ANGIE KILBANE'S TRANSLATION TECHNIQUES USED IN DEALING WITH CULTURAL UNTRANSLATABILITY IN THE TRANSLATION OF AHMAD FUADI'S *NEGERI 5 MENARA*

THESIS

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ENGLISH DEPARTMENT
FACULTY OF HUMANITIES
UNIVERSITAS JEMBER
2018

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THESIS

A thesis presented to the English Department, Faculty of Humanities, Universitas Jember, as one of the requirements to obtain the award of Sarjana Sastra degree in English Study

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DEDICATION

With my greatest gratitude and deepest sincerity, this thesis is presented to:

1. My beloved parents: Ir. Yunus Pujiharto and Dra. Kiptia;
2. My younger sister, Nadiah Khalishah Purnama Dewi; and my younger brother Shabri Khairon Kamil;
3. My friends in the English Department, academic year of 2012;
4. My Alma Mater, Universitas Jember.
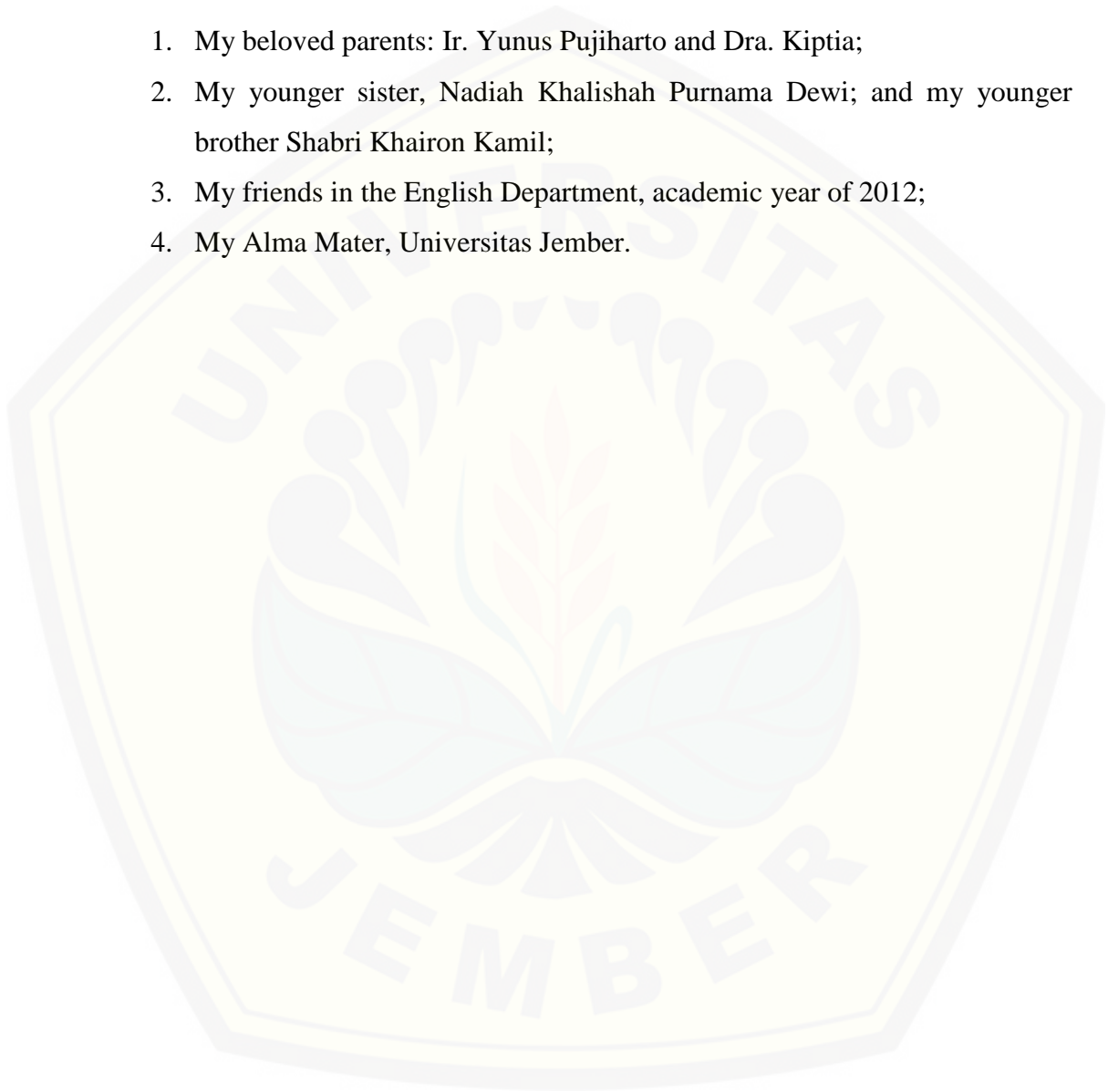
MOTTO

"*Diversity: the art of thinking independently together.*"

− Malcolm Forbes

DECLARATION

I hereby state that this thesis entitled "**Angie Kilbane's Translation Techniques Used in Dealing with Cultural Untranslatability in the Translation of Ahmad Fuadi's *Negeri 5 Menara***" is an original piece of writing. I certify to the best of my knowledge that the analysis and the research described in this thesis have never been submitted for any other degree or any publication. I guarantee to the best of my knowledge that all sources used and any help received in the preparation of this thesis have been acknowledged.

Jember, September 2018
The Writer

Naufal Hanif Rabbani
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<div align="center">v</div>

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SUMMARY

Angie Kilbane's Translation Techniques Used in Dealing with Cultural Untranslatability in the Translation of Ahmad Fuadi's *Negeri 5 Menara*; Naufal Hanif Rabbani, 120110101058, 52 pages; English Department, Faculty of Humanities, Universitas Jember.

The current study concerns with the problem of cultural untranslatability that occurs in the process of translation due to the distinction of cultural features between the source language and the target language. The object of the study is a novel written by Ahmad Fuadi entitled *Negeri 5 Menara*, as well as the English version, entitled *The Land of Five Towers*, and translated by Angie Kilbane. The novel tells the story of Alif's journey at Madani Islamic Boarding School, in which he meets his new friends from different cities and cultures of Indonesia. The selection of the novel as the object of the study is supported by the fact that it includes a great number of cultural terms that may lead to the problem of cultural untranslatability when being translated. The purposes of the current study, furthermore, are to find and classify the culturally untranslatable terms found in the translation of the novel, and to analyze the translation techniques used by the translator in dealing cultural untranslatability while translating the mentioned cultural terms.

The current study can be categorized as a case study, and is also a qualitative study, as it uses qualitative data. The data were taken from both the Indonesian and the English version of the novel, and collected by using purposive sampling. The sampling results in data that include 55 terms labelled as culturally untranslatable. The terms were then classified based on Newmark's (1988) classification of cultural words. Having been classified, the culturally untranslatable terms were then analyzed in order to determine the translation techniques for translating them based on Pelawi's (2014) proposed translation techniques.

The findings of the current study show that the 55 cultural terms could be classified into 5 categories, which include: *ecology*; *material culture*; *social culture*; *organizations, customs, and ideas*; and *gesture and habits.* Out of the 55 terms, most of them fall into the subcategory *religious terms* (15 terms), which is under the category *organizations, customs, and ideas.* In addition, it was also found that the translator used 11 different translation techniques, which include 6 single translation techniques and 5 double translation techniques. The single translation techniques include *natural borrowing*, *generalization*, *amplification*, *literal translation*, *omission*, and *reduction.* The double translation techniques, on the other hand, include *amplification plus generalization*, *natural borrowing plus addition*, *natural borrowing plus amplification*, *natural borrowing plus literal translation*, and *natural borrowing plus reduction.* Out of the 11 translation techniques, the translator, Angie Kilbane, mostly used *natural borrowing* translation technique (10 times) while translating the cultural terms.

According to the discussion of the current study, furthermore, the cultural terms found in the novel are mostly classified into the subcategory *religious terms* because the setting of the novel takes place in a *pesantren*, an Islamic boarding school in Indonesia. In addition, the translator, Angie Kilbane, mostly used *natural borrowing* translation technique in translating the cultural terms mainly because the target language, which in this case is English, does not have an equivalence for the cultural terms.

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CHAPTER I INTRODUCTION

This chapter consists of the background of the study, the research topic, the scope of the study, the research problems, the research questions, the objectives of the study, the significances of the study, and the organization of the study.

1.1. Background of the Study

English currently acts as an internationally-accepted language, or the lingua franca. It becomes a language that connects people with linguistically and culturally different backgrounds, and plays an important role in enhancing and improving people's knowledge. The language has been known all around the world, and widely used on international scale for a number of purposes ranging from academics, news, business, diplomacy, literature, to entertainment. Regarding these advantages, English, as the lingua franca, is often a choice when it comes to working in translation.

Translation is a branch of linguistic study that plays an integral part as a bridge in international communication. Nida & Taber (1982) explain that translation consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style. It is basically a process of transferring a message or information from the source language (SL) into the target language (TL) that requires naturalness and meaning equivalence of both the source language text (SLT) and the target language text (TLT). It functions to help others, of all people with different languages and cultures, understand the whole idea of the transferred information.

One of many products of translation can be found on literary works. For example, as a developing country, Indonesia has been trying to introduce its culture to the world through its literary books. In the country, there are a bunch of literary books that have been translated, mostly into English. Ahmad Fuadi's novel, *Negeri 5 Menara,* is one of the examples. It tells the story of Alif's journey at Madani Islamic Boarding School, in which he meets his new friends from different cities

and cultures of Indonesia. The novel has inspired many readers in and across the country. According to Tampubolon in The Jakarta Post, February 13, 2017, the novel *Negeri 5 Menara* became an instant hit among Indonesian readers and a best seller after its release. Ahmad Fuadi, the writer, was awarded the 2010 Indonesian Readers Award for his work and was nominated for the Khatulistiwa Literary Award in the same year. The English version of the novel came with the title *The Land of Five Towers*, and was translated by Angie Kilbane, an English native speaker. The success of *Negeri 5 Menara* in Indonesia, furthermore, also caught the attention of Malaysian publishing company *PTS Litera*, which decided to translate the novel into Malay for Malaysian readers.

In addition, translating from a text in a language to that in another, however, cannot be easily done. The English translator of *Negeri 5 Menara*, Angie Kilbane, was supposedly met with some difficulties and barriers, because Bahasa Indonesia and English have different linguistic and cultural features. Sang and Zhang (2008) argue that communication across languages and cultures is a markedly complex issue, and translation is more than just a careful linguistic transfer. In other words, not only does translation involve the translator's linguistic competence, but also calls for the acquaintance with the respective cultures. Therefore, beside the linguistic features, the impression of cultural features in a language cannot be ignored when working in translation.

Culture, in addition, plays an important role in translation between languages. Durdureanu (2011) states that translation and culture are so interrelated that translators can no longer ignore cultural elements in a text. In a process of translation, a problem arises when the languages involved have great distinctive cultural features. Nolan (2010) mentions that people from different culture use the language with different words and expression which sometimes are not perfectly translated into one another. Utami (2014) furthermore adds that, as culture is related to a specific group of people and is reflected in the language of the group, equivalence in languages is consequently something relative. For example, in one case, a translator feels the need to translate a message or information from the SL

into the TL accurately. In other case, he/she is also faced with a problem that there is no equivalence for specific words which are bound by the SL culture in the TL culture. This phenomenon brings about a problem of non-equivalence in translation, which in this case is cultural untranslatability.

Catford (1965) explains that cultural untranslatability happens when a situational feature, functionally relevant for the SL text, is completely absent in the TL culture. In other words, cultural untranslatability is a phenomenon when the equivalence in the TL culture for the SL culture is missing, which is due to cultural differences between the languages. Cultural untranslatability, furthermore, is an important and useful concept for translation between languages with great cultural differences. It is so because, without detecting and dealing with cultural untranslatability, translators may fail to convey the naturalness or even the SLT's intended message.

When a translator is facing the problem of non-equivalence, especially cultural untranslatability, he/she is expected to apply such translation techniques to overcome the problem. These techniques will be of help for the translator to provide an equivalence in the TLT. According to Nolan (2010), the most common technique employed by a translator is that the translator leaves the word in its original language and inserts an explanation. In addition, according to Pelawi (2014), there are nine possible translation techniques that can be employed by a translator in order to provide an equivalent TLT. The nine translation techniques are: modulation; transposition; amplification; literal translation; addition; omission; natural borrowing; reduction; and generalization.

In order to pursue the interest in cultural untranslatability and how a translator deals with it, the current study uses the novel *Negeri 5 Menara* and its English translation, *The Land of Five Towers* translated by Angie Kilbane, as the source of the data. It is believed that the novel contains a great number of cultural terms that are bound by the SL culture, Bahasa Indonesia, which may lead to the problem of non-equivalence, especially cultural untranslatability, when being translated into the TL, English.

1.2.   The Research Topic

The current study belongs to translation study which concerns with a problem of translation at word level, namely cultural untranslatability, in the process of translation of a novel *Negeri 5 Menara* into English, *The Land of Five Towers,* by Angie Kilbane.

1.3.   The Scope of the Study

The current study focuses on an analysis of the culturally untranslatable terms that are found in the English version of *Negeri 5 Menara*, *The Land of Five Towers,* and the translation techniques used by the translator in translating the mentioned terms, which include words and phrases.

1.4.   The Research Problem

In the process of translation, a translator can hardly escape the problem of non-equivalence. This is due to the distinction of linguistic and cultural features between the source and the target language. The novel *Negeri 5 Menara* by Ahmad Fuadi is believed to contain a great number of cultural terms in Bahasa Indonesia, which may lead to the problem of cultural untranslatability when being translated into English. Furthermore, Angie Kilbane, the translator of the novel, may fail to convey the naturalness or even the true intention of the SLT without detecting and dealing with cultural untranslatability, and therefore is expected to employ such translation techniques to deal with the mentioned problem. Motivated by these issues, conducting a study on cultural untranslatability is therefore important to further explain its occurrence and how the translator deals with it.

1.5.   The Research Questions

According to its research problem, the current study intends to answer the following research questions:

1) What culturally untranslatable terms are found in the translation of the novel *Negeri 5 Menara*?

2) What translation techniques are used by the translator in dealing with cultural untranslatability while translating the cultural terms found in the translation of *Negeri 5 Menara*?

1.6. The Objectives of the Study

Following the current study's research questions, its objectives are:

1) To find and classify the culturally untranslatable terms that are found in the translation of *Negeri 5 Menara*;

2) To analyse the translation techniques used by the translator in dealing with cultural untranslatability while translating the cultural terms found in the translation of *Negeri 5 Menara.*

1.7. The Significance of the Study

The current study focuses on the problem of cultural untranslatability in the English translation of *Negeri 5 Menara* by Ahmad Fuadi. It is hoped that the current study will be a guide in studying the problem of non-equivalence, especially cultural untranslatability, and the translation techniques employed to deal with it, which can be useful for future reference. Most importantly, it is also expected that the current study will make future translators and researchers aware about the occurrence of cultural untranslatability, so that they will produce their translation works with better quality.

1.8. The Organization of the Study

The current study consists of five chapters. The first chapter contains the background of the study, the research topic, the scope of the study, the research problem, the research questions, the objectives of the study, the significances of the study, and the organization of the study itself. The second chapter contains the previous studies that make contribution to the making of the current study and the supporting theories that will be used in it. The third chapter, furthermore, is a discussion about the current study's research design and method, on which the current study's analysis will be based. The fourth chapter is about the current

study's findings and discussion. The fifth chapter, lastly, is the chapter that presents the current study's conclusion.

CHAPTER II LITERATURE REVIEW AND THEORETICAL FRAMEWORK

This chapter includes the previous studies that made contribution to the creation of the current study as they share the same concerns with it. In addition, this chapter also presents the supporting theories that were used to help complete the analysis of the current study.

2.1.   The Review of the Previous Studies

Prior to the current study, researchers have done some studies on the application of translation techniques and cultural untranslatability in a translation work. Firstly, Pelawi (2014) wrote an article with the mentioned concern. The data source of his study is *The Gospel According to Matthew*, articles 5-7 and its Indonesian translation. His study aims to describe the techniques, methods, and ideologies in the translation work. Moreover, he also traced the orientation, based on the three mentioned aspects above, of the translator to the target language and culture that can result in a translation which is accurate, acceptable, and highly readable. According to Pelawi (2014), the results of the study showed that: (1) the translator of the text tended to apply translation techniques oriented to the TLT; (2) the translator also tended to apply translation methods oriented to the TLT; (3) the translator tended to choose the domestication ideology oriented to the TLT; (4) the application of the translation techniques, methods, and ideologies oriented to the TLT has a positive impact on the translation work, which includes the accuracy of the message, acceptability, and readability of the translation. In the conclusion of his study, furthermore, the application of such translation techniques, methods, and ideology will always have an impact towards the quality of the translation itself.

The second study contributing to the creation of the current study is written by Sholeh (2016). The data source of his study is a book *Pidato Tiga Bahasa* and its English translation. Similar to Pelawi's, he also examined the translation techniques, methods, and ideologies applied by the translator. According to Sholeh (2016), the results of his study showed that literal translation is the most used

translation technique applied by the translator, followed by transposition, omission, modulation, natural borrowing, amplification, addition, reduction, and lastly generalization. Sholeh (2016), in the conclusion of his study, also happened to mention that a translator, in order to produce a good translation, should consider not only the grammatical rules, but also the cultural elements of the TL in the process of a translation.

The last study contributing to the creation of the current study was conducted by Kuncara (2015). His study is about cultural untranslatability. It aims to evaluate the translation of cultural terms in English version of a novel entitled Laskar Pelangi. It also investigates the translation quality of those cultural terms. Kuncara (2015) argues that translation of cultural terms leads to cultural untranslatability which mostly happens in cultural context. Words or phrases in the SLT may convey a totally unknown concept in TLT. The data of his study, therefore, are the cultural words and phrases that are found in the novel. In classifying the cultural words and phrases, Kuncara (2015) used Newmark's (1988) classification of cultural words. Furthermore, he also used a parameter proposed by Nababan (2010) to measure the quality of translation, which includes accuracy, acceptability, and readability. According to Kuncara (2015), he found that cultural terms that fall into "organizations, customs, and ideas" category dominate the findings. Furthermore, in terms of the translation quality, Kuncara (2015) adds that translation of cultural terms mostly makes the translation less accurate, acceptable, and readable. Finally, in the conclusion of his study, he explains that translators should be aware of cultural untranslatability in order to produce a good translation.

These studies conducted by Pelawi, and Sholeh gave a great contribution to the creation of the current study. Their views gave a clear insight about the importance of the application of translation techniques by translators in the process of translation. According to these studies, the application of some translation techniques in the process of translation can help translators provide an equivalent TLT. In addition, the study conducted by Kuncara (2015) also provided a great contribution. It showed how important the phenomenon of cultural untranslatability

is. Without detecting and dealing with cultural untranslatability, a translator may fail to provide an accurate TLT. In another aspect, the studies mentioned above are also of great help in mapping the current study's design. The study of Pelawi and Sholeh gave a general guideline in examining the application of translation techniques, while Kuncara's study provided a clear insight about the problem of cultural untranslatability and the classification of cultural words.

Although the researchers have done studies with similar topic to the one of the current study, none of the researchers has done an investigation on the application of translation techniques by a translator in dealing with cultural untranslatability. The application of translation techniques in a translation work is important to help the translator provide an equivalent TLT, especially when facing the problem of cultural untranslatability. Furthermore, in contrast to the previous studies, the current study examines a different corpus. It analyzes the cultural terms found in a novel titled *Negeri 5 Menara*. The setting of the novel mostly takes place in a *pesantren*, an Islamic boarding schools in Indonesia, which is believed that there will be many cultural terms bound to Islamic culture in Indonesia. This gap may result in different results to what has been discussed in the previous studies in terms of classification of the cultural terms, and the translation techniques. Therefore, the current study analyzes the cultural terms found in the English version of *Negeri 5 Menara*, as well as the translation techniques used by the translator, Angie Kilbane, in dealing with cultural untranslatability in the process of translating the mentioned cultural terms.

2.2.   The Review of the Supporting Theories

The sub-chapter, review of the supporting theories, is about a discussion on some theories that were applied to complete the analysis of the current study. The mentioned theories consist of the definitions of translation stated by different experts, the procedures of translation which also include translation adjustments, the notion of untranslatability, and the techniques of translation used by a translator to deal with cultural untranslatability.

2.2.1. The Definitions of Translation

The definition of translation varies according to some experts. Nida and Taber (1982) state that translation consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style. Another expert, Catford (1965), explains that translation is the replacement of textual material in one language by equivalent textual material in another language. In his definition, it is obvious that the most important thing is the equivalence of the textual material. Newmark (1981), furthermore defines translation as a craft consisting in the attempt to replace a written massage and/or statement in one language by the same message and/or statement in another language. Moreover, Hatim and Mason (1997) consider translation as an act of communication which attempts to relay, across cultural and linguistic boundaries, another act of communication. According to these experts, the definitions above consist of some similar elements about translation: replacing, reproducing, or rendering meaning; source language; target, another, or receptor language; meaning equivalence; natural form of the TL; communication across language and culture.

Taking everything into account, translation is a process of transferring meaning from the SLT into the TLT with an important consideration. It is that the meaning of the TLT must be equivalent or similar with the meaning in SLT, and that the form of the TLT must be as natural as possible according to the TL's rules. In addition, translation functions as a way of communication across languages and cultures.

2.2.2. The Procedures of Translation

Following the definition of translation, a translator needs to apply at least one translation procedure in order to produce a good translation. The translation procedure is simply about a chain of steps of translating the SLT into the TLT. According to Nida and Taber (1982), there are two procedures or systems for translating. The first consists of a step that sets up a series of rules which are intended to be applied strictly in order and are designed to specify exactly what

should be done with each item or combination of items in the SL so as to select the appropriate corresponding form in the TL. This practical model of translation is sometimes called *formal correspondence* or direct translation, and can be diagrammed as in the following figure:

A ————————————▶ (X) ————————————▶ B
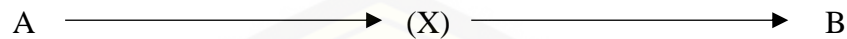
Figure 2.1. Formal Correspondence by Nida and Taber (1982)

According to Nida and Taber (1982), the A represents the SLT, and B represents the TLT. The letter X in the 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.

The second procedure of translation, according to Nida and Taber (1982), consists of a more elaborate procedure comprising three steps: (1) analyzing, (2) transferring and (3) restructuring. The first step of doing a translation work is analyzing, in which the surface structure of the SLT is analyzed in terms of (a) the grammatical relationships; and (b) the meaning of the words and the combinations of the words. In this step, the goal is to find the message of the SLT. The second step is transferring, which takes place in the mind of the translator. In this step, the translator is expected to transfer the message of the SLT into the TL by introducing the accurate lexical equivalents in the TL. The last step is restructuring, in which the transferred material is restructured according to the TL's rules in order to provide a natural and acceptable TLT. This practical model of translation, according to Nida and Taber (1982) is sometimes called *dynamic equivalence* or indirect translation, and can be illustrated as in the following figure:

Source Language Text (SLT) ---▶ Target Language Text (TLT)

Analyzing   Restructuring (Adjustment)

└————▶ Transferring ————————┘
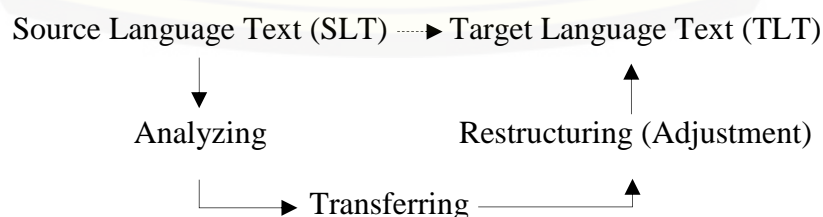
Figure 2.2. Dynamic Equivalence by Nida and Taber (1982)

Furthermore, in restructuring, the translator is expected to make some translation adjustments to help them produce an equivalent TLT. These translation adjustments consists of lexical, grammatical, and cultural adjustments. However, cultural adjustment is the only important concept for the current study as it will be dealing with cultural terms as the main data.

Cultural adjustment in translation exists because language is the reflection of culture, and the two cannot be separated. This adjustment, furthermore, should be made when a certain item in the SLT needs to be adjusted to the TL culture in order to provide an equivalent TLT. In working in translation, cultural adjustment is important because the same idea may be expressed in different ways in different languages. In an attempt to make cultural adjustment, therefore, the translator needs to be familiar with the culture of the TL.

According to Sukarno (2015), for example, Indonesian speakers tend to greet people by saying "*mau kemana?*" which literally means "*where are you going?*" Even though the Bahasa Indonesia greeting can be easily translated into English "w*here are you going*?", the same meaning of greeting people is not evoked in English. To English speakers, this might sound odd because they would probably think of it as a question that requires the addressee's destination as an answer. The equivalent translation of the example above can be done by following the English language culture for greeting, which can be "*hi", or "good morning."*

Another example of an item that needs cultural adjustment is the phrase "*masuk angin*" in Bahasa Indonesia, which is related to a health condition. A literal English translation of the phrase "*masuk angin*" is "*wind entering*". This translation needs a cultural adjustment. Not only does it mean an entirely different thing, but it also does not make sense in the perspective of English native speakers. Therefore, following the English language culture, the equivalent translation should be "*catching a cold*".

In addition to cultural adjustment in translation, there are some cultural elements in a language that cannot possibly undergo the process of cultural adjustment when being translated. This usually happens because each language has

different cultural features, and causes the phenomenon of untranslatability, specifically cultural untranslatability, likely to occur.

2.2.3. The Notion of Untranslatability

This sub-chapter, according to the current study's purpose, will discuss about the notion of untranslatability in general and cultural untranslatability in particular. According to Catford (1965), translation fails or untranslatability occurs when it is impossible to build functionally relevant features of the situation into the contextual meaning of the TLT. The phenomenon of untranslatability, in other words, takes place when the equivalence for a specific feature of a text for the SL is absent in the TL. In addition, untranslatability commonly occurs when the two or more languages, the SL and TL, have some differences. For example, Bahasa Indonesia belongs to Malayo-Polynesian (Austronesian) language family while English belongs to Indo-European. Indonesia and England, in which both the languages are used, are geographically different; not only are the people different but also the animals, plants and the climate of the two countries, to some extent, are different. Indonesian (eastern) cultures and English (western) cultures, in addition, are also so distinct. Following this fact, the two languages therefore must have different linguistic and cultural features, which will cause the phenomenon of untranslatability to occur in translation.

Catford (1965), furthermore, distinguishes the notion of untranslatability into two different kinds, namely linguistic and cultural untranslatability. The current study, however, will be focusing only on the notion of cultural untranslatability, as it will analyze the culturally untranslatable terms found in the source of the data.

a. Linguistic Untranslatability

According to Catford (1965), in linguistic untranslatability, the functionally relevant features include some which are in fact formal features of the language of the SLT. If the TL has no formally corresponding feature, the text or the item, such as words and phrases, is relatively untranslatable. Catford (1965), furthermore, adds

that linguistic untranslatability is caused by the ambiguity that comes two main courses; they are polysemy and shared exponence of two or more SL's lexical and grammatical items. In other words, it happens when the TL has no equivalent substitute of the formal features, such as lexical items and grammatical entities, which exists in the SL.

b. Cultural Untranslatability

Catford (1965) explained that cultural untranslatability happens when a situational feature, functionally relevant for the SL text, is completely absent in the culture of which the TL is a part. In other words, cultural untranslatability is a phenomenon when the equivalence in the target language culture for the source language culture is missing, which is due to cultural differences between the languages.

Cultural untranslatability, furthermore, is an important and useful concept for translation between languages with great cultural differences. It is so because, without detecting and dealing with cultural untranslatability, translators may fail to convey the naturalness or even the SLT's intended message. Translating such culturally untranslatable items, therefore, should entail sufficient knowledge about both languages' culture, demanding sensible approaches by translators in order to make the translation understood in terms of some factors such as the communicative purpose and the target audience.

In addition, since the current study focuses on an analysis on cultural untranslatability at word level, it is necessarily important to also have a discussion on cultural words. Newmark (1988) argued that "most cultural words are easy to detect, since they are associated with a particular language and cannot be literally translated…where literal translation would distort the meaning and a translation may include an appropriate descriptive-functional equivalent". In other words, cultural words are particular words used by a certain community in a period of time and a particular setting which cannot be literally translated.

Newmark (1988) provides five categories of cultural words in order to make them easy to detect. Below is the list and its explanation:

1. **Ecology**: flora, fauna, local winds, mountains, etc.

   It may relate with flora, fauna, local winds, mountains, etc. Different culture will have different terms of them. Many countries have local words, and these words would be translated based on their importance in the source language. Kuncara (2015) provides examples regarding this classification of cultural terms:

   Examples:

   Fauna   : *Pelintang Pulau*, which refers to the name of a bird in the culture of Belitong;

   Flora   : *Askar Jawi*, which refers to the name of a *banyan* tree in the culture of Belitong that usually grows in the riverside (Kuncara, 2015).

2. **Material culture (artefacts)**: food, clothes, housing, transport, etc.

   Material indicates something that is physical, relating to solid physical matter, such artefacts, foods, clothes, houses, transport, etc. Kuncara (2015) provides examples regarding this classification of cultural terms:

   Examples:

   Food   : *Gangan*, which refers to the name of traditional food with turmeric flavour;

   Clothes   : *Belacu*, which refers to the material used in Belitong culture to make clothes;

   Houses/Towns : *Kerambo*, which refers to the name of a box made by bamboo placed in a beach to raise fishes (Kuncara, 2015).

3. **Social culture**: work, leisure.

   Newmark (1988) divides social culture into two categories, which include: work and leisure. Kuncara (2015) and Newmark (1988) provide an example regarding this classification of cultural terms:

Examples:

Work   : *Kuli Kopra*, which refers to people hired for manual labor in making dried coconut (Kuncara, 2015);

Leisure   : *Pétanque*, which refers to the name of a sport in French culture (Newmark, 1988).

4. **Organizations, custom and ideas**: political, religious, artistic, historical, and social terms.

    Newmark divides the organizations, custom, and ideas into five categories, which include political and administrative terms, historical terms, international terms, religious terms, artistic terms, and social terms. Kuncara (2015) provides examples regarding this classification of cultural terms:

    Examples:

    Administrative : *Muhammadiyah*, which refers to the name of a Muslim organization in Indonesia;

    Religious   : *Lebaran*, which refers to the Muslim celebration day in Indonesia;

    Artistic   : *Dul Muluk*, which refers to the name of an ancient play in Belitong, especially in villages (Kuncara, 2015).

5. **Gestures and habits**

    According to Newmark (1988), for 'gestures and habits, there is a distinction between description and function which can be made where necessary in ambiguous cases: thus, if people smile a little when someone dies, do a slow hand-clap to express warm appreciation, spit as a blessing, nod to dissent or shake their head to assent, kiss their fingertips to greet or to praise, give a thumbs-up to signal OK, all of which occur in some cultures and not in others. In addition, Kuncara (2015) provides an example: *tercepuk-cepuk*. According to him, it refers to local term for the way someone walks in lame or shuffling way

To further explain about the notion of cultural untranslatability, below is an example of an item in Bahasa Indonesia that can be considered culturally untranslatable while being translated into English:

SLT: Kata Amak, Ayah sampai memajang foto ini di papan pengumuman **balerong** dengan bangga. (Fuadi, 2009).

TLT: Amak said that Father proudly displayed this picture on the **balerong** announcement board. (Kilbane, 2011)

The texts above provide an example that the SL (Bahasa Indonesia) text contains a culturally untranslatable item, **balerong**, which can be classified into **houses and towns** under the category **material culture** according to Newmark's (1988) classification of cultural words. In Minang culture, **balerong** refers to the name of a traditional house of parliament. In this case, English does not have an exact equivalent word for it simply because it is strictly restricted to a certain culture of Bahasa Indonesia-speaking people, especially those who are from Minangkabau, which brings the concept of cultural untranslatability. Therefore, the translator used a translation technique, which in this case was *natural borrowing translation technique*, to translate the mentioned cultural term.

2.2.4. The Techniques of Translation

A non-equivalence problem, which in this case is cultural untranslatability, will always be present in the process of translation. To overcome the problems and provide an equivalent TLT, a translator needs to apply such translation techniques. Different kinds of problems require different techniques. In dealing with cultural untranslatability, however, a translator tends to leave the word in its original language (*borrowing*), generalize the word (*generalization*) or insert an explanation (*amplification/addition*). The following is a list of translation techniques proposed by Pelawi (2014) that can be used by translators in dealing with various types of non-equivalence problems, especially in dealing with cultural untranslatability.

a. Modulation

According to Pelawi (2014), modulation is a translation technique that requires a change on the perspective, focus or cognitive category of the translator in relation to the source text. The change of the perspective can be lexical or structural. In addition, Pelawi (2014) provides an example of the application of modulation:

> **SLT:** <u>Blessed</u> are <u>those</u> who mourn, for they shall be comforted.
>
> **TLT**: <u>Berbahagialah</u> <u>orang</u> yang berdukacita, karena mereka akan dihibur.

According to the example above, there is a lexical change of perspective, such as *blessed* which literally means *diberkati* is transferred into the target language *berbahagialah*; *those* which in this context can mean *mereka* is translated into *orang*. This lexical change of perspective is made in the hope that the translation may be naturally acceptable to the TL readers.

b. Transposition

Pelawi (2014) describe transposition as a translation technique applied by translators by changing grammatical categories. This technique is the same as the category shift techniques, structures and units. The category shift refers to a change in the word class of source sources in the target language. Pelawi (2014) provides an example of the application of transposition:

> **SLT:** <u>The Beatitudes</u>
>
> **TLT**: <u>Ucapan Bahagia</u>

The Beatitudes, according to *The Advanced Learner's Dictionary Current English, Hornby*, means *great happiness; blessedness,* which literally means *kebahagiaan yang besar; berkat* in the TL. In translating this sub-heading, the translator applies a transposition technique, which is to shift the unit, from a smaller unit (*beatitudes* = word) to a larger unit (*ucapan bahagia* = phrase). Then there is also a shift of categories that refers to the change of word class, i.e. *beatitudes* = noun, to *bahagia* = adjective.

c.   Amplification

Amplification, according to Pelawi (2014), is a translation technique used by an interpreter to explicit or paraphrase an implicit information in the SL. This amplification technique is similar to addition, or gain. The application of amplification techniques is intended to provide more complete information. Pelawi (2014) provides an example of the application of amplification:

SLT: But whoever slaps you on your right cheek, <u>turn the other to him also</u>.

TLT: Melainkan siapa pun yang menampar pipi kananmu, <u>berilah juga kepadanya pipi kirimu</u>.

The amplification technique is applied to explicit the message in the target language, from *turn the other to him also* to *berilah juga kepadanya pipi kirimu*.

d.   Literal Translation

According to Pelawi (2014), literal translation is a translation technique by translating a phrase literally. This technique requires lexical matching that is still tied to the SL but the lexical arrangement that forms a phrase has been adapted to the rules of the TL. In short, literal translation is word for word translation. Pelawi (2014) provides an example of the application of literal translation:

SLT: For where your treasure is, there your heart will be also.

TLT: Karena di mana hartamu berada, di situ juga hatimu berada.

In translating the text, the translator performs a lexical matching that is still tied to the SL although the lexical arrangement that forms the message has been adapted to the rules of the TL.

e.   Addition

According to Pelawi (2014), addition is a translation technique used by a translator by adding certain elements to the target language text. The addition of the elements is intended to further clarify the true intention of the SLT. Pelawi (2014) provides an example of the application of addition:

SLT: -

TLT: Khotbah Di Bukit.

According to Pelawi (2014), the data of the SLT does not contain any source of data, therefore the translator adds a sub-heading *Khotbah Di Bukit* to the TLT. This addition is made in order to clarify the information of the SLT's true intention.

f. Omission

According to Pelawi (2014), omission is a translation technique realized by omitting certain elements of the SL text in the target language text. The removal of the SL element is generally caused by a lack of equivalence in the target language. Pelawi (2014) provides an example of the application of omission:

SLT: Murder Begins in the Heart

TLT: -

According to example above, the translation applies a full omission techniques. Pelawi (2014) adds that the SLT, *Murder Begins in the Heart*, which acts as a sub-heading in the data, should not be omitted because the deletion of this data in the TLT will surely lead to incomplete messages received by the TL reader.

g. Natural Borrowing

Natural borrowing is a translation technique in which the translator borrows the word or phrase straight from the SL. There are two types of borrowing, namely natural and naturalized borrowing. Sholeh (2016) provides an example in natural borrowing: *hard disk* (SLT) being translated into *hard disk* (TLT); and in naturalized borrowing: *computer* (SLT) being translated into *komputer* (TLT).

h. Reduction

Reduction is a translation technique that requires a process of reducing some lexical elements in the SLT. The following is an example of the application of reduction in translation, as provided by Sholeh (2016):

SLT: Para relawan sedang membantu para korban <u>dengan sepenuh hati</u>.

TLT: The volunteers are helping the victims <u>wholeheartedly</u>.

The SLT *dengan sepenuh hati*, when being translated into the TL (English), literally means *wholeheartedly*. According to the example above, the translator reduces some lexical elements in the SLT in order to produce a natural and acceptable TLT.

i.   Generalization

Generalization is a translation technique whereas the translator uses a more general or neutral term of the SL text in the target language text. Sholeh (2016) provides an example regarding the application of generalization in translation: *becak* (SLT) is translated into *vehicle* (TLT).

2.3.   Theoretical Framework

The sub-chapter, theoretical framework, is of importance as it presents the framework of the theories that were used to answer the current study's research questions. The research questions, furthermore arise from the research problem, which is the inevitable occurrence of cultural untranslatability in the process of translation of Ahmad Fuadi's *Negeri 5 Menara,* which is due to the great distinction between Bahasa Indonesia and English in terms of cultural features. Theoretical framework, therefore, will be useful to explain how the theories were applied in the data analysis as an attempt to complete the current study's investigations, which is presented in the following:

a. Newmark's (1988) classification of cultural words were used in the current study to classify the culturally untranslatable terms;

b. Pelawi's (2014) proposed translation techniques were used in the current study to determine the translation techniques used by the translator, Angie Kilbane, in translating the culturally untranslatable terms;

For a better understanding, furthermore, the theoretical framework is also presented in the figure 2.3 as follows:

The theory of translation techniques proposed by Pelawi (2014)

The classification of cultural words proposed by Newmark (1988)

Conclusion

The existence of cultural differences between Bahasa Indonesia (SL) and English (TL) causes the phenomenon of cultural untranslatability likely to occur in the process of translation of the novel *Negeri 5 Menara*. In order to provide an accurate TLT, the translator must deal with the problem by applying some translation techniques.

(Research Problem)

What translation techniques are used by the translator in dealing with the culturally untranslatable terms in the English version of *Negeri 5 Menara*?

(*Research Question 2*)

What culturally untranslatable terms are found in the novel *Negeri 5 Menara* and its English version?
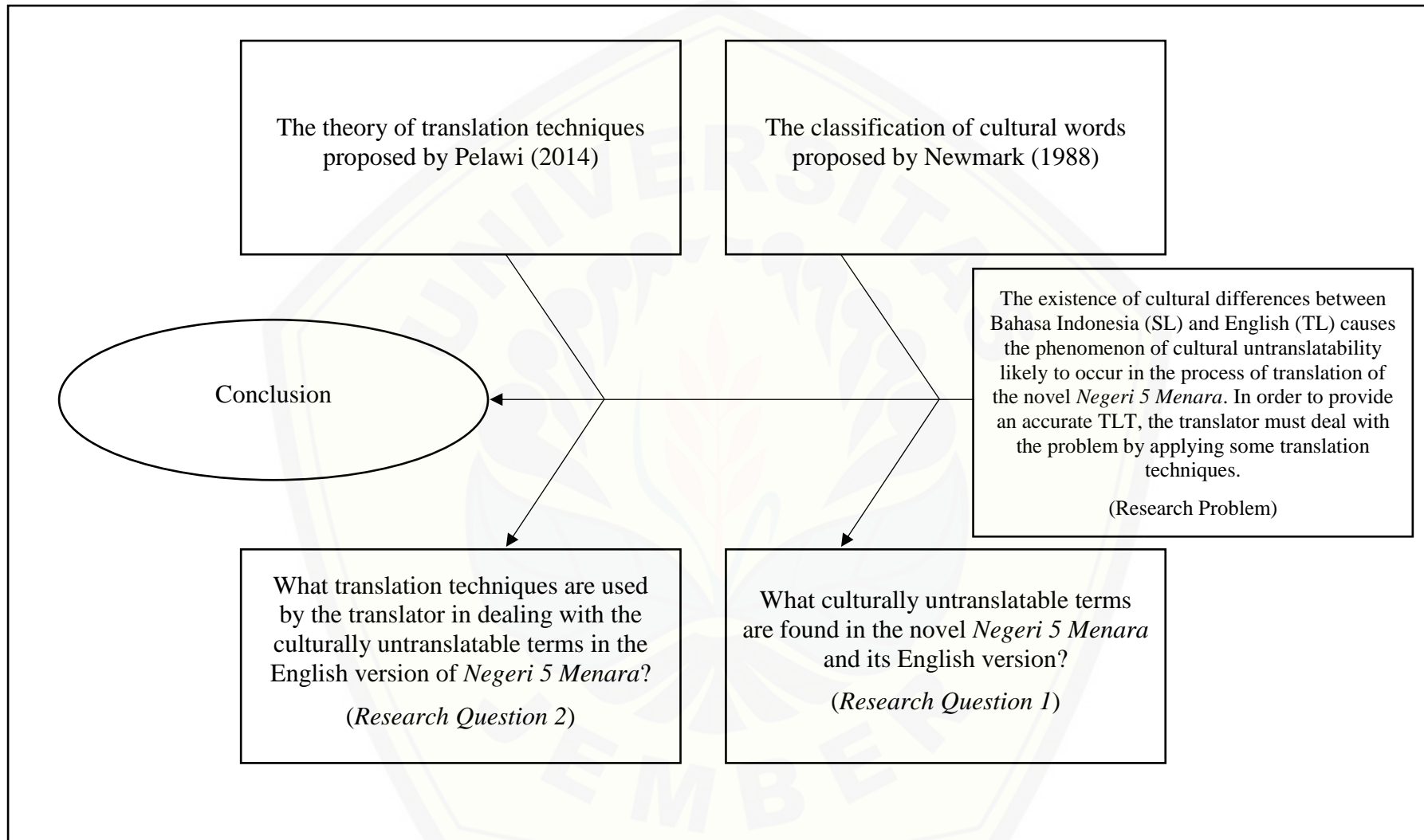
(*Research Question 1*)

Figure 2.3. The Theoretical Framework of the Study

CHAPTER III RESEARCH DESIGN AND METHOD

This chapter, the research design and method, is of importance in the current study. It represents the principle of a good research that needs to be followed in order to produce a valid result at the end of the analysis. Therefore, this chapter is responsible for the reliability of the current study. In addition to its importance, this chapter is divided into three sub-chapters: the research strategy, the data of the research, and the data analysis.

3.1. The Research Strategy

The current study applies case studies as its research strategy. Denscombe (2010) explained that case studies refer to a strategy that focuses on one instance (or a few instances) of particular phenomenon with a view to providing an in-depth account events, relationships, experiments, or process occurring in that particular instance. Following the explanation above, the current study focuses on a case in translation study, involving two languages, namely Bahasa Indonesia (SL) and English (TL). The two languages have different cultural features, causing cultural untranslatability to occur. Furthermore, the occurrence of cultural untranslatability becomes a case in translation that a translator should be aware of and come up with a way to deal with it in order to produce an equivalent TLT.

3.2. The Type of Research

The current study also applies qualitative method as its research design. According to Mackey and Gass (2005), the analysis of a qualitative research is descriptive rather than statistical. They further state that qualitative research is based on descriptive data. Therefore, following the statement above, the current study uses textual data, and focuses on analysis, description, and interpretation of the data.

3.3. The Data Collection

The current study applies documentary technique as the method of collecting the data. According to Blaxter et al. (2006), documentary technique uses written materials as the basis of a research. Therefore, following Blaxter's statement, the data of the current study is based on written material (a novel), and was collected through documentary technique.

The data itself was taken from a novel written by Ahmad Fuadi, entitled *Negeri 5 Menara*, which is acting as the SLT, and the English version of the novel, translated by Angie Kilbane, entitled *The Land of Five Towers,* which is acting as the TLT. *Negeri 5 Menara*, the Indonesian version, was first published in 2009 by Gramedia Pustaka Utama, and the English version was printed two years later by the same publisher. Both novels have 46 chapters, all of which are involved in the analysis of the current study.

The following is a number of steps in collecting the data:

a. Doing a critical reading on both the Indonesian and the English versions of the novel, which both consist of 46 chapters;

b. Defining the samples of the data, which was using purposive sampling as the method of sampling the data. Denscombe (2010) defines purposive sampling as a term applied to those situations where the researcher already knows something about the specific people or events and deliberately selects particular ones because they are seen as instances that are likely to produce the most valuable data.

Following Denscombe's (2010) definition of purposive sampling, the data of the current study are therefore limited to the culturally untranslatable terms that are found in both versions of the novel.

3.4. The Data Processing

The collected data of the current study was processed based on the following steps:

a. Highlighting the data, which are the culturally untranslatable terms;

b. Numbering the data based on its sequence, and enlisting them in a table, including the sentences in which the data are found;

c. Classifying the collected data based on Newmark's (1988) classification of cultural words, which consist of *ecology*; *material culture*; *social culture*; *organizations, customs, activities, procedures, concepts*; and *gestures and habits*.

3.5. The Data Analysis

In the current study's data analysis, descriptive method was applied to describe and examine the translation techniques used by the translator in translating the terms. According to McMillan (1992), descriptive method can be considered as the procedure to solve the problems of the research by using current facts and explain the phenomena. The following is the steps that were taken to analyze the data:

a. Comparing the meaning of the data, the culturally untranslatable terms, in the SLT with their translation in the TLT with the help of dictionaries, Oxford Advanced Learner's Dictionary 7th Edition and KBBI, and some online sources, such as KBBI Daring, Wikipedia, etc.;

b. Determining the translation techniques used by the translator for translating the data based on the comparison, in accordance to Pelawi's (2014) proposed translation techniques.

The following is an example of the analysis of the data:

Table 3.1. Example of the Data Extracts

No.	SLT (Bahasa Indonesia)	TLT (English)
A08.	Kata Amak, Ayah sampai memajang foto ini di papan pengumuman **balerong** dengan bangga. (Fuadi, 2009)	Amak said that Father proudly displayed this picture on the **balerong** announcement board. (Kilbane, 2011)

There is a cultural term found in the example of the data extract above, which leads to the problem of cultural untranslatability when being translated into the TLT as it is specifically bound to Indonesian culture. The term is **balerong**, and can be classified into the **houses and towns** term under the category **material culture** based on Newmark's (1991) classification of cultural words. In Minang culture, the term **balerong** refers to the name of a parliament house, in which the members of the related governments usually gather to conduct a meeting.

According to Pelawi's (2014) proposed translation techniques, in translating the word, the translator applied one specific translation technique, which was **natural borrowing translation technique**. The translator applied this specific translation technique because the TL, which in this case is English, does not have the equivalence for the mentioned cultural term. In addition, applying this translation technique can also help the translator avoid unnaturalness in the TLT due to the lack of the equivalence. However, despite the naturalness that it has, providing this translation can result in ambiguity and misunderstanding of the target readers because they are not familiar with the mentioned cultural term as it is not found in the target language.

CHAPTER V CONCLUSION

The current study concerns with the problem of cultural untranslatability that occurs in the process of the translation of Ahmad Fuadi's *Negeri 5 Menara* into *The Land of Five Towers* due to the distinction of cultural features between the SL and the TL, and how the translator copes with it. Following this topic, the current study proposes two research questions: what culturally untranslatable terms are found in the translation of the novel; and what translation techniques are used by the translator in dealing with cultural untranslatability while translating the mentioned cultural terms. To answer the research questions, furthermore, two supporting theories were used during the analysis of the current study, which include the classification of cultural words proposed by Newmark (1988), and the translation techniques proposed by Pelawi (2014). For the result of the analysis, the current study has drawn its findings as elaborated in the following paragraphs:

According to the findings of the current study, there are 55 culturally untranslatable terms in the novel. The mentioned terms were classified based on Newmark's (1988) classification of cultural words, which include: *ecology*; *material culture*; *social culture; organizations, customs, and ideas;* and *gesture and habits.* Having been classified and calculated, the culturally untranslatable terms mostly fall into the category *organizations, customs, and ideas* (24 terms or 43.6 %), in which 15 out of the 24 terms fall into the subcategory *religious term*s. It was obvious because the story in the novel mostly takes place in a *pesantren*, an Islamic boarding school in Indonesia.

In translating the 55 cultural terms, furthermore, the translator of the novel, Angie Kilbane, applied 11 different translation techniques which include 6 single translation techniques and 5 double translation techniques. Having been calculated, the most used translation technique by the translator is a single translation technique, natural borrowing (10 times or 18.18%). The translator, Angie Kilbane, mostly used natural borrowing translation technique in translating the cultural terms because the TL does not have an equivalence for the mentioned cultural terms,

which is due to the great cultural differences between the two languages involved, English as the TL and Bahasa Indonesia as the SL. It led her to borrow the cultural term, or, in other words, to take the term straight from the SLT into the TLT. By maintaining the original form of the cultural term, furthermore, it also helped her avoid meaning inequality and unnaturalness in the TLT, as one of the main purposes in translation is to make sure that the TLT has the same meaning as the SLT and has natural form. In addition, the translator also used double translation techniques when necessary in order to provide an equivalence for the culturally untranslatable terms in the TLT.

In addition to the conclusion, furthermore, cultural untranslatability is an inevitable problem that can be faced by any translators, especially those who are working on a translation with a great number of cultural terms involved. Therefore, a translator should be aware of its existence, and come up with a solution to overcome the problem; otherwise, it will reduce the quality of the translation. In doing so, translators could apply translation techniques to deal with cultural untranslatability, and help them produce an equivalence in the TLT. In addition to translation techniques, translators should also be equipped with cultural knowledge of the languages that are involved in the translation to deal with cultural untranslatability. Furthermore, the information obtained from the current study hopefully can also be helpful for any translators; that it will help them improve their ability to translate with special attention to the problem of cultural untranslatability.

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APPENDICES

Appendix 1. The Use of Natural Borrowing Translation Technique

No.	SLT (Bahasa Indonesia)	TLT (English)	Cultural Word Categorization
A01.	Tiga tahun aku ikuti perintah **Amak** belajar di madrasah tsanawiyah, sekarang waktunya aku menjadi seperti orang umumnya, masuk jalur non-agama−SMA. (Fuadi, 2009: 5)	For three years I'd followed the orders of my **Amak** to study at an Islamic junior high school, and now was the time for me to be like the rest and take the nonreligious route−public high school. (Kilbane, 2011: 5)	Organizations, customs, and ideas: **social terms**
A02.	Kalau keluar rumah selalu menggunakan **baju kurung** yang dipadu dengan kain atau rok panjang. (Fuadi, 2009: 6)	When leaving the house, she always wore **baju kurung** with a traditional wrap or skirt. (Kilbane, 2011: 6)	Material culture: **clothes**
A03.	Ini **rendang** spesial karena dimasak Amak yang lahir di Kapau, sebuah desa kecil di pinggir Bukittinggi. (Fuadi, 2009: 14)	This **rendang** was special because it was cooked by Amak who was born in Kapau, a small village on the outskirts of Bukittinggi. (Kilbane, 2011: 14)	Material culture: **foods**
A04.	Laki-laki ramping ini adalah **Ustad** Salman, wali kelasku. (Fuadi, 2009: 41)	This slender fellow was **Ustad** Salman, my homeroom teacher. (Kilbane, 2011: 39)	Organizations, customs, and ideas: **religious terms**

A05.	Setelah aku perhatikan lebih seksama, lebih dari setengah orang yang datang ke pasar ini bersarung dan ber-**sebo**. (Fuadi, 2009: 90)	Upon closer inspection, I noticed that more than half of the people at the market were wearing sarongs and **sebos**. (Kilbane, 2011: 84)	Material culture: **clothes**
A06.	Di balik loket yang dibatasi kawat ini telah menunggu tiga orang petugas, dua orang **mbok** berkebaya dan bersarung Jawa dan satu lagi Kak Saif, pengurus dapur umum. (Fuadi, 2009: 121)	Behind the counter separated by wires, three people were waiting−two **mbok** wearing kebayas and sarongs and Kak Saif, the kitchen supervisor. (Kilbane, 2011: 113)	Organizations, customs, and ideas: **social terms**
A07.	Konon dia menguasai berbagai ilmu beladiri klasik dan modern. Mulai dari **silek tuo**, yang sudah langka di Minang, silat Linatu, sampai kung fu dan tentunya silat Tapak Madani. (Fuadi, 2009: 246)	They say he had mastered various classic and modern martial art forms. From **silek tuo** which was already rare in Minang, silat Lantau, to kung fu and of course Tapak Madani. (Kilbane, 2011: 232)	Social culture: **leisure**
A08.	Kata Amak, Ayah sampai memajang foto ini di papan pengumuman **balerong** dengan bangga. (Fuadi, 2009: 320)	Amak said that Father proudly displayed this picture on the **balerong** announcement board. (Kilbane, 2011: 329)	Material culture: **houses and towns**
A09.	Seorang laki-laki muda dan seorang perempuan muda tampak tersenyum bahagia dengan pakaian jas dan **kebaya** rapi. (Fuadi, 2009: 361)	A young man and a young woman smiled happily in a tidy coat and **kebaya** dress. (Kilbane, 2011: 338)	Material culture: **clothes**

| A10. | Kepalanya disongkok oleh topi yang mirip kipas tangan **anak daro** di pelaminan. (Fuadi, 2009: 401) | The head on his head resembled the hand-held fan used by **anak daro** on wedding stages. (Kilbane, 2011: 379) | Organizations, customs, and ideas: **social terms** |

Appendix 2. The Use of Generalization Translation Technique

No.	SLT (Bahasa Indonesia)	TLT (English)	Cultural Word Categorization
B01.	Sapi lalu dinaikkan ke **otoprah**. (Fuadi, 2009: 91)	The cow was then loaded onto **a truck**. (Kilbane, 2011: 84)	Material culture: **transportation**
B02.	Mukaku centang perenang, rambut awut-awutan dan badan kotor seperti kerbau dari **kubangan**. (Fuadi, 2009: 137)	My face was bruised, my hair disheveled. And my body dirty like a water buffalo fresh from **the puddles**. (Kilbane, 2011: 128)	Ecology: **plains**
B03.	Jreng… Jreng… aku duduk bersama tujuh orang pembicara di depan massa yang heboh bertepuk tangan dan berdiri bagai menyambut kedatangan **dai kondang**. (Fuadi, 2009: 153)	Then, I sat with seven other speakers in front of the excited masses clapping their hands and standing as if greeting **the prime minister**. (Kilbane, 2011: 143)	Social culture: **work**
B04.	Mereka biasa mengadakan **pengajian** di masjid Unpad Dipati Ukur. (Fuadi, 2009: 219)	They usually had monthly **lectures** at the Padjadjaran Mosque. (Kilbane, 2011: 205)	Organizations, customs, and ideas: **religious terms**
B05.	Lagu **kasidah** dan irama padang pasir mengalun	**Arabic** songs and desert rhythms played in a few	Organizations, customs, and

	dari beberapa took. (Fuadi, 2009: 225)	shops. (Kilbane, 2011: 211)	ideas: **religious terms**
B06.	Itu pun di bioskop di Bukuttinggi yang penuh kecoa dan **kepinding**. (Fuadi, 2009: 227)	And that had been at the movie theater in Bukittinggi which was full of cockroaches and **bugs**. (Kilbane, 2011: 213)	Ecology: **fauna**
B07.	"Oke kawan, aku siap melawan **dedemit** Sungai Bambu sekarang," katanya penuh percaya diri. (Fuadi, 2009: 242)	"OK, buddy, I am ready to fight **the demons** of the Bambu River now," he said full of confidence. (Kilbane, 2011: 229)	Organizations, customs, and ideas: **social terms**
B08.	Setiap bangun, aku menyaksikan di tengah kesunyian dan gelapnya malam, Baso dan Raja duduk bersila ditemani sebuah **lampu teplok** yang apinya melenggak lenggok karena sudah hampir kehabisan minyak. (Fuadi, 2009: 307)	I remember waking up a few nights to pray Tahajud, and seeing the midst of the darkness, Baso and Raja sitting cross-legged on the floor accompanied by a flickering **lantern** nearly out of oil. (Kilbane, 2011: 288)	Material culture: **artefacts**
B09.	…dan potongan-potongan petuah religious yang didengarnya di pengajian **induak-induak** setelah subuh di Surau Payuang, sebuah mushola kecil di Nagari Bayur, Minanjau. (Fuadi, 2009: 324)	...and religious quotations that she heard at **the women***'s recitation group* after subuh prayer in Surau Payuang, a small mosque, in Nagari Bayur, Mainjau. (Kilbane, 2011: 303)	Organizations, customs, and ideas: **social terms**

Appendix 3. The Use of Amplification Translation Technique

No.	SLT (Bahasa Indonesia)	TLT (English)	Cultural Word Categorization
C01.	Televisi di ujung ruang kantor menayangkan Weather Channel yang mencatat suhu di luar minus 2 derajat celcius. Lebih dingin dari secawan **es tebak** di Pasar Aceh, Bukittinggi. (Fuadi, 2009: 2)	The television at the end of the office showed the Weather Channel, displaying a temperature of minus two degrees Celsius−definitely colder than a glass of **shaved ice made by spinning machine** in my village in West Sumatra. (Kilbane, 2011: 2)	Material culture: **foods**
C02.	Speaker yang berbentuk kotak-kotak kayu ada di setiap sudut ruangan dan tidak henti-henti mendengarkan lagu pop Minang. Sementara itu, di belakang ruang makan, berderet puluhan kamar mandi dan WC serta **mushala** untuk melayani penumpang antar kota. (Fuadi, 2009: 24)	The speakers, shaped like wood boxes, were in every corner and played non-stop Minang pop songs, while in the back of the restaurant were dozens of washrooms and toilets along with **a prayer room** to serve the intra-city passengers. (Kilbane, 2011: 23)	Organizations, customs, and ideas: **religious terms**
C03.	Hari ini aku segera pulas tertidur walau hanya beralas **sajadah**. (Fuadi, 2009: 57)	Tonight I fell asleep even though I was only on **a prayer rug**. (Kilbane, 2011: 54)	Material culture: **clothes**
C04.	Isinya adalah fiqih Islam dilihat dari berbagai **mazhab**. (Fuadi, 2009: 60)	It contains Islamic fiqh seen from various **schools of thoughts**. (Kilbane, 2011: 56)	Organizations, customs, and ideas: **religious terms**

No.	SLT (Bahasa Indonesia)	TLT (English)	Cultural Word Categorization
C05.	Dari sini berhimpun segala macam **telik sandi** dan penegakan hukum. (Fuadi, 2009: 73)	From this room, all kinds of **intelligence information** and laws were gathered. (Kilbane, 2011: 69)	Organizations, customs, and ideas: **social terms**
C06.	Aku semakin panik, **azan Ashar** berkumandang tapi kartuku masih kosong. (Fuadi, 2009: 81)	I grew more panic, **the call to afternoon prayer** was already echoing but my card was still empty. (Kilbane, 2011: 76)	Organizations, customs, and ideas: **religious terms**
C07.	Di suatu kamis sore, di acara **wejangan** rutin Kiai Rais di depan seluruh penduduk PM, beliau dengan lemah lembut berbicara kepada kami. (Fuadi, 2009: 141)	One Thursday evening, at Kiai Rais' routine **advice sermon**, in front of everyone at MP, he spoke gracefully to us. (Kilbane, 2011: 132)	Organizations, custom, and ideas: **religious terms**
C08.	Ada yang **bersila**, ada yang berselonjor, ada yang menopang punggungnya dengan dinding, dengan bermacam gaya. (Fuadi, 2009: 197)	There were some **sitting cross-legged**, some stretched out, some leaning against the wall, a variety of styles. (Kilbane, 2011: 185)	Gesture and habits: **gesture**

Appendix 4. The Use of Literal Translation Technique

No.	SLT (Bahasa Indonesia)	TLT (English)	Cultural Word Categorization
D01.	"**Buyuang**, sejak waan masih di kandungan, Amak selalu punya cita-cita," mata Amak	"**Son**, since you were still in your Amak's womb, I have always had dreams," Amak's eyes	Organizations, customs, and ideas: **social terms**

	kembali menatapku. (Fuadi, 2009: 8)	returned to staring at me. (Kilbane, 2011: 7)	
D02.	Gedung Utama di pondok ini dua. Pertama adalah **Masjid Jami** dua tingkat berkapasitas empat ribu orang. (Fuadi, 2009: 31)	"There are two main buildings at the pesantren. The first is the **main mosque** with two floors and a capacity to hold four thousand people. (Kilbane, 2011: 30)	Organizations, customs, and ideas: **religious terms**
D03.	Seorang laki-laki separo baya yang **berbaju koko putih** maju ke podium. (Fuadi, 2009: 48)	A middle-aged man **dressed in white tunic** came up to the podium. (Kilbane, 2011: 46)	Material culture: **clothes**
D04.	Baso yang biasanya selalu sok serius kali ini mencoba melantunkan beberapa syair Arab yang katanya bias mengobati **kalbu** yang resah. (Fuadi, 2009: 104)	The ever-serious Baso tried to sing some Arabic poetry he said could cure a restless **heart**. (Kilbane, 2011: 98)	Organizations, customs, and ideas: **social terms**
D05.	Dengan tersaruk-saruk aku keluar kamar yang temaram dan mengambil **wuduk**. (Fuadi, 2009: 197)	I stumbled out of the dim room and did my **ablutions**. (Kilbane, 2011: 184)	Organizations, customs, and ideas: **religious terms**
D06.	Setelah dicampur dengan madu, kuning telur ini mengental dan berubah warna menjadi cokelat. Ini dia **obat kuat** ala Said. (Fuadi, 2009: 277)	Once mixed with the honey, the yellow yolks thickened and became brown. This was **strength medicine** a la Said. (Kilbane, 2011: 261)	Material culture: **foods**

Appendix 5. The Use of Omission Translation Technique

No.	SLT (Bahasa Indonesia)	TLT (English)	Cultural Word Categorization
E01.	Bulan lalu ada berita besar di Haluan tentang busa yang dirampok oleh **bajing loncat**, komplotan begundal yang menghadang bus dan truk di tempat sepi. (Fuadi, 2009: 21)	Last month, there was a big news in the Haluan newspaper about a bus being robbed by ^, a gang of thugs that attacked buses and trucks in quiet places. (Kilbane, 2011: 21)	Social culture: **work**
E02.	Bagai paus raksasa kebanyakan, begitu sampai dermaga Merak, ferry ini memuntahkan isi perutnya berupa bus besar antar kota, truk, mobil pribadi, motor, dan sebuah traktor kecil dan **galedor**. (Fuadi, 2009:23)	Like a giant whale arriving at the port of Merak, the ferry regurgitated the contents of its stomach in the form of big buses, trucks, cars, motorbikes, and tractors ^. (Kilbane, 2011: 23)	Material culture: **transportation**
E03.	…sementara itu, di belakang ruang makan, berderet puluhan kamar mandi dan WC serta mushala untuk melayani penumpang antar kota yang mungkin sudah tiga hari tiga malam menjadi **musafir**. (Fuadi, 2009: 24)	…while in the back of the restaurant were dozens of washrooms and toilets along with a prayer room to serve the intra-city passengers ^. (Kilbane, 2011: 23)	Organizations, customs, and ideas: **religious terms**
E04.	Tidak jarang, sudut ini ditutup pemisah ruangan, dan tempat duduknya dibuat sangat santai	Not infrequently, these corners were closed off by dividers, and the seating areas were very	Material culture: **houses and towns**

	seperti **bale-bale**. (Fuadi, 2009: 24)	leisurely **^**. (Kilbane, 2011: 23)	
E05.	**Akhi**. Kalian berenam, coba dengar. (Fuadi, 2009: 74)	**^** You six, listen. (Kilbane, 2011: 69)	Organizations, customs, and ideas: **religious terms**
E06.	Kiai Rais masuk ke lapangan dengan **takzim** dan melambai sekilas ke arah penonton. (Fuadi, 2009: 168)	Kiai Rais came on to the field **^** and gave a wave in the direction of the spectators. (Kilbane, 2011: 158)	Organizations, customs, and ideas: **religious terms**

Appendix 6. The Use of Reduction Translation Technique

No.	SLT (Bahasa Indonesia)	TLT (English)	Cultural Word Categorization
F01.	Setelah menyantap sarapan goreng **pisang raja**… (Fuadi, 2009: 88)	After a breakfast of fried **banana**… (Kilbane, 2011: 82)	Material culture: **foods**

Appendix 7. The Use of Amplification + Generalization Translation Technique

No.	SLT (Bahasa Indonesia)	TLT (English)	Cultural Word Categorization
G01.	Kepalanya selalu ditutup dengan **songkok**. (Fuadi, 2009: 6)	Her head was always covered with **a colorful scarf**. (Kilbane, 2011: 6)	Material culture: **clothes**
G02.	Coba waang bayangkan bagaimana kualitas para **buya, ustad dan dai** tamatan madrasah kita nanti. (Fuadi, 2009: 7)	Try, son, to imagine the quality of **religious leaders and preachers** graduating from our madrasah later. (Kilbane, 2011: 7)	Organizations, customs, and ideas: **religious terms**

G03.	Bunyi **talempong** segera membahana, disusul dengan sebuah suara berat memperkenalkan judul kaset. (Fuadi, 2009: 17)	The sound of **traditional Minang music** would soon thunder, followed by a heavy voice introducing the cassette's title. (Kilbane, 2011: 17)	Organizations, customs, ideas: **artistic**
G04.	Setelah menyantap sarapan goreng pisang raja dan **katan jo karambia** sajian Amak, kami menuju jalan aspal satu-satunya yang melintas di daerah Minanjau. (Fuadi, 2009: 88)	After a breakfast of fried banana and **sticky steamed rice mixed with coconut meat and sugarcane** from Amak, we headed toward the one and only asphalt road that crossed the Minanjau area. (Kilbane, 2011: 82)	Material culture: **foods**
G05.	Kami memilih sepeda ketimbang naik **angkot**, karena lebih bebas dan waktu tidak mengikat. (Fuadi, 2009: 127)	We chose bikes over **public transportation** because we had more flexibility that way. (Kilbane, 2011: 118)	Material culture: **transportation**

Appendix 8. The Use of Natural Borrowing + Addition Translation Technique

No.	SLT (Bahasa Indonesia)	TLT (English)	Cultural Word Categorization
H01.	Pagi mulai beranjak **dhaha**. (Fuadi, 2009: 25)	The morning started to approach **dhuha, the time when the sun starts to rise in the morning, but it's not yet afternoon**.	Organizations, customs, and ideas: **religious terms**
H02.	Giliran dia bercerita tentang **karapan sapi**, aku merasa suaranya makin lama makin halus	During his turn, he told about **karapan sapi, the famous bull races in Madura**. The longer he	Social culture: **leisure**

	dan sayup dan hilang sama sekali. (Fuadi, 2009: 244)	spoke, the softer and fainter his voice became, until it was completely gone. (Kilbane, 2011: 230)	
H03.	Menurut Amak, isinya gado-gado: rekaman catatan penting kehidupan, batas pelajaran kelas yang diajarnya, catatan pengeluaran penting, catatan belanja di **pakan** dan potongan-potongan petuah religious… (Fuadi, 2009: 324)	Amak said that the content was a mixture of things, from important life notes to teaching notes, important expenditures, shopping lists for **pakan—a weekly fresh market**—and religious quotations… (Kilbane, 2011: 303)	Material culture: **houses and towns**

Appendix 9. The Use of Natural Borrowing + Amplification Translation Technique

No.	SLT (Bahasa Indonesia)	TLT (English)	Cultural Word Categorization
I01.	Kubah raksasanya yang berundak-undak semakin memutih ditaburi salju, bagai mengenakan **kopiah haji**. (Fuadi, 2009: 1)	The enormous dome with all its stairs grew whiter sprinkled with snow, as if wearing *a* **kopiah cap for the Hajj**. (Kilbane, 2011: 1)	Organizations, customs, and ideas: **religious terms**
I02.	"Maaf merepotkan kamu pagi-pagi begini. Sudah sarapan? Istri saya baru memasak **gudeg**," Tanya Ustad Khalid. (Fuadi, 2009: 259)	"Sorry to trouble you so early like this. Have you had breakfast? My wife has just cooked **gudeg rice**," asked Ustad Khalid. (Kilbane, 2011: 243-244)	Material culture: **foods**

I03.	Ditemani koor **sikumboh** yang bargaung uir-uir hutan yang melangking bersahut-sahutan kami duduk berjam-jam di dangau di tengah lading durian. (Fuadi, 2009: 374)	Accompanied by an echoing chorus of **sikumboh monkey** mixed with forest locusts shouting back and forth, we'd sit for hours in the hut in the middle of the durian field. (Kilbane, 2011: 352)	Ecology: **fauna**

Appendix 10. The Use of Natural Borrowing + Literal Translation Technique

No.	SLT (Bahasa Indonesia)	TLT (English)	Cultural Word Categorization
J01.	Bekalku, sebuah tas kain abu-abu kusam berisi baju, sarung dan kopiah serta sebuah kardus mie berisi buku, **kacang tojin** dan sebungkus rendang kapau yang sudah kering. (Fuadi, 2009: 14)	My provisions were an old grey cloth bag with a shirt, sarong and kopiah prayer cap inside, and an empty noodle box containing **Tojin peanuts** and a package of dried, blackish rendang−spicy meat. (Kilbane, 2011: 14)	Material culture: **foods**
J02.	Beberapa orang memberinya makanan seperti **jenang, dodol Garut, dan kerupuk tempe**. (Fuadi, 2009: 228)	Some people gave him some traditional snacks like **jenang, Garut dodol, and tempeh chips**. (Kilbane, 2011: 215)	Material culture: **foods**
J03.	Untuk minum, kami memilih **es dawet**. (Fuadi, 2009: 272)	To drink, we chose **ice dawet**. (Kilbane, 2011: 256)	Material culture: ***foods***

Appendix 11. The Use of Natural Borrowing + Reduction Translation Technique

No.	SLT (Bahasa Indonesia)	TLT (English)	Cultural Word Categorization
K01.	Aku, Baso, dan Atang duduk-duduk santai sambil mengunyah **kerupuk emping melinjo** yang dibawa keluarga Said. (Fuadi, 2009: 216)	Baso, Atang and I lounged aroud eating **melinjo chips** from Said's family. (Kilbane, 2011: 203)	Material culture: **foods**