, 41/MC/Loc/191/LP, 46/MC/Omi/195/LP, 47/MC/Add/201/LP, 49/MC/Glo/219/LP, 54/MC/Add/253/LP, 57/MC/Pre/269/LP, 58/MC/Glo/293/LP, and 64/MC/Pre/340/LP.

c. Social Culture

According to Newmark (1988) social culture refers to work and leisure activity, such as dances, games, and the names of music that is typical in certain areas. Moreover, when someone uses specific terms of address to call someone else, it can be counted as social culture too. There are 11 data related to social culture type. However, the researcher is going to explain three of them, with each sub-category one example. An example of social culture in the category of work has been shown below.

Work 10/SC/Glo/26/LP

ST: *Bapak Tionghoa berwajah ramah ini dikenal sebagai seorang **Tionghoa kebun**,…*

TT: He was a **farmer**, the lowest status in the social ranks of Chinese in Belitong.

The profession 'tionghoa kebun' appear when the political and economic conditions in China have led Chinese people to migrate; therefore, even farmers trying their luck abroad on gardening in order to earn money. Chinese people considered East Sumatra a paradise and an area of great wealth, thereby they migrate here (Sitompul, 2018). Moreover, they are considered a hard worker and needed by gardeners in East Sumatra. A character in this novel, A Kiong's father, is a *Tionghoa kebun*. He has been in the lowest economic level among all of the Chinese people in Belitong who are a tradesman. This term is translated into 'farmer' since it is similar with farmer who is planting, watering, and harvesting crops.

The example on leisure activity has been shown in datum 56/SC/Glo/259/LP below.

> ST: *...misalnya **panjat pinang**, komidi putar, dan orkes Melayu...*

> TT: like **pole climbing**, a Ferris wheel, and Malay music.

Another thing that belongs to social culture classification is leisure activity. Newmark (1988) states, "the obvious cultural words that denote leisure activities in Europe are the national games with their lexical sets". *Panjat pinang* is a popular traditional game in Indonesia which often held to celebrate the Independence Day. In *panjat pinang* or slippery pole climbing game, an oiled long straight betel palm tree trunk is plugged in on the ground with prizes on the top of the trunk; the participants should climb the trunk to get the prizes; the climber might fall on the climber below them (Times & Damanik, 2019). This

game requires the players to work together. Therefore, one of the team members was able to grab the prize on the top of the pole.

Furthermore, there is terms of address in social culture category. Terms of address refers to a word, name, or title that is used when speaking or writing to someone. Datum 5/SC/Pre/10/LP below represents it.

> ST: *"Anak **Pak Cik** akan sebangku dengan Lintang,"*
>
> TT: *"**Pak Cik**, your son will share a desk with Lintang,"*

Term of address in Malay-Belitung has similar aspect with which of Indonesia, i.e., the term 'bapak', 'ibu', 'kakek', and 'nenek' is also used. Besides, Malay-Belitung terms of address has been influenced by the birth order of that person, indicated by the suffix *qo, ngah, cik,* and *su* (Pristiawan, 2013). *Pak cik* is a term of address to the younger brother of father or mother. In other words, the use of these terms of address signifies someone's blood relation.

The rest of the data which have not been explained here are 3/SC/Pre/2/LP, 8/SC/Omi/18/LP, 15/SC/Glo/41/LP, 25/SC/Pre/95/LP, 36/SC/Trans/164/LP, 37/SC/Pre/169/LP, 60/SC/Pre/297/LP, and 66/SC/Pre/372/LP.

d. Social Organization

This category consists of customs, ideas, organization, religious, and artistic things in particular area. There are 19 data related to social organization type. However, the researcher is going to explain five of them, with each sub-category one example. Further explanation for customs can be seen in datum 40/SO/Add/190/LP below.

ST: *Ia sedang berusaha keras memikirkan konsep seni untuk* ***karnaval 17 Agustus***.

TT: He was in the middle of brainstorming for the **carnival on August 17**—Independence Day.

Indonesian Independence Day is a public holiday in Indonesia which is celebrated on the 17th of August. In August 17th carnival there is parade, long march, and another local tradition to celebrate the Independence Day. It has been a custom to hold a festive event, such as carnival, on August 17 in Indonesia. Often, children, old people, and even local government gathered and lined in parade wear unique costumes. Furthermore, there is example about idea in datum 22/SO/Add/74/LP below.

ST: *Ia seorang pemuda santun harapan bangsa yang memenuhi semua syarat **Dasa Dharma Pramuka***.

TT: He was a well-mannered, promising young citizen who was a model of **Dasa Dharma Pramuka—the Boy Scout promise**.

Dasa Dharma consists of two words, 'dasa' and 'dharma. *Dasa* means ten and *dharma* refers to noble and commendable actions. It is defined by *Panitia V Pembentukan Gerakan Pramuka* in 1961-1966. It contains guidelines in terms of religiosity and society for those who practice it. That is an idea of how a scout should behave.

The next example is about organization in datum 9/SO/Add/19/LP below.

ST: *Itulah pedoman utama warga **Muhammadiyah***.

51

TT: …the primary principle of **Muhammadiyah**, the second
largest Islamic organization in Indonesia, with more than thirty
million members.

Muhammadiyah is a non-government Islamic organization founded by
Ahmad Dahlan in 1912. One of the focuses of this organization is in the
field of education. In this novel, there are ten students who study in
Pangkalpinang *Muhammadiyah* elementary school. According to
Hardiansyah *et al.* (2022), Pangkalpinang *Muhammadiyah* elementary
school is the oldest *Muhammadiyah* school in Bangka Belitung. It was
integrating general and Islamic science as well as improving the quality
of education in educational institutions.

This following discussion is about religious term in datum
28/SO/Add/132/LP below.

ST: *Fungsinya hanya untuk menunggu waktu **zuhur**, yaitu
saatnya kami pulang.*

TT: Its purposes was to pass the minutes while we waited for
Zuhr—midday prayer—which marked the closing of the school
day.

There are five times prayer in Islam, and one of them is Zuhr. It occurs
around 12 p.m. in Indonesia time. This element shows the application
of religious reference in the story, by using Zuhr to refer to the middle
of the day, when the kids can go home after school.

The example of artistic things is provided in datum 42/SO/Add/191/LP
below.

ST: *...pelajaran membuat telur asin, menyemai biji sawi, membedah perut kodok, keterampilan menyulam,* **menata janur** *...*

TT: We learned how to make salty eggs, embroidery, and **menata janur**, a Malay wedding decoration.

Janur refers to young golden-yellow coconut leaf that really close to Malay tradition. It is often used for decoration ornament in many traditional occasions in Indonesia, especially Javanese and Malay tradition. *Menata janur* means create or transform *janur* leaf into any kind of shape or form, for instance, *ketupat* (as known as food wrapper). Another method is weave them as a food container to store the dish in a traditional event. All of this counted as artistic things, and they are also very useful.

The rest of the data which have not been explained here are 2/SO/Pre/2/LP, 12/SO/Glo/32/LP, 19/SO/Loc/64/LP, 23/SO/Loc/77/LP, 27/SO/Add/124/LP, 32/SO/Add/160/LP, 33/SO/Pre/162/LP, 51/SO/Add/219/LP, 52/SO/Add/223/LP, 55/SO/Pre/259/LP, 59/SO/Pre/294/LP, 68/SO/Add/411/LP, 69/SO/Add/438/LP, and 70/SO/Add/448/LP.

e. Gestures and Habits

As claimed by Newmark (1988), for gestures and habits there is a distinction between description and function which can be made where necessary in ambiguous cases. That is because a gesture or habit can occur in one culture but cannot in others. There are 2 data related to

gestures and habits type. However, the researcher is going to explain one of them. An example is provided in datum 61/GH/Pre/298/LP below.

> ST: *Aku terdiam dan menunjuk seperti orang sedang mengheningkan cipta*.
>
> TT: I lowered my head like someone observing **a moment of silence**.

A moment of silence is a period of silent contemplation, prayer, and reflection in order to properly honor and pay tribute to other people legacy. This gesture is cultural situation as now it is patterned and common to all societies. Many countries observe a minute of silence after a tragic event. Moment of silence often last one minute, but other amounts of time may be chosen. The gesture of moment of silence in every country is same, i.e., people often bow their heads, remove their hats, and do not speak or move.

The rest of the data which have not been explained here is datum number 65/GH/Pre/355/LP.

2. **Translation procedures applied to the translation of cultural terms in the novel *Laskar Pelangi* into *The Rainbow Troops***

The tables below are provided to present the frequencies of the data based on the categories of cultural terms and translation procedures as the objectives in this research. The first table presents the finding of cultural terms categories.

Table 4.2 The Frequencies of Translation Procedures of the Cultural Terms

No	Translation Procedure	Frequencies
1.	Preservation	29
2.	Addition	19
3.	Omission	3
4.	Globalization	12
5.	Localization	6
6.	Transformation	1
7.	Creation	1
	Total	71

This research discusses about translation procedure which is applied to the translation of cultural terms in *Laskar Pelangi* into *The Rainbow Troops* novel. The theory of Davies (2003) has been used to analyze the translation procedure. Preservation becomes the most dominant procedure found in the novel which have 29 data. This is done with maintain the cultural reference in the translation. The implication of it to the translation is that it will contain many foreign words and forced the reader cope with it. Furthermore, addition is the second dominant procedure which has 19 data and applied by directly inserting relevant information. Globalization appears to be the third most dominant procedure with 11 data. It involves the replacement of cultural references with more neutral or general ones. Moreover, localization procedure is in the fourth place. It is a procedure which put in the cultural reference firmly in the target culture in order to make it harmonize with the target language norms. The next

procedure is omission with 4 data. It is when translator completely rule out the problematic culture-specific items; thus, no traces are found in the translation. Finally, the last and the least procedure are transformation and creation, that each of them only has 1 data. Transformation is an attempt to modify the cultural term in order to make it in line with the target audience's flexibility, meanwhile creation happens when translator have created culture-specific items that is not present in the original text.

a. Preservation

When a translator applied preservation procedure, that means they decide to maintain the term of that source language in the translation. In this research, there are 29 data of preservation procedure. However, the researcher is going to explain two of them. An example for this procedure contained in datum 31/Eco/Pre/160/LP below.

ST: *...tertanam di kerimbunan hutan pinus di lereng **Gunung Selumar***.

TT: …planted itself deep in the pine forest on the **Selumar Mountain**.

In this example, the translator preserved Selumar Mountain instead of replace it with a mountain that has similar description but more recognizable to the target reader. Translators may think the reference is important enough to keep rather than just delete, that is because Selumar Mountain has a specific characteristic which suit the story. Moreover, nevertheless, a fairly detailed description of the place identified by this term can be found in the surrounding narrative.

Another example is in datum 2/SO/Pre/2/LP below.

> ST: …*seperti pemeran pembantu bagi permaisuri dalam **Dul***
>
> ***Muluk**, sandiwara kuno kampung kami.*
>
> TT: …making her look like the queen's servan in ***Dul Muluk***, an
>
> ancient play in our village.

Dul Muluk is a traditional Malay play which is famous around 19th century. It is inspired from Malay kingdoms' poems and demonstrated by several people with accompaniment of *gambus* (Dhony, 2018). Every expression of this story, sadness, happiness, anger, is performed by singing and dancing. In the story, Bu Mus' face was turning like the face of a princess' maid, smudged. It is when she was nervous because there were only nine students, while the school authority said they need ten students to keep the school open. This term is preserved in the translation because it is related with a specific character from a play.

The procedure of preservation is used when the cultural term must be kept in the translation as it has an important role to the story. Moreover, translators want the target reader to feel the same sensation as the author of original version intended.

The rest of the data which have not been explained here are 3/SC/Pre/2/LP, 5/SC/Pre/10/LP, 14/MC/Pre/35/LP, 17/Eco/Pre/43/LP, 21/Eco/Pre/65/LP, 24/Eco/Pre/91/LP, 25/SC/Pre/95/LP, 26/Eco/Pre/98/LP, 29/Eco/Pre/133/LP, 30/Eco/Pre/157/LP, 33/SO/Pre/162/LP, 34/Eco/Pre/163/LP, 35/Eco/Pre/163/LP, 37/SC/Pre/169/LP, 38/Eco/Pre/171/LP, 43/Eco/Pre/192/LP,

44/Eco/Pre/193/LP,   48/MC/Pre/208/LP,   55/SO/Pre/259/LP,

57/MC/Pre/269/LP,   59/SO/Pre/294/LP,   60/SC/Pre/297/LP,

61/GH/Pre/298/LP,   64/MC/Pre/340/LP,   65/GH/Pre/355/LP,

66/SC/Pre/372/LP, and 67/Eco/Pre/385/LP.

b. Addition

The second procedure is addition procedure where the translator inserts any relevant information into the cultural term. There are 19 data of the procedure of addition. However, the researcher is going to explain two of them. An example is shown is datum 9/SO/Add/19/LP below.

> ST: *Itulah pedoman utama warga **Muhammadiyah**.*
>
> TT: …the primary principle of **Muhammadiyah**, **the second largest Islamic organization in Indonesia, with more than thirty million members.**

This term is related with an organization in Indonesia. The origins of Muhammadiyah which was founded by K. H. Ahmad Dahlan is a part of the modern Islamic reform movement, especially in Indonesia (Kosasih, 2010). The translator is supposed to give some kind of explanation for what Muhammadiyah was involved in. To do this, translators need to have a good knowledge of the context of their target audience if they want to correctly assess what additional information needs to be included. In here, translator had added enough detail. Besides, the choice of how and when to incorporate additions into the translation must take into account the expectations of the particular

58

target audience. By doing that, they can comprehend the story really well.

Another example for this procedure contained in datum 32/SO/Add/160/LP below.

> ST: *...maka Bu Mus menamai kelompok kami **Laskar Pelangi.***
>
> TT: And because of this, Bu Mus nicknamed us **Laskar Pelangi. Laskar means "warriors"; Pelangi means "rainbow": we were the Rainbow Troops.**

Laskar Pelangi, or the Rainbow Troops, is the main character as well as the center of this story. It consists of ten students, with various personalities, try to get proper education even though it is impossible financially. They like to watch a rainbow together after the rain come. They are Ikal, Lintang, Mahar, Kucai, Sahara, A Kiong, Harun, Syahdan, Trapani, and Borek. The translator inserted an additional explanation to help the readers get the feel of what *Laskar Pelangi* represent. It is done by defining each word then combine them as a phrase.

The procedure of addition is applied when the translator dealt with a problematic cultural term and decided to keep it. However, they need to insert additional information of this term. This procedure tends to be used as long as it does not burden the reader with longer detail.

The rest of the data which have not been explained here are 1/MC/Add/2/LP, 6/MC/Add/11/LP, 18/MC/Add/50/LP, 22/SO/Add/74/LP, 27/SO/Add/124/LP, 28/SO/Add/132/LP,

39/Eco/Add/183/LP,   40/SO/Add/190/LP,   42/SO/Add/191/LP,

47/MC/Add/201/LP,   51/SO/Add/219/LP,   52/SO/Add/223/LP,

53/Eco/Add/233/LP,   54/MC/Add/253/LP,   68/SO/Add/411/LP,

69/SO/Add/438/LP, and 70/SO/Add/448/LP.

c. Omission

Omission is a procedure where a complicated cultural term is omitted. There are 3 findings that applied this procedure. However, the researcher is going to explain two of them.

The translator has this procedure applied as in datum 8/SC/Omi/18/LP.

> ST: *Sekolah Muhammadiyah tak pernah dikunjungi pejabat,* **penjual kaligrafi**, *pengawas sekolah, apalagi anggota dewan.*
>
> TT: Our school was rarely visited by officials, school administrators, or members of the legislative assembly.

The term *penjual kaligrafi* is omitted because the translator cannot find any good enough way of conveying the original meaning. In this story, *penjual kaligrafi* is a person who sells Arabic calligraph by coming door-to-door. Because this job is rarely found in the target culture, it is omitted in the translation. Its impact is that the effect or detail expected by the author not being conveyed in the target language.

Another data that applied this procedure is datum 46/MC/Omi/195/LP below.

> ST: *...jika perut tidak kuat, siapa pun akan muntah karena bau lobak asin, tauco, kanji,* **kerupuk udang, ikan teri, asam jawa, air tahu,** *terasi* **kembang kol, pedak cumi**, *jengkol, dan kacang*

merah yang ditelantarkan di dalam baskom-baskom karatan di

depan toko.

TT: If you didn't have a strong stomach, you'd vomit from the

stinking smell of salted radishes, fermented bean paste, starch,

shrimp paste, *jengkol* beans, and kidney beans deserted in rusty

bins in front of the store.

The context of these terms is when the author describes a very dirty

market area as many smelly things in rusty basins, arranged in front of

one store and evoke a strong scent. This description has been

represented by some other smelly things (*lobak asin, tauco, kanji,*

jengkol, kacang merah), and for *kerupuk udang, ikan teri, asam jawa,*

air tahu, kembang kol, and *pedak cumi* are deleted in the translation.

The reason is translator considerably condensed the context of this line

by omitting half of these terms.

The procedure of omission is used when the cultural term has no

equivalence in the target culture. The inclusion of this term might be

meaningless or confusing to the target readers. Therefore, the translator

omitted that term.

The rest of the data which have not been explained here is datum

number 45/Eco/Omi/193/LP.

d. Globalization

According to Davies (2003) globalization refers to the process of

replacing culture-specific references with ones which are more neutral

or general. The researcher found 12 data that applied globalization

procedure in it. However, the researcher is going to explain two of them. In datum 62/Eco/Glo/303/LP an example is provided.

> ST: *Jika aku mendengar kicauan **prenjak** maka ia berbunyi seperti burung mistik pengabar kematian.*

> TT: If I heard **birds** chirping, it became the drone of a mystical bird carrying news of death.

Prenjak comes from genus *Prinia*, or in English known as bar-winged prinia, and mostly can be found in the garden and rice-field. Cited from Pratama (2022), *prenjak* is basically an endemic bird in limited area such as Sumatra, Java, and Bali. In this case, Ikal thought *prenjak*'s chirping is like a death-call. The translator conveys *prenjak* into *birds* to help the reader comprehend the story. The reader will grasp the context faster if it was simply translated into *birds*.

Moreover, in datum 4/MC/Glo/3/LP, globalization procedure is applied.

> ST: *Ayahnya itu tak beralas kaki dan bercelana **kain belacu**.*

> TT: His father wasn't wearing shoes and had on **cheap cotton** pants.

According to official Indonesia Dictionary, *belacu* refers to mori cloth that is still raw (not bleached) so the color is slightly yellowish. The texture of *kain belacu* is rough and that is the reason why the price is low. In the story, only poor people who uses this kind of cloth. Lintang's father, who is a poor fisherman, wear a pant from this cloth.

The translator replaced it with 'cheap cotton' to make it more general to the target readers.

The procedure of globalization is used because translators think that the term of source culture is too specific, or often too related with particular society. Therefore, they replaced the cultural term with ones which is more neutral or general to the target readers.

The rest of the data which have not been explained here are 7/Eco/Glo/12/LP, 10/SC/Glo/26/LP, 11/Eco/Glo/32/LP, 12/SO/Glo/32/LP, 15/SC/Glo/41/LP, 16/MC/Glo/42/LP, 49/MC/Glo/219/LP, 50/MC/Glo/219/LP, 56/SC/Glo/259/LP, and 58/MC/Glo/293/LP.

e. Localization

Localization is a way when translators try to put in the cultural reference firmly in the target culture of the target audience. There are 6 data that has localization procedure in it. However, the researcher is going to explain two of them. One of them is contained in datum 19/SO/Loc/64/LP below.

> ST: *Di akarnya yang menonjol kami duduk berkeliling mendengar kisah Bu Mus tentang petualangan **Hang Jebat**,...*
>
> TT: On its protruding roots we sat around listening to Bu Mus tell the story of **Robin Hood**.

The translator changed the focus here by adapting it into a term that is more popular in the target culture of the target reader. Moreover, that seems more accessible than the original. It has been through some

consideration too, for instance, the translation implied a term that has similar idea with which of in the source text. In addition, both of them are legendary hero character. According to Nanney (1988), Hang Tuah and Hang Jebat are Malaccan warriors that famous in Malay epic *The Story of Hang Tuah (Hikayat Hang Tuah)*. The story told that one day, Hang Jebat rebels against the sultan to avenge a presumed injustice against Tuah and is then deemed a traitor. Meanwhile, Tuah himself defends the sultanate and confronts Jebat in a duel to the death. On the other hand, Robin Hood is a legendary outlaw hero of a series of English ballads. There are many episodes in the tales about Robin Hood in which he and his companions rob and kill representatives of authority and give the gains to the poor (Britannica, 2022). These tales have a similarity, it is a battle. If Hang Jebat was fighting against the sultan, Robin Hood was trying to rob and kill rich people to get their belongings then gave it all to the poor. In the story, Bu Mus frequently tells a story of Hang Jebat's adventure to her students. The impact of using this procedure is that the story be suit with target language norms, and hopefully help the readers comprehend it.

Another example is in datum 13/MC/Loc/32/LP below.

> ST: *...kadang-kadang membuatkan kami **air jeruk sambal**.*
>
> TT: …from time to time made us orange **orange juice** with their bare hands.

Jeruk sambal is another name of *jeruk limau* (lime). In the story, Pak Harfan and Bu Mus make *air jeruk sambal* by mix the lime with sugar,

salt, and water. It is healthy for heart, body immune, blood pressure, and many more. However, the translator chose to adapt with the culture of the target audience. Therefore, 'orange juice' is used in the translation because most people from the target audience common with orange juice.

The procedure of localization is applied when a cultural term has similarities with a cultural reference in the target language. Translators may adapt it according to the target language.

The rest of the data which have not been explained here are 20/Eco/Loc/65/LP, 23/SO/Loc/77/LP, 41/MC/Loc/191/LP, and 63/Eco/Loc/306/LP.

f. Transformation

According to Davies (2003), this procedure seems to go beyond globalization or localization. There is 1 finding of transformation procedure, in datum 36/SC/Trans/164/LP

> ST: *PN Timah mempekerjakan suku maskulin ini sebagai buruh yuka yaitu penjahit karung timah*

> TT: The women were employed as tin-sack weavers

In here, the translator decided to erase the title of the referred profession (*yuka*) but kept the description. In the story, people of Sawang family work as *yuka*, a tin-sack weavers. These people included in the lowest social class in an exclusive resident area of PN Timah. Translators may modify a text's content based on their assessment of the target audience's flexibility, tolerance, and readiness to wrestle with obscurity.

In this case, the reason is that the translator assesses this kind of term is not so important to the target reader, while the concept of this profession can be easily comprehended. Therefore, only one of them maintained in the translation.

The procedure of transformation is used when there is an obscurity, related with a cultural term, then the translator's decided to modify the content accordance with the target reader's level of comprehension. For instance, since the novel of *Laskar Pelangi* is intended to the reader of all ages, accordingly the translator may make some transformation.

g. Creation

Creation procedure refers to some cases where translators have actually created cultural terms not present in the original text. There is 1 finding about the procedure of creation. An example for this procedure contained in datum 71/MC/Cre/458/LP below.

> ST: *Aku membaca buku di dalam **angkutan umum**,…*

> TT: I read books on the ***angkot**,* the public transportation minivan.

The translator is using *angkot* which is more common in the culture of the source language. As a result, it makes the reader unintelligible the story, for they cannot acquire this term. The Englishness of the term is entirely lost and it can be seen not meaningful to the target readers. The target reader may confront a problem about it. The solution is that they must deduce the meaning from the context.

The procedure of creation is used when the original form of cultural term is too alien or odd in the target culture, then the translator created a new term to replace it.

B. Discussions

The dominant types of cultural terms in the translation of the novel *Laskar Pelangi* into *The Rainbow Troops* is ecology. There are 21 data relate to ecology. Ecology characteristics may appear in animals, plants, mountains, and many more. In this research, this type of culture has been divided into several sub-sections; they are geology, flora, fauna, and fruit. Such examples are *bunga Meriam*, *jalak kerbau*, *Gunung Selumar*, and *buah aren*. As a consequence, the translation will be affected by the fact that the target readers will be required to imagine the actual scene of the story based on the geographical context. These terms are obscure to the reader of the target text yet important to the story development. Therefore, the translator decided to maintain them. Moreover, the writer of *Laskar Pelangi* novel exposes a lot of Belitung's natural wealth and resources. The purpose of this is to demonstrate that Belitung is not just tin paradise, as most people had previously believed.

Furthermore, the dominant translation procedure of the cultural terms is preservation. There are 29 data that provide this procedure. Preservation procedure is applied when translators cannot find any equivalence of a particular term. Therefore, they may maintain it in the translation. Especially, if that cultural reference was important to the story and could not be deleted. Besides, in some cases, it is being preserved in order to avoid longer explanation. When deciding whether to use preservation, the translator should

take into account if the reader is familiar with long and complicated transliterations or if additional explanation is needed for foreign names. On the other side, as what have been discussed before, the dominant type of cultural terms is ecology. Frequently, the translator decided to just maintain these terms in the translation. The reason is that these terms have an important role in the story development and however they cannot convey the meaning.

CHAPTER V

CONCLUSION, IMPLICATION AND SUGGESTION

A. Conclusion

In this chapter, a conclusion is gathered as a result of the findings in Chapter IV. The researcher investigates the types of cultural terms and the translation procedure applied to translate the cultural terms in the novel *Laskar Pelangi* into *The Rainbow Troops*. In order to do the research, the researcher uses Newmark (1988) theory about cultural terms and Davies (2003) theory about translation procedure.

Cultural terms are words or phrases to define ways of life and social organization of a particular group. In the translation of the novel *Laskar Pelangi* into *The Rainbow Troops*, there are 71 cultural terms comprise of various categorizations, such as ecology, material cultures, social cultures, social organizations, gestures and habits. However, the most dominant category is cultural ecology consisting of geographical features, flora, fauna, and fruits. The findings of cultural ecology are related to the background of *Laskar Pelangi* novel, with the purpose is to expose Belitung's topography in which to introduce Belitung's organism. Therefore, the data findings of cultural ecology mostly refer to various flora, fauna, names of geographical features, and fruits.

Related to the translation procedure of the cultural terms, the findings indicate that the translator applied several procedures in conveying the meaning. According to Davies (2003) theory, there are seven translation

procedures, namely preservation, addition, omission, globalization, localization, transformation, and creation. These procedures are included in the research data. However, the most dominant translation procedure is preservation. Introducing Belitung's cultures through translation requires the ability to find the closest equivalence in the target language. Frequently, the translator cannot find any term that is equal to be inserted, and, in addition, this problematic term is important to the story line. Therefore, the translator decided to maintain the cultural terms without any changing.

B. **Implication**

As a result of this research, there is a significant contribution of it to the theoretical impact of translation and cultural terms studies. This study is expected to enhance understanding of cultural terms concern to Malay-Belitung, Chinese, and Indonesian language. Moreover, this study can help translators to know how the application of procedure has an impact to the target readers' comprehension. As a result, translators should know what cultural terms must be preserved or translated into the target language. Therefore, based on these considerations, this research has a contribution to the theoretical impact of how to be a credible translator in choosing proper translation procedure.

C. **Suggestion**

This research is hoped to be useful for both theoretical and practical purposes in translating cultural terms. Based on the conclusion, the researcher put forward some suggestions for future researchers who are also engaged in analyzing the translation of cultural terms, especially in novels. First, the next

researcher can get benefit if they analyzed cultural ecology of a story. It is because every story in a novel commonly happens in a specific area, along with its specific organism or living things. Second, the next researcher may choose a novel which relate with a certain time or place; because there will be a lot of particular cultural terms related to it. Moreover, translators are expected to convey the meaning of a text as naturally as possible, without going too far from what the writer intended. Therefore, translation analysis is always challenging but useful to be held as a research focus.

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APPENDICES

VALIDATION SHEET

The thesis data titled *Translation Procedures of Cultural Terms in the Translation of the Novel Laskar Pelangi to The Rainbow Troops* had been validated by M. Romdhoni Prakoso, M.Pd. in

Day: Thursday

Date: September 8, 2022

Surakarta, September 8, 2022

Validator

M. Romdhoni Prakoso, M.Pd.

No.	Source Text	Target Text	Category of Cultural Terms																						Translation Procedure							Explanation	Notes from Validator
			Eco					MC					SC			SO					GH		Pre	Add	Omi	Glo	Loc	Trans	Cre		
			Geology	Flora	Fauna	Fruit	Food	Clothes	Houses	Transport	Artefact	Place	Work	Leisure	ToA	Organization	Customs	Ideas	Religious	Art	Gestures	Habits	MSC	IE	DoT	GC	RT	MC	CNT		
1/MC/Add/2/LP	*...dan seorang Wanita muda **berjilbab**, Ibu N.A. Muslimah Hafsari atau Bu Mus.*	…and a young woman wearing a **jilbab**, or headscarf, Ibu N.A. Muslimah Hafsari, or Bu Mus for short.						✓																✓						*Jilbab* represents material culture because it belongs to clothes. *Jilbab* relates with someone's religion. There is additional information in the translation about what *jilbab* well-known as in the target culture.	✓
2/SO/Pre/2/LP	*...seperti pemeran emban bagi permaisuri dalam **Dul Muluk**, sandiwara kuno kampung kami.*	…making her look like the queen's servant in **Dul Muluk**, an ancient play in our village.																✓					✓							Dul Muluk is an old story from the 19th century. This story used poem, dance, and songs. It belongs to social organization	✓

Code	Source	Target	...	Notes	
				(ideas) and is maintained in the translation.	
3/SC/Pre/2/LP	*...baru Sembilan orang **Pamanda Guru**,...*	Nine people, just nine, **Pamanda Guru**, still short one,"	✓ ✓	The word *Pamanda Guru* is a respectful greeting to a teacher mixed with Malay culture. This term belongs to social culture (terms of address) and is preserved in the translation.	✓
4/MC/Glo/3/LP	*Ayahnya itu tak beralas kaki dan bercelana **kain belacu**.*	His father wasn't wearing shoes and had on **cheap cotton** pants.	✓ ✓	Material Culture. *Belacu* is kind of fabric which is made from cotton that is not whitened or even not finished yet. Therefore, it is cheap and sometimes it is the only fabric that poor people can afford. Globalization procedure is applied here since it is replaced with an element that is	✓

No/Code	Source Text	Target Text	...	Procedure columns (checkmarks)	...	Explanation	Quality
						common to target readers.	
5/SC/Pre/10/LP	*"Anak **Pak Cik** akan sebangku dengan Lintang,"*	"**Pak Cik**, your son will share a desk with Lintang,"	✓	✓		*Pak Cik* is a respectful term of address of one's father or mother's brother-in-law. This cultural term belongs to social culture (terms of address). Translator used preservation by maintaining this term.	✓
6/MC/Add/11/LP	*Bau hangus yang kucium tadi ternyata adalah bau **sandal cunghai***	That burned smell I noticed earlier was actually the smell of his **cunghai sandals**, made from car tires.	✓	✓		*Cunghai* sandals is a kind of sandal made of car tire. Most people from the end of the 20th century used it. This cultural reference belongs to material culture (clothes). There is additional explanation on it because the translator used addition procedure.	✓

No	Source Text	Target Text	Analysis
7/Eco/Glo/12/LP	*Ia seperti pilea,* **bunga Meriam** *itu,…*	Artillery plant	*Bunga Meriam* that is translated into artillery plant represents ecological culture because it belongs to flora. This flower shoots its seeds a distance from plant. The translator used a term that is accessible for target readers (globalization).
8/SC/Omi/18/LP	*Sekolah Muhammadiyah tak pernah dikunjungi pejabat,* **penjual kaligrafi**, *pengawas sekolah, apalagi anggota dewan.*	Our school was rarely visited by officials, school administrators, or members of the legislative assembly.	Calligraphy painting seller is classified as a kind of job; therefore, it is classified into work sub-category that belongs to social culture. Moreover, it is omitted in the translation because the target reader may not relate with this kind of profession.

No/Code	Source Text	Target Text	(procedure columns)	Explanation	
9/SO/Add/19/LP	*Itulah pedoman utama warga **Muhammadiyah**.*	…the primary principle of **Muhammadiyah, the second largest Islamic organization in Indonesia, with more than thirty million members.**	✓ … ✓	*Muhammadiyah* is a religious sect in Indonesia and has been existed for more than a hundred year. It belongs to social organization in sub-category organization. There is further explanation in the translation, therefore, it used addition procedure.	✓
10/SC/Glo/26/LP	*Bapak Tionghoa berwajah ramah ini dikenal sebagai seorang **Tionghoa kebun**,…*	He was a **farmer**, the lowest status in the social ranks of Chinese in Belitong.	✓ … ✓	*Tionghoa kebun* represents Chinese people that is working on farm. It belongs to social culture (work). The translator used a term that is accessible for target readers (globalization).	✓
11/Eco/Glo/32/LP	*Mereka mengajari kami membuat rumah-rumahan dari **perdu apit-apit**,…*	They taught us to make toy houses from **bamboo**,…	✓ … ✓	*Perdu apit-apit* is a kind of tree (flora) that belongs to ecology culture. In this story, they use	✓

Code	Source Text	Target Text																																		Explanation	
																																					perdu apit-apit to make house toys. The translator applied globalization procedure by replacing it with term that is more common to target readers.	
12/SO/Glo/32/LP	*... membimbing kami cara mengambil wudhu,...*	…showed us the way to **cleanse before prayer**,…																		✓					✓												*Wudhu* or cleanse shows religious culture of Moslem who is going to pray. It belongs to social organization (religious). Globalization procedure is applied here because the term *wudhu* changed into 'cleanse' that is more common.	✓
13/MC/Loc/32/LP	*...kadang-kadang membuatkan kami air jeruk sambal.*	…from time to time made us **orange juice** with their bare hands.			✓																					✓											*Air jeruk sambal* belongs to material culture in food section. Localization procedure is applied by putting in a	✓

83

Code	Source Text	Target Text	(procedures...)	Analysis	
				reference firmly in the target culture.	
14/MC/Pre/35/LP	*Aichang*, *phok*, *kiaw*, *dan* *khaknai*, *seluruhnya adalah perangkat penambangan timah,…*	Their terms for these techniques, **aichang**, **phok**, **kiaw**, and **khaknai**,	✓ ... ✓	Material culture in artefact section because these terms represent tools from ancient time. Preservation procedure is applied here because translator maintained the reference from the original version.	✓
15/SC/Glo/41/LP	*petinggi PN Timah yang disebut "orang staf" atau* **urang setap** *dalam dialek lokal…*	They usually were referred to as **Staff**.	✓ ... ✓	Staff is a kind of profession. Therefore, it belongs to social culture (work). Globalization procedure is applied here by replacing the cultural term with ones which are more neutral or general.	✓
16/MC/Glo/42/LP	*Mereka, kaum borjuis ini, bersemayam di Kawasan eksklusif*	The Staff—almost none of whome were Belitong-Malays—lived in	✓ ... ✓	*Gedong* is a house or resident where rich people live. Therefore, is belongs to material culture	✓

No	Source Text	Target Text																												Explanation	
	yang disebut **Gedong**.	an elite area called **the Estate**.																													(house). Globalization procedure is used here by changing the cultural term into term that is more neutral.	
17/Eco/Pre/4 3/LP	*…kolam kecil yang ditumbuhi Nymphaea caereulea atau **the blue water lily**…*	**Blue water lilies** floated around the edge of the pond.	✓																				✓							This term represents a kind of flower (flora) that belongs to ecology culture. Preservation procedure is used because the term 'blue water lily' is being maintained here.	✓
18/MC/Add/ 50/LP	*…tandon air,* **warung** *kopi, rumah gadai yang selalu dipenuhi pengunjung,…*	…the water tower, Chinese-Malay stores, dozens of coffee **warung— traditional roadside stalls—** and pawnshops always full of visitors.									✓												✓							*Warung (kopi)* is a kind of place that can be found on the roadside. It sells coffee, tea, herbal drink, and many kinds of foods. It is assembled from bamboo and tarpaulin. It belongs to material culture	✓

No	Source Text	Target Text	...	Notes
				(names of places). Addition procedure is applied here because there is additional information on the word "warung".
19/SO/Loc/64/LP	*Di akarnya yang menonjol kami duduk berkeliling mendengar kisah Bu Mus tentang petualangan **Hang Jebat**,...*	On its protruding roots we sat around listening to Bu Mus tell the story of **Robin Hood**.	✓ ... ✓	*Hang Jebat* is a folklore about adventurous man. It belongs to social organization (ideas). Localization procedure is applied by putting in a reference firmly in the target culture. ✓
20/Eco/Loc/65/LP	*Setelah **serindit Melayu** terbang melesat pergi seperti anak panah Winnetou*	After **the parakeets** came a flock of jalak kerbau birds	✓ ... ✓	*Serindit Melayu* is an endemic animal in Riau. Therefore, it belongs to Ecology (fauna). Localization procedure is applied here by translating it into a kind of bird that the target reader is common with. ✓

No/Code	Source Text	Target Text	... (procedure columns)	Notes	
21/Eco/Pre/65/LP	*maka hadirlah beberapa keluarga **jalak kerbau**.*	After the parakeets came a flock of **jalak kerbau** birds, relaxed as could be.	✓ ... ✓	This term belongs to Ecology (fauna). *Jalak kerbau* is a kind of bird. Preservation procedure is applied here. The word "jalak kerbau" is maintained in the translation although it is italicized. It means that the word is a foreign term.	✓
22/SO/Add/74/LP	*Ia seorang pemuda santun harapan bangsa yang memenuhi semua syarat **Dasa Dharma Pramuka**.*	He was a well-mannered, promising young citizen who was a model of **Dasa Dharma Pramuka—the Boy Scout promise.**	✓ ... ✓	This cultural word refers to the promise of the student scout organization in Indonesia, consist of ten ways of behaving. It belongs to social organization (idea). Addition procedure is applied here by inserting further explanation on what "Dasa Dharma Pramuka" means.	✓
23/SO/Loc/77/LP	*Mereka memiliki kaitan emosi yang*	The two of them shared a unique	✓ ... ✓	*Tupai dan Kura-Kura* (The Squirrel	✓

Code	Source Text	Target Text																																	Analysis	
	unik, seperti persahabatan **Tupai dan Kura-Kura**	emotional connection like the quirky friendship of **the Mouse and the Elephant**.																																			and The Turtle) is a famous fairy tale that children like and has a good moral lesson. It is inherited, generation to generation. It belongs to social organization (ideas). Localization procedure is applied here by translating it into a kind of bird that the target reader is common with.	
24/Eco/Pre/91/LP	*...dari mata kaki sampai ke leher dengan* **akar jawi**...	wrapping himself from head to toe in **jawi roots**…	✓																						✓											This term belongs to ecology because it represents a kind of flora. Preservation procedure is applied here. The word "jawi" is maintained in the translation although it is italicized. It means that the word is a foreign term.	✓

Code	Source Text	Target Text																														Explanation	
25/SC/Pre/95/LP	...*untuk bekerja sebagai* **kuli kopra**.	…to work as a **copra coolie**.									✓									✓													This term represents social culture. *Kopra* is the dried product of coconut fruit and becomes the quite dominant crops in Belitong. Therefore, copra coolie can easily be found there. Preservation procedure is applied here even though it does not use the exact word as the original version, but the context remains the same.	✓
26/Eco/Pre/98/LP	*Gubuk itu beratap daun sagu dan berdinding lelak dari kulit* **pohon meranti**.	The roof was made of sago palm leaves, and the walls were **meranti tree** bark.	✓																	✓													This term belongs to ecology because it represents a kind of flora. Preservation procedure is used here by convey the same context.	✓
27/SO/Add/124/LP	*Dialah mantra dalam rima-rima* **gurindam** *yang itu-itu saja*.	He was the mantra in our **gurindam rhymes—two-lined aphorisms**.												✓			✓																*Gurindam* is a kind of musical instrument and belongs to Social Organization (artistic	✓

No	Source Text	Target Text			Checkmark columns				Analysis	
									thing). Addition procedure can be seen here because the translator adds further description about *gurindam*.	
28/SO/Add/132/LP	*Fungsinya hanya untuk menunggu waktu zuhur, yaitu saatnya kami pulang*	Its purpose was to pass the minutes while we waited for **Zuhr— midday prayer**— which marked the closing of the school day.				✓		✓	*Zuhr* is one of five-time prayers that a Moslem must do. Therefore, it belongs to social organization (religious). Addition procedure is applied here because translator insert additional information on the cultural term.	
29/Eco/Pre/133/LP	**Burung-burung prenjak** *sayap garis semakin banyak…*	Now and again the stripe-winged **prinias**…	✓					✓	Ecology culture can be seen from these terms, and it represents fauna. Preservation procedure is used here because the translator maintained the original reference.	✓

No./Code	Source Text	Target Text	Procedure columns	Justification
30/Eco/Pre/157/LP	*Papilio blumei, kupu-kupu tropis yang menawan berwarna hitam bergaris…*	**Papilio blumei**, the captivating tropical black butterflies with blue-green stripes…	✓ … ✓ … ✓	This term represents a kind of butterfly; therefore, it belongs to Ecology (fauna). Preservation procedure is used here because the translator maintained the original reference.
31/Eco/Pre/160/LP	*…tertanam di kerimbunan hutan pinus di lereng Gunung Selumar.*	…planted itself deep in the pine forest on the **Selumar Mountain**.	✓ … ✓ … ✓	This term represents one of mountains in Indonesia; therefore, it belongs to Ecology culture, sub-category geology. Preservation procedure is used here by convey the same context.
32/SO/Add/160/LP	*…maka Bu Mus menamai kelompok kami Laskar Pelangi.*	And because of this, Bu Mus nicknamed us **Laskar Pelangi. Laskar means "warriors"; Pelangi means "rainbow": we**	✓ … ✓ … ✓	This term represents social organization. *Laskar Pelangi* is an organization that the character of this novel involved into. Addition procedure is applied here. There is

No.	Source Text	Target Text																						✓			✓					Notes	
		were the Rainbow Troops.																														some additional explanation about the term "Laskar Pelangi".	
33/SO/Pre/162/LP	*Kebijakan itu disarikan dari hikayat para nabi, kisah **Hang Tuah**, dan rima-rima gurindam.*	That wisdom is taken from accounts from the prophets, the tale of **Hang Tuah**, and gurindam rhymes.																						✓			✓					*Hang Tuah* is a title of a story about a legendary hero name Hang Tuah. This story has been being told from generation to generation. Therefore, it belongs to social organization (ideas). Preservation procedure is applied here because the cultural term is maintained in the translation.	✓
34/Eco/Pre/163/LP	*Mereka tidur di dahan-dahan **pohon santigi**…*	They slept on the branches of **santigi trees**…	✓																									✓					This term represents a kind of tree that can be found in tropical country; therefore, it belongs to Ecology (flora). Preservation procedure is used here because the	✓

92

No.	Source Text	Target Text	Categories	Analysis	
		translator maintained the original reference.			
35/Eco/Pre/163/LP	*Di Teluk Balok leluhur kita menukar pelanduk…*	In Balok Bay our ancestors traded **mouse deer**…	✓ ... ✓	*Pelanduk* can be found on tropical rain forest in Southeast Asia, especially Indonesia. It belongs to Ecology (fauna). Preservation procedure is used here by convey the same context.	✓
36/SC/Trans/164/LP	*PN Timah mempekerjakan suku maskulin ini sebagai buruh yuka, yaitu penjahit karung timah,…*	The women were employed as **tin-sack weavers**.	✓ ... ✓	This datum shows a kind of profession named *yuka*; therefore, it belongs to social culture (work). Transformation into more simple form that familiar with the target reader, by erase the term 'yuka' but keep the description.	✓
37/SC/Pre/169/LP	*Jika tarak sudah tak dimainkan*	When **tarak** was no longer being	✓ ... ✓	*Tarak* is a kind of traditional game,	✓

93

Code	Source Text	Target Text			Explanation	
	maka itulah akhir bulan September	played, it meant it was already the end of Semptember.			played in certain month. This activity can be play in spare time, therefore, it belongs to social culture (leisure). Preservation procedure is used here because the translator maintained the original reference.	
38/Eco/Pre/171/LP	*...yang melibatkan pelepah-pelepah* **pohon pinang hantu**.	…it involved **pinang hantu tree** leaves.	✓	✓	This is a term that represent an endemic plant; therefore, it belongs to ecology (flora). Preservation procedure is used here because the translator maintained the original reference.	✓
39/Eco/Add/183/LP	*Semua itu gara-gara sekawanan burung hebat nan misterius yang dinamai orang-orang Belitong*	Mahar didn't received the highest score because of a flock of mysterious birds the people of	✓	✓	This term represents an endemic animal from Belitong; therefore, it belongs to ecology (fauna). Addition procedure is	✓

Code	Source Text	Target Text																																	Analysis	
	sebai **burung pelintang pulau**.	Belitong call **pelintang pulau birds**—"island crossing" birds.																																		applied here because there is additional explanation after the cultural term.	
40/SO/Add/ 190/LP	*Ia sedang berusaha keras memikirkan konsep seni untuk* **karnaval 17 Agustus**.	He was in the middle of brainstorming for **the carnival on August 17— Independence Day**.													✓					✓																August 17 is a historical day for Indonesia and it becomes a custom since this country had been free. Therefore, it belongs to social organization (custom). Addition procedure is applied here that the translator inserts additional information related with what is happening in August 17.	✓
41/MC/Loc/ 191/LP	*Ada Cinta di* **Toko Kelontong** *Bobrok Itu*	LOVE AT THE SHABBY **SUNDRY** SHOP							✓																						✓					*Toko Kelontong* is common in Indonesia. It sells various household needs and belongs to material culture (names of places).	✓

Code	Source Text	Target Text			Explanation	
					Localization procedure is applied by putting in a reference that common in target culture.	
42/SO/Add/191/LP	*Misalnya pelajaran membuat telur asin, menyemai biji sawi, membedah perut kodok, keterampilan menyulam, **menata janur**, membuat pupuk…*	We learned how to make salty eggs, embroidery, and **menata janur, a Malay wedding decoration.**	✓	✓	*Menata janur* is an arti activity in order to decorate a wedding. It belongs to social organization (artistic thing). Addition procedure is applied here because translator insert an additional explanation about the term.	✓
43/Eco/Pre/192/LP	*Beragam familia pakis mulai dari **kembang tanduk rusa** sampai puluhan pot suplir…*	The various ferns, from the ***Platycerium coronarium*** to the dozens of pots…	✓	✓	This term is related with a plant that naturally grow in Indonesia. It represents ecology (flora). Preservation procedure is applied here even though it does not use the exact word as the original	✓

No	ST	TT																															Explanation	
																																		version, but the context remains the same.	
44/Eco/Pre/193/LP	*di antara tanaman-tanaman kerdil nan cantik Peperomia, **daun picisan, sekulen,** dan Ardisia.*	position among the **daun picisan** and **succulents**, which paled in comparison.	✓																			✓												These terms represent decorative plants and belong to ecology (flora). Preservation procedure is applied by keeping the words 'daun picisan' in the translation and italicized it, and convey the same context of *sukulen* into succulents.	✓
45/Eco/Omi/193/LP	*di antara tanaman-tanaman kerdil nan cantik **Peperomia**, daun picisan, sekulen, dan **Ardisia**.*	position among the daun picisan and succulents, which paled in comparison.	✓																					✓										These terms represent decorative plants and belong to ecology (flora). Omission procedure is used here because the terms has been deleted in the translation. That is because this line in this story already has a complex detail.	✓

| 46/MC/Omi/ 195/LP | *siapa pun akan muntah karena bau lobak asin, tauco, kanji,* **kerupuk udang**, **ikan teri**, **asam jawa**, **air tahu**, *terasi,* **kembang kol**, **pedak cumi**, *jengkol, dan kacang merah yang ditelantarkan di dalam baskom-baskom karatan di depan toko.* | you'd vomit from the stinking smell of salted radishes, fermented bean paste, starch, shrimp paste, jengkol beans, and kidney beans deserted in rusty bins in front of the store. | | | | ✓ | | | | | | | | | | | | | | | | | | | | ✓ | | | | These terms represent seasoning and various kind of food; therefore, they belong to material culture. Omission procedure is applied here because some terms is not maintained in the translation. That is because this line in this story already has a complex detail. | ✓ |
| 47/MC/Add/ 201/LP | *...di atas mejanya ada* **sempoa** *besar...* | A **sempoa—an old wooden abacus**—sat on his table. | | | | | | ✓ | | | | | | | | | | | | | | | | ✓ | | | | | *Sempoa* is a traditional counting tool and has rarely been used in this present time. Therefore, *sempoa* belongs to material culture (artefact). Addition procedure is applied here because translator give further description about *sempoa*. | ✓ |

No/Code	Source Text	Target Text		Analysis	
48/MC/Pre/2 08/LP	*ia sedang berbicara dengan putri sulung tukang **hok lo pan** atau martabak terang bulan ...*	but he was talking animatedly to the daughter of the **hok lo pan cake** seller…	✓	This term represents traditional food made by hokkien. Therefore, it belongs to material culture (food). Preservation procedure is used here because the term 'hok lo pan' is maintained in the translation.	✓
49/MC/Glo/ 219/LP	*...membawa spanduk lambang Muhammadiyah yang terbuat dari **kain belacu** yang sudah lusuh.*	The banner was made of **cheap fabric** and dropped sadly between two yellow bamboo sticks.	✓	Material Culture (clothes). *Belacu* is kind of fabric which is made from cotton that is not whitened or even not finished yet. Therefore, it is cheap and sometimes it is the only fabric that poor people can afford. Globalization procedure is applied here by using a more general term.	✓
50/MC/Glo/ 219/LP	*Di belakangnya berbaris para siswa yang*	Behind them lined up three rows of students wearing	✓	These terms represent a costume to be worn	✓

Code	Source Text	Target Text																								Description	
	memakai sarung, **kopiah, dan baju takwa.**	sarongs, **traditional Muslim caps, and Islamic outfits.**																									occasionally. Therefore, it belongs to material culture (clothes). Globalization procedure is applied here because the translation choose to use more general terms.	
51/SO/Add/ 219/LP	*Mereka melambangkan tokoh-tokoh* **Sarekat Islam** *dam pelopor Muhammadiyah tempo dulu.*	They represented the founders of **Sarekat Islam— the first Indonesian intellectual Muslim organization**— and the founding fathers of Muhammadiyah.															✓				✓					*Sarekat Islam* is a religious organization; therefore, it belongs to social organization. Addition procedure is applied here by inserting further explanation on the term *Sarekat Islam*.	✓
52/SO/Add/ 223/LP	*Dia duduk sendirian menabuh* **tabla**, *mencari-cari musik*	He beat a **tabla— traditional drum**—searching for music;															✓				✓					*Tabla* is a kind of musical instrument and belongs to Social Organization (artistic thing). Addition procedure can be seen here	✓

Code	Source Text	Target Text			Explanation	
					because the translator adds further description about *tabla*.	
53/Eco/Add/233/LP	*Kalung itu dibuat dari* **buah pohon aren** *yang masih hijau sebesar bola pingpong*	The most ordinary-looking of our accessories was a necklace made from **aren (sugar palm) fruits** strewn together like skewered meat on a rattan string.	✓	✓	This term represents a kind of fruit that is typical in Belitong. Therefore, it belongs to ecology (fruit). Addition procedure is applied here by keeping the original term with additional information in the brackets.	✓
54/MC/Add/253/LP	**Kopiah** *resaman Taikong Razak menghantam rihalan Syahdan.*	Taikong Razak's **kopiah— traditional hat**— struck Syahdan's book stand.	✓	✓	*Kopiah* is traditional hat worn by Moslem and it belongs to material culture (clothes). Addition procedure is applied here by adding explanation on the term 'kopiah'.	✓
55/SO/Pre/259/LP	**Chiong Si Ku** *atau sembahyang rebut diadakan setiap tahun.*	**Chiong Si Ku**, or "the Snatching Ritual", was helf	✓	✓	This term is a kind of religious rituals; therefore, it belongs to social organization	✓

Code	Source Text	Target Text																																			Analysis	
		every year—in fact, it still is.																																				(religious). Preservation procedure is used here because the name of the ritual maintained in the translation.	
56/SC/Glo/2 59/LP	*Banyak hiburan lain ditempelkan pada ritual keagamaan ini, misalnya **panjat pinang**, komidi putar, dan orkes Melayu…*	There are many other entertaining activities tied in to the old religious ritual, like **pole climbing**, a Ferris wheel, and Malay music.							✓																			✓									*Panjat pinang* is a kind of game that can be play in spare time; therefore, it belongs to social culture (leisure). Globalization procedure is used here by putting in a more general reference, because in the target culture's context, it only used a regular pole	✓
57/MC/Pre/2 69/LP	*Hadir dalam balutan **chong kiun**, baju acara penting yang memesona…*	She wore a ***chong kiun***, an enchanting dress for special occasions,…					✓																			✓												This term related with Chinese ritual costume that is being used occasionally; therefore, it belongs to material culture (clothes).	✓

Code	Source Text	Target Text																																									Notes	
																																												Preservation procedure is applied here because the original term is still maintained in the translation.	
58/MC/Glo/ 293/LP	*Biarlah ia membaca puisiku dan merasakan **kue keranjang** tahun ini lebih enak daripada tahun-tahun lalu.*	Let her read my poem and get a taste of something more delicious than **Chinese New Year's cake**.			✓																							✓																This term related with traditional Chinese cake, that is usually shared to spread the happiness of Chinese New Year. Therefore, it belongs to material culture (food). Globalization procedure is applied here because it is translated into a more general context and not literally word-to-word.	✓
59/SO/Pre/2 94/LP	*raksasa jahat dalam* **pewayangan**	brutal giants in **wayang** stories.													✓				✓								*Wayang* is a classical Javanese puppet drama that uses the shadows thrown by puppets manipulated by rods against a	✓

103

Code	Source Text	Target Text	Procedures (columns)		Explanation	
					translucent screen lit from behind. It has been being played time to time on a special occasion. Therefore, it belongs to social organization (ideas). Preservation procedure is applied here because the cultural term is maintained in the translation.	
60/SC/Pre/297/LP	*Itulah panggilan untuk **Bang** Arsyad*	It was none other than **Bang** Arsyad	✓ ✓		*Bang* is a kind of term of address to a man that is older than the speaker. It belongs to social culture (terms of address). Preservation procedure is applied here because the term from the original version is preserved.	✓
61/GH/Pre/298/LP	*Aku terdiam dan menunduk seperti orang sedang*	I lowered my head like someone observing **a**	✓ ✓		This term represents a gesture when someone is being	✓

Code	Source Text	Target Text																																		Analysis	
	mengheningkan cipta.	**moment of silence**.																																			silent in order to recall moment. Therefore, it belongs to gestures and habits (gesture). Preservation procedure is applied here because the cultural term is maintained in the translation.	
62/Eco/Glo/ 303/LP	*Jika aku mendengar kicauan **prenjak** maka ia berbunyi seperti burung mistik pengabar kematian.*	If I heard birds chirping, it became the drone of a mystical **bird** carrying news of death.		✓																													✓				This term is a kind of bird and it belongs to ecology (fauna). Globalization procedure is applied here because the term *prenjak* conveyed into a more general term, bird.	✓
63/Eco/Loc/ 306/LP	*...A Kiong mengambil **dahan-dahan beluntas** dari dalam koper...*	…A Kiong took **gardenia leaves** from the suitcase…	✓																														✓				This term represents herbal plants that can grow in an area with lots of light, and it belongs to ecology (flora). Localization procedure is applied here because	✓

No/Code	Source Text	Target Text	(columns)																																		Explanation	
						✓																										✓						gardenia leaves is different with *beluntas*, and the translator used it to help target readers understand.	
64/MC/Pre/340/LP	*...makan telur setengah masak dicampur **jadam** dan madu pahit,...*	They ate half-cooked eggs every morning with **jadam** and bitter honey for extra strength.				✓																										✓						*Jadam* is agarwood starch that is being consumed and help that person to cure. Therefore, it belongs to material culture (food). Preservation procedure is applied here because the cultural reference is maintained in the translation.	✓
65/GH/Pre/355/LP	***mengusap-usap** kursi kosong di sampingnya*	**wiped off** the empty seat next to her																										✓		✓							This datum shows an example of gesture in welcoming someone. Preservation procedure is applied here because translator use the same reference.	✓

No	Source Text	Target Text																															Notes	
66/SC/Pre/372/LP	*sekelompok anak perempuan yang sedang bermain **kasti** di halaman.*	girls playing **kasti** out in the yard.										✓								✓								This cultural term represents a game that can be played in spare time; therefore, it belongs to social culture (leisure). Preservation procedure is applied here. The word "kasti" is maintained in the translation although it is italicized. It means that the word is a foreign term.	✓
67/Eco/Pre/385/LP	***Limpai** adalah binatang legendaris jadi-jadian yang menakutkan dalam mitologi Belitong.*	**The Limpai** is a legendary, terrifying, supernatural animal in Belitong's mythology.	✓																	✓								*Limpai* is an animal that looks like a pig and is as big as a buffalo. It belongs to ecology (fauna). Preservation procedure is applied here because the cultural term is preserved in the translation.	✓

Code	Source Text	Target Text	... (procedure columns)	Notes
68/SO/Add/411/LP	*mengumandangkan **azan** berulang-ulang.*	crying out the ***azan**—**the call to prayer**—over and over again.	✓ ... ✓ ... ✓	*Azan* is an Islamic call delivered by a muezzin as an information that the time to pray has come. This term belongs to social organization (religious). Addition procedure is applied here because there is further explanation about the word "azan".
69/SO/Add/438/LP	*...shift pagi, yang bekerja mulai **subuh**.*	…on the morning shift, who started working at **Subuh—at dawn**.	✓ ... ✓ ... ✓	*Subuh* is one of five-time prayers that a Moslem must do. Therefore, it belongs to social organization (religious). Addition procedure is applied here because translator insert additional information on the cultural term.

Code	Source Text	Target Text	...	Analysis
70/SO/Add/448/LP	*Jemari tangannya menggulirkan biji-biji tasbih …*	…his fingers were moving over a **tasbih—a string of prayer beads—** in his hand.	✓ ... ✓	*Tasbih* is a worship tools to help Moslem count their sayings. Therefore, it belongs to social organization (religious). Addition procedure is used here because there is further explanation on the word "tasbih". ✓
71/MC/Cre/458/LP	*Aku membaca buku di dalam* **angkutan umum**, *…*	I read books on the **angkot**, the public transportation minivan.	✓ ... ✓	*Angkutan umum* is a kind of public transportation that can carry 10-15 passengers. Therefore, it belongs to material culture (transportation). Creation procedure is applied here. The translator created a new term that is not present in the original text. ✓