

## Translation Techniques of Culture-Related Terms in The English Version of Eka Kurniawan's Novel: *Seperti Dendam, Rindu Harus Dibayar Tuntas*

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### Abstract

*Translation process and translation products can not be separated from literature and culture in the current age of information. Problems can occur when translating cultural elements, especially in literary works. This research aims to identify culture-related terms and the translation techniques used to translate them in the english version of Eka Kurniawan's novel: *Seperti Dendam, Rindu Harus Dibayar Tuntas*. An alternative categorization of culture-related terms is introduced to improve the scope of analysis. This is a descriptive contrastive translation study with purposive sampling method being used for the data gathering. The results show that the most frequent categories of culture-related terms in the ST are Idioms, Work and Leisure, Flora and Fauna, Food and Drink, and Tools and Techniques. These top five categories account for 55% of all the culture-related terms in the ST. The result also shows that the most dominant translation techniques are the Established Equivalent and the Literal Translation, which account for 51.2% of all the data. This shows that around half of the culture-related terms found in the ST have their equivalent words in the TL. However, some data shows that Literal Translation is not always a reliable technique, especially when translating Idioms. When translating culture-related terms without equivalence, other frequent techniques shown in the result are: Borrowing, Adaptation, Description, and Amplification.*

### Keywords

translation technique;  
culture; culture-related  
terms; novel



## I. Introduction

In the current age of information, translation process and translation products are ubiquitous in society. According to Kuncoro (2015), translation has something to do with culture, because language is an integral part of culture, and thus it is a tool for cultural mediation. Meanwhile, communication can only be achieved if the speaker can convey his message well and the listener can understand the message of the speaker's utterance (Simatupang & Fathonah, 2020). Communication problems can occur in cultural translation when a word in a certain language does not have one-to-one correspondence in the target language (Baker, 2018).

Venuti (2013) stated that world literature cannot be conceptualized apart from translation. Translation transforms the source text by creating an interpretation that reflects what is acceptable and interesting to the receptors. However, the complex meaning and values which come with the text's original culture create gaps in any correspondence the translator hopes to be established in their translation (Venuti, 2013). This differences between the original text and its translation allows a translation product to be considered as an object of study.

(Novel is one form of literary text that showcases the cultural aspects of its author. One function of novel is to reflect reality (Kuncoro, 2015). Thus, according to Toury (2001), a translation of novel has value as a representation of its culture in another language. One example is the contemporary Indonesian novel, *Lelaki Harimau* (Man Tiger) by Eka Kurniawan, which has been translated into more than 30 languages. Other than that novel, Eka also wrote other novels, among them is *Seperti Dendam, Rindu Harus Dibayar Tuntas* (Vengeance is Mine, All Others Pay Cash), which has been translated into five languages. This indicates that there is opportunity of research in studying Eka Kurniawan translations. Several researches on translation studies have been performed to analyze the *Man Tiger*. For example, Gustema (2020) studied the translation of figurative language in *Man Tiger*. Prasetyo (2017) also performed analysis on the translation ideology of culture-related terms in *Man Tiger*. However, no research has been done to analyze the translation of *Vengeance is Mine, All Others Pay Cash*. Thus, this research is done in respond to this fact.

In analyzing cultural translation, a lot of researches use the cultural categories model presented by Newmark. Such as the translation studies done by Ahmad (2011) on cultural terms in tourism pamphlets, Indriyany (2019) on cultural terms in *Kite Runner* novel, and Kuncoro (2015) on cultural terms in *Rainbow Troops* novel. However, the categorization of this model are still too narrow to encompass all aspects of culture (Prasetyo, 2017). Thus, in this paper, a new approach of cultural categorization proposed by Espindola and Vasconcellos (2006) is introduced for analysis.

This research is aimed to answer two questions: (a) What culture-related terms can be identified in Eka Kurniawan's *Seperti Dendam, Rindu Harus Dibayar Tuntas* and its translation?; (b) What techniques are used in the translation of these cultured-related terms?

## II. Review of Literature

### 2.1 Translation and Culture

Munday (2016) stated that in the field of linguistics, the term "translation" now has three different meanings: (a) name of subject field; (b) the product which is the target text that has been translated from its source text; (c) the process of translating. In regards of translation as a process, linguists have formed different definitions of translation.

Nida and Taber (1982) stated that translation is reproducing in the target language the closest natural equivalent of the message form the source language, first in terms of meaning and secondly in terms of style. In addition, Newmark (1988) stated that translation is an action of rendering the meaning of a text into another language in the way that the author intended the text. Larson (1998) defines translation as transferring of meaning of the source language to the receptor language by changing the form of the language. From those definitions, several points can be made about translation: it involves the changing of language form, it involves the transfer of meaning, it must adhere to the author's intention, and it must appear natural to the reader.

One major issue in translation is when a cultural element is to be translated. There are several reason for this problem. According to Baker (2018), firstly, there is no one-to-one correspondence between words and elements of meaning across different languages. Secondly, cultural terms in one language point to concept which is totally unknown in the target language. For example, in Indonesian culture, especially in West Java, there is a particular dessert called *cendol*, which is a traditional sweet beverage made of rice flour and coconut milk . This concept of *cendol* is unknown in the English language, thus

translating this term would be a challenging problem. Larson (1998) also added that the same concept can have different values and meaning in different culture. In her example, *pig* have different value in the United States and in Papua Nugini. In the United States, pigs are commonly correlated with dirty animals and the word is often used in swearing. However in Papua Nugini, pigs are the symbol of wealth of a family.

## 2.2 Translation Unit and Culture-Related Terms

This research analyzes the translation of cultural elements in Eka Kurniawan's *Seperti Dendam, Rindu Harus Dibayar Tuntas* into its English translation. In order to do so, a specific form of language needs to be isolated and then analyzed. This specific form is called the units of translation. Vinay and Darbelnet in Hatim (2004) defined unit of translation as the smallest segments of utterance which are linked in such a way that they should not be translated individually. In this research, the unit of translation is the cultural-related terms. Newmark in Prasetyo (2017) and Ahmad (2011) define culture-related terms as terms that consist of unique words or phrases that created by members of a community to describe about something that have been used for some generations and rooted in their daily lives.

## 2.3 Classification of Culture-related Terms

Several linguists have different approaches when categorizing culture-related terms. Newmark (1988) categorizes them into five types:

1. Ecology (flora, fauna, winds)
2. Material Artefact (food, clothes, houses, transportation)
3. Social Culture (work and leisure)
4. Organizations, Customs, Activities, Procedures, Concepts (religions, artistics, politic and administration)
5. Gestures and Habits.

Meanwhile, in the matter of cultural translation problem, Nida classified it into five categories: (a) Ecology; (b) Material Culture; (c) Social Culture; (d) Religious Culture; (e) Language Culture (Nida, 1945). Note that although Newmark incorporated religion under his categorization under point (4), Newmark completely omitted the aspect of language culture in his model.

A more elaborate classification of culture-related terms has been proposed by Espindola and Vasconcellos (2006). They categorized these terms into twelve classifications:

1. Toponyms: place names, geographical names, proper names of locality, region, or some natural or articial features on the Earth surface
2. Anthroponyms: ordinary and famous people's names, nicknames, and names referring to regional background which acquire identification status
3. Forms of Entertainment: amusement or diversion including public performances or shows, it also includes hospitality, dinners, parties, etc
4. Means of Transportation: facilities used for the movement of people and goods from one place to another
5. Fictional Character: a person in a novel, play, or a film who is related to fiction, works of imagination
6. Legal System: rules of conduct inherent in human nature and essential to or binding upon human society
7. Local Institution: organizations that help or serve people in a certain area

8. Measuring System: units used in the determination of size, weight, speed, length of something
9. Food and Drink: any solid or liquid substance that is used by human beings as a source of nourishment
10. Scholastic Reference: related to academic and study
11. Religious Celebration: rituals and ceremonies to pay respect to a certain religion teaching
12. Dialect: user-related variation which determines the speaker's status in regards of social class, age, sex, education, etc

In this research, a categorization of culture-related terms is devised based on the previous theories. With this categorization, a more thorough analysis on cultural terms could be achieved. The categories of culture-related terms used for this study are:

|                              |                               |
|------------------------------|-------------------------------|
| Toponymy                     | Anthroponymy                  |
| Food and Drink               | Transportation                |
| Flora and Fauna              | Tools and Techniques          |
| Religion and Spiritual       | Local Institution             |
| Work, Art, and Entertainment | Fictional Character           |
| Clothes, House, and Towns    | Idioms                        |
| Dialect                      | Social Gesture and Expression |
| Unit of Measurement          |                               |

## 2.4 Translation Techniques

As the basis of analysis, there are presented eighteen different techniques of translation techniques as proposed by Molina and Albir. However, Linguistic Amplification, Linguistic Compression, and Variation techniques would not be used in this study. Therefore, The fifteen techniques used in this study are: Adaptation, Amplification, Borrowing, Calque, Compensation, Description, Discursive Creation, Established Equivalent, Generalization, Literal Translation, Modulation, Particularization, Reduction, Substitution, and Transposition.

## III. Research Method

This is a descriptive contrastive translation study which compares ST with TT. Referring to Holmes in Toury (2001), analysis in this study is focused on the product of translation, instead of the translation process. Data is in the form of sentences that contains words, phrases, or expressions of culture-related terms based on the categories which have been devised for this study. Data is gathered using purposive sampling method, in which data is selected deliberately by the researcher (Kothari, 2004). Two data sources used in this study are: (a) The Source Text is novel *Seperti Dendam, Rindu Harus Dibayar Tuntas*, written by Eka Kurniawan and published in 2016 by Gramedia Pustaka Utama; (b) The Target Text is the English translation novel *Vengeance is Mine, All Others Pay Cash*, translated by Annie Tucker and published in 2017 by Pushkin Press. Data is gathered by doing several steps: reading both texts, marking of the culture-related terms, note-taking, and categorizing culture-related terms.

## IV. Results and Discussion

This research has found that although all techniques could be identified, Established Equivalent, Literal Translation, Borrowing, Adaptation, Description, and Amplification are the most frequent translation techniques used in the translation of culture-related terms in the TT. The following are the discussion of the data found:

### 4.1 Estalished Equivalent

| Data 1 |  | Page |
|--------|--|------|
| ST     | “Hanya orang yang enggak bisa <b>ngaceng</b> , bisa berkelahi tanpa takut mati,” kata Iwan Angsa sekali waktu. | 1    |
| TT     | “Only guys who can't <b>get hard</b> fight with no fear of death,” Iwan Angsa once said.                       | 3    |

This datum was taken from the very first sentence in the novel. This is where the main idea of the whole story is immediately introduced, which is a story of a man who can not get a penile erection. In the ST, the term *ngaceng* is an informal form of the term “ereksi”, which literally means penile erection. In the TT, this term was not translated into the term “erection”. Instead, a more informal phrasal verb *get hard* was used. This shows that a term of equivalent formality level was being used in the decision process. Hence, this indicated the use of Established Equivalent technique.

The term *ngaceng* is informal and considered rude. This term stems from the Javanese language. Because of this fact, this culture-related term belongs to the Dialect category.

| Data 2 |  | Page |
|--------|--|------|
| ST     | Di <b>malam pertama</b> , ia berjanji akan meletakkan kemaluannya di celah dada isterinya. | 7    |
| TT     | On their <b>wedding night</b> , he vowed he would place his member in her cleavage.        | 8    |

This datum was taken from a scene where one of the main character was daydreaming after seeing a pornographic activity. From this datum, the Indonesian term *malam pertama* in the ST has literal meaning of “the first night” in English. However, this term refers to the first night spent together by newlyweds couple after the wedding ceremony, in which this couple would be supposed to have sexual intercourse for the first time. Using Established Equivalent technique, this term was then translated in the TT into *wedding night*, which convey the equivalent concept in the TL.

The term *malam pertama* has meaning which is not deducted from the literal meaning of its individual word. Hence, this culture-related term belongs to the category of Idioms.

| Data 3 |   | Page |
|--------|---|------|
| ST     | Itulah mengapa mereka mengirimnya ke rumah sakit, dan tidak ke Cimande tempat para <b>dukun tulang</b> tinggal. | 219  |

|    |  |     |
|----|--|-----|
| TT | That was why they sent him to the hospital, and not to Cimande where the <b>bonesetter</b> lived | 188 |
|----|--|-----|

This datum was taken from a scene of the aftermath of a fight, in which one character's kneecap had been dislocated and cracked. The term *dukun tulang* in this datum literally translated into "bone shaman". The term refers to practitioners who treat bone fractures and joint dislocation while not having any formal medical education and certifications. This term was then translated not literally, but into its equivalent term in the TL, which is *bonesetter*.

The term *dukun tulang* in the ST has a more commonly seen synonym in daily lives: *ahli tulang*, which literally translated into "bone master". These terms refer to a type of occupation. Hence, this culture-related term belongs to the Work and Leisure category.

#### 4.2 Literal Translation

| Data 4 |   | Page |
|--------|---|------|
| ST     | Tak ada yang lebih menghinakan pelacur kecuali <b>burung</b> yang tak bisa berdiri.     | 40   |
| TT     | There is nothing more demeaning to a prostitute than a <b>bird</b> that won't stand up. | 35   |

This datum was taken from utterance of a prostitute in the story. Before the utterance was made, the prostitute was treating the main character in a vain effort to cure his dysfunctional erection. The term in the ST is *burung* which by the *Kamus Besar Bahasa Indonesia* is defined as feathered, winged animal with two legs. However, in this context this term refers to a male genital. Despite this, the term is literally translated into *bird*, and not into other alternative terms of equivalent meaning in the TL.

The term *burung* in this datum was being used out of its lexical meaning. Thus, this culture-related term belongs to the Idioms category.

| Data 5 |  | Page |
|--------|--|------|
| ST     | Bahkan <b>ketika ibuku menjadi mayat, aku tak memandikannya.</b> | 23   |
| TT     | <b>When my mother died, I didn't bathe her corpse.</b>           | 22   |

This datum was taken from a scene where a corrupt policeman bathed a mentally challenged woman before he sexually assault her. The policeman said that she was the only being he had ever bathed. This datum was literally translated word by word into the TL, without any significant variation in its construction and any difference in meaning.

Putting the term in a context, this datum contains a concept describing one ritual of a religious burial. In Islamic ritual, when someone passed away, the body of the deceased must be thoroughly bathed and cleansed before being prayed upon and buried. Due to this fact, this culture-related term belongs to the Religion and Its Rituals category.

| Data 6 |  | Page |
|--------|--|------|
| ST     | Pahanya tidak menarik, tapi entah kenapa, itu <b>membuatnya panas-dingin</b> | 229  |

|    |  |     |
|----|--|-----|
| TT | Her thighs really weren't that enticing, but, who knows why, for some reason the sight <b>made him go hot and then cold.</b> | 197 |
|----|--|-----|

This datum was taken from a scene where the main character accidentally saw the thigh of an unknown woman who just hitchhiked his truck. The cultural term found in this datum was literally translated word by word, which has led to an unnatural translation of meaning in the TL.

Putting in a context, the main character is a grown man who travel around on his truck before a female hitchiker appeared. In this context, the term *membuatnya panas-dingin* in the ST do not convey literal meaning of any change of body temperature. Instead, this term refers to the nervous feeling that arise after the main character saw the revealed thigh of the unknown woman. Thus, this culture-related term belongs to the Idioms category. The literal translation of this idiom produced a series of words that altogether failed to convey an equivalent meaning of nervousness in the TT.

### 4.3 Borrowing

| Data 7 |  | Page |
|--------|--|------|
| ST     | Suaminya (sebelum meninggal) bekerja sebagai kru di beberapa produksi pertunjukan <b>angklung.</b> | 44   |
| TT     | Before he died, her husband was a musician in an <b>angklung</b> performance troupe.               | 38   |

This datum was taken from a scene in which the main character was listening to an explanation of a widow in distress. The death of her husband left the widow with two children to take care of in poverty. Within this datum, the culture-related term is *angklung*. In the TT, this word was taken straight without any change from the ST, showing Pure Borrowing technique being used in the translation. The use of this technique indicated that no equivalent concept to *angklung* is present in the culture of the TL.

The culture-related term *angklung* in this datum refers to the traditional musical instrument made of bamboo tubes which is commonly found around West Java. Musical instrument is a typical form in the domain of art and entertainment. Hence, this term belongs to Work and Leisure category.

| Data 8 |  | Page |
|--------|--|------|
| ST     | Mereka tidak masuk ke dalam, hanya menunggu di seberang jalan, duduk di bangku milik penjual <b>cendol.</b>        | 84   |
| TT     | They didn't go inside, they just waited across the street, sitting on a bench belonging to a <b>cendol</b> seller. | 72   |

This datum was taken in a scene in which the main character with his bestfriend were trying to meet his girl. During their attempt, both of them were waiting for her in front of her school while drinking beverages. In the datum, the term *cendol* from the ST was directly used in the TT without any change. This also demonstrate the use of Pure Borrowing technique in the TT.

The culture-related term *cendol* in the ST refers to a sweet traditional beverage made of cooked rice flour served with iced syrup and coconut milk. Hence, this term belongs to Food and Drink category.

| Data 9 |   | Page |
|--------|---|------|
| ST     | Ajo Kawir menoleh ke si <b>kenek</b> dan berpikir, ... ia akan melakukan apa yang dikatakan si kenek. | 122  |
| TT     | Ajo Kawir looked at the <b>kenek</b> and thought ..., I would have done what he's suggesting.         | 105  |

Ajo Kawir is the name of the main character who works as a truck driver. The datum was taken in a scene in which a poorly driven car almost hit his truck, and left his *kenek* in frustration. As seen in the datum, the term *kenek* is taken straight from the ST and is used in the ST without any change in its form, clearly showing the Pure Borrowing technique in use.

The term *kenek* refers to a person whose job is to help the driver of a vehicle, usually in buses or trucks. This term is common to the Indonesian culture as every bus and truck drivers in the country are accompanied by a *kenek* in their job. However, the concept of *kenek* is unknown to the culture of the TT in which drivers work alone. This culture-related term clearly refers to a type of occupation, thus it belongs to the Work and Leisure category.

#### 4.4 Adaptation

| Data 10 |  | Page |
|---------|--|------|
| ST      | Truk Si Kumbang tetap membuntutinya di belakang. Kadang mendekat hingga jarak kedua truk hanya beberapa <b>jengkal</b> . | 129  |
| TT      | The Beetle's truck kept tailing him. Sometimes he'd draw so close that he was only a few <b>inches</b> behind.           | 111  |

This datum was taken from a scene in which one antagonist, The Beetle, was trying to provoke the main character into truck racing. In the datum, the term *jengkal* in the ST refers to a measuring unit used traditionally which is as wide as the distance between the thumb and the little finger when the fingers are stretched. In the TT, the term *inches* is used as the translation of *jengkal*. Inch as measuring unit is still used in the US and a single inch is equal to around 2,54 cm long, which is not equivalent to a single *jengkal*. This shows that a cultural element in the TT is being used as translation of a cultural element from the ST. Hence, the technique being used is the Adaptation.

The term *jengkal* and its translation, *inches*, are measuring unit of length. *Jengkal* is informally and casually used in measurement in Indonesia in obtaining very rough estimation of the length of an object. Thus, this culture-related term belongs to Unit of Measurement category.

| Data 11 |  | Page |
|---------|--|------|
| ST      | Ular besar sebesar <b>guling</b> membelitku                | 163  |
| TT      | A big snake as thick as a <b>pillow</b> wrapping around me | 140  |



This datum was taken when the main character’s wife was telling him about what her nightmare was. The term *guling* in the ST refers to a type of long and round bed cushion which in Indonesia is usually hugged during sleep. The term *pillow* was used as the translation of this cultural term. In the western culture, the concept of long huggable cushion for sleep is unknown, as standard head pillow is deemed sufficient. The use of term *pillow* as the translation of *guling* is a demonstration of Adaptation translation technique.

The culture-related term in this datum relates to the concept of tools which help humans do their activity . Hence, the term *guling* in this datum belongs to Tools and Techniques category.

| Data 12 |  | Page |
|---------|--|------|
| ST      | “Mungkin di kantor <b>Polsek</b> ,” kata petugas di kantor Polres. | 116  |
| TT      | “Maybe try the <b>borough</b> office,” said the precinct officer.  | 100  |

This datum was taken when the main character and his bestfriend were trying to find a corrupt policeman by visiting and asking officers at police offices. During this process, they kept getting directed to different types of police offices. The culture-related term in this datum is *Polsek*, which is an abbreviation of *Kepolisian Sektor*. This term refers to a type of police office that has territory of a single district. Meanwhile, the *borough* being used in the translation refers to a British cultural term about a town or a district of an administrative unit. This demonstrate that the use of cultural term from TT in translating a cultural term from ST, hence the Adaptation technique.

The culture-related term *Polsek* in this datum corresponds to an institution or official body that serve the community within a certain area. Hence, this term belongs to the Local Institution category.

#### 4.5 Description

| Data 13 |  | Page |
|---------|--|------|
| ST      | ...keduanya mencomot tempe goreng serta menyendok sambal <b>terasi</b> .               | 75   |
| TT      | ... they both took some fried tempeh and a spoonful of <b>fermented shrimp paste</b> . | 64   |

This datum was taken from a scene in which the main character and his bestfriend were eating in a local food stall. The term in this datum is *terasi* in the ST. In the TT, this term is translated by fully replacing the original word by the description of its form and ingredient, which in this case is *fermented shrimp paste*. Hence, this demonstrates the use of Description translation technique.

The culture-related term in this datum is a form of traditional ingredient commonly used in Indonesian cooking. Thus, this term belongs to the Food and Drink category.

| Data 14 |   | Page |
|---------|---|------|
| ST      | Aku pernah membantai komunis, membantai <b>Fretilin</b> . | 228  |

|    |   |     |
|----|---|-----|
| TT | I've massacred communists. I've killed <b>East Timorese freedom fighters.</b> | 196 |
|----|---|-----|

This datum was taken when one character of an old man was telling about a summary of his life and career achievements to his dialogue partner. The term in this datum is *Fretilin* in the ST. In the TT, this term is translated by fully replacing the word *Fretilin* by the description of its nature. Hence, this demonstrates the use of Description translation technique.

The culture-related term *Fretilin* in this datum is a name of rebel organization which operates in East Timor province, before the province gained its freedom. By this definition, this term was then categorized under Local Institution.

| Data 15 |   | Page |
|---------|---|------|
| ST      | Tiga, ada <b>penghulu.</b>                      | 91   |
| TT      | Three, there is a <b>headman to marry them.</b> | 78   |

This datum was taken from the wedding scene of the main character and his fiancée. The cultural term in this datum is *penghulu* in the ST. In the TT, this term is translated by replacing the original word in its entirety by the description of what a *penghulu* does.

The term *penghulu* refers to a person who officiate a wedding in a Moslem wedding ceremony. Due to this relation to wedding ritual, this term belongs to Religion and Its Rituals category.

#### 4.5 Amplification

| Data 16 |  | Page |
|---------|--|------|
| ST      | ..., dengan pusatnya berupa warung kecil di pinggir jalan tempat beberapa pengemudi <b>ojek</b> mangkal di sampingnya                                      | 74   |
| TT      | In the center of town, some <b>ojek motorcycle</b> drivers <b>for hire</b> were hanging out next to a couple of small food stalls by the side of the road. | 64   |

This datum was taken from a scene in which the main character was visiting a small village two hours away from his hometown. The datum was part of the description of this village when he arrived. The term in the ST is *ojek*. In the TT, the translation added details of information which help explain the term to the readers. In this case, it is the *motorcycle for hire*. Hence, this shows the use of Amplification technique, as it introduced new information not formulated in the ST.

The culture-related term in this datum relates to a type of local transportation which can be found in some cities around Indonesia. Thus, this term belongs to the Transportation category.

| Data 17 |  | Page |
|---------|--|------|
| ST      | Tak jauh dari rumahnya ada pembakaran <b>kopra</b>   | 136  |
| TT      | Not far from his house there was a <b>copra</b> -drying plant, <b>where coconut oil was extracted from dried coconut kernels</b> , | 117  |

This datum was taken from a narrative of one character's hometown. This character once lived in a village close to a copra plant. The term in this datum is *kopra* in the ST. In the TT, the translations introduced new information about copras being dried coconut kernel after the extraction of its oil. This demonstrates the use of Amplification technique in translation.

The culture-related term in this datum refers to a product of plant, because copra is processed coconut kernel. Hence, this term belongs to the Flora and Fauna category.

| Data 18 |  | Page |
|---------|--|------|
| ST      | <b>Advent Bangun</b> mungkin lebih cocok: sangar dan bertampang sedikit keras.   | 193  |
| TT      | Maybe <b>Advent Bangun</b> was better: <b>before he was an actor he'd been a karate champ</b> and he was intimidating. | 166  |

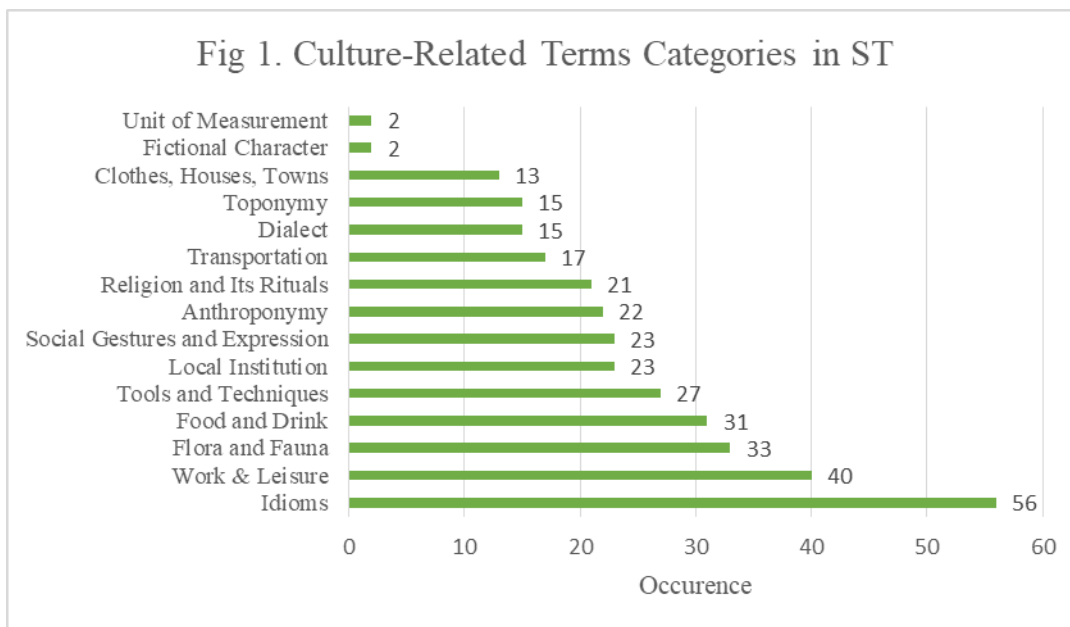
This datum was taken from a scene when one character was about to fight someone. He was doing mental preparation by imagining himself as strong as some popular celebrities. In this datum, the culture-related term is *Advent Bangun*. In the TT, the translation also added new information about his career background before he was an actor. This shows the use of Amplification translation technique.

The culture-related term in this datum is in the form of a proper name of a real Indonesian actor. Advent Bangun was known for his acting career in the 1980s. Due to the nature of it, this term belongs to the Anthroponymy category.

## V. Conclusion

This research has found that 340 culture-related terms can be categorized in the ST. Figure 1 shows the distribution of these categories in the ST. The most dominant category is the Idioms (56 data). Following it, other categories that were found to be the most frequent were Work and Leisure (40 data), Flora and Fauna (33 data), Food and Drink (31 data), and Tools and Techniques (27 data). These top five categories accounts for 55% of all the culture-related terms in the ST. This shows that idiomatic expressions, terms related with professions, forms of entertainment, plants, animals, beverages, and tools are often used by the author to build the narrative in the ST.

Other categories used to build the narrative in the ST are shown to be relatively evenly distributed. As shown in Figure 1, the Clothes, Houses and Towns category up to the Local Institution fell in the range between 13 to 23 data. The occurrence within these categories does not deviate too much, as compared to the ones in the top five. Meanwhile, the least frequent categories of culture-related terms in the ST are the Units of Measurement (2 data) and Fictional Characters (2 data).



The addition of linguistics aspects to the categorization proved to be significant in analysing culture-related terms. In this study, two linguistics aspects were included: Idioms and Dialects. In addition to the Idioms being the most dominant, these two categories account for 20.9% of the total data.

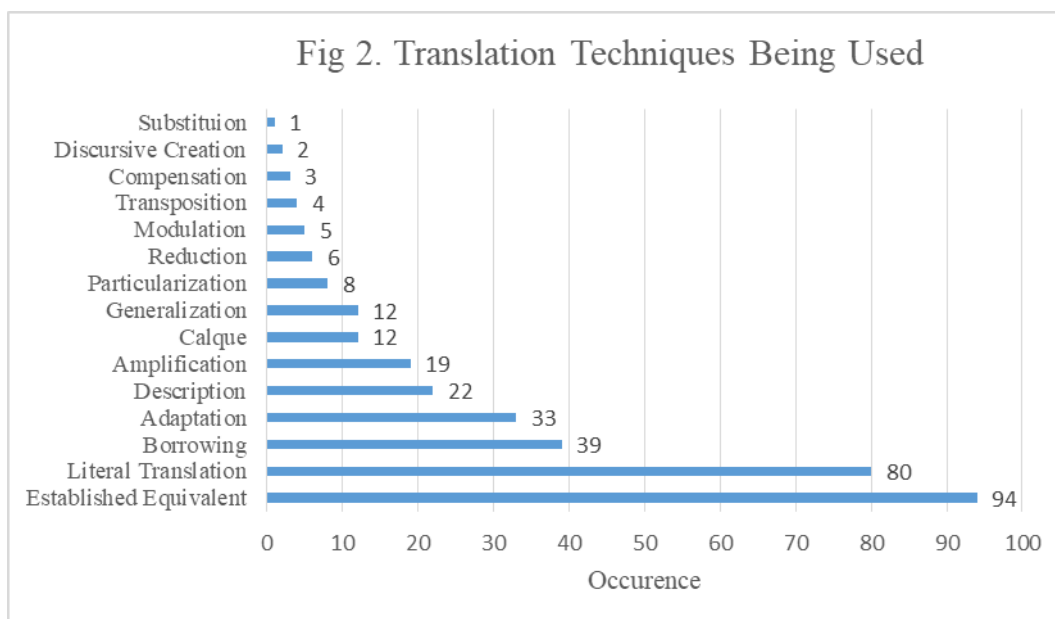


Figure 2 shows the occurrence of translation techniques used in translating culture-related terms within the TT. The most dominant techniques are shown to be the Established Equivalent and the Literal Translation, which account for 51.2% of all the data. This shows that around half of the cultural terms found in the ST have their equivalent words in the TL. Despite this, some data shows that Literal Translation is not always a reliable technique, especially when it is used in the translation of idiomatic expressions. Another half of the cultural terms found in the ST thus do not have their equivalent words in the TL. This phenomenon shows that some terms refer to concepts so culturally specific in the ST that these concepts are unknown to the culture of the TT. In translating these kind of terms, Borrowing, Adaptation, Description, and Amplification techniques are shown to be frequently used. The frequent use of Borrowing technique indicates the decision of the translator to give unique experience of original culture from the ST to the readers of the TT.

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