

**CULTURAL FILTERS IMPLIED IN BILINGUAL STORY
BOOKS FOR CHILDREN TRANSLATED FROM
INDONESIAN TO ENGLISH
(An Analysis of Cultural Filter in
'I am Me Series Books' Written by Robyn Soetikno)**



THESIS

**In Partial Fulfilment of the Requirements
for Mater Degree in Linguistics**

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**FACULTY OF HUMANITIES
DIPONEGORO UNIVERSITY
SEMARANG**

2018

A THESIS

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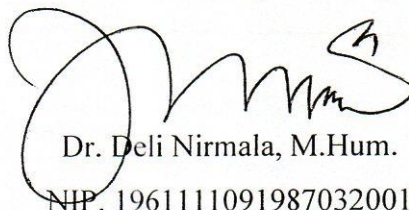
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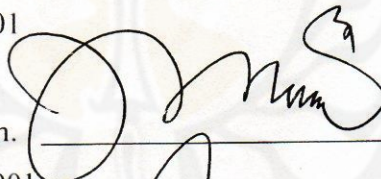


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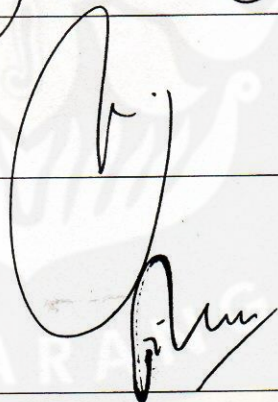


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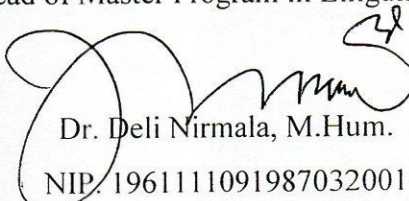
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CERTIFICATION OF ORIGINALITY

I hereby declare that this research entitled “CULTURAL FILTERS IMPLIED IN BILINGUAL STORY BOOKS FOR CHILDREN TRANSLATED FROM INDONESIAN TO ENGLISH (An Analysis of Cultural Filter in ‘I am Me Series Books’ Written by Robyn Soetikno)” is really my own work and that, to the best of my knowledge and belief, this research contains no material previously published or written by another or material which to a substantial extent has been accepted for the award of any other degree or diploma of a university or other institute of higher learning, except where due acknowledgement is made in the text of the thesis. •

Semarang, August 10th, 2018



Ropa Wahyuni

MOTTO

Life must go on. Fight your way.



DEDICATION

This thesis is dedicated to:
Allah SWT, my parents, siblings, lecturers, teachers, beloved one, and best friends.



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The Researcher

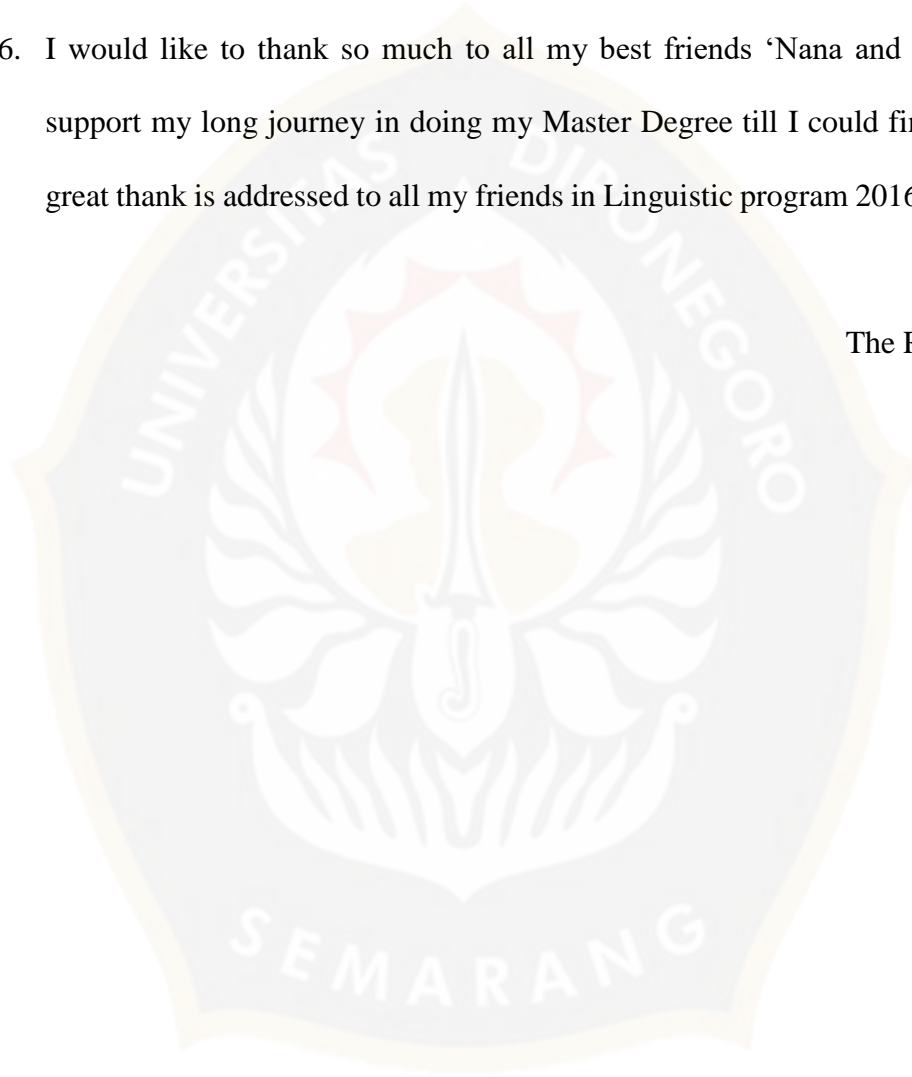


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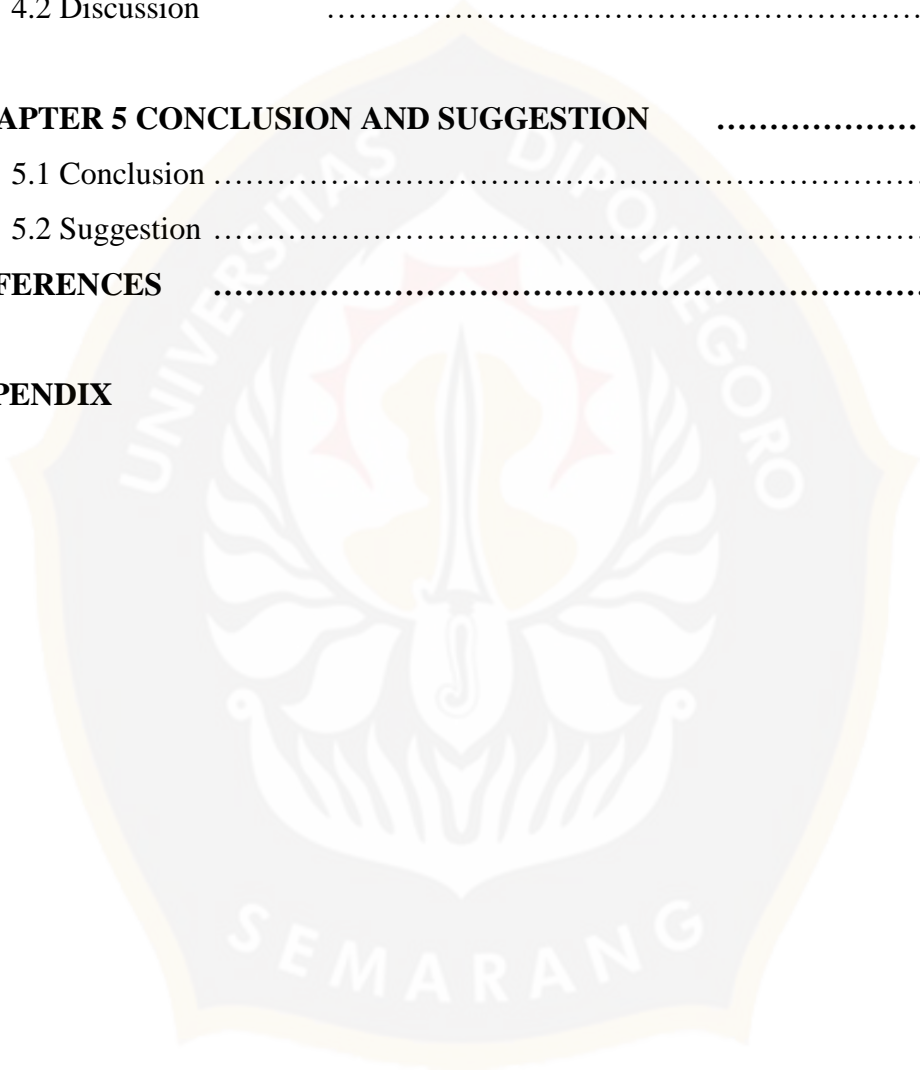
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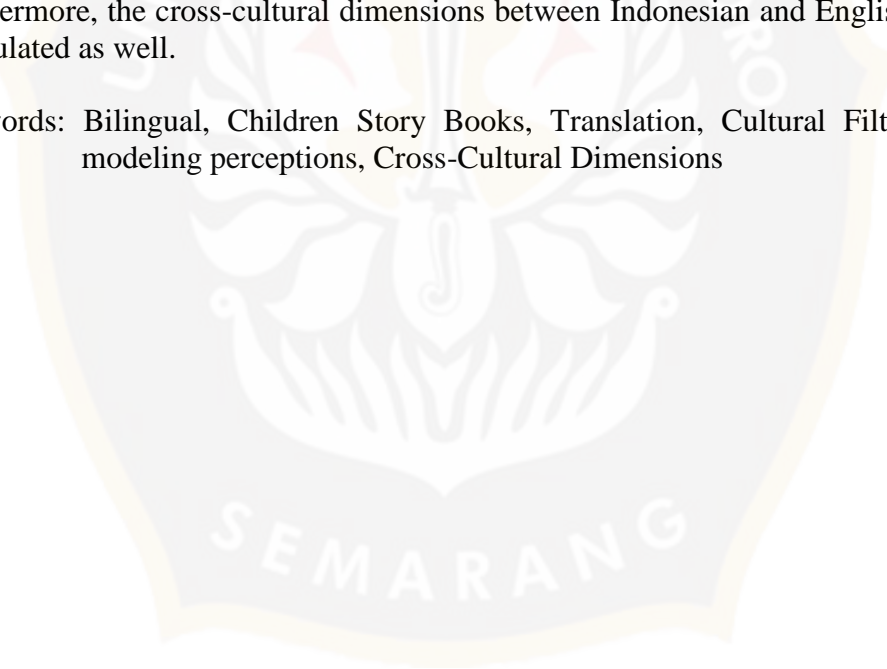
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ABSTRACT

The phenomena of bilingual story books for children reveal trends of Indonesian – English in literature. The needs of the children to consume bilingual story books are known as the effort of parents, schools, and other parties to give children exposures related to two different translated texts from two different languages. There are some research methods used in this research such as applying content analysis, conducting interview, doing observation and making classifications. There are three problems that are raised in this research namely how is the cultural filter implied in the two bilingual story books ‘I am Me series’?, how could three perceptions of human modeling support the cultural filters implied in translation of bilingual story books ‘I am Me series? And what are the dimensions of cross-cultural differences designed between Indonesian and English in the three bilingual story books ‘I am Me series’? The objectives of this research are to contribute an exploration of the theory of cultural filter in translation and to answer the research problems using the proper theory. In the results of this research, the theory used could show how the cultural filters are implied in the books such as values (feeling of disappointment, sexual and genital terms, and honorific uses), behaviors (interaction between people and giving praises), and point of views (social and self-orientations, and active – passive forms). There are three modeling perceptions found such as generalizations, deletions and distortions. Furthermore, the cross-cultural dimensions between Indonesian and English could be formulated as well.

Keywords: Bilingual, Children Story Books, Translation, Cultural Filter, Human modeling perceptions, Cross-Cultural Dimensions



INTISARI

Fenomena buku cerita dual bahasa untuk anak-anak mengungkap popularitas penggunaan Indonesian – Bahasa Inggris pada karya sastra. Kebutuhan anak-anak untuk membaca buku cerita dual bahasa merupakan hasil dari upaya para orang tua, pihak sekolah dan berbagai pihak untuk memberikan masukan kepada anak-anak terhadap dua teks terjemahan yang berasal dari dua bahasa yang berbeda. Terdapat beberapa metode penelitian yang digunakan dalam penelitian ini yaitu adalah mengkaji dokumen, wawancara dan membuat klasifikasi. Penelitian ini memiliki tiga rumusan masalah diantaranya adalah bagaimana penyaringan budaya disiratkan melalui dua buku cerita dual bahasa dalam ‘I am Me series?, bagaimana teori model persepsi manusia dapat mendukung hasil temuan penyaringan budaya pada penerjemahan buku cerita dual bahasa dalam ‘I am Me series?, dan apa dimensi perbedaan penyaringan budaya pada dua buku cerita dual bahasa dalam ‘I am Me series? Tujuan penelitian ini adalah untuk berkontribusi dalam pengembangan penerapan teori penyaringan budaya dan untuk menjawab masalah penelitian menggunakan teori yang tepat. Dalam penelitian ini, teori yang digunakan dapat menunjukkan bagaimana penyaringan budaya disiratkan dalam buku-buku tersebut yang berupa nilai (rasa kecewa, istilah seksual dan genital, dan penggunaan honorific), perilaku (interaksi dan memberikan pujian), dan cara pandang (orientasi sosial dan diri sendiri, dan penggunaan kalimat aktif dan pasif). Terdapat tiga model persepsi manusia yang ditemukan yaitu generalisasi, penghapusan dan penyimpangan. Selanjutnya, formulasi dimensi lintas budaya antara Indonesian dan Bahasa Inggris dapat dibentuk.

Keywords: Dual Bahasa, Buku Cerita Anak, Penerjemahan, Penyaringan Budaya, Model Persepsi Manusia, Dimensi Lintas Budaya.

CHAPTER I

INTRODUCTION

This chapter explains background of the research, research problems, objectives of the research, significance of the research, scope of the research, operational definition of key terms, and organization of the writing.

1.1 Background of the Research

Globalization era gives impacts to create the phenomena of bilingual trends in many aspects of modern life in Indonesia. Most people consider the importance of English as an international language to be introduced to the young generations even in very early ages. Lambert (1975) proposed two concepts of additive and subtractive bilingualism. Subtractive bilingualism happens when mother tongue is quickly replaced by the second language in the way of low-status minority of the mother tongue compared to the second language which is high status language. Somehow, there are many books, movies and literature adapted from foreign countries which are translated from original languages into Indonesian. Those translated version books, movies and other literature are aimed to be easily accepted by the readers in Indonesia especially to whose bilingual languages are Indonesian and English. By understanding the content of the translated version, the children could enjoy the line of the plot in the target language. The trend of bilingual system develops in many bonafide and international based schools. This phenomenon leads the children to be familiar with bilingual style in literatures and engaged to the

bilingual behavior as well. One of the common international languages used as the bilingual literature is English.

Furthermore, Indonesian and English are commonly paired as bilingual communication tools. Bilingual practice is closely related to the development of children who grow and live in both developed and developing countries as well. In this case, children get exposures from what they see, hear and read. For instance, bilingual story books of Indonesian and English could be used as the media for children to achieve comprehension of the meaning for both languages. The trend of bilingual story books which is rapidly growing could be seen as the awareness of the modern people to prepare children to comprehend reading skill using bilingual story books. Furthermore, children could see the reflection of themselves in what they read and they can find other cultures that can be different from their own. Botelho & Rudman (2009) provided rich cultural experiences using books which could be the heart of teaching in terms of showing acceptance and respect. Botelho & Rudman's (2009) cross-cultural understandings could be found in qualified books created for children and those are used to train in building empathy and different perspectives for the children.

The existence of bilingual literatures, especially bilingual story books, is due to the needs of consumers to enjoy literatures in the way of language that can be understood in universal scope. In this case, English as an international language which is mostly spoken by people around the world as the communication tool is commonly used to be bilingual pair in translation. Children who are from other countries or even mixed-generation children could enjoy literatures created by Indonesian authors by reading the English translation. Ljudskanov (1969) in Hutchins (2000) initially identified the concept of two-stages of translation model.

The first stage is the source language text analysis and the second one is the synthesis of the information into a target-language text. However, he argues that those concepts do not cover the communication element of translation, and he added the third stage which is the comprehension of the meaning. Haris and Sherwood (1978) introduced the term 'natural translation' to explain the type of translation for bilingual children-naïve translators who do not need any special training in translation. Natural translator is referred to children or adult who do not receive formal lesson in translation.

The role of cultural filter is needed to reveal two different cultures in two different languages. Furthermore, cultural filter really contributes to bridge differences between the source language and the target language in the way of cultural aspects. Cultural filter is meant to capture socio-cultural differences in stylistic and norms customs between the source and target linguistic-cultural communities House, (2015:68). She also mentioned her concepts of translation typology which are overt and covert translations in her book entitled '*Translation Quality Assessment*'. House (2015) explains the definitions of overt as the 'open' translation or quotation. This kind of translation emphasizes the concept of text in source language rather than target language. This type of translation could be also considered faithful translation toward the source language. In the opposite way, covert translation works in the sense of target language which tends to lead readers to enjoy translation in different ways depending on culture whose the target language employees. Covert translation creates the concept of cultural filter that is really interesting to be analyzed. The researcher is challenged to observe the phenomena of cultural filter in the children story books in bilingual series.

This research used two important theories to find out cultural filters implied in bilingual story books. For instance, House introduced the theory of Translation Quality Assessment (TQA) which could be used to analyze texts in the analysis of cultural filter approach. House (1997) argued that translation is the act of re-contextualizing from one language to another language as a linguistic-textual operation result. The importance of TQA is even started since the process of translation done by the translator who evaluates the translated texts as a reader. Theory of TQA will be used in analyzing of covert translation in this research as the heart of cultural filter analysis. Furthermore, this research also integrate the analysis of cultural filter to the theory of human modeling perceptions that were introduced by Bandler and Grinder (1975) to get the classifications of human modeling perceptions in the translation texts examined. This theory contributes to reveal the role of translator in filtering two different cultures by creating the target texts based on her experiences. The perceptions of the translator are represented from the external events to internal experiences. The external events are stimulus that trigger the translator to encounter events and the events are received by the internal experiences (sight, sound, taste, smell and touch).

The researcher has experiences in conducting teaching-learning activity by using bilingual story books in reading and story-telling classes. This research is triggered to find out the aspects of cultural filters implied in bilingual story books so that those aspects could be revealed the differences of two cultures by examining cultural comparisons of source language and target language. Moreover, by using bilingual story books, the students could be motivated to experience the different cultures through the texts by focusing on both cultures. The basic purpose of using bilingual story books is to provide media for the students in enjoying reading in two

different cultural point of views. However, as children, they do not really understand the implicit meaning behind the translated texts so that it is really challenging for the researcher to take this research topic.

1.2 Research Problems

There are two research problems presented in this research. Those are mentioned as follows:

1. How are the cultural filters implied in the three bilingual story books 'I am Me series'?
2. How could three perceptions of human modeling support the cultural filters implied in translation of bilingual story books 'I am Me series'?
3. What are the dimensions of cross-cultural differences designed between Indonesian and English in the three bilingual story books 'I am Me series'?

1.3 Research Objectives

There are two research objectives based on the research problems explained previously. Those research objectives are mentioned as follows:

1. To find out how cultural filters implied in the three story books 'I am Me Series'.
2. To find out perceptions of human modeling processes which could support the finding of cultural implied in translation of bilingual books 'I am Me series'.
3. To find out what the binary dimensions between Indonesian and English in cultural filter analysis in the three story books 'I am Me series'.

1.4 Significance of the Study

This research is expected to contribute both theoretical and practical significance in academic and non-academics fields as well. Furthermore, this researcher hopefully could take an important role in supporting further research which is especially related to linguistic and educational subjects. The theoretical and practical significances as follows:

1.4.1 Theoretical significance

This research is expected to contribute to the development of the translation field in general and specifically it could take a role in exploring the existence of cultural filter theory to be applied in other kinds of literatures. This research is also expected to be used as the reference for the next reserachers that take the related topic of research which uses cultural filter to analyze bilingual story books. Hopefully, this research is cretaed to be the learning tool in the way to understand how cultural filter is implied in the translation of two different languages which have different cultures.

1.4.2 Practical significance

Cultural difference awareness could be enjoyed and learned by children as well as adults. The education of cultural differences could be presented in the media that is familiar to them. Some bilingual books contribute the implication of cultural

filter in which each language could represent the cultural aspects of its language. In other words, the covert translation applied in bilingual books could represent the culture implied through the language text used. This is very challenging for us to find the differences in different culture through analyzing the translation of two different languages. In practical significance, this research could also contribute many lessons for the researcher by doing this research. This research could train the researcher to analyze the translation field using the theory of cultural filter.

The readers could also get important knowledge related to cultural filter implied in the translation especially in bilingual story books for children which use Indonesian as the Source Language and English as the Target Language. Those two different languages could be presented by each cultural aspect and by this research the readers could also see the binary dimensions of those two languages as comparison. Furthermore, this research could also inspire the professional translators to adopt the cultural filter to translate other bilingual literatures.

1.5 Research Scope

This research focused on three bilingual story books translated from Indonesian to English written by Robyn Soetikno 'I am a Change Maker, I am changing and I am Perfect'. Those books are entitled 'I am a change Maker', 'I am changing' and 'I am perfect'. This research used theory of cultural filter by House (2015) to reveal what cultural filters implied in the translation texts. This research also adopts the theory of register (field, tenor and mode) by Halliday (1989) to explain the second research problem to design the cross-cultural dimensions of the two languages.

1.6 Operational Definition of Key Terms

There are some key terms employed in this research to describe the process of cultural filter analysis. Those key terms could be seen as follows:

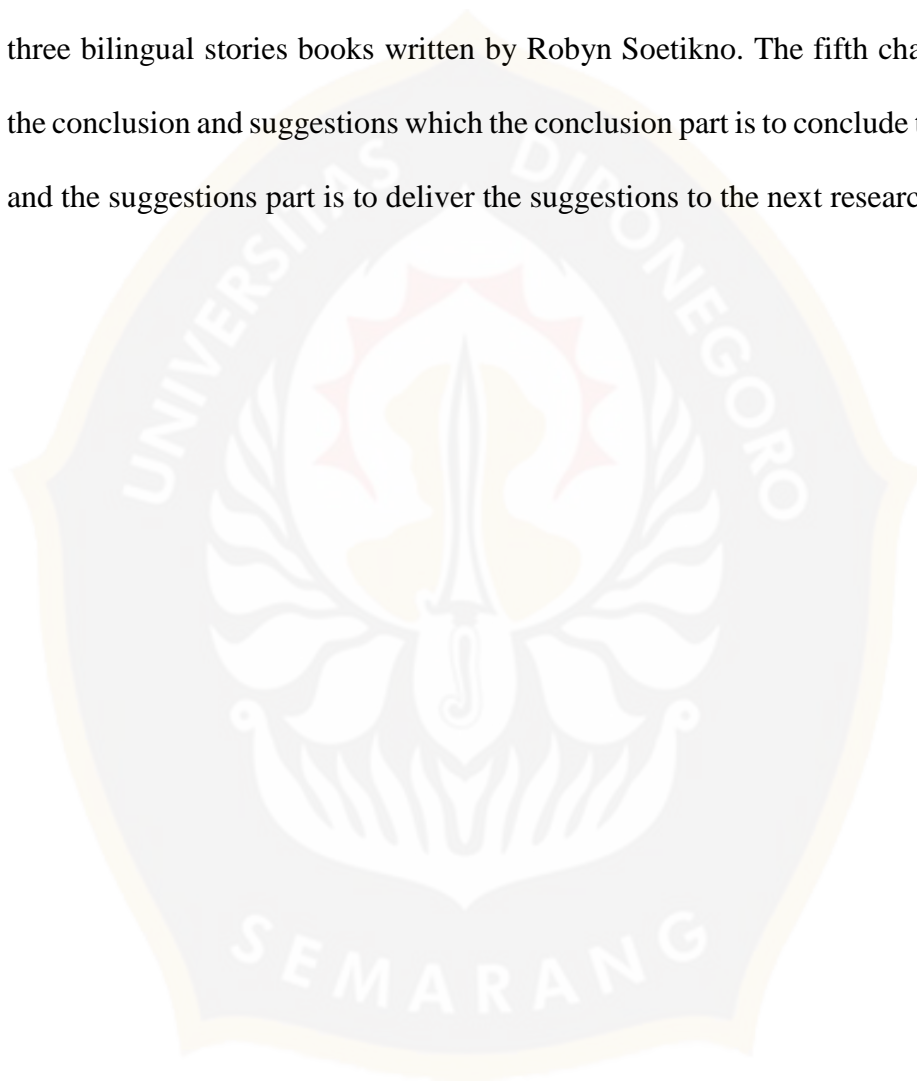
1. Source Text is written with (ST). ST deals with the text which is originally made from a source language and it is used to help in translating the text into a purposed language.
2. Target Text is symbolized with (TT). The purposed language could be called also as target language (TL) generates a target text (TT) which is formulated from the source text (ST).
3. Back Translation is written as BT. It provides translation from target text (TT).
4. Cultural Text uses (CT). CT explains the cultural aspects that could be found through the text. This cultural text is bound to the socio-cultural aspects of Source Culture (SC) and Target Culture (TC).
5. Source Culture is written with (SC). It indicates the socio-cultural aspects of the source text.
6. Target Culture is symbolized with (TC). It indicates the socio-cultural aspects of the target text.
7. NLP (Neuro-Linguistic Programming) is how we as human beings create our perception of reality based on their experiences.
8. Perceptions of Human modeling are to filter incoming information received from external event to internal experience.
9. Generalization is a process of our beliefs to be constructed.
10. Deletion is to remove reality and put them away in order to keep necessary stuffs.

11. Distortion concerns to accuracy rather than selection.
12. Cultural filter is to capture socio-cultural differences in two or more different languages. The different traditions that occur in the language communities could be implied through the translated texts.
13. Field is a subject matter or term domain (why is happening, to whom, where and when).
14. Tenor is social power and social distance (formality).
15. Mode is the way of language is used in speech interaction with medium such as spoken written to be read (simple), written to be spoken (complex). It also involves participation between writer and reader.
16. Cross-cultural dimensions describes five binary dimensions to compare two or more different languages in order to draw the characteristics of each language based on the theory initially promoted by House (1997). The cross-cultural dimensions are indirect - direct, Orientation toward other - Orientation toward self, Orientation toward content - Orientation toward addresses and Explicitness - Implicitness and Verbal routine - Ad-hoc formulation.

1.7 Organization of the Writing

This thesis contains five main chapters that are divided into sub-chapters to link the following chapters into one integrated research. The first chapter is introduction which consists of seven sub-chapters such as background of research, research problems, research significance, research scope, operational definition of key terms, and organization of the writing. The second chapter is review of related

literature which consists of two parts such as previous studies and theoretical framework. The third chapter is research method which describes some sub-chapters such as research design, location; time, and object of research, method of data preparation, method of data analysis, and method of data presentation. The fourth chapter presents the finding and discussion the cultural filters implied in three bilingual stories books written by Robyn Soetikno. The fifth chapter shows the conclusion and suggestions which the conclusion part is to conclude the analysis and the suggestions part is to deliver the suggestions to the next researchers.



CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter consists of two parts. The first part is previous studies and the second part is theoretical framework of this research.

2.1 Previous Studies

In this research, there are ten previous studies used as the references. The first previous study was written by Tempel dan Thije (2010). They also analyzed the cultural filter in multilingual translation of audio or oral museum tour. They used five dimensions of cross-cultural differences introduced by House (2000). The source language of the study is Dutch and it is translated into English and German. In that research, they did not explain what cultural filters found in those different language since they only designed the cross-cultural dimensions to compare the dimensions of the languages.

The second one was written by Botezat (2012) who analyzed the complexity of legal translation in the aspects of social and cultural bounds. The research used the theory of equivalence to analyze the research problems. This research used a different theory to examine the cultural aspects implied in legal texts. He found that there is unequal social cultural aspects to translate legal translation.

The third one was written by Puspitasari, Lestari and Syartanti (2014). They analyzed the equivalence of translation consists of Japanese cultural terms. The study is aimed to look into the possibilities to translate the Japanese cultural terms into Indonesian in novel entitled 'Botchan'. They used the concept of dynamic

equivalence by Nida and Taber (1974). The result of the research showed that cultural equivalence could be implemented in that research by conducting several methods such as language and culture understanding of source and target languages, use of proper procedure and technique in translation, word choices based on the author's intention.

The fourth one was written by Chen, Sun, and Liu (2014) who used theory Skopos to analyze the food package translation from Chinese to English. They analyzed the function and the intention of each text to find out the influence of the theory to English translation. They found the distinct function of the use of translation applied in the texts of products that are translated from Chinese to English as the aim to reach the market of the customers.

The fifth one was written by Valles (2014). In this study, Valles (2014) focused on the aspects of Register (Field, Tenor, Mode), and Genre in humorous texts as the object of the research. He only focused on comparing the register in those two different text languages. He found mismatched register through the texts analyzed.

The sixth one was a journal written by Djatmika, Wibowo and Dewi (2014). In this research, they analyzed the quality of the translations in the aspects of grammar such as the structural construction of the word choices and the clauses. This research took data from five English version texts bilingual books for Junior High School students in Indonesia. The result of this research showed that the quality of the grammar and word choices need to be improved and revised since there are numbers of lacks related to those aspects in the books based on the standard English structure and rules.

The seventh one was a thesis written by Tesink (2016). He analyzed English and Dutch IKEA catalogue using the same theory in this research. He described the

cross-cultural differences between English and Dutch using the theory of cultural filter by House. Primarily, he categorized the dimensions of English and Dutch. Furthermore, he analyzed each text based on the dimensions grouped for each language. He did not mention the types of cultural filters found in his research and he only focused in explaining the binary dimensions of cross-cultural differences.

The eight one was a thesis written by Alghamdi (2016). He analyzed the religious terms and cultural aspects using the theory of translation quality assessment by House (1997). He analyzed overt translation model in his research. In his research, he found there were mismatches in the discourse variables which were considered to have indication of cultural filter. The finding also showed the distortion of the sensitive messages built in translation. In his research, he analyzed overt translation while this research used covert translation as the focus of the study.

The ninth one was a journal written by Kargarzadeh and Pasirez (2017). They used a novel book as research object and the same theory to analyze it as the researcher does in this research. However, they do not design the binary dimensions between the two languages which are Persian and English to be compared. They only analyzed the descriptive analysis through the theory of TQA. Similarly to this research, their research could show the design of binary dimensions of cross-cultural differences between two different languages. However, they did not explain what cultural filters were found in the research, since they only focused to design the dimensions.

The tenth one was a journal written by Yuliasri (2017). She analyzed the translator's censorship in translation of Donald Duck comics from English to Indonesian. She used document analysis and interview with the publisher. She used translation technique defined by Molina and Albir (2002) such as (1) amplification,

(2) borrowing, (3) calque, (4) adaptation, (5) discursive equivalence, (6) description, (7) compensation, (8) literal translation, (9) reduction, (10) substitution, (11) variation, (12) transposition, (13) particularization, (14) linguistic amplification, (15) linguistic compression, (16) established equivalence, (17) generalization, (18) modulation. She found reduction of sarcasm and insults using the techniques of generalization.

In this research, the researcher found the cultural filters between Indonesian and English which represent in the texts which those could be integrated to classify the perceptions of human modeling in translation. Furthermore, the researcher also designs the binary dimensions as the conclusion to find out the distinction between two languages in the translated texts.

2.2 Theoretical Framework

There are some experts in translation field who have big contributions in exploring the relationship between translation and cultural aspects. For instance, Nida (1964) stated that target text (TT) has individual function and translation quality depends on the level of the relevance of the target text to the cultural texts (CT) while source text ST is called as Source Culture (SC). Eco (2000) argued that good translation which is focused on connotation of words instead of denotation. In this case, the translation texts in this research focus on connotation rather than denotation. In other word, the translation texts of this research do not employ word to word translation but they tend to concern to the connotation of the context by considering the cultural aspects in ST and TT. There is another term stated by Hall (1959) which is known as 'intercultural communication'. He argued that misunderstanding is not necessarily triggered by language but it arose through

‘silent/hidden’ patterned factors. Bennett (1998) also supports this concept of intercultural communication. He stated that ‘intercultural communication approach’ covers three basic aspects which are culture in every language, behaviors and values. Those aspects could be found in this research as well. Richardson (2001) stated that in by understanding target language to underlie the original text could perceive the aspect of differences in two languages. He also argued that translator could re-create the text using the basis of original work. This kind of translation does not strictly tie to the original. It could also called as ‘reinvention’. In this research, the translation texts have type of free translation style though it still concern to some basis important points in original texts (ST). The translator of the bilingual books tends to translate the texts using the term of ‘reinvention’ as Richardson explained. Furthermore, there is another theory that will be used in this research which is cultural filter. The cultural filter theory was initially introduced by House (1997). However, the researcher uses House’s latest version of cultural filter theory published in 2015 and three principles of human modeling by Bandler and Grinder (1975) to support the finding related to the cultural filters implied in the texts . The researcher considers that the selected theories are suitable to analyze the collected data based on the purposed approach which is to uncover the cultural filter implied in two different texts languages.

Moreover, this research took three theories as the consideration to answer the research problems which are related to find cultural filters implied in the texts, integrate those cultural filters in the perceptions of human modeling (generalization, deletion and distortion) and design the dimensions of cross-cultural differences between two different languages, in this case those are Indonesian and English. The detail descriptions of the theories used could be seen as follows:

2.2.1 Theory of Cultural Filter

The concept of cultural filter was primarily discussed by House (1977) and it was supported by Katan (1999, 2004). Katan (1999) stated that through modelling, all the filters could function in useful way to simplify and make sense something complex. For example, he took a model of 'reality' that could be seen as a complex model. Moreover, Katan (1999) suggested four perception filters which were based on NLP theory (Neuro-linguistic Programming) such as psychological, cultural, language and individual. The first perception is psychological filter which deals with the way we have contact with outside world through our sense. Using neurological system, humans could filter the natural phenomena in the universe. The second one is cultural filter that concerns to group of people who have a same perception. Cultural filters deal with the way groups or community organize their perception of the world. The third one is individual filter which deals with individual identity or individual constraint which is influenced by particular individual life history or background we were born. The fourth one is language which deals to construe the reality. Language filter is used to constraint and distort reality. Language could influence rather than determine thought. However, in some cases, language label could determine our first respond, and further, language filter the way we think. One of those principal filters, which is cultural filter, supports this research to reveal the cultural filters implied in the data.

In the revised book of Test Quality Assessment, House (2015) explained a concept of a cultural filter which means to capture socio-cultural differences in norms and stylistic traditions between the linguistic-cultural communities of the source and target languages. By taking careful examination before doing any change

from the original to the translated texts could give the goal of functional equivalence achievement in covert translation. Furthermore, the situational dimensions could be reflected in the cultural differences between the texts when those texts are assumed to consist of cultural filter. House also stated that cultural filter is aimed to help audiences or readers to enjoy texts in the target text cultural perspectives rather than in the source text ones. In this concept, she links the concept of cultural filter with a set of dimensions which she formulated it herself. Those dimensions are directness, content-focus, explicitness and routine-reliance. To get the dimensions of texts from two different languages, House uses Statement of Function and Statement of Quality concepts which would be explained in detail in the next point.

2.2.2 Theory of Perceptions of Human Modeling

NLP (Neuro-Lingistic Programming) deals with the communication approach and personal development which are connected to neurological process, and behavior pattern learned based experiences. In translation, this theory shows the translation process in a figure as explained below:



SL stands for Source Language

NLU stands for Natural Language Understand

NLG stands for Natural Language Generated

TL stands for Target Language

Figure 1: Representation of NLP theory in translation

Those aspects described above which are naturally conducting in human's brain to generate translation process. From the source language, the text is transferred to NLU to process the understanding toward the text. It would be fed to NLG for the next step as a translating process to generate the target language. There are those process in human's brain to conduct translation. This process is tightly bound to the translator as the media to convert two or more different languages. The role of the translator and the experiencer toward the languages that are applied in translation process.

In doing translation process, we have to consider about the filtering procedures in translation. In NLP theory, there is a filtering process in human's mind that is called as brain's perception which may be different from reality. The filtering process deals to build interpretations to be realized toward our actions. NLP theory shows three principles of human modeling which are described by Bandler and Grinder (1975). Those principles are reflected in everyday language. Those principles are generalization, deletion, and distortion. (1) Generalization is a process of our beliefs to be constructed. (2) Deletion is to cut off reality and throwing them out away in order to be selective in keeping necessary stuffs. (3) Distortion is a process which concern to accuracy rather than selection. One person's accuracy is another one's distortion.

Those principles take a charge in the realization of cultural filter practice in translation based on the experiences of the translator to see the reality. The external event / external world are stimulated into neuro-linguistic (mind-body) information. There are five internal experiences which could be used to experience external events such as 'sight (visual), sound (auditory), touch (Kinesthetic), smell (Olfactory) and taste' (Gustatory).

Schneider (2010) also stated that information could be filtered through our state. It means that your state causes you to think and perceive differently. It is said that different state could access different filters. There are some filters to stimulate the states such as memories, decisions, thinking patterns beliefs, values, identities, etc. Those filters could be used by a translator to create the translation texts based on the experiences or external events that she/he had. The translator's perceptions toward external events could trigger her/him in making the result of translation texts based two different socio cultural texts for each language. In this point, it is very important to consider the role of translator as the mediator to convert two different languages with the consideration of cultural filter implied in the texts.

The concept of human modeling perceptions could be integrated with the concept of cultural filter theory which employs the cultural aspects of the texts. This cultural filter would be explained in the next point. These two theories could be related one to another in this research as it would be showed in the results of this research. By using those principles, the researcher would classify every principle by examining the data in this research.

2.2.3 Theory of Statement of Function related to ST (Source Text)

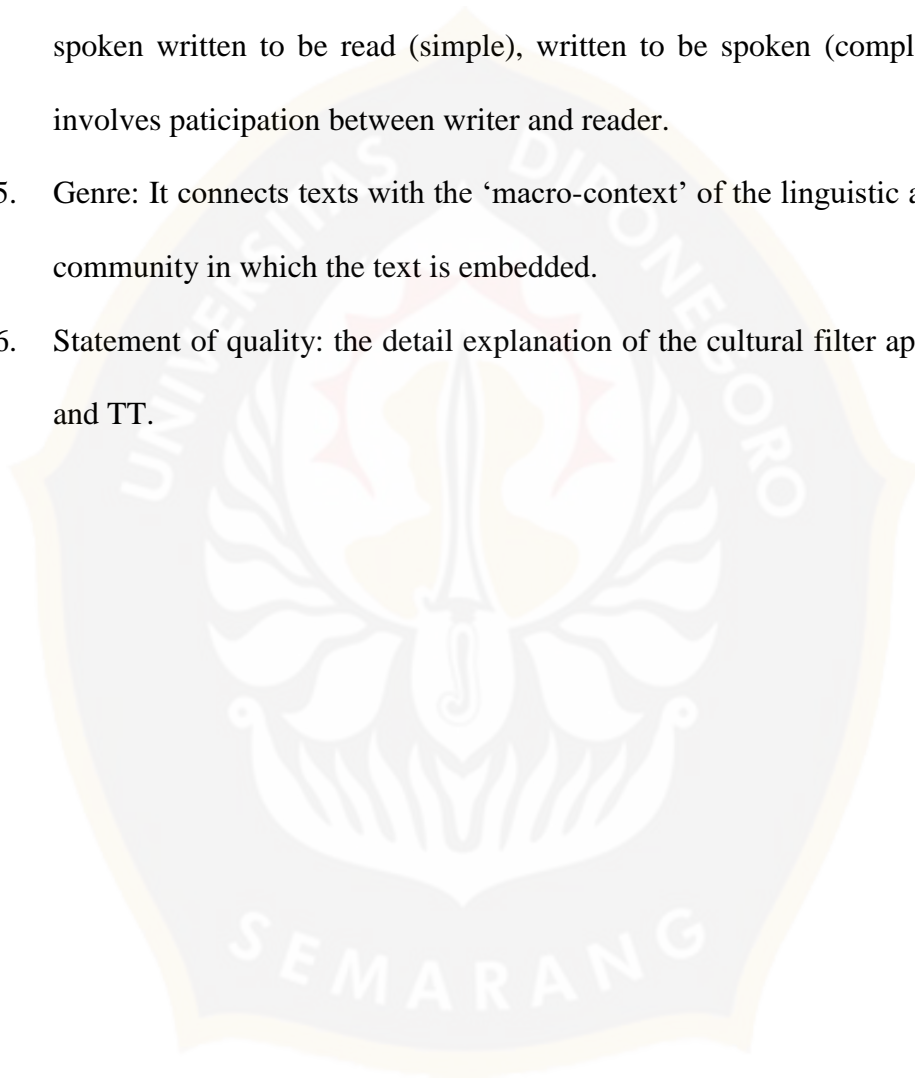
According to House (2015) there are five major concepts to analyze cultural filter in terms of Statement of Function which is related to ST. Those major concepts are Field, Tenor, Mode, Genre and Statement of Function. She adopted an analysis of context developed by Halliday (1989) which are Field, Tenor, and Mode. Those concepts could be explained in detail definitions as follows:

1. Field : It refers to the topic, the text content or the subject matter, with distinctions of generality degrees, detailed lexical items based on specialized, general and popular rubrics.
2. Tenor : Tenor captures the social relation occurring between the addresser and the addressees in a speech situation. It consists of social power and social distance (leader/subordinate, mother/son). Tenor refers 'social attitude', e.g. different styles (formal, consultative and informal).
3. Mode: Mode captures the way of language is used in the speech interaction with the medium such as spoken, written to be read (simple), written to be spoken (complex). Furthermore, participation between reader and writer is allowed in building the potential degree. There are two types of participation which are 'simple', e.g. be a monologue with no addressee participation existed into the text, or 'complex', with sundry addressee.

2.2.4 Theory of ST (Source Text) and TT (Target Text) comparison and Statement of Quality

As the previous theory explained, the comparison of ST and TT and Statement of Quality use the similar concepts like Field, Tenor, and Mode. However, in this concept it replaces Statement of Function to Statement of Quality. There is a new term called as textual mismatches in this concept since it focuses on the comparison between two different texts. By comparing the differences between those two texts, the design of binary dimensions could be made based on the contrast differences analyzed in those two texts. The important aspects for ST and TT comparison mentioned as follows:

1. General: the general explanation for both text related to the plot and story line.
2. Field: subject matter / term domain: what is happening, why is happening, to whom, where and when, etc.
3. Tenor: social power and social distance (formality)
4. Mode: The way of language is used in speech interaction with medium such as spoken written to be read (simple), written to be spoken (complex). It also involves participation between writer and reader.
5. Genre: It connects texts with the 'macro-context' of the linguistic and cultural community in which the text is embedded.
6. Statement of quality: the detail explanation of the cultural filter applied in ST and TT.



To describe the textual analysis, House (2015) designed the comparison between original and translation texts as follows:

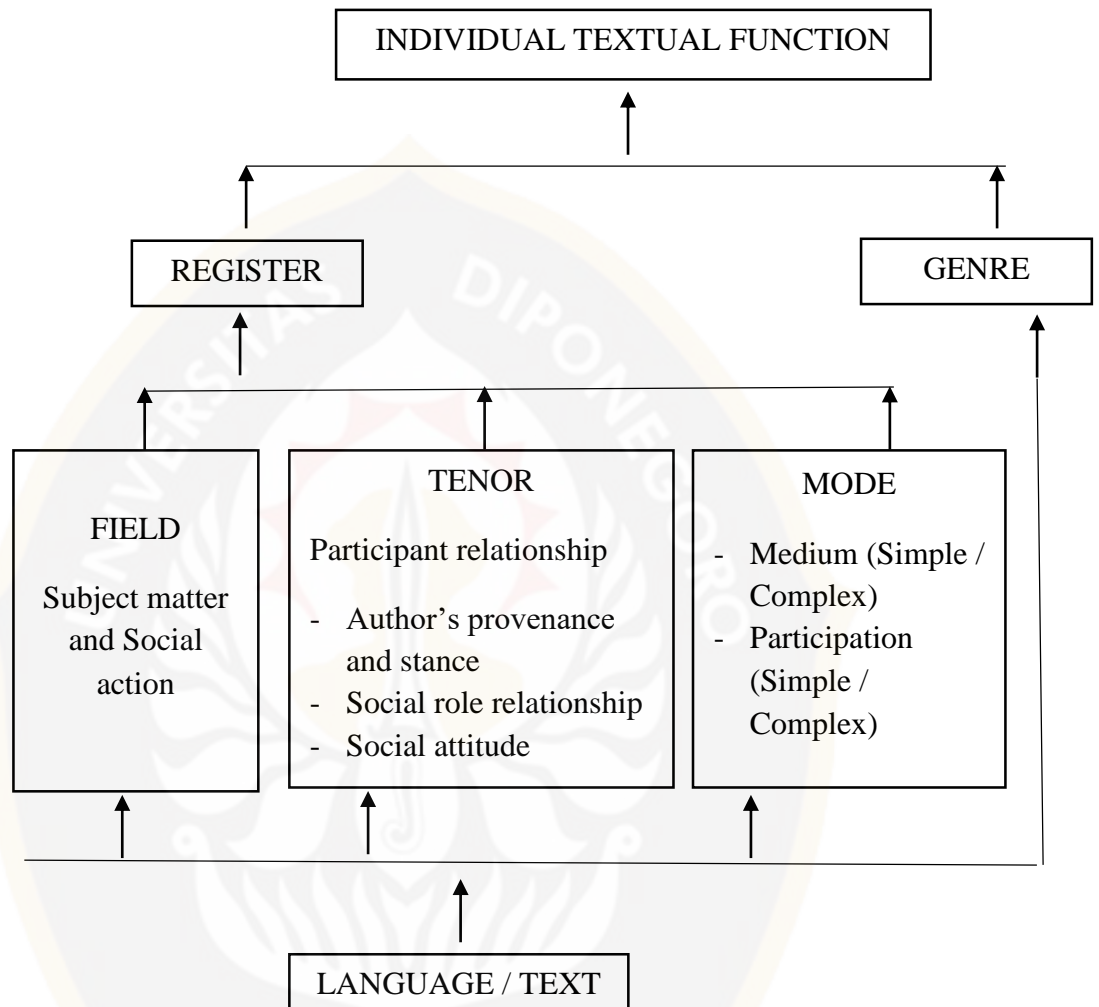


Figure 2: A scheme for comparing and analyzing original and translation text according to House's model (2015)

House (1997) initially designed the dimensions of cross cultural differences which are used to analyze the cultural filter in texts of German to English. The cultural filter consists of five cross-cultural dimensions. Those expected characteristic elements are represented below:

Dimensions of Cross-Cultural Differences	
German	English
Directness (imperative, exclamation marks, addressing with 'you')	Indirectness (negative questions, hedging, honorific)
Orientation towards self (self-referencing)	Orientation towards other (other-referencing)
Orientation towards content (Passive sentence)	Orientation towards addressees (question direct at reader)
Explicitness (clear and descriptive)	Implicitness (ellipsis)
Ad-hoc Formulation (expansion longer sentence)	Use Verbal routines (common collocation, idioms)

Table 2.1: Dimensions of cross-cultural differences (German – English) based on House (2015)

CHAPTER III

RESEARCH METHODS

In this chapter, there are five sections related to the research method. The first section is research design which describes the type of research used in this research. The second section is location, time and object of the research that explain the detail of time and place of this research. The third section is method of data preparation which explains how the data were prepared before they were analyzed. The fourth section is method of data analysis which describes how the data were analyzed. The fifth section is method of data presentation which shows how the data were presented. Those would be explained in detail as follows:

3.1 Research Design

This research uses a type of descriptive-qualitative research. Arikunto (2006) explained that numbers are not used in collecting data and explaining the result of research. Furthermore, Nazir (1988) states that descriptive method is used to analyze the people group status, condition sets, system of thinking, objects, and present class of events. Strauss et. al (2009) also states that statistical and calculation procedures are not used in describing findings of qualitative research.

3.2 Data and Source Data

The data were obtained from fifty three translation texts which were taken from three bilingual story books written by Robyn Soetikno. Those bilingual story books are translated from Indonesian to English.

3.3 Location, Time and Object of the Research

The researcher used document analysis to explore and find the results based on the two research problems mentioned previously. This research was conducted in Semarang by doing library analysis using three bilingual story books found in a book store. Time of research was started from October 2017 until May 2018. This research took three bilingual story books in Indonesian and English. The results of all data analyzed were grouped to describe the first and the second research problems related to cultural filters implied in the texts and the cross-cultural differences between Indonesian and English.

3.4 Sample

From six books of 'I am Me series' written by Robyn Soetikno, the researcher took three story books as samples of this research. Those books entitled 'I am a Change Maker', 'I'am Changing' and 'I'm Perfect'. The researcher did purposive random sampling for the chosen books to conduct this research.

3.5 Method of Obtaining Data

This research uses content analysis to obtain the data. The data were collected from three bilingual story books that were thoroughly read to be analyzed and grouped. Doing interview with the translator and doing comparison through the selected texts were also conducted in collecting the data. The researcher conducted the observation and comparison through the texts. The researcher also conducted interview with the writer by e-mail as triangular method to get some additional information related to the research in order to support arguments of the

researcher. The data observed were forty three texts which were grouped to the same categories.

3.6 Method of Data Preparation

This research used three bilingual story books for children 'I am Me Series' published on 2017. The data used are hard copy books prepared by the researcher to get the data. These three story books are from the series written by Tiffany Robyn Soetikno. These bilingual story books are purposed to be red by children in the age of 7 years old and up. These books mostly tell about the puberty development and character building of children to face the next step to face the puberty. These story books have about 24-26 pages for each book. The researcher used 21 texts from the first book (I am a change maker), 10 texts from the second book (I am changing) and 12 texts from the third book (I am perfect) in the consideration of cultural filter existences in those texts.

Furthermore, the reseracher read the three books to get the contexts of each story book and group the texts of Indonesian and English which consist of the cultural filter. The researcher then noted the chosen texts which indicated to consist of cultural filters and grouped them into the same dimensions to find the the differences. This research used document analysis since the researcher got the data from the bilingual story books without doing any field obeservation. Data are noted and copied with the title of the book and pages. To get the data, the researcher found the biilingual story books in a book store.

3.7 Method of Data Analysis

To analyze the data in this research, the researcher used document analysis to explore and find the results based on the two research problems mentioned previously. Translational identification and referential method were used to select purposed texts that would be classified based on the categories of cultural filters. By findings the texts which consist of cultural filter, the researcher noted every source text (ST), target text (TT) and its back translation (BT) to identify the differences that exist in the text. Furthermore, the researcher analyzed the implication of the cultural filters in the text. After all data have been analyzed, those could be used to answer the first research problem. The researcher found an English native speaker from America to help her in giving expert judgment to analyze the first problem of this research. By finding result of the first problem, the researcher could use all data analyzed to support in finding result of the second problem of this research. The first problem result could support to explain the second problem which means to design the binary dimensions of Indonesian and English. Briefly, the result found in the binary dimensions are to create the reseracher's arguments in examining and proving the theory of cultural filter which is applicable to be used in analysis of bilingual story books.

3.8 Method of Data Presentation

The results of this research are presented in the formal way with description and explanation how cultural filters implied in the bilingual story books and how the researcher could group and make the binary dimensions from those findings.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter presents two sections. First section is the findings that describe the cultural filters implied, the integration of the cultural filters to the perceptions of human modeling and the dimensions of cross-cultural differences in Indonesian and English. The second section consists of the discussion of the integration of each theory in this research.

4.1 Findings

In this research, the data found have been analyzed based on the theories applied which are cultural filter, perceptions of human modeling, and dimensions of cross-cultural differences theories. Using the proper theory, the researcher could uncover the cultural filter implied through the texts from different languages which are Indonesian (as the Source Text) and English (as the Target Text). First, the researcher answers the first research question by comparing the texts both in its ST and TT to find out the differences of six aspects in cultural filter theory which are *General, Field, Tenor, Mode, Genre and Statement of Quality*. The cultural filters found in the texts analyzed are values, behaviors, point of views and life style. Furthermore, those cultural filters found are integrated to the theory of human modeling perceptions which showed there generalization, deletion and distortion. In the last finding, this research showed the design of dimensions of cross-cultural differences in Indonesian and English. The detailed analysis could be seen as follows:

4.1.1 The cultural filter analysis

The main goal of translation is to transfer important information from ST to TT to be easily accepted by the target text audiences. However, there are many approaches that could be employed in translation works based on the purpose of the texts to be presented. Some translations focus to maintain and keep the ST content by applying faithful translation without considering the importance of other supporting aspects out of the texts. One of the important aspects which could be considered in doing translation is cultural aspect in the text language. The text language is bounded to socio-cultural environment where the text language is used. In some translations, the cultural aspect is highly considered to represent translation texts that can be accepted in particular socio-cultural audiences.

To make the translation texts culturally acceptable, the translation texts should take socio-cultural differences between ST and TT into account. Furthermore, one of theories to examine the socio-cultural differences within texts from two different languages is cultural filter theory. Cultural filter is aimed to reveal the covert translation in the way of comparing the cultural texts in ST and TT. In this research, cultural filters found could uncover the socio-cultural differences between Indonesian and English.

In this research, the data found have been analyzed based on the theory applied which is cultural filter theory. Using the proper theory, the researcher could uncover the cultural filter implied through the texts from different languages which are Indonesian (as the Source Text) and English (as the Target Text). First, the researcher answers the first research question to find out what and how the cultural filters implied in the texts analyzed are values, behaviors,

and point of views. The cultural filter of values found are lexical choices to express feeling of disappointment, omitting sexual and genital terms, and use of honorific. The cultural filter of behaviors found are explicit and implicit expression in commination and giving praises. The cultural filter of point of views found are social – self orientations and active – passive usage. The cultural filter of life style found are diet term, proportional body shape and expression to compare other people. The detailed analysis could be seen as follows:

4.1.1.1 Cultural filter of values

Those cultural filters are implied in both texts of ST and TT that could be described as follows:

1. Lexical choices to express feeling of disappointment

This kind of cultural filters could show the different values employed in each culture. ST tends to use a polite expression while TT tends to use taboo expressions. English cultural text implied in the books shows the use of taboo expressions as an acceptable way to deliver feeling of disappointed toward something. Unlike in the English culture text, Indonesian cultural text tends to employ softer expression without using any rude expression to deliver feeling of disappointment. It could be considered that English cultural text depicts the socio-cultural condition of the audiences who apply such value in expressing feeling of disappointment using a rude expression. In the opposite of that condition, Indonesian cultural text depicts the socio-cultural condition that allows the audiences to

use more polite expression. The feeling of disappointment values could be seen in an example of data explained below:

ST: *Kayaknya ada banyak hal yang membuat orang kesal deh.*

TT: **Hmm... let's start with the things that make our lives suck.**

BT: *Hmm... Ayo kita mulai dengan hal-hal yang membuat hidup kita menyebalkan.*

Based on the example showed above, it could be seen that the lexical 'suck' replaces the word 'kesal' as the equal representative meaning to filter the cultural aspect between those two languages. The use of filler 'hmm' could also indicate the lexical choice to replace the word 'kayaknya'. It is common in English children story books to represent fillers to depict the story expressively when it is told orally or verbally to the audiences. There were some other lexical terms that were found in this research which could indicate the cultural filters of value in term of feeling disappointment expressions implied in those story books such as mentioned in a table below:

Indonesian	English
<i>poniku</i>	My bangs
<i>lucu</i>	disaster
<i>potong</i>	hacking

Table 4.1: Findings of values cultural filter in expressing feeling of disappointments

The researcher tried to find information related this taboo expression to an American native speaker. He stated that taboo expressions are still commonly used by both adults and children to express their feeling. Taboo expression is sounded to be rude but it is naturally accepted by English speakers. It would be even normal to use taboo expressions to same age people in communication. Though, there is any possibility to use it to older people as well. Taboo expressions could be used to show intense relationship in communication and indicate the closeness of the distance between people. Furthermore, taboo expressions use urban popular words that can be easily found in dynamic life of young generation through music, movies, books and other modern literature.

2. Omitting sexual and genital terms

This cultural filters are found in the texts which those could also show the different values employed in each culture. ST tends to explicitly use formal terms while TT tends to implicitly use the terms. Indonesian cultural text tends to clearly use sexual and genital terms in formal terms. English cultural text tends to avoid sexual and genital terms. It is unusual manner for the audiences in English socio-cultural environment to use sexual and genital terms for children. The value of English socio-cultural environment really restricts the use of sexual and genital terms for children. The restriction is made since the genital and sexual terms are strictly considered as taboo words when it is addressed to children. There is hesitate value that restrict a communication between parents and children to discuss about genital terms. Even, usually parents would try to explain the

pregnancy matter in metaphorical way rather than explaining in biological way. In Indonesian socio-cultural environment, it is still common to speak about sexual and genital terms between children and parents. The parents introduces the sexual and genital terms to the children as the early sex education to expose the children to know and recognize their genital names. It is not taboo for parents, especially mothers, to teach the names of genital parts of their children. The different values of those two socio-cultural environments depict in the texts of these bilingual books. The different values of those two cultural texts could imply the factual condition that occur in the real life environment of each culture. The use of sexual and genital values could be seen in an example of data explained below:

ST: *Lalu dadaku mulai tumbuh, payudaraku mulai muncul.*

TT: **Next my chest began to grow.**

BT: *Lalu dadaku mulai tumbuh.*

The example above could show the omitted phrase which occur in English related to genital term. The genital term is avoided to be exposed in English and this text employs the cultural filter by omitting the sexual or genital terms. This is one of examples to the importance of cultural filter usage in translation to avoid a value violation in a particular socio-cultural environment.

Another sexual term that was found in this research was '*rambut pubis*' or it could be translated as 'pubic hair'. In this research '*rambut pubis*' was not translated by the translator since there was consideration of uncommon usage for the term 'pubic hair' in the socio-cultural environment of the original language 'English', especially when it is said to children.

Based on a native speaker's statement, it could be said that it is not common to talk about genital and sexual term to children. Parents tend to use different terms to name the sexual and genital terms of their children. Parents tend to be very creative to name the genital parts of their children, especially for young children who start learning to recognize their genital parts. Children would naturally learn the scientific terms of their genital parts from time to time.

3. The use of honorific terms

This cultural filters could distinguish the values implied in ST and TT. ST uses honorific term to address older one. TT does not employ honorific to address older one. For instance, TT uses 'you' to call anyone, even it is also acceptable to be addressed to older people. English socio-cultural environment allow the audiences to use 'you' to call anyone. Since English does not have variant to replace 'you' to address someone, it is common to use it in addressing people with different ages. However, Indonesian socio-cultural environment has different value that suggest the use of honorific term to address older people. The honorific term is used to represent a respect toward older ones. The different values of honorific use in those cultural environments show a cultural filter implied in a text. The example of the use of honorific term as a cultural filter in value could be seen as follow:

ST: *"Emak, ini kami lakukan untuk kebaikan bersama. **Emak** bisa terus berjualan. Sekolah memeberi izin. Dan, tentu kami semua senang bisa terus jajan di warung Emak!"*

TT: “**You** don’t have to... We did it together because we all want **you** to continue selling snacks. Because **your** snacks make us happy. It’s a win win situation! **You** can continue working, the school has approved our plan, and we can continue eating **your** snacks!”

BT: “*Kamu tidak perlu... kami melakukan ini bersama karena kami semua ingin kamu tetap berjualan jajan. Karena jajan mu membuat kami senang. Ini adalah situasi yang saling menguntungkan! Kamu bisa tetap bekerja, sekolah telah menyetujui rencana kami, dan kami dapat tetap memakan jajan mu!*”

The use of honorific terms could show the different values to address people in Indonesian and English. While honorific term is really important to use in Indonesian, it has a different value to apply in English. English does not necessarily employ honorific to address older people and it uses ‘you’ in general. The value of honorific usage could reveal the cultural situation in each environment in how the people commonly interact with others.

There was another honorific term that was replaced by ‘You’ in the same way as explained above. The honorific term ‘*Bapak*’ was converted into ‘you’ in English translation. It could be said that honorific term is not necessary applied in English translation since those honorific terms found could simply translated into ‘you’. This different cultural value in honorific usage could be obviously seen in Indonesian and English since honorific term is really important in Indonesian.

According to a native speaker who was interviewed, honorific terms are also sometimes used in English. For people who really consider about

the need to use honorific to show their respect toward older people or higher status level people, they would use honorific terms to address them. However, it is not an obligation to use honorific to address other people. Freedom of speech is really considered as an important aspect in America. People can choose live in their ways. Respects could be given to anyone, but not to all people. Respects do not necessary only use honorific expression to other people. Respects could be very wide and broad to express. It depends on the ideology of each individual to see respect toward others.

4.1.1.2 Cultural filter of behaviors

Those cultural filters are implied in both texts of ST and TT that could be described as follow:

1. Keeping privacy

ST tends to explicitly express how the character in the story interact with other characters which could show the interaction behavior of the people in the source culture towards others. TT tends to implicitly express what the character thinks about something. In English socio-cultural environment, the audiences tend to have a behavior in keeping a privacy to others. They build distinct territory between themselves and other people in interaction. They do not express what they really want to say in very detailed words to people. Even, the relationship between parents and children are also limited by the privacy. It could be said that they are not used to share every single thought and feeling to others. Through the data, Indonesian socio-cultural

environment depicts the different behaviors of the people in interacting with other people. It is common to find people in this cultural environment to freely speak and talk about any topic to others, even between strangers. People in this cultural environment are considered to have open behavior in communication with others. The different behaviors between those two socio-cultural environments could be seen as follow:

ST: *“Iya, Warung Emak tempat aku jajan di sekolah akan tutup. Kasihan Emak!”*

Dengan tenang ibu bertanya, “Jadi, apa yang akan kamu lakukan?”

TT: **“Yes, it’s so sad to see Emak being forced to close down her stall!”**

“So, what are you going to do about it?” Was Mom’s only response.

BT: *“Iya, sangat sedih melihat Emak dipaksa menutup warung nya!”*

“Jadi, apa yang akan kamu lakukan?” hanya itu tanggapan ibu.

TT shows the omitted phrase of ‘*tempat aku jajan*’ to represent the existence of cultural filter in behavior. The behavior of ‘*jajan*’ in the source text could not be equally replaced by any term in English since it is really culturally bound to Indonesian socio-cultural environment. The term of ‘*jajan*’ could not be translated in English using any equal term based on English socio-cultural environment. It makes TT does not mention this term in the text.

Referring to the native speaker’s explanation, the researcher could say that keeping privacy is very important in building a boarder of territory between one person to others. Privacy is taught in very early ages of children. Parents tend to put the children to sleep alone in different room, instead of sleep with their parents in the same bed or room. People tend to

teach the children to be independent and have their own privacy since they are very young. Children grow up as individuals who could settle their territory that nobody cannot cross it.

2. The use of praises

ST does not show the importance to give praise to younger people while TT shows it. In TT, it could be seen that the principal gives praise by saying ‘I’m very proud of you’ while in ST does not employ such term. It is very common to give praise in expressing great achievement for children in English socio-cultural environment. Even adults or older people would pleasantly express the praise to the younger people. This praising behavior is expressed explicitly to the addressee. Therefore, the audiences of this socio-cultural environment are considered to be very respectful toward praising behavior. In the opposite way, Indonesian socio-cultural environment tends to reluctantly express such praising behavior. Young people are placed as the ones who need to respect more to the older ones. It is not common for older people to express praising words to the younger ones. The audiences of this socio-cultural environment tends to have high self-pride behavior to express praises. The example of those different behaviors could be seen as follow:

ST: *Tak lama kemudian, aku dipanggil ke ruang guru.*

“Wah, kalau begini kamu bisa membuat warungmu sendiri!” kata guruku.

“Mungkin nanti, Pak. Tapi sekarang, aku senang proyek ini bisa membantu Emak dan keluarganya!”

TT: A few days passed and I was suddenly called to the principal’s office.

“I’m very proud of you! You’ve made such an impact!”

Said the principal, “You can even start your own business!”

“That’s a good idea. But for now, I’m glad that I can help Emak and her family!”

BT: *Beberapa hari berlalu dan aku tiba-tiba dipanggil ke ruang kepala sekolah.*

“Aku sangat bangga pada mu! Kmu telah membuat perubahan!”

Kepala sekolah berkata, “kamu bahkan bisa memulai bisnis kamu sendiri!”

“Itu ide yang bagus. Tapi untuk saat ini, aku bangga bahwa aku bisa membantu Emak dan keluarganya!”

As the cultural filter of giving praise is implied in the texts above, it could be considered that the importance of cultural filter is very crucial in some environment with particular circumstances. The use of cultural filter in the text translation could avoid conflict and misunderstanding between the writer or text producers to the readers or the audiences of TT. Some cultures really suggest to use the expression of praise while in some cultures, it might be not necessary. Since the purpose of cultural filter is to provide a translation which concern to TT circumstances, it is really necessary to see the cultural aspect of TT in using praises. English is TT in this text and English really concerns to the use of praises.

According to the native speaker, praises are used to motivate other people especially children as young generation who still need encouragement to upgrade their confidence and self-esteem. People believe praises could give positive impact for children to be brave in doing new things in the next chances. Children tend to have positive mood when they know to be cared and loved by their parents and people by getting praises

when they have great efforts and get achievement. Whatever the children do as long as it is positive and good, no matter the result it is, people tend to give praises to them as appreciation of their hard work.

3. The use of hedges

In ST while TT tends to express the feeling directly. The use of ‘*katanya*’ is commonly employed in ST as the function of hedging in the text. In TT, the text tends to avoid the use of hedging and it shows the expression in straight to the point manner. It could be influenced by the behavior of the people in each language. People in Indonesian socio-cultural environment commonly uses hedges to save themselves by taking out themselves in the responsibility of saying direct expression. They tend to use hedging in order to show their unsure, insecure, hesitant feeling toward what they say. People in English socio-cultural environment tend to say directly what they feel and think by using direct statement. This case could be explained in an example as follow:

ST: “*Tapi katanya sakit lho*” kata teman-teman di sekolah.

TT: “**It’ll hurt!**” my friends yelled.

BT: “*Itu akan sakit!*” teman-temanku berteriak.

By looking at the example above, it could be seen that ST uses hedging form to express a statement. Furthermore, TT does not hedging form to deliver a statement. By this kind of example, the researcher could assume that hedging form is very common to use in Indonesian, though it is also possible to use in English, in some other cases. Furthermore, there are

some other cultural filters in the use of hedges that were found in this research. Those findings could be seen in a table below:

Indonesian	English
<i><u>Orang bilang, anak kecil akan berubah menjadi dewasa, layaknya ulat berubah menjadi kepompong lalu menjadi kupu-kupu.</u></i>	I'm growing taller and smarter every second, much like a caterpillar inching closer, and closer becoming a butterfly.
<i><u>“Katanya kita akan berdarah, dada kita bakal sakit, terus bakal tumbuh bulu-bulu di mana-mana!”</u></i>	“You'll bleed. Your chest will hurt. And hair will grow everywhere!”
<i><u>Kata orang, menstruasi akan terus menemaniku walaupun aku sudah dewasa.</u></i>	I continued to bleed every month.
<i><u>Kata orang jenis rambut ini disebut rambut pubis.</u></i>	deleted

Table 4.2: Findings of the cultural filter of hedges uses that were found in Indonesian and English translations.

Actually, English also has hedges as other languages do. However, in this research, hedges could not be found in English translation while in Indonesian texts hedges are used. Referring to the findings of this research, it could be seen that English tends to show confidence in delivering clear expression without using hedges as protection. It could be said that English speakers tend to be direct in saying something. The native speaker who was

interviewed also said that English people are very confident to say what they think and how they feel toward something. Freedom of speech is also one reason why English people could be very confident in expressing their thoughts.

4. Comparing to other people

Omitting the expression of comparing to others occurs in TT. This cultural filter shows that TT does not show any comparison between someone to other ones. The sense of being themselves is implied in some translated texts of this research. ST mentions the term of comparison between one to another one while TT does not employ such life style. In Indonesian socio-cultural environment, it is very common to find people who try to compare one to other ones related to what they do, what they look like, what they achieve etc. It does not happen in the same way as English socio-cultural environment which freely offer the people to be themselves in the way as they want. Comparing is not something acceptable for people in English socio-cultural environment. It is believed that people who could be themselves could run their lives happily. Self-esteem and uniqueness are really concerned in English socio-cultural environment. In the opposite of that, it is common to see and hear people in Indonesian socio-cultural environment to compare one to other people. This cultural filter could be implied in an example as follow:

ST: *Sedihnya saat dibandingkan, aku masih merasa kurang...*

TT: And yet, I am still not good enough.

ST: *Dan belum, aku masih tidak baik cukup.*

For some culture comparing someone to the other ones could be considered as impoliteness. In English socio-cultural environment, it is not common, and odd to compare someone else. People in that environment have freedom to be themselves in the way that they want to do. The self-existence is really important in this environment. In the opposite, it is common to find out life style of comparing in Indonesian socio-cultural environment. People tend to be acceptable to compare someone to other ones and it is not odd to hear that. Even it could happen in domains of family, neighborhood, friendship, relationship and other social environment.

Based on the native speaker, nobody wants to be compared wherever they are from. However, it is true that there is not such culture in comparing someone to other ones to make them have progress or look better. Every person is unique and special so people tend to live in their ways. Comparing someone to other people could be considered as disrespectful action.

4.1.1.3 Cultural filter of point of views

Those cultural filters are implied in both texts of ST and TT that could be described as follows:

1. The use of social and self-orientations

ST concerns to a point of view of social oriented while TT concerns to point of view of self-oriented. English socio-cultural environment depicts the high selfishness of the audiences to see and live their lives. The point of view of self-oriented is seen by highlighting the self-benefit orientation rather than considering the social or public benefit orientation. Audiences in this socio-

cultural environment tend to see their lives in the point of view of self-centered without bothering themselves to what happens in their surrounding environment. Self-benefit orientation leads the audiences to be pragmatic in seeing their lives. Indonesian socio-cultural environment shows a different point of view in the way how the audiences see their lives. The audiences of this environment tend to employ the social oriented in the point of view to see their lives. They see the importance of social beneficial point of view so that it leads them to really concern to the social interest rather than only considering to self-interest. The audiences in this socio-cultural environment see the life in the social oriented point of view which imply the way how they see their lives by considering the benefit impact to the society. The example of social and self-oriented point of view could be seen in an example as follow:

ST: *Tapi, aku senang pulang naik bis sekolah karena kata ibu itu **bisa mengurai kemacetan**. Dan aku punya waktu untuk jajan di Warung Emak sebelum pulang.*

TT: On the bright side, going home by bus means that **I get more time to spend with my friends** and I can grab a snack from Emak's stall before I head home.

BT: *Sisi baiknya, pulang ke rumah dengan bis berarti aku bisa punya banyak waktu bersama dengan teman-temanku dan aku bisa membeli jajan dari Warung Emak sebelum aku pulang ke rumah.*

By seeing the example of the text, it could be explained that the different concerns to run lives in the different point of views of life orientation could lead people to have different perspective to see something.

View point of life orientation could also build the social awareness character. People could be more selfish than other people who live in different environment. Some other people could be grown in the environment which show them to be helpful to others and concern to social interest. One of important factors to trigger this kind of character is the environment where they live. Moreover, there are some other findings to show this type of cultural filter. Those findings could be seen in a table below:

Indonesian	English
<i>Ternyata, aku bisa menjadi sumber perubahan dengan <u>bantuan teman-temanku.</u></i>	Quickly, I realized that making an impact by yourself <u>can get lonely.</u>
<i>Kalau Emak bisa benerin warungnya, <u>Emak bisa terus berjualan.</u></i>	If she fixes her stall, she can continue her business and <u>I'll still have my snacks.</u>
<i><u>Karena nongkrong di tempat Emak,</u> kami juga bisa melihat pelanggan yang dating.</i>	We also got to know Emak's other customers.

Table 4.3: Findings of view point cultural filters in social and self-orientations

Based on the native speaker, English people tend to have a mindset to take care of themselves before they think about others. Once they could take care of themselves in good ways, they could think to help others in respectful way too. The most important part of someone life is her/himself. It is believed that people cannot help others when they cannot even help themselves for granted. It might sound so selfish but it is the way people could survive then help other people.

2. The use of passive and active forms

ST tends to express something using passive form while TT tends to express something using active form. English socio-cultural environment tends to employ an active form to show an active participant clearly. This could be considered that the audiences of this environment really concern to reveal the active participant for being responsible to the information captured in a text. The audiences employ the point of view by considering the importance of a participant's role in a text. In the opposite way, audiences in Indonesian socio-cultural environment tend to use passive form point of view by hiding or covering a participant in a text. This point of view does not highlight the importance of a participant in a text. The audiences in this environment tend to exclude the participant's role to be responsible in the information captured in a text. The example of active and passive point of view could be seen as follow:

ST: *"Ibu, Warung Emak mau ditutup!"*

"Warung Emak?"

Ups, aku enggak pernah cerita ke ibu kalau aku suka jajan pas pulang sekolah.

TT: “Mom, **they’re closing down Emak’s stall!**”

“Emak’s stall? **What’s that?**”

Oops, I’ve never told my mom that I buy snacks at school.

BT: “*Ibu, mereka mau menutup Warung Emak!*”

“*Warung Emak? Apa itu?*”

“Ups, aku tidak pernah cerita ke ibu bahwa aku membeli jajan di sekolah.

The point of view of passive – active forms in ST and TT could be triggered by the character of each language. Indonesian tends use passive form and hide the actor of the text while English tends to show the actor of the text by using active form. The point of view to see and take responsibility is obviously seen in English as TT. Indonesian sees responsibility in ambiguity by omitting the actor who is doing the action in the text. In the example above, it is obvious that ST does not mention the actor who did closing down to Emak’s stall character. TT showed the actor ‘they’ who are school authority staffs who did that. Furthermore, the other findings that represent this type of cultural filter could be seen in a table below:

Indonesian	English
<i>Mengapa warung Emak mau <u>ditutup</u>?</i>	Why is Emak’s <u>stall closing down</u> ?

<p><i>“Warungnya bakal digusur kalau enggak <u>diperbaiki</u>, katanya bahaya dan bisa ambruk karena sudah tua.”</i></p>	<p>“The school says that I need to <u>fix</u> it or I can’t stay, apparently it’s too worn down to be safe.</p>
<p><i>Rencana itu kami susun dengan menarik dan jelas di atas kertas, lalu <u>dipresentasikan</u> ke Emak!</i></p>	<p>It was time to finalize our plans and <u>present</u> it to Emak.</p>

4.4: Findings of life view point cultural filters in passive and active forms

English tends to use active form and it is used to show the responsibility of the agent / subject of the text. It is confirmed by the native speaker that the tendency of active usage in English text shows the view point of English to see a content of the text in the responsibility of the subject of the text. It is also related to the style of English people who tend to use active form rather than passive form.

4.1.1.4 Cultural Filter of Life Style

The cultural filter of life style could be explained in the following example below:

1. Health maintenance terms

The different diet term to explain the life style of health maintenance occurs in ST and TT. ST tends to use ‘*lemak*’ to express the excessive fat in human body while TT uses ‘carbohydrate’ to express it. The different life style of people in those two socio-cultural environments could be seen in those two different terms used. People who live in socio-cultural environment whose

Indonesian as the language would tend to call '*lemak*' that is literary translated into 'fat'. They considered any food which consists of high rich oil and fat are called as '*lemak*' which could cause over weight for their body. However, in TT whose English as the language, people believe that carbohydrate is the main factor to make body to be fatter or over weight. It is very common for people in this environment to have carbohydrate diet to maintain their body weight. It is very contrast to the environment of People in Indonesia who eat carbohydrate as the main course every day so that they tend to use '*lemak*' to address the fat. The example of the translation text could be seen as below:

ST: *Aku ingin Singkirkan lemak di seluruh tubuh. Aku akan taklukkan rasa lapar.*

TT: I am going to cut all **carbohydrate** and I will forget the hunger I feel inside me.

BT: *Aku akan memotong semua karbohidrat dan aku akan melupakan lapar aku rasa dalam diriku.*

It is obvious to see that the life styles in both language environments of ST and TT deal with something different to each other, in this case the use of diet term. People in Indonesian socio-environment commonly consume carbohydrate as the main food in daily life. This life style builds a perspective that carbohydrate is good and very useful for their life. The concept of 'fat' in this environment could be from meats, oiled food and other unhealthy food. For instance, diet term does not employ 'carbohydrate' in this socio-cultural environment. In the opposite of ST, carbohydrate term is commonly used in diet term in English socio-cultural

environment. Furthermore, the term '*lemak*' in ST is replaced into 'carbohydrate' in TT.

According to the native speaker, idiom 'carbohydrate' is commonly used in diet life style. People tend to use 'carbohydrate', instead of 'fat' for bodybuilding strategy. Carbohydrate refers to a substance contained inside human's body that could cause someone become fat or plump. In English, it is common to use idiom 'carbohydrate' to refer excessive fat.

2. Proportional body shape terms

The life style to depict a proportional body shape is different between ST and TT. ST uses term '*badan*' to address the whole body which is considered to be slim in the complete part of body. '*Badan*' is literally translated into 'body' but in this case TT uses term of 'waist' to translate the word '*badan*'. Furthermore, Waist is literary translated into '*pinggang*'. In socio-cultural environment of Indonesian, being slim are considered to have slim body shape from the top to the bottom. In English socio-cultural environment, people tend to be happy more to have small or narrow waist. The concept of proportional body shape is different from those two different environments. For people who live in English socio-cultural environment, they consider to make their waist small rather than make their whole body to be thin or slim. It could show the cultural filter of life style in assumption of the proportional body shape. The example of this cultural filter could be seen in an example as follow:

ST: *Badanku kurang ramping!*

TT: **My waist** is not small enough!

BT: *Pingganku tidak kecil cukup!*

The life style to depict proportional body shape is different from one to another culture. It could be seen in the example of translation text above as well. In Bahasa Indonesia socio-cultural environment, proportional body shape is commonly considered in which the slim body from top to down while English socio-cultural environment it is more about a narrow waist. The standard of beauty in every place is different and how to depict it in the text we need to use cultural filter based on what language it is used as TT. Moreover, there are some other findings in this type of cultural filter. Those can be seen in a table below:

Indonesian	English
“Mereka <u>langsing</u> banget...”	They look so <u>thin</u> , so <u>lean</u> .
kurus	skinny
Berkulit putih	Fair skin
Ada yang tiba-tiba tinggi jangkung. Ada yang <u>membulat di pinggang</u> .	Each of our bodies change in unexpected ways. Some <u>grow wider</u> , while others grow taller.

4.5: Findings of life style cultural filters in body shape terms

4.1.2 Analysis of Perceptions of Human Modeling

Based on the result found in the first problem, the researcher would integrate the cultural filters found with the perceptions of human modeling

theory. Through the texts analyzed, it could be explained that the cultural filters implied in the selected bilingual books of 'I am Me series' show the classifications of human modeling perceptions (generalization, deletion and distortion). Those modeling perceptions are classified into generalization perceptions toward the feeling of menstruation, generalization perceptions toward the growth of the body shape, deletion perception toward sexual and genital terms, deletion perceptions toward others, distortion perceptions toward consuming food, distorting perceptions toward health maintenance, and distortion perceptions toward figurative expressions. It would be explained in detail as follows:

4.1.2.1 Generalization perceptions

There are two generalization perceptions that could be found in this research which are related to the cultural filters found previously. Those could be seen in following explanations:

1. Generalization perceptions toward the feeling of menstruation

Referring to the cultural filter of behavior which is indirect-direct cultural filter found, the researcher would give an example of texts which could be represented to explain the generalization perception.

ST: *"Tapi katanya sakit lho" kata teman-teman di sekolah.*

TT: *"It'll hurt!"* my friends yelled.

BT: *"Itu akan sakit!"* teman-temanku berteriak.

It could be seen that the integration of the cultural filter with the generalization perception toward the feeling of pain during menstruation. The

text of TT implies that the feeling of pain during menstruation is generalized as hurtful feeling to everybody who experiences it. This generalization is built to create believe that menstruation always hurts. While in the previous cultural filter explanation, this kind of text is included to the cultural filter of hedging usage.

2. Generalization perception toward the growth of body shape

Based on the cultural filter of value to omit the sexual and genital term, the researcher gives an example of texts that could be used to represent the integration of the generalization perception to the cultural filter classified. It is found that there is generalization perception toward the growth of body shape for the young woman who have had menstruation. In this case, it shows that ST gives detail explanation related to the genital term while TT does not show it explicitly. In TT we could see that the generalization could be inferred from the expression 'Next my chest began to grow'. It tries to generalize the phase of body shape changing from children to young adult.

ST: *Lalu dadaku mulai tumbuh, payudaraku mulai muncul.*

TT: **Next my chest began to grow.**

BT: *Lalu dadaku mulai tumbuh.*

The generalization perception toward the growth of a body shape is obviously seen in the example above. This generalization builds people to believe that every girl who is growing up and experiences the first menstruation would have significant changing related to her body shape, in this case the growing breast. This is general perception that is believed by people in order to recognize the distinctive differences after having

menstruation. Furthermore, this example also could be included to the other perception which is called as deletion perception. Moreover, this type of perception would be explained in the next part.

4.1.2.2 Deletion perceptions

Deletion perceptions could be indicated by the selection of words or phrases to delete based on the need of the text to be presented. There are two deletion perceptions could be examined through the texts in this research. Those aspects are explained in detail as follows:

1. Deletion perception toward sexual and genital terms

This kind of perception could be found in some texts related to the use of sexual and genital terms. The researcher would give an example of this deletion perception as follow:

ST: *Sekarang rambut tumbuh di antara kakiku. Kata orang jenis rambut ini disebut **rambut pubis**.*

TT: Now hair appears in unexpected places, like my legs and armpits.

BT: *Sekarang rambut muncul di tidak diinginkan tempat, seperti ku kaki dan ketiak.*

Based on the example presented above, it could be explained that beside the text could be included to the classification of cultural filter (value to omit sexual and genital term), it could be also integrated to the deletion perception since the phrase ‘*rambut pubis*’ was deleted and it was just presented as ‘hair’. ‘*Rambut pubis*’ or pubic hair is not commonly used in English socio-cultural environment in the communication. Since this book

is aimed to communicate through texts between the writer and the target readers, so deletion perception is conducted in different way for each text. In ST '*rambut pubis*' is explicitly mentioned while in TT it is deleted.

There was another term deleted in the translation which was 'payudara'. It could be translated as 'breast' but I was deleted in English translation. This could be considered in the same purpose as the previous explanation about '*rambut pubis*'. The writer considered the term 'breast' is not commonly used in English children literature. The terms 'rambut pubis and payudara' were the only sexual terms that could be found in this research.

2. Deletion perception of orientation toward other

Referring to the previous finding in the cultural filter of life style in comparing other people to self, it could be connected to the deletion perception occurred in the text. With use the same text (see p. 40), it could be seen that there is deletion process of phrase '*sedihnya saat dibandingkan, ...*'. Instead of translating this phrase, TT selects to delete it. In this case, deletion perception of orientation toward other are eliminated in every texts that consist of this aspect.

There is another example that could be represented related to this kind of deletion perception of orientation toward other. It could be seen in the previous explanation (see p. 30) that there is deletion perception related to cultural filter of behavior in implicit form in TT. The phrase '*...tempat aku jajan...*' is deleted since it is related to detail information of personal issue

of the character. TT tends to show the self-oriented rather than social-oriented toward others. TT tends to delete redundant information related to personal matters.

4.1.2.3 Distortion Perceptions

Distortion perception concerns to the accuracy rather than the selection. It means that some words or phrases are aimed to be distorted to get the accuracy based on the target text need. While it is accurate for TT, it is not accurate for ST, vice versa. It means that it could be applied in one side only. There are some distortion perceptions based on the texts examined which are integrated to the cultural filters found previously. Those are explained as follows:

1. Distortion perception of behavior toward consuming food

This kind of distortion perception is showed in the texts which consist of very cultural term related to food. The researcher would give an example for this type of distortion perception. It could be seen as follow:

ST: *Ternyata, ancaman kehilangan **gorengan** bisa menggerakkan teman-teman untuk membantu Emak memperbaiki warungnya.*

TT: Who knew that the threat of losing **snacks** could mobilize our friends to help Emak fix her stall.

BT: *Yang tahu bahwa ancaman dari kehilangan makanan ringan dapat menggerakkan kita teman-teman untuk membantu Emak memperbaiki dia warung.*

By seeing the example above, it could be explained that the word ‘*gorengan*’ is accurately replaced by the word of ‘snack’. ‘*Gorengan*’ is really bound to the cultural aspect in Indonesian socio-cultural environment and when it is changed into word ‘snacks’ in English, the accuracy of ‘snack’ is not distinctive for ST since ‘snack’ could be very general. In opposite, the word ‘snack’ is accurate in English if it considers to the original word of ‘*gorengan*’. The distortion perception of cultural food here shows that TT tries to lead the reader to get the perception of ‘snack’ in its cultural aspect.

2. Distortion perception toward life style of health maintenance

Referring to the previous explanation in the finding of cultural filter of life style, the replacing diet term occurs in ST and TT. It could be checked in the texts previously mentioned (see p. 37). In this case, ST uses the term of ‘*lemak*’ and it is accurately replaced with the term of ‘carbohydrate’ in TT. In diet life style of people who live in Indonesian socio-cultural environment, the term ‘carbohydrate’ is not commonly used to refer to diet procedure while in TT uses it. In English, the term ‘carbohydrate’ has accuracy for the need of its audiences. However, in Indonesian it is not accurate to refer ‘*lemak*’ as ‘carbohydrate’.

3. Distortion perception toward figurative expression

To replace some terms that are not familiar and give dramatic expression toward the texts, some texts in this research are indicated to use some figurative expressions. Those figurative expressions could also be

aimed to distort ST into the accurate terms in TT. The figurate expressions found are such as hyperboles and ironies. This kind of distortion perception is related to the dimensions of cross-cultural differences that would be explained in the finding of the third problem of this research. The dimensions would be explained in detail in the next sub-chapter. The dimensions are verbal routine and ad-hoc formulation.

By knowing the classification of this distortion, the researcher would give an example of texts which consist of the distortion perception of figurative expression. There are hyperboles and ironies expression found in this research. Those figurative expressions are found in TT. The hyperbole expressions could be seen in the following texts:

ST: *Kukira Emak akan senang dibantu!*

TT: I was certain that she was going to be elated that **she'd give us free snacks for a year.**

BT: *Aku yakin bahwa dia akan senang bahwa dia akan memberi kami gratis kue untuk satu tahun.*

The example above could show the distortion perception toward figurative expression of hyperbole. While ST uses simple expression, TT shows the figurative expression to give more dramatic meaning for the text. In TT, the use of hyperbole could indicate the life style of the audiences in its language to use various figurative expressions. For instance, there is another example to show related to the finding of figurative expression which is the term of irony. The irony expression would be explained more detail in the next sub-chapter related to the description of cross-cultural

differences. Furthermore, there are two other findings that could represent this type of distortion. It could be seen in a table below:

Indonesian	English
<i>Lari keliling kompleks setiap sekolah! Tugas, PR, les ditunda dulu.</i>	I will run, run, run, run <u>until my legs hurt</u> .
<i>Mungkin, aku memang perlu berdarah, sakit, dan berbulu untuk bisa jadi orang dewasa.</i>	Does growing up really require blood, pain and <u>tears</u> ?

4.6: Findings of distortion perceptions in figurative expressions

4. Distortion perception toward technology term

Distorting the technology term could be a way to show the different point of view to see something in the view of each culture. Though both cultures of ST and TT represent each culture to be accurate in using the term for the need of its language. The researcher would give an example of this aspect that it could be seen in the texts as follows:

ST: *Aku bisa tanya orang sekitarku dan tentunya buka **internet**.*

TT: So, I asked the help of my friends, my parents, and even Google!

BT: *Jadi, aku meminta bantuan ku teman-teman, ku orang tua, dan bahkan **Google!***

The technology term could be differently used in one culture to other culture. It is commonly used in Indonesian to search through internet while in English it is to be more specific to the product which is Google. None is correct or wrong since each culture believes in its accuracy based on each point of view employed.

4.1.3 Analysis of Cross-cultural differences

After knowing the cultural filters implied in the texts, the researcher would explain cross-cultural dimensions between Indonesian and English. The types of cultural filters found previously are used to support the result in the second problem. To answer the second problem of this research, the researcher grouped the texts according to the possible binary dimensions between Indonesian and English. The groups of binary dimensions create cross-cultural dimensions which are formulated by examining the data using theory of register (Field, Tenor and Mode) and Statement of Quality by comparing two texts in different languages. The finding of the second problem related to cross-cultural dimensions could be seen in a figure below:

Indonesian	English
Indirect	Direct
Orientation toward other	Orientation toward self
Orientation toward content	Orientation toward addresses
Explicitness	Implicitness
Verbal routine	Ad-hoc formulation

Figure 3: Dimension of cross-cultural differences in Indonesian and English

Referring to the binary dimensions formulated above, the researcher gives some examples to explain each dimension based on the data examined as follows:

4.1.3.1 Indirect and direct dimensions

To explain those binary dimensions, the researcher gives an example of texts which could be used to describe the compared dimensions. The example of the texts could be seen as follows:

ST: *“Tapi katanya sakit lho,” kata teman-teman di sekolah.*

“Katanya kita bakal berdarah, dada kita bakal sakit, terus bakal tumbuh bulu-bulu dimana-mana!”

“Kalau begitu, kita bukan jadi putri duyung atau peri tapi jadi beruang!”

Mendengar perkataan teman-temanku, aku hanya bisa termenung.

Mungkin, sebelum menjadi orang dewasa aku perlu menjadi beruang.

Mungkin, aku memang perlu berdarah, sakit, dan berbulu untuk bisa jadi orang dewasa.

TT: **“It’ll hurt!”** My friends yelled.

“You’ll bleed. Your chest will hurt.

And hair will grow everywhere!”

Instead of becoming a princess, I’ll turn into a bear.

Do I have to turn into a bear before becoming an adult?

Does growing up really require blood, pain and tears?

BT: *“Ini akan menyakitkan!” Teman-temanku berteriak.*

“Kamu akan berdarah. Dada mu akan sakit.

Dan rambut akan tumbuh dimana-mana!”

Alih-alih menjadi seorang putri, aku akan menjadi seekor beruang.

Apakah aku harus berubah menjadi seekor beruang sebelum menjadi dewasa?

Apakah tumbuh dewasa sangat membutuhkan darah, sakit dan airmata?

Referring to the example above, it could be explained the analysis of cross-cultural dimensions using theory of statement function and statement of quality. General shows that the texts tell about the pains that the first character worries about after she is changing to be more mature. Field of the texts are casual dialogue with simple syntactic structure. Tenor of the texts uses informal lexical choices for Indonesian and English. It could be seen there is an expression of *'lho'* that shows informal expression. The text is purposed to the same age friends. In English, it uses informal expression by using "It'll" instead of "it will". Mode of the texts is written to be spoken (complex) and it has complex participation (dialogue). There is not changing any changing in genre. Statement of quality shows ST tends to use uncertain expression with hedging *'katanya'* of the character while TT does not use hedging. ST tends to employ indirectness while TT employs directness. The texts of TT clearly show the confidence of TT audiences whose English as the language. Otherwise, ST audiences are depicted as hesitate and safe-oriented by avoiding responsibility to what they say. ST tends to use hedging of *'Katanya'* while English does not use in those texts.

There is another result of indirect and direct dimensions by examining the texts. It was found that ST tends to use honorific to address older people instead of directly calling the pronoun 'you' like in TT. In this case, the honorific term is considered as a polite way to call respected people based on the distance, higher social level, well occupation and older ages. In Indonesian,

it is not acceptable to use 'you' to address people who have those requirements. In English, people directly call others with 'you' without necessarily considering to the honorific term.

4.1.3.2 Orientation toward others and orientation toward self

The dimensions could be described by examining an example represented as follows:

ST: *Ternyata, aku bisa menjadi sumber perubahan dengan bantuan teman-temanku.*

TT: Quickly, I realized that making an impact by yourself can get lonely.

BT: *Dengan cepat, aku menyadari bahwa membuat perubahan dengan diri sendiri bisa membuatku kesepian.*

The next example shows that the texts tell about the willing of the actor 'I' to make an impact with her friends' involment or help. Field of the texts shows casual monologue with simple syntactic structure. Tenor shows ST and TT have different lexical entries in significant numbers. Tenor of the texts use formal form both in Bahasa and English. Mode uses written to be read (simple). Simple participation (monologue). The text is narrative text which consists of monologue form which is stated by the writer. There is not dialogue in the text. Genre does not change in both texts. Statement of quality shows that in ST the actor 'I' involves the object that is her friends to help me in making an impact. Instead of ST, in TT the actor 'I' does not mention her friends and she tends to talk about herself. Briefly, it can be explained that those two texts (ST and TT) apply covert translation which consists of cultural filter to depict the story based

on the need of the target language. In this case, the target language of the text is English so that the source language is transformed in the acceptable way of target language which is English. It could be assumed that the orientation of Indonesian tends to stress on togetherness of the children since this book is dedicated to children. In Indonesian, it depicts the social relationship that is closer to one to another, while in English it depicts the social relationship that has more far distance in friendship. Self orientation could be seen to depict the text in TT. In terms of social role relationship, the actor tends to be friendship oriented in ST rather than in TT which describes the selfishness oriented.

There is another finding which reveal the dimensions of orientation toward other and orientation toward self. In this result ST tends to expose the outsider involvement as the consideration in giving influence to the context of the text based on the cultural aspect in its language environment. It has been discussed previously that Indonesian socio-cultural environment lets the people to be compared to other people in order to look better. In the opposite, English socio-cultural environment concerns to the uniqueness and freedom to choose the way they want to be themselves without comparing to other people. These different life styles could be also analyzed using the binary dimensions as well. ST tends to have orientation toward other by considering outside factors which influence their life situation. TT tends to have orientation toward self which focuses only on the problem of themselves rather than considering to the outside factors. It could be seen in ST of the phrase '*sedihnya saat dibandingkan, ...*' while in TT this phrase is omitted.

4.1.3.3 Orientation toward content and orientation toward addressee

An example of texts below could be represented to explain those dimensions. It could be seen in detail as follows:

ST: *“Ibu, Warung Emak mau ditutup!”*

“Warung Emak?”

Ups, aku enggak pernah cerita ke ibu kalau aku suka jajan pas pulang sekolah.

TT: **“Mom, they’re closing down Emak’s stall!”**

“Emak’s stall? What’s that?”

Oops, I’ve never told my mom that I buy snacks at school.

BT: *“Ibu, mereka mau menutup Warung Emak!”*

“Warung Emak? Apa itu?”

“Ups, aku tidak pernah cerita ke ibu bahwa aku membeli jajan di sekolah.

The texts shows the general aspect which dialogues between the characters in giving information related to the issue of Emak’s Stall that would be immediately closed. Field of the texts shows casual dialogue with simple syntactic structure. Tenor of the texts uses ST and TT in these texts adopt same types of tenor aspects while ST and TT use informal lexical choices. Mode is written to be spoken (complex) and it is complex participation (dialogue). Genre does not change in both texts. Statement of quality shows that ST and TT have different orientations related to the mode while ST adopts passive voice style and TT employs active voice style. This phenomenon obviously explains that ST does not show the executors explicitly while TT does. TT employs orientation toward addressee while ST employs orientation toward content. The expression of ‘What’s that?’ said by the character of Mother could imply that

English as TT in this case shows more expressive behavior compared to ST in Indonesian. This modification of the text is adjusted to the behavior of the TT audiences who read the story. This result is related to the finding of the first problem which showed the use of active – passive in those two languages.

In this case, TT also tends to involve the readers to actively join to enjoy the story. TT tends to use imperative form to invite the readers involving to the story such as ‘let’s’. ST tends to use declarative form to tell the story. By finding this result, it could be seen that Indonesian (ST) has dimension of orientation toward content and English (TT) has dimension of orientation toward addressee. Furthermore, TT tried to show the expressive manner by using imperative expression. Imperative expression thorough texts could trigger someone to be active by pretending to involve in the story.

4.1.3.4 Explicitness and implicitness

Those binary dimensions could be explained by examining an example given as follows:

ST: *Sekarang rambut tumbuh di antara kakiku.*

Kata orang jenis rambut ini disebut rambut pubis.

Sekarang rambut ada di ketiakku.

Tapi aku sudah terbiasa untuk menjaga rambut-rambut baruku.

Mereka tumbuh seperti hutan-hutan kecil yang menghiasi tubuhku.

TT: Now hair appears in unexpected places, like my legs and armpits.

They grow like little forests all over my body.

BT: *Sekarang rambut muncul di tempat-tempat lain, seperti di kakiku dan ketiak. Rambut tumbuh seperti hutan kecil diseluruh tubuhku.*

The example above shows that general of the texts tells about the physical changing of the first character who gets her chest to be growing. Field shows casual monologue with simple syntactic structure. Tenor shows ST and TT apply formal lexical choices. Mode is written to be read (simple). And it has simple participation (monologue). Genre does not change in both texts. Statement of quality shows that ST tends to be open in the term of sexual term for children in the positive context. TT tends to be close off in sexual term for children. ST employs explicitness while TT employs implicitness. It is very challenging to explore this case when ST audiences are well known to adopt eastern cultural manner that is very sensitive to expose any sexual term. However, this issue also has distinctive point that the text is dedicated for children, so there are different cultural manners that could be considered as acceptable exception toward this issue. In this case, the audiences of ST are expected to be familiar with the use of this term since they are young while children who are the audiences of TT tend to be more secured about this matter. As the point of view of the writer, she tends to eliminate the sexual term in TT.

There is another result related to these dimensions of explicitness and implicitness. The result is depicted by the communication way between children and parents. It is related to the first problem result which the text explained in detail about ‘...*tempat aku jajan*...’ while TT tends to omit that term. Beside ‘jajan’ is really cultural bound to Indonesian that it is hardly equally translated to English, this phrase ‘...*tempat aku jajan*...’ shows the close relationship between children and parents to share and talk about personal matters. There is not distance between them to talk about personal stuffs. In the opposite, English as TT shows the far distance between children and parents to talk about personal

matter. It shows the phrase ‘...*tempatku aku jajan...*’ is omitted. As it has been explained previously, Indonesian socio-cultural environment commonly let the people to freely talk and share about personal issues while English tends to concern to privacy manner.

4.1.3.5 Verbal routine and ad-hoc formulation

Those binary dimensions could be described by examining an example given as follows:

ST: *Kukira Emak akan senang dibantu!*

TT: **I was certain that she was going to be so elated that she would give us free snacks for a year!**

BT: *Aku tadinya yakin bahwa dia akan sangat gembira seperti hendak memberi jajan gratis selama setahun!*

General of the text is the assumption of the first character toward her action to help the character of Emak to be accepted as expected. Field shows casual monologue with simple syntactic structure. Tenor shows ST and TT use formal lexical choices. Mode is written to be read (simple) and it has simple participation (monologue). Genre does not change in both texts. Statement of quality shows that ST tends to use uncertain expression of the character while TT uses fixed expression. ST does not employ any figure of speech while TT uses hyperbole type. ST employs verbal routine while TT employs ad-hoc formulation. It could be seen that ST tends to show uncertain of the character instead of exposing the confidence. TT employs the opposite manner which it shows the certain manner of the character. The use of hyperbole as figure of

speech also could indicate the expressiveness of the text. TT tends to be more expressive compared to ST.

There is another finding related to the hyperbole expression to represent the dimensions of verbal routine and ad-hoc formulation. It could be seen in a phrase in ST '*Lari keliling kompleks setiap selesai sekolah! Tugas, PR, les ditunda dulu.*' and it is translated into 'I will run. Run, run, run until my legs hurt.' This is another example of hyperbole form which is used TT while ST tends to use verbal routine expression. This finding is similar to the previous one explained above which shows the existence of hyperbole form in the TT.

In other finding, the dimensions of verbal routine and ad-hoc formulation could be seen in an expression of irony. ST shows the phrase '*tapi aku tidak mau hidup sendiri*' and it is translated into TT 'No wonder, I don't have a life'. This ironic expression in TT could show that it employs metaphor term to describe worries or fears. ST tends to use common verbal expression while TT tends to express it using ad-hoc formulation. By finding this result, it could be seen that the dimensions of those texts are obviously different.

4.2 Discussion

Based on the findings explained in the first section, the researcher could relate the results in each research problem into integrated results. The First findings present the cultural filters implied in the texts which those are values, behaviors, point of views and life styles. According to the explanations presented above, the researcher found the dominant cultural filters employed in those three bilingual story books. The dominant cultural filters are cultural filters of values and life style.

Those cultural filters have enormous numbers to imply in the texts. This research could show that the story books tend to implicitly emphasize the cultural filters in values and life style. However, the other cultural filters could also contribute in making the differences between those different languages as well.

By findings the first research problem, the researcher did integration in examining the texts to be analyzed in the concept of human modeling perceptions which the result showed there are three modeling perceptions employed in the texts. Those are generalizations, deletions and distortions. Based on the result explained previously, it could be said that there is a dominance of the use of human modeling perceptions in the texts analyzed. The perceptions found are related to the cultural filters explained previously, especially in particular cultural filters implied such as cultural filters of values, behaviors and life style. Furthermore, the dominant perception employed is the distortion perception. This kind of perception dominates the result of the analysis of human modeling perception, while the other perceptions could also support the result of this research. This distortion perception could show the way the texts of those three story books lead the readers to engage in the accurate reality of the TT. The distortion makes the readers think in the TT point of view. This basic principle is bound to the principle of cultural filter theory which concerns to the TT instead of ST. Moreover, the other perceptions found could also contribute in supporting the result of this research.

In order to support the implementation of this research related to the cultural filter in general, the researcher designed the dimensions of cross-cultural differences based on the analysis of the texts using the components of this concept. The results of this analysis could be also related to two previous findings. The

analysis of cross-cultural dimensions between Indonesian and English based on those three children story books could be designed based on the result explained above. The dimensions are aimed to view the different texts in the point of view of cultural filter concept. The dimensions could represent the characteristics of the texts based on each cultural dimension employed. Furthermore, it could be found that tenors of the texts follow the type of the texts which the tenor would tend to be informal when the texts are formed as dialogue texts and monologue with the center of the character and herself. Instead of that, the narrative monologue tends to use formal form when the text tell the narrative monologue with the center of the character and the readers. It could assumed that the readers of the books could be from different various ages though those books are actually dedicated for children. Those books could be also purposed in parenting type of book as well so that adults are also welcomed to read them.

In the comparison between ST and TT, there is not any changing in the aspects of field, tenor and mode in both languages. However, in the statement of quality, the aspects of cross-cultural dimension could be seen and explained. There is not any register disposition in those two types of text languages in the bilingual story books. The translation of the texts could show that even without changing the register of the texts, the cultural filters and binary dimensions could be formulated. It is also one of very important aspect in this research to prove that cultural filters could be found in the translation texts which do not change the register from the source texts. In the previous research, most findings showed there are mismatches in register of translation texts to the source texts. By conduction this research, it could be proved that matched register could also eligible to explore the cultural filters implied in translation texts. By statement of quality to compare

those two texts, the researcher could reveal the cross-cultural differences between two different text languages.

The results of human modeling perceptions that are found in this research could give new reference about the importance of filtering process in translation based on human perceptions theory. The translation texts of those bilingual story books employ some characteristics which are tied to the aspects of cultural filter that is also influenced by the perceptions' of the translator. The translator as the media to convert ST into TT has a big contribution to generate the translated texts. By using filtering process in NLP theory, I could find out that the three aspects are applied in the translated texts from the three books. The perceptions of the translator toward the different cultures among those two language lead her to implement the concept of human modeling perceptions to filter the cultural differences.

According to the results found, the researcher could compare this research to the previous studies which focused on cultural filter implementation in translation. The previous researchers did not really find out what cultural filters implied in the texts and they just focused on analyzing and creating cross-cultural dimensions between two different languages. In this research, the researcher analyzed in detail explanation for the cultural filters found in the translation texts examined. It could be seen also that the researcher used NLP theory, in this case she used aspects of human modeling perceptions to be integrated in order to find out the filters used in both different text languages based on the translator's perceptions toward the socio-cultural; differences of two languages. The analysis of cross-cultural dimension found in this research could confirm the similar result

with the previous studies that this theory could successfully accommodate in finding the socio-cultural differences from two different languages.

The limitations of this research could be seen in the number of data that are limited so that those data could not be used to generalize the result of the research for other data from different books and the limited previous studies which took the similar topic research related to cultural filter theory in translation. Those two limitations could be covered by next researchers who will take the same topic with larger data sources. However, there is an important aspect to consider in translation research since translation is a product of translator so the role of translator is very crucial in this case. Every translator has different style and method to translate the texts based on the purposes of the translation texts to be made. The ideology of translator is also impacted to the result of the translation texts. For the second limitation related to limited previous studies, it could be solved when there will be many researchers who will be interested to take cultural filter as the research topic. It will give very great contribution in exploring the cultural filter and perception of human modeling theories as well.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter consists of conclusion and suggestion related to the findings and discussions of this research.

5.1 Conclusion

This research could find out the cultural filters implied in the texts of bilingual children story books translated from Indonesian into English. Those cultural filters are values (feeling of disappointment, sexual and genital terms, and honorific uses), behaviors (interaction between people, giving praises, the use of hedges and comparing to other people), point of views (social and self-orientations, and active – passive forms) and life styles (health maintenance term and proportional body shape term). From those cultural filters implied in the texts, the researcher could integrate them in exploration to answer the second research problem about perceptions of human modeling. In this research, there are three kinds of perceptions with each its part found such as generalization (feeling of menstruation and body shape), deletion (sexual and genital term and orientation toward others) and distortion (consuming food, health maintenance, figurative expressions and technology terms).

Moreover, this research could present the results which previously were not necessary considered by the previous researchers to find the important cultural filter classifications that are possibly implied in the translations. In this research, the researcher could find out the classifications of the cultural filters and she explained in detail for each cultural filter implied in the texts. By knowing those different filters in two languages, hopefully it could contribute the understanding

of the readers toward the possible cultural filters occurred in Indonesian and English.

By finding those cultural filters and perceptions, the researcher could also uncover the five binary dimensions of Indonesian and English that found by analyzing the data from those books. Those dimensions are initially studied by House (1997) and she made the revised version in her study in 2015. The theory of Cultural Filter could prove to uncover the covert translation implied in those two story books in order to find the dimensions of cross-cultural differences between two languages so that we could know the characteristics for each language used in the texts. This research could prove that those languages have different dimensions in the cultural perspectives seen through the texts. Texts even could reveal the implication of the cultural filter in translation to help readers or audiences to enjoy the literatures in the perspective of target text (TT). This research could capture the socio-cultural differences between Indonesian and English through the texts which exist in those books. In the conclusion of this research related to the cross-cultural differences between Indonesian-English, it could be seen that the characteristics of Indonesian are indirect, orientation toward other, orientation toward content, explicit and verbal routine. Furthermore, English has characteristics of indirect, orientation toward self, implicit and ad-hoc formulation.

Furthermore, the contribution of human modeling perception theory really takes account to expose the filtering process in translation by view point of NLP theory. This theory could prove its existence to cover such problem in translation research, especially in cultural filter research. This important point could not be separated by the translator role as the mediator who create the interpretations to

translate the texts with the consideration of different cultures in each language. All of the results of the interpretations which are implied in the translated texts are based on the translator's knowledge about those different cultures that are supported by her own actual experiences and some references.

5.2 Suggestion

The results of this research is specifically bound to the chosen bilingual story book dedicated for children. It is very specific research which the researcher tried to implement the theories to the practices related to the cultural filters implied in texts. Since the theory of cultural filter has not been explored in enormous numbers of research, it could be a good challenge for the next researcher to explore the translation studies using this theory. As it has been known that language is automatically bound to the culture of its language, it is really challenging to examine the translation in the point of view of cultural filters. It is really suggested to explore more complex texts in order to find out richer findings in cultural filter implications through texts.

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APPENDIX

Data of three bilingual story books

List 1: Data of 1st Book (I'm Change Maker)

1. *ST: Ternyata, aku bisa menjadi sumber perubahan dengan bantuan teman-temanku.*
TT: Quickly, I realized that making an impact by yourself can get lonely.
BT: Dengan cepat, aku menyadari bahwa membuat perubahan dengan diri sendiri bisa membuatku kesepian.
2. *ST: Kayaknya ada banyak hal yang membuat orang kesal deh.*
TT: Hmm... let's start with the things that make our lives suck.
BT: Hmm... Ayo kita mulai dengan hal-hal yang membuat hidup kita menyebalkan.
3. *ST: Bagaimana bisa ngilangin kemacetan ya? Setiap hari aku duduk di bus sekolah. Perjalanan ke sekolah bisa mencapai 1 jam 30 menit. Pantatku sudah tepos pas sampai sekolah, kaki pun kesemutan.*
TT: How can I eliminate traffic jams? Everyday it takes me one and a half hours to go to school by bus. When I get home, my butt feels flat and my legs hurt.
BT: Bagaimana bisa menghilangkan kemacetan? Setiap hari aku membutuhkan satu setengah jam untuk pergi ke sekolah menggunakan bus. Ketika aku tiba di rumah, pantatku terasa tepos dan kaki ku sakit.
4. *ST: Tapi, aku senang pulang naik bis sekolah karena kata ibu itu bisa mengurangi kemacetan. Dan aku punya waktu untuk jajan di Warung Emak sebelum pulang.*
TT: On the bright side, going home by bus means that I get more time to spend with my friends and I can grab a snack from Emak's stall before I head home.
BT: Sisi baiknya, pulang ke rumah dengan bis berarti aku bisa punya banyak waktu bersama dengan teman-temanku dan aku bisa membeli jajan dari Warung Emak sebelum aku pulang ke rumah.
5. *ST: "Eh, Warung Emak mau ditutup, lho!" Tiba-tiba temanku berteriak.*

TT: “Did you hear that Emak’s stall is closing down?” My friend said.

BT: “Apakah kamu dengar bahwa Warung Emak akan ditutup?” Temanku berkata.

6. ST: *Setibanya di halte bis dekat rumah, aku berlari pulang. Jangan sampai temanku lihat aku nangis. Padahal warung mau tutup itu sepele kan?*

TT: As soon as I reached the bus stop, I ran home because I didn’t want any of my friends to see me cry!

BT: *Segera setibanya aku di halte bis, aku berlari pulang karena aku tidak ingin temanku melihat aku menangis.*

7. ST: “Ibu, Warung Emak mau ditutup!”

“Warung Emak?”

Ups, aku enggak pernah cerita ke ibu kalau aku suka jajan pas pulang sekolah.

TT: “Mom, they’re closing down Emak’s stall!”

“Emak’s stall? What’s that?”

Oops, I’ve never told my mom that I buy snacks at school.

BT: “Ibu, mereka mau menutup Warung Emak!”

“Warung Emak? Apa itu?”

“Ups, aku tidak pernah cerita ke ibu bahwa aku membeli jajan di sekolah.

8. ST: “Iya, Warung Emak tempat aku jajan di sekolah akan tutup. Kasihan Emak!”

Dengan tenang ibu bertanya, “Jadi, apa yang akan kamu lakukan?”

TT: “Yes, it’s so sad to see Emak being forced to close down her stall!”

“So, what are you going to do about it?” Was Mom’s only response.

BT: “Iya, sangat sedih melihat Emak dipaksa menutup warung nya!”

“Jadi, apa yang akan kamu lakukan?” hanya itu tanggapan ibu.

9. ST: *Aku kembali ke kamarku untuk berpikir. Apa yang bisa aku lakukan?*

Mengapa Warung Emak mau tutup? Langkah apa yang bisa aku lakukan untuk membantu?

TT: I went to my room to think. What can I do? Why is Emak’s stall closing down? What steps do I need to take to resolve this problem?

BT: Aku pergi ke kamarku untuk berpikir. Apa yang bisa aku lakukan? Mengapa Warung emak mau tutup? Langkah apa yang aku butuhkan untuk menyelesaikan masalah ini?

10. ST: Keesokan harinya, setelah pulang sekolah, aku langsung ke Warung Emak.

“Emak, aku mau nanya dong!”

“Apa, Nak? Emak sudah enggak jualan gorengan lagi.”

“Ini bukan soal makanan, kok. Emak kenapa mau tutup?”

“Warungnya bakal digusur kalau enggak diperbaiki, katanya bahaya dan bisa ambruk karena sudah tua. Emak juga enggak begitu paham, Nak.”

“Abis ini Emak kerja di mana?”

“Belum tahu, Nak.”

“Apa yang bisa aku bantu, Emak?”

“Selain beli sisa barang Emak sih enggak ada.”

“Terus, nanti, kalau sudah habis, aku beli gorengannya di mana dong, Emak?”

TT: The next day, I visited Emak

“Emak, I have a question!”

“What is it? I’m not selling your favorite snacks anymore.”

“I’m not asking about the food! Why are you closing down?”

“The school says that I need to fix it or I can’t stay.”

“Apparently, it’s too worn down to be safe. I’m not too sure.”

“Where are you going to work after this, Emak?”

“To be honest, I really don’t know.”

“How can I help?”

“You can buy what’s left, but that’s about it.”

“And when you leave, where can I get my snacks?”

BT: Hari berikutnya, aku mengunjungi Emak.

“Emak, aku punya pertanyaan!”

“Apa itu? Aku tidak jual jajan kesukaanmu lagi.”

“Aku tidak bertanya tentang makanan! Kenapa kamu mau tutup?”

“Sekolah bilang bahwa aku perlu memperbaikinya atau aku tidak boleh jualan.”

“Jelas, ini sudah terlalu tua dan tidak aman. Saya tidak terlalu yakin.”

“Sejujurnya, aku benar-benar tidak tahu.”

“Bagaimana bisa aku membantu?”

“Kamu bisa membeli yang tersisa, hanya itu saja.”

“Dan saat kamu pergi, dimana aku bisa membeli jajan lagi?”

11. ST: Wah, bahaya ini!

Tanpa Emak, aku enggak punya sumber jajanan setelah pulang sekolah!

Kalau Emak bisa benerin warungnya, Emak bisa terus berjualan.

Tapi, untuk bisa membantu Emak, aku enggak bisa sendiri!

Langkah pertama adalah memanggil teman-temanku untuk ikut membantu.

TT: Oh no!

Without Emak, I won't have a reliable supply of snacks!

If she fixes her stall, she can continue her business and I'll still have my snacks.

But, I can't do this alone!

First, I called for help.

BT: Oh tidak!

Tanpa Emak, I tidak akan punya sumber jajanan!

Jika dia memperbaiki warungnya, dia bisa melanjutkan usahanya dan aku akan tetap mempunyai jajan.

Tapi, aku tidak bisa melakukannya sendiri!

Pertama, aku memanggil bantuan.

12. ST: Kami mulai membuat rencana di rumahku.

Selama tiga hari, kami berkunjung ke Warung Emak untuk mengecek tempat yang ada dan juga barang-barang yang paling laku dijual.

Karena nongkrong di tempat Emak, kami juga bisa melihat pelanggan yang biasa datang.

TT: We began to work on a plan.

We visited Emak's stall every day for three days to see the space and understand what products were most popular.

We also got to know Emak's other customers.

BT: Kami mulai bekerja sesuai rencana.

Kami mengunjungi Warung Emak setiap hari selama tiga hari untuk melihat tempat dan memahami barang-barang yang paling dicari.

Kami juga bisa tau pelanggan Emak lainnya.

13. *ST: Akhirnya, kami menggalang dana dari teman-teman sekolah.*

Ternyata, ancaman kehilangan gorengan bisa menggerakkan teman-teman untuk membantu Emak memperbaiki warungnya.

TT: So we decided to do fundraising activities at school.

Who knew that the threat of losing snacks could mobilize our friends to help Emak fix her stall!

BT: Sehingga kami memutuskan untuk melakukan kegiatan penggalangan dana di sekolah. Ancaman kehilangan jajan dapat menggerakkan teman-teman untuk membantu Emak memperbaiki warungnya!

14. *ST: Kami pun kembali ke markas untuk mematangkan rencana.*

Rencana itu kami susun dengan menarik dan jelas di atas kertas, lalu dipresentasikan ke Emak!

Hatiku berdebar-debar saat cerita ke Emak, tentang langkah-langkah yang akan kami ambil.

TT: After raising enough money, we returned to the drawing board.

It was time to finalize our plans and present it to Emak.

I felt, so excited to share our ideas with her.

BT: Setelah mengumpulkan uang, kami kemabali ke papan gambar.

Ini adalah waktu untuk mematangkan rencana kita dan menunjukkan nya pada Emak.

Aku merasa, sangat gembira menunjukkan ide kita pada nya.

15. *ST: Kukira Emak akan senang dibantu!*

TT: I was certain that she was going to be so elated that she'd give us free snacks for a year!

BT: Aku tadinya yakin bahwa dia akan sangat gembira seperti hendak memberi jajan gratis selama setahun!

16. *ST: "Tapi Emak enggak bisa mengembalikan uangnya dalam waktu dekat, Nak!" Kata Emak dengan wajah sedih*

TT: But, when we told her, she frowned and said, "I don't have enough money to pay you back anytime soon."

BT: Tetapi, ketika kami menyampaikan pada nya, dia menjadi sedih dan berkata, “Aku tidak punya cukup uang untuk mengembalikan pada mu segera.

17. ST: “Emak, ini kami lakukan untuk kebaikan bersama. Emak bisa terus berjualan. Sekolah memeberi izin. Dan, tentu kami semua senang bisa terus jajan di warung Emak!”

TT: “You don’t have to... We did it together because we all want you to continue selling snacks. Because your snacks make us happy. It’s a win win situation! You can continue working, the school has approved our plan, and we can continue eating your snacks!”

BT: “Kamu tidak perlu... kami melakukan ini bersama karena kami semua ingin kamu tetap berjualan jajan. Karena jajan mu membuat kami senang. Ini adalah situasi yang saling menguntungkan! Kamu bisa tetap bekerja, sekolah telah menyetujui rencana kami, dan kami dapat tetap memakan jajan mu!”

18. ST: Seketika, raut wajah Emak berubah menjadi senyuman.

“Makasih banyak ya, Nak! Emak sangat tersentuh!”

Kami pun minum es the manis untuk merayakan kesuksesan kami.

TT: Suddenly, her face lit up and she said, “Thank you so much! You can’t imagine what this means to me!”

She then made her signature ice tea and we had a mini celebration.

BT: Tiba-tiba, wajah nya bersinar dan dia berkata, “Terima kasih banyak! Kamu tidak

dapat membayangkan betapa ini sangat berarti untuk ku!”

Dia lalu membuat es the spesial dan kami mempunyai perayaan kecil.

19. ST: Tak lama kemudian, aku dipanggil ke ruang guru.

“Wah, kalau begini kamu bisa membuat warungmu sendiri!” kata guruku.

“Mungkin nanti, Pak. Tapi sekarang, aku senang proyek ini bisa membantu Emak dan keluarganya!”

TT: A few days passed and I was suddenly called to the principal’s office.

“I’m very proud of you! You’ve made such an impact!”

Said the principal, “You can even start your own business!”

“That’s a good idea. But for now, I’m glad that I can help Emak and her family!”

BT: Beberapa hari berlalu dan aku tiba-tiba dipanggil ke ruang kepala sekolah.

“Aku sangat bangga pada mu! Kmu telah membuat perubahan!”

Kepala sekolah berkata, “kamu bahkan bisa memulai bisnis kamu sendiri!”

“Itu ide yang bagus. Tapi untuk saat ini, aku bangga bahwa aku bisa membantu Emak dan keluarganya!”

20. ST: Ternyata menjadi sumber perubahan itu enggak mudah.

Selain berencana, kita perlu terjun untuk membuat perubahan secara langsung.

Dan belum tentu orang yang ingin kita bantu menyadari pentingnya perubahan.

TT: Helping Emak has taught me that making an impact is not easy.

After making all the necessary plans, we had to deep dive to make the changes ourselves.

We even had to convince people to support us, even though everyone agreed with the purpose of the project.

BT: Membantu Emak telah mengajarkan ku bahwa membuat perubahan tidak mudah.

Setelah membuat semua rencana, kami harus berperan dalam membuat perubahan.

Kami harus meyakinkan orang-orang untuk mendukung kita, meskipun setiap orang setuju dengan tujuan dari rencana ini.

21. ST: Tapi, dengan niat yang baik, rencana yang matang, dan komunikasi, perubahan sangat mudah dilakukan.

TT: But, with good intention, careful planning, and communication, anything is possible!

BT: Tetapi, dengan niat yang baik, rencana yang hati-hati, dan komunikasi, segalanya adalah mungkin!

List 2: Data of 2nd Book

1. *ST: Manusia berubah.*

Temasuk kamu dan juga aku.

Orang bilang, anank kecil akan berubah menjadi dewasa, layaknya ulat berubah menjadi kepompong lalu menjadi kupu-kupu.

Aku adalah anak kecil.

Aku bukan, eh belum dewasa.

Tapi sebentar lagi aku akan berubah.

Berubah menjadi lebih tinggi.

Lebih pintar. Lebih bebas. Lebih dewasa.

TT: People change.

Even you and I are changing at this very second.

I'm growing taller and smarter every second.

Much like a caterpillar inching closer, and closer to becoming a butterfly.

And once I am an adult

I will be free to do as I please.

BT: Manusia berubah.

Bahkan kamu dan aku berubah setiap detik.

Aku tumbuh lebih tinggi dan lebih pintar setiap detik.

Seperti ulat berubah semakin dekat, dan dekat menjadi kupu-kupu.

Dan ketika aku dewasa

Aku akan bebas melakukan apa yang aku mau.

2. *ST: Hatiku berdebar-debar.*

Memikirkan hasil perubahan ini.

Apa rasanya?

Apakah aku akan secantik putri atau gadis biasa?

Apakah aku akan menjadi gadis yang lemah atau pendekar yang berani?

Bayangkan semua kemungkinan yang bisa terjadi!!

TT: My heart skips a beat whenever I think of the person I'd become.

What will I be? Will I be a princess or an ordinary girl?

Will I be a damsel in distress or will I be a warrior?

Think of all the possibilities!

BT: Hatiku berdebar kapanpun aku berfikir tentang aku akan menjadi orang seperti apa nanti.

Aku akan menjadi apa? Akan kah aku menjadi seorang putri atau gadis biasa?

Akan kah aku menjadi gadis yang lemah atau akan kah aku menjadi pendekar?

Memikirkan semua kemungkinan!

3. *ST: "Tapi katanya sakit lho," kata teman-teman di sekolah.*

"Katanya kita bakal berdarah, dada kita bakal sakit, terus bakal tumbuh bulu-bulu dimana-mana!"

"Kalau begitu, kita bukan jadi putri duyung atau peri tapi jadi beruang!"

Mendengar perkataan teman-temanku, aku hanya bisa termenung.

Mungkin, sebelum menjadi orang dewasa aku perlu menjadi beruang.

Mungkin, aku memang perlu berdarah, sakit, dan berbulu untuk bisa jadi orang dewasa.

TT: "It'll hurt!" My friends yelled.

"You'll bleed. Your chest will hurt.

And hair will grow everywhere!"

Instead of becoming a princess, I'll turn into a bear.

Do I have to turn into a bear before becoming an adult?

Does growing up really require blood, pain and tears?

BT: "Ini akan menyakitkan!" Teman-temanku berteriak.

"Kamu akan berdarah. Dada mu akan sakit.

Dan rambut akan tumbuh dimana-mana!"

Alih-alih menjadi seorang putri, aku akan menjadi seekor beruang.

Apakah aku harus berubah menjadi seekor beruang sebelum menjadi dewasa?

Apakah tumbuh dewasa sangat membutuhkan darah, sakit dan airmata?

4. *ST: Dan memang, aku mulai berdarah.*

Berdarah ini disebut menstruasi.

Tiap bulan aku dapet.

Kata orang, menstruasi akan terus menemaniku walupun aku sudah dewasa.

Tapi, lama-kelamaan aku akan terbiasa.

TT: And it's true!

I started bleeding from down there.

And I continued to bleed every month.

This process is called having a period.

BT: Dan ini benar!

Aku mulai berdarah dari bawah sana.

Dan aku tetap berdarah setiap bulan.

Proses ini disebut menstruasi.

5. *ST: Lalu dadaku mulai tumbuh, payudaraku mulai muncul.*

TT: Next my chest began to grow.

BT: Lalu dadaku mulai tumbuh.

6. *ST: Rambut memang tumbuh di tempat-tempat baru. Sebelumnya rambut hanya ada di kepalaku, di alis, serta di bulu mataku.*

TT: Before I began changing, I only had hair on my head, eyebrows, and eyelashes.

BT: Sebelum aku mulai berubah, aku hanya punya rambut pada kepala, alis dan bulu mataku.

7. *ST: Sekarang rambut tumbuh di antara kakiku.*

Kata orang jenis rambut ini disebut rambut pubis.

Sekarang rambut ada di ketiakku.

Tapi aku sudah terbiasa untuk menjaga rambut-rambut baruku.

Mereka tumbuh seperti hutan-hutan kecil yang menghiasi tubuhku.

TT: Now hair appears in unexpected places, like my legs and armpits.

They grow like little forests all over my body.

BT: Sekarang rambut muncul di tempat-tempat lain, seperti di kakiku dan ketiak. Rambut tumbuh seperti hutan kecil diseluruh tubuhku.

8. *ST: Walaupun tidak sedrastis teman cewekku, teman-teman yang cowok juga berubah.*

Ada yang suaranya pecah, menjadi semakin berat tiap harinya.

TT: Boys also change. Their voices break, growing heavier and heavier each

day.

BT: Anak laki-laki juga berubah. Suara mereka pecah, tumbuh lebih berat dan lebih berat setiap hari.

9. *ST: Walaupun aku senang, tidak berarti aku sudah mencapai tujuanku. Dewasa.*

Aku tetap tidak merasa dewasa saat aku dapet, payudaraku mulai tumbuh, dan bulu mulai bermunculan di sekujur tubuhku.

TT: I still don't feel like an adult, despite having my period each month, or having breasts.

BT: Aku tetap tidak merasa seperti seorang dewasa, walaupun memiliki menstruasi setiap bulan, atau mempunyai payudara.

10. *ST: Apakah dewasa sekedar memiliki payudara? Apakah dewasa sekedar dapet? Atau ada arti lebih dari dewasa?*

TT: When will I become an adult?

Data from 3rd book

List 3: Data of 3rd Book

1. *ST: Di ruang ganti sekolah teman-temanku focus kepada pantulan mereka sendiri. Aku sibuk menengok kanan-kiri.*

TT: I look at my friends looking at themselves.

BT: Aku melihat pada teman-temanku sedang melihat diri mereka sendiri.

2. *ST: "Gila mereka langsing banget..."*

TT: They look so thin, so lean.

BT: Mereka terlihat sangat langsing, sangat kurus.

3. *ST: Badanku kurang ramping!*

TT: My waist is not small enough.

BT: Pinggangku tidak kecil cukup.

4. *ST: Tapi aku tidak mau hidup sendir.*

TT: No wonder, I don't have my life!

BT: Pantasa saja, aku tidak punya hidup ku!

5. *ST: Gimana caranya biar aku dapat cowok dan likes yang banyak?*

TT: How can I make everyone love me? How can I be perfect?

BT: Bagaimana dapat aku membuat setiap orang mencintaiku? Bagaimana dapat aku menjadi sempurna?

6. *ST: Taklukkan rasa lapar. Singkirkan lemak di seluruh tubuh!*

TT: I'm going to cut all carbohydrates. And I'll forget the hunger I feel inside of me.

BT: Aku akan memotong semua karbohidrat. Dan aku akan melupakan lapar aku rasa di dalam diriku.

7. *ST: Lari keliling kompleks setiap selesai sekolah! Tugas, PR, les ditunda dulu.*

TT: I will run. Run, run, run until my legs hurt.

BT: Aku akan lari, lari, lari hingga kaki ku terluka.

8. *ST: Sedihnya saat dibandingkan, aku masih merasa kurang.*

TT: And yet, I'm still not good enough.

BT: Dan namun, aku masih tidak cukup baik.

9. *ST: Make up memberikan kita kekuatan untuk menjadi bidadari, bukan, superhero!*

TT: With the help of fashion and some make up, I can be whoever I want to be!

BT: Dengan wantuan pakaian dan beberapa riasan, aku dapat menjadi siapapun aku inginkan menjadi!

10. *ST: Tentu, untuk cantik kita tidak perlu banyak make up atau baju bagus.*

TT: All these tools help me to express myself!

BT: Semua alat ini membantu menunjukkan diriku!

11. *ST: Tapi, bagaimana caranya agar kita bisa bebas bereskrepsi?*

TT: They help me gather all the power to unleash the real me, and push me to become who I really am!

BT: Mereka membantu ku mengumpulkan semua kekuatan untuk melepaskan asli diriku, dan mendorongku untuk menjadi siapa sebenarnya aku!

12. *ST: Padahal perbedaan bentuk dan warnalah yang membuat kita spesial, cantik, dan sempurna.*

TT: But at the end of the day, I saw the beauty in being different. I remember that different shapes and sizes make us special and beautiful and perfect!

BT: Tapi diakhir hari, aku melihat kecantikan pada menjadi berbeda. Aku ingat bahwa beda bentuk dan ukuran membuat kita spesial dan cantik dan sempurna!

Interview List between Researcher and Translator

List 4: Interview

Ropa: I have some questions to ask

1. In book I am changing, what does make you delete the term of "rambut pubis" in English translation? Is there any specific reason about cultural term that is taboo in the target text about pubic hair? If yes, would you please share me the references about that. I really need to find the reference to support my arguments about that. If you have another reason, would you please to share?
2. It is also similar in term of "payudara" when you don't show it in the English translation.

Robyn: The decision to choose certain words depended on the factors below. Hence some words were omitted because they did not follow the factors below:

1. Appropriateness to the culture
2. How it sounded?
3. Language style

For instance, pubic hair is not a colloquial word that is commonly used in the US or in the UK especially when talking to children.

Ropa: I have some other questions to ask. Do you decide to translate those terms based on your own experiences or some other references?

Robyn: I used to live in UK and US for years so I could relate those chosen words in English according to my own experiences.

Ropa: Do you agree if the culture aspects implied in your books may not eligible for some aspects in both cultures from different point of views?

Robyn: Yes, I believe people experience different cultures from one place to another place (even in the same country). I relate the culture that I experienced to be implemented in those bilingual books. As a translator and a writer I tried to create bilingual story books that could be enjoyed by everyone by giving different cultural aspects in both languages.

Ropa: What kinds of experiences that could contribute to generate such translation result?

Robyn: As I had said before, I used to live in UK and US for years. I got experiences with my friends, parents of my friends, neighborhood, environment, school, etc.