

**THE TRANSLATION OF CULTURAL TERMS AND  
THE TRANSLATION QUALITY OF PRAMOEDYA  
ANANTA TOER'S NOVEL “*JEJAK LANGKAH*” INTO  
“FOOTSTEPS” BY MAX LANE**



**THESIS**

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

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DIPONEGORO UNIVERSITY  
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2018**

**A THESIS**

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## **CERTIFICATION OF ORIGINALITY**

I hereby declare that this study is my own and that, to the best of my knowledge and belief, this study 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 institutes of higher learning, except where due acknowledgement is made in the text of the thesis.

Semarang, ....., 2018

Siti Yuliani

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***MAN JADDA WA JADDA***

***WHEN THERE IS A  
WILL, THERE IS A WAY***

---

This thesis is dedicated to:

- ✓ Bapak Ngadimin and Ibu Suwarni, the best parents ever, who always pray and support me.
- ✓ My beloved husband, Slamet Irkham, who always accompanies and loves me.
- ✓ My brothers, Gunawan and Heri.
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Semarang, December 21, 2018

Siti Yuliani

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## ABSTRACT

A proper technique in translating the cultural words will give a better quality in translation. So as translator, h/she must know what the best technique for translating cultural words so that his/her translation will be accurate, acceptable, and readable. The present study aims at analysing techniques used by the translator of Pramoedya Ananta Toer's *Jejak Langkah* novel into "Footsteps" in translating the cultural terms found in the novel and assessing the translation quality of the translated novel. The research data is 318 Indonesian cultural terms and the English translation. In doing this study, the researcher applied qualitative and quantitative method. In collecting the data, the researcher used *purposive sampling technique*. The researcher also used questionnaire given to three raters. The findings showed that the cultural category of *social organization* (123 or 38,68%) with sub-category of *religious terms* mostly appeared in the novel (58 or 18,24%), the technique mostly used by the translator was *couplet technique* (103 or 32,39%), and the quality of the translated cultural terms was the accuracy (244 or 76,73%), acceptability (264 or 83,02%), and readability (263 or 82,7%). There are three techniques which made accurate, acceptable, and readable translation, they are couplet technique, functional equivalent technique and cultural equivalent technique. While the techniques which produced inaccurate, unacceptable, and not readable translation are transference technique and reduction technique.

**Key word:** Cultural Category, Translation Technique, Translation Quality Assessment.

## INTISARI

Teknik yang sesuai dalam menerjemahkan kata budaya akan meningkatkan kualitas terjemahan. Jadi, sebagai seorang harus tahu Teknik yang paling sesuai untuk menerjemahkan kosakata budaya sehingga hasil terjemahannya akan akurat, berterima, dan mempunyai keterbacaan yang tinggi. Penelitian ini bertujuan menganalisis teknik penerjemahan kosakata budaya yang digunakan oleh penerjemah novel Pramoedya Ananta Tour Jejak Langkah dan menilai kualitas hasil penerjemahan pada novel. Data yang diambil adalah 318 kosakata budaya (Indonesia dan Inggris). Dalam melakukan penelitian ini, peneliti menggunakan metode penelitian deskriptif kualitatif dan kuantitatif. Dalam mengumpulkan data, peneliti menggunakan Teknik sampel bertujuan. Peneliti juga memberikan kuesioner kepada tiga penilai/*raters*. Hasil dari penelitian ini dapat disimpulkan bahwa kategori kultur social adalah kategori yang paling banyak ditemukan yaitu kategori *social organization* sebesar 123 kali (36,68%) dengan sub kategori religious terms paling banyak ditemukan (58 or 18,24%), teknik penerjemahan yang paling sering digunakan adalah teknik kuplet sebesar 103 data (32,39%), dan penilaian kualitas penerjemahan akurat sebesar 244 data (76,73%), penerjemahan berterima sebanyak 264 data (83,02%), dan penerjemahan yang memiliki keterbacaan tinggi sebesar 263 data (82,7%). Ada tiga teknik yang membuat terjemahan menjadi akurat, berterima, dan mempunyai keterbacaan yang tinggi. Teknik tersebut adalah Teknik kuplet, Teknik functional equivalent, dan Teknik cultural equivalent. Sedangkan Teknik yang tidak sesuai adalah Teknik transference dan Teknik reduction.

**Kata kunci:** Kategori kata budaya, teknik penerjemahan, penilaian kualitas terjemahan

# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Study

Many translators still have difficulties in translating cultural terms because understanding other culture is not easy task to do. Due to the cultural gap, a translator must find the equivalent words, phrases or sentences which are not known in the target language. As a translator, h/she is required to have competence in precisely transferring the message and meaning from source language to target language, and the message and the meaning must not be restricted and insignificant (Lefevere, 1992:83), so that the translation product will be accurate, acceptable, and readable. To produce a translation which has high quality assessment, a translator must apply appropriate techniques. Proper techniques in translating the cultural terms will give a better quality in translation.

This research aims to analyse the techniques used in translating the cultural terms found in the novel of Pramoedya Ananta Tour “*Jejak Langkah*” into translated English version “Footsteps” by Max Lane and its level of translation quality assessment. The researcher chose this novel since it was set in Dutch colonial era and contained many Indonesian cultural words. This novel has got 11 International awards from 1988 to 2004.

In doing this research, the researcher also read other resources like international journal related to the topic of this study.

Maasoum and Davtalab (2011) analysed the cultural terms in the Persian translation of “Dubliners”, a collection of short stories, based on Newmark’s translation technique. The findings showed that the translator mainly used functional equivalent technique and transference technique in translating the short stories.

Al-Idhesat (2016) conducted research on the translation of cultural word from English into Arabic in *Oliver Twist* novel. He identified whether the cultural words were translated by using domestication or foreignization ideology based on the type of translation procedure. The findings showed that in translating the cultural terms, the translators used domestication technique which make the readers more familiar and easier to understand the Arabic version of the novel. Another researcher who studied the translation technique of cultural terms was Amininadji (2016). He analysed the cultural category and the techniques in the Persian literary play into English translation. The findings were the frequently category used by the translator was religious terms. While the technique mainly used was descriptive technique which appeared 11 times (32%), and the techniques rarely used by the translator were cultural equivalent (only 1 data or 3%), and reduction and expansion also 1 data or 3%.

There are also some descriptive studies which were conducted to assess the quality of translation (O’Brien, 2009; Thelen, 2008; Sukirmiyadi, 2014; Rosita, 2018; Siregar, 2016;). These studies discussed the translation quality

assessment in different manner and different object of the study. O'brien (2009) used the criteria of clarity, accuracy, and style. While Thelen (2008) used the terms accuracy, style, grammar, and formatting. Another international journal was done by Siregar (2016) which found out the translation quality assessment of translated text from English into Indonesian. The result of her study was the translation accuracy (86,51%), acceptability (94,19%), and readability (95,58%). Those studies only analysed the translation techniques used by the translator and the quality of translation without analysing the impact of the translation techniques toward the quality of translation. This present study aims not only analysing the translation techniques but also assessing the quality of translation and identifying the impact of the translation techniques toward the quality of translation.

## **1.2 Problem Formulations**

Based on the background of the study, the researcher formulates the problem formulations as follows:

1. What are the techniques used in translating the Indonesian cultural terms in Pramoedya Ananta Toer's novel *Jejak Langkah* into English version *Footsteps*?
2. How is the translation quality of translated cultural terms in *Footsteps*?

### **1.3 Objectives of the Study**

The objectives of the research are:

1. To identify the techniques used in translating Indonesian cultural terms in Pramoedya Ananta Toer's novel *Jejak Langkah* translated into *Footsteps*.
2. To find out the translation quality level of translated cultural terms of *Jejak Langkah* into *Footsteps*.

### **1.4 Scope and Limitation of the Study**

This research focuses on translation studies on Indonesian cultural terms specifically on words, phrases, and sentences found in Indonesian into English language. The researcher analysed the data based on Newmark's cultural categories (1988:95-102), techniques of translation proposed by Newmark (1988: 68-91), and Larson's Translation Quality (1998:529). The data are taken from the novel entitled *Jejak Langkah* (1985) by Pramoedya Ananta Tour and its English version entitled *Footsteps* (1990) by Max Lane.

### **1.5 Significance of the Study**

The findings of the study are expected to give something useful or contribution for the researcher, Diponegoro University, and the people who read this research. This study can be significant for the researcher to get more knowledge in identifying the proper procedure in translating cultural terms

and assessing the quality of translation. It can be a reference for Linguistics department students, especially in translation studies. It can also be a reference for the people who read this research, and get more information and understanding about translation techniques for translating cultural terms.

## 1.6 Definition of the Key Terms

### a. Translation Studies

Translation studies is an academic interdisciplinary which focuses on translating, subtitling, and interpreting the text from source language into target language. Translation is not only transferring word by word, but also transferring a message from source language into target language.

### b. Translation Techniques

There are some procedures or techniques used by translators when translating the source text into target text. An appropriate procedure will make a good translation which is accurate, acceptable, and readable.

### c. Translation Quality Assessment

Translation Quality Assessment is a test to measure the quality of a translation. There are three aspects in assessing the translation quality.

They are accuracy test, acceptability test, and readability test.

### d. Pramoedya Ananta Toer's *Jejak Langkah* novel

*Jejak Langkah* novel is a novel by an Indonesian novelist Pramoedya Ananta Toer. It is the third novel of tetralogy of *Buru Quartet*.

e. Max Lane's *Footsteps* novel

Footsteps is an English version of *Jejak Langkah* novel. It was written by Max Lane, a translator, writer, and also a secretary of Australian Embassy for Indonesia.

### **1.7 Organization of Writing**

The organization of this study is arranged into five chapters, as follows:

The first chapter is introduction. It consists of background of the study, Problem Formulations, Objectives of the Study, Scope and Limitation of the Study, Significance of the Study, Definition of the Key Terms.

The second chapter is review of related literature. It consists previous studies and theoretical framework: Newmark's Cultural Category, Translation Techniques, Translation Quality Assessment.

The third chapter is method of the research. It consists of Research Design, Data Collection Technique, Method of Data Analysis.

The fourth chapter is research findings and discussions. It consists of the result of the research and the discussions of the research.

The fifth chapter is conclusions and suggestions.

## CHAPTER II

### REVIEW OF THE RELATED LITERATURE

#### 2.1 Previous Studies

In doing this research, the writer also read several International Journal articles which were related to this topic. The first International Journal article was done by Maasoum and Davtalab (2011). The purpose of the research was analysing how the translation of *Dubliners* jointly by Safaryan and Salehhossein handle the translation of culture-specific items in the story based on Newmark's model (1988). The findings showed that among different domains, the terms related to domains of *material culture* (food, clothes) and *organizations* appeared more frequently than those in other domains. While the strategies mostly used by the translator to cope with the lexical gap were functional equivalent procedure (used general words) and transference (borrowing) procedure. This study only analysed the strategies used by the translator. The researcher did not analyse the translation quality of the translation.

Another research was done by Amininadji (2016). This thesis was conducted to identify culture-specific items in the English translation (Marionettes), of the Persian drama "Aroosak-ha", to determine which strategies translators used most frequently to cope with the cultural gap. The key findings showed that the most frequently used strategies the translator

used were descriptive equivalent technique in 11 occurrence (32%) and literal translation technique in 9 occurrence (26%).

Al-Idhesat (2016) conducted research on the translation of cultural word from English into Arabic in *Oliver Twist* novel. He identified whether the cultural words were translated by using domestication or foreignization ideology based on the type of translation procedure. The findings showed that in translating the cultural terms, the translators used domestication technique which make the readers more familiar and easier to understand the Arabic version of the novel.

There are also some descriptive studies which were conducted to assess the quality of translation (O'brien, 2009; Thelen, 2008; Sukirmiyadi, 2014; Rosita, 2018; Siregar, 2016;). These studies discussed the translation quality assessment in different manner and different object of the study. O'brien (2009) used the criteria of clarity, accuracy, and style. While Thelen (2008) used the terms accuracy, style, grammar, and formatting. Another international journal was done by Siregar (2016) which found out the translation quality assessment of translated text from English into Indonesian. The result of her study was the translation accuracy (86,51%), acceptability (94,19%), and readability (95,58%).

Those studies only analysed the translation techniques used by the translator and the quality of translation without analysing the impact of the translation techniques toward the quality of translation. This present study aims not only analysing the translation techniques but also assessing the

quality of translation and identifying the impact of the translation techniques toward the quality of translation.

## **2.2 Newmark's Cultural Category**

Based on Newmark (1988: 95-102), the cultural terms are classified into five categories. They are ecology, material culture, social culture, organization, customs, ideas; gesture and habits.

### **1. Ecology**

This aspect of language-expression has to do with all physical surroundings including geographical features such as: flora, fauna, winds, plains, hills: (tropical rain forest), 'savannah'. According to Newmark, their dispersion mainly relies on the significance of the original country, in addition to how specific they are in their culture. He gives an example about the equivalent expression of the word 'plain' among several languages in their local communities such as French 'prairies' and Spanish 'pampas'. They can be translated by adding a brief culture-free words.

### **2. Material Culture**

This area of translation includes the most sensitive and national and cultural expressions. Newmark (1988:97) divides material culture category into four sub cultural element: food; clothes; house and towns; transport.

Food terms for instance, are known to be subject to the largest variety of the method and techniques used in translation due to the numerous menus and list of food with wide varieties of ingredients that can be found among communities all over the world. Clothes (national costumes) when distinctive are not translated, e.g., *sari*, *kimono*, *jeans*, *kaftan jubbah*.

Many language communities have a typical house which for general purposes remains untranslated: *palazzo* (large house), *hotel*, *bungalow*, etc. The example of transport can be: ‘bike’, ‘rickshaw’, ‘Ford’, ‘BMW’, etc.

### 3. Social Culture

When considering Social culture, it is important to distinguish between two types of translation problems which are: 1) denotative and 2) connotative problems. The first has to do with words such as cake, shop, chocolate, and ‘butcher shop’. According to Newmark, this type of expressions can be reproduced into other languages and most probably have one- to one translation. Therefore, it does not cause problem in translation. On the other hand, the translation of connotative words such as ‘grass root’ is considered to be more difficult and more problematic. Note that archaism can be added an explanation in inverted commas, ‘the grass root’, the bottom of the bureaucracies.

Other culture terms are referred to the name of work and social activities that have to do with leisure. Work (occupation) such as ‘pork

butcher' can be functionally denned or it has approximate one-to-one translation. The obvious cultural words that denote leisure activities are the national games such as cricket, bullfighting, hockey, etc. A large number of card-games such as gambling games also belongs to this category.

#### 4. Social Organisations

Every country has its own political and institutional terms that are reflected in the social life. Nemark divides this category into four areas: political and administrative, religious, artistic, and international terms.

#### 5. Gesture and Habits

Some gestures occur in certain cultures, but do not exist in other cultures. The gesture 'give two thumbs up to signal Okay', 'spitting'.

### **2.3 Translation Techniques**

There are nineteen techniques proposed by Newmark (1988: 68-91). They are literal translation, transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, synonymy, through translation, shifts or transposition, modulation, recognized translation, translation label, compensation, componential analysis, reduction and expansion, paraphrase, couplet, note, addition and glosses.

#### **Literal Translation**

This technique is word for word translation. It is appropriately used when the source language and the target language have the same family. The

French sentence *il travaille dans la maison maintenant* is translated into ‘he works in the house’.

### **Transference**

Transference or also known as borrowing (Vinay and Darbelnet, 1995) is a translation technique which directly transfers the source text into target text since there is no lexical equivalent in the target language. The following are normally transferred: names of all living, geographical and topographical names (Zire, Malawi, etc), names of periodicals and newspapers, titles of as yet untranslated literary works, plays, films, names of private companies and institutions, names of public or nationalised institutions, street names, addresses, etc.

### **Naturalisation**

The translator firstly adapts the source language terms to the ordinary tone, then to the ordinary morphology, *e.g. Edinbrough, performanz, aitrakiiv, thatcherisme*.

### **Cultural Equivalent**

The source language culture is rendered by target language culture, *e.g. cricket (baseball), carte a'identity (car licence)*.

### **Functional Equivalent**

This technique is used to translate cultural terms by using the culture-free word or neutral word and generalises the source language word, *e.g. baccalauriat - French secondary school leaving exam, Sejm - ‘Polish parliament’, cot death - mart subite d'un nourrisson*

### **Descriptive Equivalent**

To transfer the meaning of the source language word, the translator uses several words so that the readers have better understanding about the meaning of the source language culture, *e.g. machete* – Latin American broad, heavy instrument, *Samurai* – the Japanese aristocracy from the eleventh to the nineteenth century.

### **Synonymy**

It is used when there is no ‘one-to-one’ equivalent word in the target language and the word is considered to have no important meaning in the text, *e.g. puny effort* – effort *faible*, *personne gentile* – kind person, *conte piquant* – racy story, etc.

### **Through Translation**

It is also known as *calque* translation. It is a literal translation of familiar collocations or combination of words and names of organisations, *e.g. EEC* – *Communauté Economique Européenne*, *Convention Culturelle Européenne* – European Cultural Convention.

### **Shift or Transpositions**

The translator changes the grammar from source language into target language, *e.g. essaie* (verb) – attempt (noun), *est aux prises* (verb group) – involves (verb), etc.

### **Modulation**

It is a kind of translation technique where the translator changes the point of view of the source text. The changes can be lexically or structurally,

*e.g. n'est pas lache* – he is extremely brave, *n'a pas hesite* – he acted at once, etc.

### **Recognised Translation**

Using formal or universal translation of institutional terms, *e.g. Volumengestz der Case* – law of combining volumes.

### **Translation Label**

Commonly used for translating the new institutional terms. It is done through literal translation with the use of comma before the literal translation, *e.g. heritage language* – *tangue d'heritage*.

### **Compensation**

It is used when the metaphor, pragmatic or sound effect in the source text cannot be applied in the target text because of the stylistic feature of the target text.

### **Componential Analysis**

The use of approximate / almost equivalent word to translate the source text into target text.

### **Reduction and Expansion**

The translation makes omission (reduction) or uses more words to make the translation more understandable for target readers, *e.g. science linguistique* – linguistics.

### **Paraphrase**

The translator explains the meaning of a part of the text. It is used only for a vague or obscure sentence so that the meaning will be clear.

### **Couplets**

It is a technique which combines two, three, or four translation techniques, *e.g. tattle – tattle*, a tax on the common people before the French Revolution.

### **Notes, Addition, Glosses**

This is an additional information the translator uses for translating the source text. It can appear within the text, as a footnote, or in the form of glossary in the end of the book.

In translation, functional equivalent technique, descriptive equivalent technique, and paraphrase have similar characteristic that is explaining the referent by using several words. If functional equivalent technique explains the purpose/function of the referent, descriptive equivalent technique explains the substance of the referent. While Functional equivalent technique uses a cultural-free word, neutralizes or generalizes the SL word, descriptive equivalent technique states size, color, and the composition of a referent. Newmark stated that paraphrase technique is only used in the sense of the minimal recasting of an ambiguous or obscure sentence to make it clear.

## **2.4 Translation Quality Assessment**

According to Hutchins and Somers (in O'brien, 2009), there are three tests to measure the quality of the translation. They are: accuracy, clarity, and style. Accuracy means the translation must contain the similar meaning as in the source text. The clarity means the translation must be easy to understand

by the readers. While the style means the translation must sound natural and ‘flow’ well. Larson (1998:529) also explains that to test the quality of a translated text, there are three features i.e. accuracy, clarity/readability, and naturalness/acceptability.

### **Accuracy Level**

Accuracy assessment is used to check if the source text’s meaning is equal to the meaning in the target text. Accurate category (score 3) is given to the data which accurately translated into target language, there is no omission or deletion of important meaning. The translator did not distort the meaning.

While Less accurate (score 2) is given to the data which are accurately transferred into target text, but there is distorted meaning that disrupt the righteousness of the message and still needs to be improved. Inaccurate category (score 1) are given to the data which is inaccurately translated into target language and the translator deleted the important meaning.

### **Acceptability Level**

A translated text is acceptable if it sounds natural. The readers feel familiar with the term translator uses in the target text. The translation must ‘flow’ easily, does not sound ‘strange’ and grammatically correct in the target language. Scale for scoring acceptability level is as follow: acceptable

category (score 3) is given to the data which sounds natural and the grammatical forms are familiar to the target readers.

Less acceptable (score 2) is given to the data which sound natural, but the words, phrases, or sentences do not generally used in the target language and there is still little grammatical error. Unacceptable category (score 1) is for the data which sounds unnatural, the term does not generally used and unfamiliar to the readership.

### **Readability Level**

Readable translation means understandable for readerships. The high readability (score 3) is given to the data which are easy to understand. Moderate readability (score 2) is for the data which are easy to understand, but the readership must reread several parts to know the meaning. While the poor readability (score 1) is given to the data which are difficult to understand.

Sukirmiyadi (2014, 276-296) states that there are five categories of score. They are: A (3: accurate, acceptable, readable), B (2,66: almost), C (2,33: a little bit), D (1,66-2: less), E (1-1,33: not).

**Table 1, The average scores of Accuracy, acceptability and readability**

<b>Scores</b>	<b>Accuracy</b>	<b>Acceptability</b>	<b>Readability</b>
<b>3</b>	Accurate	Acceptable	Readable
<b>2,66</b>	Almost accurate	Almost acceptable	Almost readable
<b>2,33</b>	A little bit accurate	A little bit acceptable	A little bit readable
<b>1,66-2</b>	Less accurate	Less acceptable	Less readable
<b>1-1,33</b>	Not accurate	Not acceptable	Not readable

Based on the assessment of the three raters about accuracy, acceptability, and readability, the researcher made the average scores into 3 – 2,66 – 2,33 – (1,66 – 2) – (1 - 1,33).

## **CHAPTER III**

### **RESEARCH METHOD**

#### **3.1 Research Design**

The source of the data is the novel of Pramoedya Ananta Toer *Jejak Langkah* published by Lentera Dipantara and its translation entitled *Footsteps* published by Penguin Books. The data is 318 cultural terms (Indonesian and English version) found in the novel. Another data is the assessment from three raters about the translation quality. In collecting the data, the researcher conducted purposive sampling technique. The data is 318 data (Indonesian and English version) of cultural terms. The researcher only took one data which appear more than one in the novel.

The researcher also used close format questionnaire. The raters were given the questionnaire which contained scale of the translation's accuracy, acceptability and readability. The three raters are linguist and international translators. The first rater is Evie Rahmawati Candra. She is a translator, proofreader, editor, and a subtitler. The second rater is Mustasyfa Thabib Kariadi. He is the owner of Arfa Translation Agency. He is also a Freelance Translator of Pemas International Translation Agency, PM Translation Agency, and Aya translation Bureau. The third rater is Diah Fitri Wulandari. She is a lecturer and a translator of Eureka Agency.

The researcher applied a descriptive qualitative approach in this study. The researcher analysed the data based on Newmark's model of cultural categories (1988:95-102), techniques of translation proposed by Newmark (1988:68-91) and Larson's Translation Quality (1998:529-532). The main instrument of this study was the researcher herself. The procedures in analysing the data were collecting, categorizing, classifying, analysing, discussing, and reporting the data.

### **3.2 Data Source and Data Collection Technique**

The source of the data is the novel of Pramoedya Ananta Toer *Jejak Langkah* published by Lentera Dipantara and its translated version entitled *Footsteps* published by Penguin Books. *Jejak Langkah* novel has 17 chapters and contains 721 pages. While *Footsteps* has 17 chapters and 464 pages.

There are two kinds of the data. The data is 318 cultural terms (Indonesian and English version) found in the novel. Another data is the assessment from three raters about the translation quality.

In collecting the data, the researcher used:

#### **1. Content analysis**

Purposive sampling technique is used to collect the data. The data is 318 data (Indonesian and English version) of cultural terms. The researcher only took one cultural word for data which appear more than one in the novel.

## 2. Questionnaire

The questionnaire used in this research is close format questionnaire. The questionnaire contents scale of the translation's accuracy, acceptability and readability. The three informants were given the questionnaire, then they gave assessment to the translated cultural terms.

### 3.3 Method of Data Analysis

A descriptive qualitative and quantitative approach were applied in this study. Qualitative descriptive was used to describe the translation of cultural terms and the translation quality of Pramoedya Ananta Toer's *Jejak Langkah*. Quantitative method was used to provide the fundamental connection between empirical observation and statistical expression in order to draw conclusion of the study. The procedures in analysing the data are collecting, categorizing, analysing, discussing, and reporting the findings.

#### 1. Collecting

The researcher collected words, phrases, clauses and sentences which belong to cultural terms in *Jejak Langkah* novel and the English translation in *Footsteps* novel.

#### 2. Categorizing

The next step was collecting the data, the researcher categorized the cultural terms into five categories of culture. They were categorized into *ecology; material culture (food, clothes, house and towns, transport); social culture; organizations, customs, Ideas (political administrative, religious, artistic, historical terms); gesture and habit.*

SL : *membawa nampan berisi segelas kopi dan stoples berisi **emping** kesukaanku. (JL. P479.18).*

TL : brought out a tray with a cup of coffee and a dish of my favourite. **crackers.** (FS. P313. L29).

The above example was categorized into material culture (food) since *emping* is a kind of Indonesian food.

### 3. Analysing

After categorizing the cultural terms, the researcher analysed the translation procedure and the quality of translation.

SL : *dengan tertib semua, dalam **kebaya** hitam turun ke tangga pendopo, menyambut bersama ayahanda mereka (JL. P88. L18)*

TL : they all lined up behind their father ready to welcome the honoured guest (FS. P68. L17).

It can be seen from the above example that the translator omitted or reduce the word *kebaya* because there is no lexical equivalent in the target culture.

### 4. Reporting

The researcher reported the data analysis and drew conclusion.

## CHAPTER IV

### FINDINGS AND DISCUSSION

#### 4.1 FINDINGS

There are 318 cultural terms which have been selected for analysis. The data is presented both in original text (Indonesian) and in English translation.

##### 4.1.1 Cultural Category by Newmark

Newmark (1988:95-102) states that there are five cultural categories. They are: *ecology*; *material culture* (food, clothes, house and towns, transport); *social culture*; *organizations, customs, Ideas* (political administrative, religious, artistic, historical terms); *gesture and habit*. The following table is the frequency and the percentage of the cultural categories found in the novel.

Table 2: Cultural Category

No	Cultural Category				Token	(%)
1	<b>Ecology</b>				11	3,46
2	<b>Material Culture</b>				64	20,13
	Food	Clothes	Houses and Towns	Transports		
	7	21	33	3		
3	<b>Social Culture</b>				103	32,39
	Work	Leisure	Archaisms			
	9	2	92			
4	<b>Social Organization</b>				123	38,68
	Political and administrative		Religious	Artistic		
	16		58	9	40	
5	<b>Gestures and habits</b>				17	5,34
<b>Total</b>					<b>318</b>	<b>100</b>

Based on table 2 above, the social organization category (123 occurrences or 40,25%) was the most commonly used cultural category of *Jejak Langkah* novel with sub- category of religious terms mostly appeared in the novel (58 or 18,24%) and the least category was the ecology category which was only 11 or 3,46%.

#### 4.1.2 Translation Techniques

There are nineteen techniques which are proposed by Newmark (1988:68-91). Here are the techniques used by the translator of the novel.

Table 3: Translation techniques

Number	Translation techniques	Frequency	(%)
1	Literal Translation	23	7,23
2	Transference	21	6,6
3	Naturalization	4	1,25
4	Cultural Equivalent	48	15,1
5	Functional Equivalent	87	27,36
6	Descriptive Equivalent	13	4,08
7	Synonymy	0	0
8	Through-Translation	1	0,32
9	Shift or Transposition	0	0
10	Modulation	3	0,94
11	Recognized Translation	1	0,32

12	Translation Label		0	0
13	Compensation		1	0,32
14	Componential Analysis		0	0
15	Reduction and Expansion		13	4,09
16	Paraphrase		0	0
17	Other	Equivalence	0	0
	Procedures	Adaptation		
18	Couplets		103	32,39
19	Notes, Addition, Glosses		0	0
<b>Total</b>			<b>318</b>	<b>100</b>

Based on the table above, the translator of *Jejak Langkah* novel mostly used couplets technique (103 occurrences or 32,39%). This technique is a combination of two or three techniques. The combination might be: transference + gloss, transference + description, descriptive +functional, transference + cultural equivalent, and so forth. In this study, the translator mostly used couplet technique by combining the transference + glossary (67 occurrences or 21,07 %). He kept several Indonesian cultural words untranslated (transference technique) then in the end of the novel, he gave explanation about the untranslated words in the form of glossary.

The second commonly used technique was functional equivalent technique. The translator used functional equivalent technique on 87 occurrences or 27,36%. It means that he used culture-free words, neutralised

or generalised the cultural terms into target language. The translator rarely used through translation, modulation, recognized translation, and compensation in translating the cultural terms.

## 4.2 DISCUSSION

The aims of this study are to examine cultural terms in the context of novel translation, to identify the techniques used by the translator and to assess the quality of translation. The study was conducted from analysing the text at the level of the word, phrase, and sentence, then categorizing the cultural terms into five categories of culture. The next step was analysing the translation procedure and the quality of translation, finally the researcher draw conclusion.

### 4.2.1 Ecology Category

Newmark (1988: 96) states the ecological features are as follows: animals, plants, local winds, mountains, plains, etc.

Table 4: Translation techniques in ecology

<b>Translation Techniques</b>	<b>Frequency</b>	<b>%</b>
Cultural Equivalent	3	27,27
Reduction	3	27,27
Couplet	2	18,19
Transference	1	9,09
Functional Equivalent	1	9,09
Descriptive Equivalent	1	9,09
<b>Total</b>	<b>11</b>	<b>100</b>

Based on the table above, the most common technique for translating ‘ecology’ category was cultural equivalent technique on 3 occurrences (27,27%). Here is the example:

- [108] *Sebuah kotak kayu **jati** ukiran Jepara, buatan pengukir Jepara, Pak Singo. (JL. P90. L4).* It was a **teak** box carved by Jepara's greatest craftsman, Pak Singo. (FS. P689. L27).

The translator did cultural equivalent technique to render the word *jati* into ‘teak’. *Jati* is a tall hardwood tree, native to Southeast Asia, used for making furniture and building houses. ‘Teak’ is a tall evergreen tree of Southeast Asia, having hard, heavy, durable yellowish-brown wood (*The American Heritage Dictionaries*, 1994: 7313).

- [16] *persabungan ayam, **domba**, dadu, capjiki, sampai-sampai pertarungan kadal. (JL. P9. L3).* The race, cockfighting, dice, even lizard fight. (FS. P19. L33).

Here, the translator did reduction technique. He omitted the word *domba*. Another approach could be used by the translator. He could use the words “sheep race” to translate the term *persabungan domba*. It would be more accurate than omitting the source word.

- [162] *Udara yang kuhisap rasanya masih juga berbau minyak kelapa bercampur kenanga dan melati, (JL. P227. L4).* The air I breathed still seemed to smell of the coconut oil mixed with jasmine and **kenanga**, (FS. P152. L7).

As in data 162, couplet technique was used to translate the term *kenanga*. He transferred it, then gave explanation in the glossary. In the glossary, *kenanga* was interpreted as a kind of flower. *Kenanga* is a kind of flower which native to North Sumatera, and is well known to make atsiri (essential) oil. Since there is no lexical equivalent in the target language, this procedure is appropriate to translate this cultural term.

- [252] *"Pernah kau dengar burung kedasih berkicau bersambut-sambutan?"(JL. P449. L28).* "Have you ever heard the **kedasih** bird singing to its fellows?"(FS. P294. L26).

Another data which used couplet technique was data number 252. The word *kedasih* was transferred then the translator gave information in the glossary. *Kedasih* was interpreted as "a type of bird".

- [309] *"Ya Tuan, sebelum perang Aceh selesai, Kompeni telah menangkap aku di sebuah blang" (JL. P652. L28).* "Yes, Tuan, just before the Aceh war ended, the army captured me in a **blang**."(FS. P421. L7).

In data number 309, the translator applied transference technique. The word *blang* was transferred into “*blang*”. The translator did not give information about what *blang* is so it made the readers not understand about the word *blang*. He could give information what *blang* means.

- [272] *Ia tertawa gembira dan mengucapkan banyak-banyak terima kasih. Diletakkan lintingan daun kaung dan mencoba membuka kotak. (JL. P512. L4).* He laughed happily and thanked me several times. He put down the **leaf he was using to make the cigarette**, and tried to open the box of cigars. (FS. P333. L19).

In this case, the translator applied functional equivalent technique. The term *daun kaung* belongs to flora. *Daun kaung* is leaf of sugar palm tree, and here the translator used functional equivalent technique since he used a cultural neutral word “leaf he was using to make the cigarette” to make better understanding for the readers.

- [114] *Dindingnya terbuat dari gedek-cetak, dengan kapur telah rontok-rontok (JL. P103. L25).* The walls were made of **plastered wooven bamboo**, but the plaster was peeling of everywhere (FS. P77. L36).

In data number 114, the translator applied descriptive equivalent technique. The terms *gedek cetak* was rendered into “plastered woven bamboo”.

*Gedek cetak* is a wall made from bamboo webbing with its outer layer covered with mortar. This technique is an approximate translation.

#### **4.2.2 Material Culture**

Nemark (1988: 95) states that material culture is divided into four aspects, they are food; clothes; house and towns; and transport.

##### ***Material Culture (food)***

Table 5: Translation techniques in material culture (food)

<b>Translation Techniques</b>	<b>Frequency</b>	<b>%</b>
Couplet	3	42,86
Functional Equivalent	3	42,86
Reduction	1	14,28
<b>Total</b>	<b>7</b>	<b>100</b>

From table 5 above, the translator applied couplet technique, functional equivalent technique and reduction technique for translating material culture about food terms.

- [241] *Diantara tegukkan kopi dan harum uap **tape** sedang digoreng serta sedap **duren** panen pertama, .... (JL. P420. L27)*      While gulping down coffee, and savoring the aroma of frying **tape** and newly harvested **durian**, .... (FS. P276. L10).

In example data number 241, the translator applied couplet technique. The translator combined transference and glossary technique. The translator used this technique since the terms *tape* and *durian* do not exist in target language culture. *Tape* is a food made from fermented cassava or sticky rice while *durian* is a kind of fruit which has thorny skin and strong odor.

- [244] "*Baik, panggang kecap. Tiga!*                      "Good, grilled with **kecap**.  
(*JL. P428. L9*).    Three! (FS. P281. L17).

Another data which used couplet technique was data number 244. The word *kecap* was transferred then it was interpreted in glossary as "Indonesian soy sauce, sweetened with thick palm sugar syrup".

- [136] *Ia bawai pula gadis itu batik yang dibuatnya sendiri. Juga ramuan-ramuan khusus untuk wanita.* (*JL. P141. L16*).                      Mother also gave Mei batik that she had made herself, and some special **herbal medicines** for women. (FS. P100. L14).

Example data number 136 used functional equivalent technique. It can be seen that the terms *ramuan-ramuan* was interpreted into 'herbal medicines' by using functional equivalent technique.

- [186] *Nah, di sana lagi Mak Romlah berjalan sambil makan sirih dan meludah merah di jalanan.* (*JL. P265. L28*).                      Aha, over there is Mak Romlah, walking along, **chewing betel nut** and expelling red fluid onto the ground as she goes. (FS. P177. L31).

Another data which used functional equivalent technique was data number 186. In data above, the translator translated the term *makan sirih* into “chewing betel nut”. *Makan sirih (nginang)* is a traditional activity done by Javanese people to keep their teeth clean. The ingredients are *gambir* (the extract of *Uncaria gambir* *Rocb* plant), *enjet* (paste of mashed shell), *susur* (chopped tobacco), *sirih* (the leaf of an evergreen Indo-Malayan climbing or trailing shrub, having usually ovate shape), and betel nut. *Gambir, enjet, susur,* and betel nut are wrapped in *sirih* then chewed by women. In the translated novel, the translator used “chewing betel nut” and it was not an equivalent translation because *makan sirih* is different from only “chewing betel nut”. Another approach could be used by the translator. He could use couplet procedure by using the combination of transference procedure and adding explanation in the glossary about what *makan sirih /nginang* is.

[262] <i>membawa nampan berisi segelas kopi dan stoples berisi emping kesukaanku. (JL. P479.18).</i>	brought out a tray with a cup of coffee and a dish of my favorite <b>crackers.</b> (FS. P313. L29).
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Here, the translator applied functional equivalent technique to translate the word *emping* into “crackers”. Because *emping* does not exist in the target culture, so the translator generalized it into crackers. *Emping* is a kind of crackers which is made from the seed of *melinjo (Gnetum Gnemon)* plant) which is pounded, dried in sunlight, then fried to consume it. It would be more accurate if the translator used couplet technique with the combination of transference technique and gloss

technique. *Emping* could be transferred then the translator gave explanation about what *emping* is.

[121] *Dan pertama kali dalam hidup* And that was the first time I ate  
*makan mie dengan campuran* noodle fried with **mushrooms** and  
*champignon, jamur merang,* a little meat. (FS. P83. L12).  
*dengan sedikit daging. (JL.*  
*P112. L27).*

Here the translator used reduction technique. He did not state *merang* as a kind of mushrooms, he only used the word “mushrooms”. Other technique could be used that is cultural equivalent technique. It is better to use “straw mushrooms” instead of “mushrooms”.

### ***Material Culture (clothes)***

Table 6: Translation techniques in material culture (clothes)

<b>Translation Techniques</b>	<b>Frequency</b>	<b>%</b>
Couplet	12	57,15
Cultural Equivalent	5	23,81
Descriptive Equivalent	1	4,76
Functional Equivalent	1	4,76
Transference	1	4,76
Reduction	1	4,76
<b>Total</b>	<b>21</b>	<b>100</b>

Table 6 shows that couplet technique was the most commonly used technique with the frequency of 12 or 57,15%.

- [31] *Yang tertinggal hanya selembat ikat pinggang kulit dan **destar**.* Except for a leather belt and my **destar**. (FS. P24. L5).  
(JL. P16. L15).

In example data number 31, the translator used couplet technique. The word *destar* was transferred and the translator gave explanation in the glossary. In the glossary, the explanation of *destar* is an East Javanese form of headdress; a kind of headband. According to Poerwadarminta (1954:150), *destar* means a head covering made from batik fabric.

- [200] *Di hadapanku berdiri seorang peranakan Eropa **berpici**,* (JL. P285. L6). Before me stood a Eurasian, wearing a **pici**, (FS. P189. L26).

Couplet technique was also used to translated data number 200. Here, the translator used the combination of transference technique + gloss + shift. The word *pici* was transferred but the translator used shift or transpositions. He changed the class word from verb (*berpici*) into noun (*pici*) in target text, then gave meaning in the glossary about what *pici* is.

- [182] *Dengan hanya **oto** penutup dada* ...with only **bibs** covering their chest (FS. P176. L40).  
(JL. P264. L18).

The translator also applied cultural equivalent technique to translate the word *oto* into bibs. *Oto* means a chest covering especially worn by small children

(Poerwadarminta,1954:489). According to *The American Heritage Dictionaries* (1994:788), ‘bib’ means a piece of cloth or plastic secured under the chin and worn, especially by small children, to protect the clothing while eating. *Oto* and ‘bib’ have the same meaning so in this case, the translator used cultural equivalent.

[235]	<p><i>"Kemana saja ia pergi- sejauhaku lihat- selalu mengenakan kopiah haji (JL. P416. L11).</i></p>	<p>"Wherever he goes-at least wherever I have seen him-he wears the <b>Moslem fez</b> (FS. P273. L8).</p>
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Functional equivalent technique was used in translating the terms *kopiah haji* into “Moslem fez”. Here, the translator generalized the source words because there is no lexical equivalent to render the word *kopiah haji*.

[107]	<p><i>dengan tertib semua, dalam kebaya hitam turun ke tangga pendopo, menyambut bersama ayahanda mereka (JL. P88. L18)</i></p>	<p>they all lined up behind their father ready to welcome the honored guest (FS. P68. L17).</p>
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The translator also used reduction since there is no equivalent cultural term for the word *kebaya* in the target language. Descriptive equivalent technique could be another approach and would give the concept about what *kebaya* is in the target readers’ mind. The word *kebaya* can be described as a traditional blouse made from sheer fabric decorated with brocade and usually worn with *batik* or traditional woven fabric.

**Material Culture (House and towns)**

Table 7: Translation techniques in material culture (house and towns)

Translation Techniques	Frequency	%
Couplet	15	45,46
Transference	9	27,27
Cultural Equivalent	4	12,12
Functional Equivalent	4	12,12
Literal Translation	1	3,03
<b>Total</b>	<b>33</b>	<b>100</b>

From table 7, it can be concluded that the most common used technique was couplet technique on 15 occurrences or 45,46%.

- [106] ...*putra-putri Bupati Jepara telah menanti di **pendopo** duduk di kursi goyang.* (JL. P88. L16). The daughters of the regent, seated in rocking chairs under the **pendopo...** (FS. P68. 15).

In the example above, the translator applied couplet technique (transference +glossary). It means that the translator kept using the word *pendopo* and gave additional information in the end of the novel in the form of glossary.

- [181] *Keluar dari **kampung** sendiri pun mungkin jarang.* (JL. P264.L 12). Most probably they rarely ever leave their **kampung.** (FS. P176. L36).

Another data which applied couplet technique was data number 181. The word *kampung* was kept untranslated, the translator gave additional information in the glossary. In glossary, the word *kampung* was rendered into “a village within a city environment”.

- [204] *"Yang semacam ini yang sahaya* "I was hoping that something like  
*harapkan terjadi di* this would happen in  
*Mangkunegaran, Tuan". (JL. Mangkunegaran, Tuan". (FS. P192.*  
*P289. L20).* L11).

Transference technique was applied in data number 204 above. The word *Mangkunegaran* was transferred into “*Mangkunegaran*”. The translator did not give the explanation about what *Mangkunegaran* is.

- [84] *Setiap kesempatan ia* He used every opportunity available  
*pergunakan untuk bergabung* to visit his family in **Tanah Abang.**  
*dengan keluarganya di Tanah* (FS. P55. L35).  
*Abang. (JL. P68. L13).*

Another data which applied transference technique was data number 84. The word *Tanah Abang* was transferred into “*Tanah Abang*”. The translator did not give the explanation about what *Tanah Abang* is.

- [214] *barisan Kompeni dengan* stood the ranks of the army with their  
*meriam dan bedil dan sangkur* rifle and cannon and **sword** (FS.  
*(JL. P323. L1).* P213. L15).

Cultural equivalent technique was used to translate the word *sangkur* into sword. These two bladed weapons have similar characteristics but sword is longer than a *sangkur*. The word ‘dagger’ could be used to replace ‘sword’ since its length is approximately the same with *sangkur*’s length.

- [293] *Ia sendiri pernah terlibat dalam perkelahian dengan De Knijpers, yang bersenjatakan rotikalung. (JL. P568. L5).* Marko himself had been involved in one fight. The Knijpers had attacked an SDI group with **brass knuckles**. (FS. P368. L12).

Another data which used cultural equivalent technique was data number 293. The term *rotikalung* was translated into “brass knuckles”. *Rotikalung* is a weapon made from metal or brass which has five holes to put fingers through.

- [161] *Lampu aku matikan dan klambu aku turunkan. (JL. P206. L18).* I turned off the lamp and pulled down the **mosquito net**. (FS. P140. L3).

In data number 161 showed that the translator applied functional equivalent technique to translate the source word *klambu* into “mosquito net”. *Klambu* is a net hung around a bed to keep mosquitoes out. *Klambu* has the same function as the terms “mosquitoes net” in the target language.

- [45] *memantulkan sinar kandil-kandil prastika yang tergantung pada langit-langit (JL. P29. L26).* reflected the light from the **crystal chandeliers** above (FS. P32. L24).

In data number 45 above, the translator applied literal translation. The words *kandil kandil prastika* were translated literally into “crystal chandeliers”. According to Poerwadarminta (1954:293), *Kandil* means light. While *prastika* means crystal. Here, the translator translated *kandil* into chandeliers, and *prastika* was rendered into crystal.

### *Material Culture (Transports)*

Table 8: Translation techniques in material culture (transports)

<b>Translation Techniques</b>	<b>Frequency</b>	<b>%</b>
Couplet	2	67
Functional Equivalent	1	33
<b>Total</b>	<b>3</b>	<b>100</b>

There were two techniques to translate material culture related to transport terms. The first technique was couplet technique and the second was functional equivalent technique.

[163] *Pelayan menolong mengangkut barang-barang ke dokar. (JL. P230. L3).* An employee helped me carry my things to a **dokar**. (FS. P153. L39).

In example data number 163 above, the translator used couplet technique. The word *dokar* was kept untranslated, and the translator interpreted what *dokar* is in the glossary of the novel. Using the word ‘dogcart’ could be other technique

and it would be better than the use of glossary which distracted the flow of readers' attention.

[22] *Delman* membawa aku ke **A horse cart** took me toward my  
*tujuan.* (JL. P11. L13). destination. (FS. P21. L7).

Example data number 22, functional equivalent technique was used to translate the term *delman* into 'a horse cart'. According to Poerwadarminta (1954:143), *delman* is a cart which has two wheels. *Delman* and 'horse cart' have the same function as a means of transportation which are powered by a horse. This is an approximate translation.

### **4.2.3 Social Culture**

#### *Social Culture (Work)*

Table 9: Translation techniques in social culture (work)

<b>Translation Techniques</b>	<b>Frequency</b>	<b>%</b>
Couplet	3	33,33
Cultural Equivalent	3	33,33
Functional Equivalent	2	22,22
Reduction	1	11,12
<b>Total</b>	<b>9</b>	<b>100</b>

[102] "Itu di tangan ***dalang*** yang  
*salah*" (JL. P85. L15). "That is because things are in  
the hands of the wrong ***dalang***"  
(FS. P66. L17).

In data number 102, the translator used couplet technique. He kept using the word *dalang* then gave the explanation in the glossary. He rendered the word *dalang* as the puppet master who recites the stories and manipulates the puppets at *wayang* performances.

- |       |  |  |
|-------|--|--|
| [133] | <i>Bunda juga memerintahkan<br/>semua wiyaga datang untuk<br/>menabuh gamelan malam<br/>sekalipun bukan hari Senin. (JL.<br/>P140. L27).</i> | And she summoned all the<br><b>gamelan players</b> to play that night,<br>even though it wasn't Monday. (FS.<br>P99. L39). |
|-------|--|--|

In the above example, functional equivalent was used to translate the term *wiyaga*. *Wiyaga* was rendered into gamelan players.

- |      |  |  |
|------|--|--|
| [81] | <i>Seorang jagal sapi telah<br/>mengambilnya jadi menantu<br/>sampai ia punya dua orang<br/>anak. (JL. P68. L3).</i> | A <b>butcher</b> took him as his son-in-<br>law and he soon had two children.<br>(FS. P55. L25). |
|------|--|--|

Cultural equivalent technique was applied in translating the term *jagal sapi*. According to *The American Heritage Dictionaries* (1994: 1103), 'butcher' means one that slaughters and dresses animals for food or market. *Jagal sapi* means someone who kills animals (cow) for food or for selling the meat. The word butcher is a lexical equivalent and it is an approximate translation.

- |       |                                     |  |
|-------|-------------------------------------|--|
| [158] | <i>Aku tahu ia tak pernah punya</i> | I knew she was never afraid of<br>being caught by the <b>police</b> . (FS. |
|-------|-------------------------------------|--|

*kegentaran kalau-kalau* P133. L15).  
*ditangkap oleh Polisi Migrasi.*  
*(JL. P196. L9).*

In data number 158, the translator used reduction technique. He omitted the word *migrasi* and only uses the term police.

Table 9: Translation techniques in social culture (leisure)

Translation Techniques	Frequency	%
Functional Equivalent	1	50
Reduction	1	50
<b>Total</b>	<b>2</b>	<b>100</b>

[210] *Sebulan kemudian pengurus* A month later those in charge of  
*Fond telah ditangkap oleh* the foundation were arrested by the  
*Polisi karena menghabiskan* police for losing on the **gambling**  
*uang yang dipercayakan* tables of *Gambir* market the money  
*padanya di atas meja cap jiki* that had been entrusted to them.  
*Pasar Gambir. (JL. P301. L18).* (FS. P200. L23).

In data number 210, the translator used functional equivalent to translate the term *cap jiki* into ‘gambling’. He used culture- free word since there is no lexical equivalent for the term *cap jiki* in the target culture.

Table 9: Translation techniques in social culture (archaisms)

Translation Techniques	Frequency	%
Cultural Equivalent	25	27,17
Couplet	22	23,91
Functional Equivalent	19	20,66
Descriptive Equivalent	9	9,78
Literal Translation	7	7,61
Reduction	4	4,35
Modulation	3	3,26
Transference	2	2,17
Compensation	1	1,09
<b>Total</b>	<b>92</b>	<b>100</b>

In translating archaisms (archaic word, phrase, idiom, or other expression), the translator commonly used cultural equivalent technique (25 or 27,17%).

[44] *Tugasnya hanya bicara.* his only task was to speak. Just to  
*Ngomong saja. Barang tentu* talk. Of course, he no doubt had a  
*berlidah api.* (JL. P29. L21). **silver tongue.** (FS. P32. L19).

As stated in data above, it can be seen that the translator used cultural equivalent technique to translate archaisms (archaic word, phrase, idiom, or other expression). *Berlidah api* means a tendency to be eloquent and persuasive in speaking. It has the same meaning to the term “silver tongue”.

- [160] *Sekali sapu mereka akan bertekuk-lutut.* (JL. P200. L25). One sweep at them and they'd all be **scampering away**. (FS. P136. L18).

Another data which used cultural equivalent technique was data number 160. The term *Bertekuk lutut* was rendered into ‘scampering away’. This is not an accurate translation since they have different meaning. *Bertekuk lutut* is an idiomatic expression which means ‘give up’ while ‘scampering away’ means to run away (The American Heritage Dictionaries (1994:6416). Another approach might be used to translate *bertekuk lutut* by using the term ‘surrendered’.

- [187] *Seperti di mana saja, gundik dilihat dengan mata setengah terpicing, lebih tinggi sedikit dari sundal.* (JL. P267. L13). As everywhere else, people here looked at mistresses somewhat askance. They were considered to be only slightly higher than **prostitutes**. (FS. P178. L27).

Cultural equivalent technique was also used to translate *sundal* into “prostitutes”. According to Poerwadarminta (1954: 723), *sundal* means a call girl. The word *sundal* has an approximate translation with the word “prostitutes”, it means that this technique was appropriate to use in this case.

- [101] *"Mereka menamainya buto. Banyak buto: buto ijo, buto terong, buto glundung."* (JL. "They called such forces **ogres-they came in all shapes and sizes**" (FS. P66. L13).

P85. L11).

Data number 101 was translated by using couplet technique. *Buto* was translated into ‘ogres’ by using cultural equivalent technique, and the terms *buto ijo*, *buto terong*, *buto glundung* were translated into ‘they came in all shapes and sizes’ by using functional equivalent technique since there is no lexical equivalent in the target culture so the translator generalized the kinds of ogres (*ijo*, *terong*, *glundung*) into ‘they came in all shapes and sizes.

- |   |   |
|---|---|
| [170] <i>Pribumi terus-menerus cakar-cakaran sepanjang sejarahnya</i> ,<br>(JL. P245. L26). | The Natives there were always <b>fighting</b> each other though, they are saying. (FS. P164. 34). |
|---|---|

Functional equivalent technique was used to translate data number 170. The translator generalized the source term *cakar-cakaran* into “fighting”. The two terms have the same meaning that is “hurt each other”.

- |  |  |
|--|--|
| [221] " <i>Tuan pasti akan mendapatkannya. Sabda Pandita Ratu</i> " (JL. P358. L21). | "You will surely receive it. <b>Once promised it will never be withdrawn.</b> " (FS. P235. L36). |
|--|--|

Another example which used functional equivalent technique was data number 221. The term *Sabda Pandita Ratu* was rendered into ‘once promised it will never be withdrawn’. *Sabda Pandita Ratu* means the saying of a king or a leader must be able to be believed. This translation is an approximate translation.

- [286] *Senjata makan tuan. Tidak boleh berlarut. (JL. P546. L4).*      **The weapon was being turned against its creator.** This had to be stopped. (FS. P354. L21).

Functional equivalent technique was also used to translate data number 286. *Senjata makan tuan* is an idiomatic expression which means an act or utterance that backfire on its originator. Cultural equivalent technique could be used in this case by using the word ‘boomerang’. According to *The American Heritage Dictionaries* (1994:930), ‘boomerang’ means a statement or course of action that backfires.

- [94] *Kan di sini tidak ada gadis cemekel" Apa perlu Ibu carikan buat teman minum?" (JL. P73. L12).*      There's no **pretty young suitable** girl here. Do you want Ibu to find you somebody?" (FS. P59. L3).

In the above example, the translator used descriptive equivalent technique to render the term *cemekel* into ‘pretty young suitable’. *Cemekel* means ‘beautiful young girl who is ready to marry’.

- [141] *oleh keadaanya sendiri sebagai perawan tua. (JL. P148. L3).*      by her situation as **an unmarried elder daughter.** (FS. P103. L35).

Another data which used descriptive equivalent technique was data number 141. The terms *perawan tua* was translated into “an unmarried elder

daughter”. Another technique could be used that is cultural equivalent technique by using the word “spinster”. This term would be more acceptable and understandable for the target readers.

- [297] "...*Tak ada didapatkan hari dan pasaran yang cocok dan naga dina nampaknya sedang menganga di mana-mana.* (JL. P577. L17).      "...We can't find any auspicious days, not on the Javanese calendar either. In fact, **the month is riddled with unlucky and inauspicious days.**" (FS. P373. L33).

The above data also used descriptive equivalent technique. Literally, *naga* means “dragon”, and *dina* means “day”. In Indonesian mythology, people believe that every “day” has its “dragon” which will endanger people if they go somewhere or do special thing on that day. In this case, the translator used descriptive technique to convey the meaning of *naga dina* into “the month is riddled with unlucky and inauspicious days”.

- [77] *Mereka terpaksa memandangi aku dengan mata lain, hormat, sekalipun kenyataannya diri hanya seorang pupuk bawang.* (JL. P63. L25).      They then had to look at me differently, even though the reality was that I was nothing more than **onion fertilizer.** (FS. P53. L5).

The translator used literal translation technique for translating *pupuk bawang* to “onion fertilizer”. In this case the literal translation distorted the meaning and did not give the exact meaning since for the target readers, they may

do not understand what “onion fertilizer” is. *Pupuk bawang* is someone whose existence is not important or considered by the others.

- [140] *Nada suaranya semakin mengiris hati.* (JL. P147. L22). Her voice **pierced our hearts.** (FS. P103. L31).

Literal translation was also used in translating data number 140. *Mengiris* was rendered into “pierced” and *hati* was translated into “our hearth”.

- [139] *Dia mewakili tragedi peralihan jaman: tumbal jaman baru. Dia tak kurang menderita daripada sejenisnya yang hidup dibawah tindasan pria.* (JL. P146. L10). She represented the tragedy of the change of times. She suffered no less than any other woman who lived under the yoke of a man's rule. (FS. P102. L20).

Reduction technique was also applied when the translator met the word *tumbal*. Since in the target culture there is no equivalent term of *tumbal*, so the translator omitted that word. *Tumbal* means something or someone that is used as a victim to get something. It is related to mystical thing.

- [213] *...dengan tulisan tercetak yang tidak akan berbalik lidah* (JL. P321. L22).. To do this they needed a publication that **would tell the truth.** (FS. P212. L24).

As stated in the gloss, the phrase *berbalik lidah* means telling a lie to someone. In this case, the translator change point of view of the source text message. He changed the negative sentence (the use of “not” in source text) to positive sentence “would tell the truth”.

- [281] "*Jadikan dirimu beserta semua teman-temanmu ombak sebesar gunung-gemunung. (JL. P531. L19).*" "Make yourself and your friends a part of a great **mountainous wave.**" (FS. P345. L25).

Compensation technique is used when there is stylistic feature in the source language cannot be applied the target language. The word *gunung-gemunung* is replaced by the phrase "mountainous wave". According to *The American Heritage dictionary of the English Language* (1994:4753), mountainous waves means "huge". The word "mountainous wave" has the equivalent meaning with *gunung-gemunung*.

#### **4.2.4 Social Organizations**

##### *Political and Administrative*

Table 10: Translation techniques in political and administrative terms

<b>Translation Techniques</b>	<b>Frequency</b>	<b>%</b>
Functional Equivalent	7	43,75
Couplet	6	37,5
Naturalization	1	6,25
Through Translation	1	6,25
Recognized Translation	1	6,25
<b>Total</b>	<b>16</b>	<b>100</b>

In translating the political and administrative terms, the translator mostly used functional equivalent technique with 7 occurrences or 43,75%.

- [64] *"Yang terhormat Tuan anggota Tweede Kamer, (JL. P43. L1).* "Your Excellency, Honorable member of **Parliament...** (FS. P31. L31).

The example data number 172 shows that the translator applied functional equivalent technique to interpret the term *Tweede Kamer* into 'parliament'. *Tweede Kamer* means the Netherlands' lower house of bicameral parliament. Here, the translator generalized the source text with the word 'parliament' in order to give better understanding for the target readers.

- [172] *Utusan Hindia Belanda yang datang di Den Pasar telah menemui Mahapatih Klungkung, (JL. P249. L23).* The emissary from the Netherlands Indies who went to Denpasar met the Raja of Klungkung's **first minister**, (FS. P167. L27).

In the above data, the translator used functional equivalent technique. He applied culture-free word to translate the word *Mahapatih* into first minister. It is an equivalent translation because both of the terms have the same meaning. According to Poerwadarminta (1954: 510), *Mahapatih* means first minister. It was used in royal period in Java Kingdom, Sumatra kingdom, and Kalimantan kingdom.

- [110] *Kan dia hanya wajah lain di sela pantat raja? (JL. P91. L13).* Aren't they just pimples on the asshole of the **raja**? (FS. P70. L19).

Couplet technique was used in data number 110. The word *raja* was kept untranslated, and the translator gave its meaning in the glossary. He interpreted the word *raja* into “king”. It is a lexical equivalent of the word *raja*.

- [194] "*Tidak keliru, **Gusti Kanjeng.***" "You are not mistaken, **Gusti Kanjeng.**" (FS. P183. L8).  
(*JL. P274. L22*).

Another data which used couplet technique was data number 194. The translator applied couplet technique with the combination of transference technique and gloss technique. The words *Gusti Kanjeng* were transferred then the translator gave explanation in glossary. *Gusti Kanjeng* means a term of address used for higher aristocracy, meaning “exalted lord”.

- [75] "*Atas kemauan baik **Gubermen,*** "So now the **government,** as an  
*diberikan kesempatan kepada* act of goodwill, is providing you  
*siswa untuk belajar ilmu* all the opportunity to work for  
*kedokteran." (JL. P62. L7).* humanity." (FS. P52. L3).

Naturalization was also used by the translator. The word *Gubermen* was firstly adapted to the normal pronunciation of the target language, then to the normal morphology “government”.

- [175] ***Gubernur Jendral** perlu **Governor-General** Rosenboom  
*menaikkan gadis itu ke rajang* felt it was necessary to silence our  
*pengantin,* *untuk* friend in Jepara by condemning  
*membisukannya. (JL. P252. L7).* her to the matrimonial bedroom.  
(FS. P169. L16).*

As presented in example data number 175 above, through translation or calque or loan translation was used to translate the terms *Gubernur Jendral* into “Governor-General”. The translator applied this technique since in the target language, people are familiar to the phrase “Governor-General” and it has the same meaning with the word *Gubernur Jendral*.

- [111] *Di perpustakaan sore itu, hanya karena iseng, kubuka-buka bundel Lembaran Negara. (JL. P91. L21).* Then one afternoon I was sitting in the library filling in time and I started flicking through the **Government Gazette.** (FS. P70. L27)

Newmark (1988: 89) stated that in translating the institutional terms, a translator must apply official or general translation. The translator chose “government Gazette” to replace the phrase *lembaran negara* since the phrase “government Gazette” is commonly used in the target language.

### ***Religious terms***

Table 11: Translation techniques in religious terms

<b>Translation Techniques</b>	<b>Frequency</b>	<b>%</b>
Functional Equivalent	31	53,45
Couplet	15	25,86
Cultural Equivalent	6	10,35
Transference	4	6,9

Descriptive Equivalent	1	1,72
Naturalization	1	1,72
<b>Total</b>	<b>58</b>	<b>100</b>

As shown in table 11 above, the most common technique used to translate religious terms was functional equivalent technique with 31 occurrences or 53,54. Since the religion in the source language is different to the target language, so the translator generalized or neutralized the religious terms by using culture-free words.

[157] *Tetapi pendopo kabupaten Rembang sudah penuh dengan orang melayat, duduk-duduk di lantai. (JL. P195. L18).* But the Rembang pendopo was full of people **paying their last respects.** (FS. P132. L36).

Functional equivalent technique was used to translate data number 157 above. The term *melayat* was interpreted as “paying their last respect”. *Melayat* means visiting a family of a died person in order to pray for the died person and also hearten the family.

[283] *Bangsa yang sedang ditaklukkan ini telah kehabisan bahan untuk mempersembahkan sesaji. (JL. P542. L5).* These people, now conquered, had nothing for their **offerings to their gods.** (FS. P351. L39).

Example data number 283 above shows how the translator did functional equivalent technique. The word *sesaji* was translated into ‘offering to their gods’.

As mentioned in the gloss, the word *sesaji* means something given to god or supernatural beings.

- [231] *Meriamnya menggentarkan jantung, termasuk jantung Hanuman. (JL. P398. L18).* Its cannon send shivers into everyone's hearts, including **Hanuman's, the king of the monkeys in Ramayana story.** (FS. P262. L19).

Couplet technique was used to translate data above. The word *Hanuman* was kept untranslated but the translator gave description of the word Hanuman by giving the explanation that *Hanuman* is the king of the monkeys in Ramayana story.

- [273] *Dari sesuatu jarak terdengar bedug maghrib bertalu-talu. (JL. P512. L16).* Then came the sound of the **magreb drums telling us it was time for eventide prayers.** (FS. P333. L30).

in example data number 273 shows that couplet (transference + glossary+ functional equivalent) technique was used to render the words *bedug maghrib* into “magreb drums telling us it was time for eventide prayers”. *Bedug* was translated into drums by using functional equivalent technique, and *maghrib* was translated by using transference technique + glossary (the name of the prayer that are carried out after the sun has set but before it is dark). Here, the translator also gave additional information by adding “telling us it was time for eventide prayers” to make the translation more understandable for the target readers.

- [165] "*Barangkali Bunda telah terpanggil oleh Yang Maha Kuasa.*" (JL. P234. L2). "Your mother maybe called home by **the Almighty.**" (FS. P156. L16).

Cultural equivalent technique was applied in translating the terms *Yang Maha Kuasa* into "the Almighty". In Islamic religion, the terms *Yang Maha Kuasa* was used while calling the God. In target culture, people commonly use the term "the Almighty" when they call their God.

- [169] *menghampiri gambar Ang San Mei yang selama ini seakan jadi berhala bagiku.* (JL. P241. L19). went over to the portrait of Ang San Mei-a portrait that was like an **idol** I worshiped. (FS. P160. L36).

In data number 169 above, the term *berhala* was translated into "idol" by using cultural equivalent technique. *Berhala* means worshipping a statue which is regarded as a God (Poerwadarminta, 1954:96). According to The American Heritage Dictionaries (1994:3617), idol means an image used as an object of worship.

- [202] "*Laa syarii kalahuu,*" (JL. P286. L17). "**Laa syarii kalahuu,**" (FS. 190. L19).

Transference technique was used in data number 202 above. The word *Laa syarii kalahu* is an Islamic expression which means "I will not worship but You (Allah)".

- [276] "*Syukur Alhamdulillah, ya, Bapak, atas kepercayaan Bapak*" "Syukur Alhamdulillah, yes, Bapak. Thank you for showing

*yang sedemikian besarnya..."* such trust and believe in me..."  
 (JL. P513. L25). (FS. P334. L23).

In example data number 276, the translator applied transference technique in translating the words *Syukur Alhamdulillah*.

[291] *Hanya mata batinnya yang mencoba menangkap makna-makna dalam alam gaib.* (JL. P552. L25). It was just her inner eye that was trying to capture the essence of **something that was there in that other dimension.** (FS. P358. L28).

Descriptive equivalent technique was used to translate the terms *alam gaib* into "something that was there in that other dimension". Here, the translator used several words to interpret what *alam gaib* is.

[116] *Apakah poligami juga merajalela?* (JL. P104. L27). Was there **polygamy** everywhere? (FS. P78. L22).

In data above, the translator used naturalization to render the word *poligami* into "polygamy". The word *poligami* was firstly adapted to the normal pronunciation of the target language, then to the normal morphology "polygamy". *Poligami* means marriage with more than one woman (Poerwadarminta, 1954:549). According to The American Heritage dictionary of the English Language (1994:5621) polygamy means the condition or practice of having more than one spouse at one time, also called plural marriage.

*Artistic*

Table 12: Translation techniques in artistic terms

Translation Techniques	Frequency	%
Couplet	4	44,45
Cultural Equivalent	2	22,22
Functional Equivalent	2	22,22
Transference	1	11,11
<b>Total</b>	<b>9</b>	<b>100</b>

In translating artistic terms, the technique mostly used by the translator was couplet technique with 4 occurrences or 44,45%.

- [103] *"Waktu kecil kau suka, malah tergila-gila pada cerita-cerita wayang..." (JL. P86. L7).* "When you were little you liked-you were even crazy about-**wayang** stories..." (FS. P66. L33).

Couplet technique was used in data number 103. The term *wayang* was transferred then it was explained in the glossary. The explanation of the term *wayang* was "shadow puppets".

- [134] *Bunda juga memerintahkan semua wiyaga datang untuk menabuh gamelan malam sekalipun bukan hari Senin. (JL.* And she summoned all the **gamelan players** to play that night, even though it wasn't Monday. (FS. P99. L39).

P140. L27).

Couplet technique was used to translate data number 134. The translator used functional equivalent procedure to translate *wiyaga* into “gamelan players”, the added the meaning of gamelan in the glossary.

- [220] "*Kalau Tuan pergi ke desa-desa, Tuan akan melihat **canang** dipikul dan penganang meneriakkan pengumuman.*" L41).  
 "In the villages you will see the village crier with his **cymbals** shouting out the news. (FS. P224. JL. P342. L12).

Cultural equivalent technique was applied in translating the word *canang* into “cymbals”. *Canang* is originally from Aceh, it is one or two small brass gongs which is hit by a wooden stick. According to *The American Heritage dictionary of the English Language* (1994:1906), cymbal means a percussion instrument consisting of a concave brass plate that makes a loud clashing tone when hit with a drumstick or when used in pairs.

- [212] *Dan para priyayi lebih suka sibuk dengan **tayub, ronggeng, cokek dan judi.*** (JL. P321. L9).  
 And most of the priyayi showed more interest in **dancing girls, dance parties,** and gambling. (FS. P212. L13).

Since there is no lexical equivalent to translate the terms *tayub, ronggeng,* and *cokek* so the translator applied functional equivalent technique to generalize the source words into “dancing girls, dance parties”.

[295] *Paling-paling aku sebuah At the most, I am a **drum** that  
gendang, yang riuh-rendah introduces some disharmony into  
memencak-mencak. (JL. P577. the melody. (FS. P373. L22).  
L2).*

Example data number 295 shows the functional equivalent was used to translate the word *gendang* into 'drum'. The word *Gendang* is a long rounded wooden instrument which is hollow inside, and in the doubled head are covered with buffalo or cow hide. Both *gendang* and drum have the same function as a percussion instrument.

### ***Historical Terms***

Table 13: Translation techniques in historical terms

<b>Translation Techniques</b>	<b>Frequency</b>	<b>%</b>
Couplet	19	47,5
Functional Equivalent	9	22,5
Literal Translation	4	10
Transference	3	7,5
Reduction	2	5
Naturalization	2	5
Descriptive Equivalent	1	2,5
<b>Total</b>	<b>40</b>	<b>100</b>

The table 13 above shows that in translating historical terms, the translator frequently used couplet technique with 19 occurrences or 47,5%.

- [65] *"Bagaimana pendapat Tuan tentang rodi? Apa itu juga harus dihapus?" (JL. P43. L2).* "Are you therefore also in favour of the abolition of **forced labour, of rodi?" (FS. P31. L32).**

Couplet procedure was used to translate data number 65. The word *rodi* was translated into 'forced labor, of rodi'. The translator transferred the term *rodi*, and gave the description of what *rodi* is by using the phrase "forced labor". In the Indonesian history, people were obliged by the Dutch to work such as building bridges, streets, and worked in the government's plantation but they were not paid by the government.

- [112] *Barangkali ia juga seorang Singkeh. (JL. P92. L25).* Perhaps this person would also be a **singkeh.** (FS. P71. L15).

Another data which used couplet technique was data number 112. The word *singkeh* was transferred, then the translator gave explanation in the glossary. This term used to refer to a Chinese immigrant in colonial era.

- [228] *Nama organisasi: Boedi Uetomo. Mendekati terjemahan Jamiatul Khair. (JL. P382. L5).* The name of the organization was **Boedi Oetomo.** An approximate translation of Jamiatul Khair, (FS. P252. L4).

Couplet technique was also used to translate the above example. The term *Budi Uetomo* was transferred then it was explained in glossary as "Organization

formed in 1908 which drew support from *priyayi*, officials, and students to promote education and social reform among Natives. This organization collapsed in 1935.

- [2] *Ha, sana itu kiranya Villa Bintang Mas, terkenal dengan ceritanya tentang kehidupan budak-budak belian jaman V.O.C. (JL. P3. L17).* Ah, that must be the Golden Star Villa, famous because of all the stories about the slaves who toiled there in the time of the **Dutch East Indies Company.** (FS. P16. L34).

The second most common used technique was functional equivalent as in the translation of the term V.O.C into Dutch East Indies Company. V.O.C-Vereenigde Oostindische Compagnie-was a company built by Dutch government in Asia. The translator used culture free words to replace the cultural term V.O.C.

- [63] *bahwa dasawarsa-dasawrsa pertama Culturstelsel alias Tanampaksa, (JL. P40. L12).* He explained that the first decades of the Culture system, also called **Force Cultivation,** (FS. P38. L37).

Another historical term *Tanam paksa* was translated by using literal translation into ‘force cultivation’. Literal translation can be one to one word, group to group, or sentence to sentence.

- [146] *Dan dengan demikian aku sadar, cerita-ceritanya tentang Tai Ping, Yi He Tuan, Serikat Teratai Putih,....(JL. P164.* And suddenly I realized the purpose of all her stories about the Taiping, Yi He Tuan, the **White Lilies Association...**(FS. P114.

L19).

L5).

Data number 146 above used literal translation. The term *Serikat Teratai Putih* was translated into “White Lilies Association”. It was an equivalent translation.

- [177] *laki maupun perempuan, untuk melakukan Perang Puputan, perang sampai orang terakhir.* (JL. P253. L23).
- men and women, to fight a **Perang Puputan**, a fight to the last person. (FS. P170. L17).

In data number 177 above, the terms *Perang Puputan* were transferred. The translator did not give the meaning in the glossary because it had been explained within the text.

- [236] *Bupati Karanganyar pensiunan, Tirtaningrat, ketua abadi Tirtayasa,..*(JL.P417.L19).
- There was the retired Bupati of Karanganyar, Tirtaningrat, who was the Life President of the **Tirtayasa** organization...(FS. P273. L41).

The above data showed that the translator used transference technique. The term *Tirtayasa* was transferred but there was no explanation about the meaning of the term.

- [8] *Batavia alias Betawi memang tak seramai Surabaya.* (JL. P5. L12).
- Betawi was not as busy as Surabaya. (FS. P17. L39).

Reduction technique was applied in data number 8. The translator omitted the word *Batavia*. *Batavia* was the name of Jakarta in Dutch colonial era.

- [225] "*Beasiswa* telah habis setelah menamatkan **Kursus MULO.**" Dan tentu akan segera menggabung dengan keluarganya. (JL. P456. L19).      "My scholarship will expire when I graduate and then I will join my family." (FS. 299. L6).

Another data which used reduction technique was data number 225. The term *Kursus Mulo* was omitted in the translated novel.

- [68] "*Apakah Yang Terhormat tidak sependapat denganku, bahwa korupsi di masa kejayaan kompeni V.O.C dulu sama saja perkasanya dengan yang sekarang?*" (JL. P45. L22).      "Does Your Excellency agree with my opinion that corruption during the East Indies **Company** period was just as great as that which exists today?" (FS. P42. L13).

Naturalization technique was applied in translating data number 68. The word *kompeni* was rendered into "company". According to Poerwadarminta (1954:549), *Kompeni* means Dutch company in colonial era. According to *The American Heritage dictionary of the English Language* (1994:355), company means a business enterprise; a firm.

#### 4.2.5 Gesture and Habit

Table 14: Translation techniques in gesture and habit

Translation Techniques	Frequency	%
Literal Translation	11	64,71
Functional Equivalent	6	35,29
<b>Total</b>	<b>17</b>	<b>100</b>

Literal translation was the most common technique to translate cultural terms related to 'gesture and habit' category with 11 occurrences or 68,75%.

- [247] "*Tidak mengecewakan, bukan, Ndoro?" tanya wanita pewartung. Hadji Moeloek mengacungkan ibu jari. Mas Sadikoen mengangguk pelan, (JL. P441. L18).*" "It hasn't disappointed you, Ndoro, has it?" Asked the stall woman. Haji Moeloek **held up his thumb**. Mas Sadikoen nodded slowly, (FS. P289. L20).

In data number 247 above, the translator translated the terms *mengacungkan ibu jari* into 'held up his thumb' by using literal translation technique. The gesture *mengacungkan ibu jari* signals that something is good or delicious (food).

- [314] *Ia datang merunduk-runduk kemudian menggelesot di lantai. (JL. P693. L12).* He approached **bowing all the time and then crawled along on the floor**. (FS. P446. L38).

Another example which used literal translation was data number 314. The clause *merunduk-runduk kemudian menggelesot di lantai* was literally translated into “bowing all the time and then crawled along on the floor”.

[254] "*Sahaya Marko, Ndoro,*" "Your servant's name is Marko,  
*Katanya dengan kepala* Ndoro," he said with his head  
*tunduk dan tangan* bowed and **his hands clasped in**  
*mengapurancang.* (JL. P453. **obeisance.** (FS. P296. L16).  
 L1).

The example data number 254 shows how the translator did functional equivalent technique. He used this technique to state the same meaning that is to give honor to other people. The gesture *tangan mengapurancang* is a standing position with hands enfold under navel. In Indonesian culture, this gesture means giving honor to someone. The translator replaced it with the sentences “his hands clasped in obeisance”.

[271] *Mengambil selepah tembakau* He took a pinch of tobacco and  
*dan mulai melinting.* (JL. started to **roll a cigarette.** (FS. P333.  
 P511. L29). L14).

Functional equivalent technique was also used in translating data number 271 above. The term *melinting* was interpreted as “roll a cigarette”. Here, the translator used culture-free word because there is no lexical equivalent in the target culture.

## 4.2.6 Translation Quality Assessment

### 4.2.6.1 Accuracy Assessment

Table 15: accuracy assessment

Scores	Category	Frequency	Percentage (%)
3	Accurate / Almost Perfect (A)	244	76,73
2,66	Almost Accurate/Very Excellent (B)	14	4,4
2,33	A little bit Accurate/Excellent (C)	11	3,46
1,66-2	Less Accurate/Fair (D)	12	3,77
1-1,33	Not Accurate/Bad (E)	37	11,64
	<b>TOTAL</b>	<b>318</b>	<b>100</b>

Based on table 15 above, it can be concluded that among those 318 cultural terms, the accurate translation of the novel is around 76,73%. It means that the three raters gave score 3 for 244 translated cultural terms. The number of data which belong to almost accurate translation is 14 or around 4,4%, the data which belong to a little bit accurate translation is 11 or 3,46%, while for the less accurate translation is 12 or around 3,77%, and around 11,64% or 37 belong to not accurate translation.

Table 16: the example of accuracy assessment

No. Data	Scores	Source Text	Target Text	Category
312	3	<i>Seseorang yang berpakaian baju lurik dan berkain begitu rendah sampai menggeser lantai mengkilat itu datang pada Hadji Samadi.</i>	A man wearing a <b>traditional striped Javanese tunic</b> and a kain that was so long that it polished the floor as he walked came up to Haji Samadi.	Accurate
025	2,66	<i>Aku masih duduk diam-diam di atas kursi sice, memainkan topi vilt pada pangkuan.</i>	I sat there on the <b>couch</b> , playing with the felt hat in my lap.	Almost Accurate
239	2,33	<i>Tiang-tiang dililiti kertas triwarna dan daun beringin.</i>	The columns around the auditorium were decorated with the Dutch flag and <b>tree leaves</b> .	A little bit accurate

097	1,66 - 2	"... <i>Carilah istri, seorang gadis Jawa sejati, biar ada yang meringankan penderitaanmu. Jangan pikirkan yang sudah-sudah. Apa kau kira tidak bakal laku?</i> "	"...Find a wife, a true Javanese girl, so there is someone to lighten your suffering. Don't think about things past. What can you do anyway?"	Less accurate
066	1 - 1,33	" <i>Belum lagi aturan gugur gunung, sehingga yang lima belas juta gulden setahun itu kira-kira harus dilipat-duakan</i> "	"And there's the emergency service too-fifteen million should probably be doubled"	Not accurate

- a) As shown on the table, data number 312 belongs to an accurate translation or identified as “almost perfect (A)” translation since the three raters gave score 3 for the data. The word *lurik* was translated into “traditional striped Javanese tunic”. It has an approximate translation with the term *lurik*.
- b) The data number 25 was considered as ‘almost accurate or very excellent (B)’. The terms *kursi sice* was translated into ‘couch’. *Kursi sice* is a kind of chair made from iron combined with the string of rubber, was easily found in the year 1990s, but it is no longer used nowadays. The translator chose the word

‘couch’ since it has the same function that is for seating. The first and second raters gave score ‘3’, and the third rater gave score ‘2’. So, the total score was 8 the divided by 3 was ‘2,66’.

- c) In the third example above, the word *daun beringin* was rendered into tree leaves. This translation was assessed as a little bit accurate translation since the translator changed the word *beringin* into ‘tree’. *Beringin* is a kind of tree which has adventitious prop roots. To make it accurate, another procedure could be used such as cultural equivalent with the use of the term ‘banyan’. ‘banyan leaves’ would be more accurate than “tree leaves”.
- d) The raters considered the data number 97 as ‘less accurate’ since the translator omitted the word *laku* which made distortion of the meaning.
- e) The last example was scored 1 and categorized as not accurate translation. All raters gave score ‘1’ to this data. According to Poerwadarminta (1954:238), *gugurgunung* is an idiomatic expression which shows an activity working together for achieving public benefit. Here, the translator interpreted the terms *gugurgunung* into ‘emergency service’. It was categorized as ‘not accurate’ translation since it was not the exact meaning of the word *gugurgunung*.

#### **4.2.6.2 Acceptability Assessment**

The aim of Acceptability is to assess the naturalness of a translation, whether the translation is natural and equivalent with the target language.

Table 17: the acceptability assessment

Scores	Category	Frequency	Percentage (%)
3	Acceptable / Almost Perfect (A)	264	83,02
2,66	Almost Acceptable/Very Excellent (B)	11	3,46
2,33	A little bit Acceptable/Excellent (C)	4	1,26
1,66-2	Less Acceptable/Fair (D)	6	1,88
1-1,33	Not Acceptable/Bad (E)	33	10,38
	<b>TOTAL</b>	<b>318</b>	<b>100</b>

It can be seen from the table above that 264 (83,02%) out of 318 were considered to be acceptable. While the total data categorized as ‘almost acceptable’ translation was 11 (3,46%). The data which belong to ‘a little bit acceptable’ were 4 (1,26%), around 6 or 1,89% were considered to be ‘less acceptable’ translation, and 33 or 10,38% were categorized to be ‘not acceptable’ translation.

Table 18: the example of acceptability assessment

No. Data	Scores	Source Text	Target Text	Category
58	3	<i>Ia tak segera masuk, tetapi menghadap pada pintu keretanya, membimbing turun seorang Eropa</i>	He didn't come straight in, but stood facing the carriage, helping out another European, a very big man, perhaps	Acceptable

*tambun, mungkin lebih seratus duapuluh kilogram beratnya.* weighing more than **260 pounds.**

15	2,66	<i>Delman, grobak, sado, bendi, landau, victoria, dokar, semua persembahan peradaban pendatang beriringan di setiap jalan.</i>	<i>Delmans, bendis, landaus, victorias,</i> dog carts- all offerings from the immigrant civilization-passed each other in every street.	Almost acceptable
168	2,33	<i>"Kalau bukan otak encer dan iman kuat, tak mungkin orang bisa jadi. Hanya orang pilihan bisa lulus Sekolah Dokter".</i>	"Without a sharp mind and a <b>resolute will</b> , you could not possibly graduate. Only a chosen view could graduate as doctors".	A little bit acceptable
26	1,66 - 2	<i>Sebagai orang Jawa, sebagai siswa, harus berpakaian Jawa: destar, baju tutup, kain batik, dan cakar ayam! Tidak boleh</i>	As a Javanese, as a pupil, I must wear Javanese dress: a <b>destar</b> , a traditional buttoned-up top, a <b>batik sarong</b> , and even go barefoot! Shoes	Less acceptable

*beralas kaki.*                      are banned!

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135	1 - 1,33	<i>Dokter pekerjaan</i>	Doctoring was	
		<i>pelayan, bukan</i>	considered servile work	
		<i>memerintah, klas</i>	by this crowd-a <b>goat-</b>	Not
		<i>kambing.</i>	<b>class</b> occupation-not	acceptable
			like governing.	

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- a) In the first example above, the data number 58 was categorized as ‘an acceptable’ translation or identified as “almost perfect (A)”. The terms *seratus duapuluh kilo gram* was translated into “260 pounds”. In the target language, ‘pound’ is a unit to measure the weight. The translator used ‘pound’ to make his translation natural and acceptable for the target readers.
- b) The second example was considered as ‘almost acceptable’ translation. *Delman, grobak, sado, bendi, landau, Victoria* were translated into ‘Delmans, bendis, landaus, victorias’. The translator applied the grammatical forms of target language (using -s suffix) to sign the plural noun.
- c) The example data number 168 shows that the words *iman kuat* was rendered into ‘resolute will’ and the raters considered this translation as ‘a little bit acceptable’ or excellent’ translation since the translator used the terms ‘resolute will’ to change the terms *iman kuat*. *Iman* is a religious term that is not found in the target language, so the translator chose ‘will’ and make the

translation natural to the target readership. According to Poerwadarminta (1954: 270), *iman* means ‘inner determination’, while ‘will’ means ‘deliberate intention or wish’ (The American Heritage Dictionary, 1994: 8098).

- d) The data number 26 was categorized as ‘less acceptable’ translation. The readers might not know and fell unfamiliar to the words ‘batik sarong’. The first rater gave score 1, while the other raters gave score ‘2’. The total score was ‘5’ and divided by 3 was ‘1,66’.
- e) The raters considered the data number 135 as ‘not acceptable or bad’ translation. The translator did literal translation to translate *klas kambing* into ‘goat class’. The sentences used were inappropriate to the target language's principles. It sounded ‘strange’ to the target readership.

#### **4.2.6.3 Readability Assessment**

Table 19: the readability assessment

Scores	Category	Frequency	Percentage (%)
3	Readable / Almost Perfect (A)	263	82,7
2,66	Almost Readable/Very Excellent (B)	14	4,41
2,33	A little bit Readable/Excellent (C)	4	1,26
1,66-2	Less Readable/Fair (D)	3	0,94
1-1,33	Not Readable/Bad (E)	34	10,69
	<b>TOTAL</b>	<b>318</b>	<b>100</b>

It can be seen from table 19 above that 263 (82,7%) out of 318 were considered to be readable. While the total data categorized as ‘almost readable’ translation was 14 (4,41%). The data which belong to ‘a little bit readable’ were 4 (1,26%), around 3 or 0,94% were considered to be ‘less readable’ translation, and the 34 or 10,69% were categorized to be ‘not readable’ translation.

Table 20: Example of readability assessment

No.	Score	Source Text	Target Text	Category
<b>Data</b>				
85	3	<i>Anak-anak pembesar Pangreh Praja tak suka jadi dokter, pada pekerjaan mengabdikan kemanusiaan.</i>	The children of the upper echelons of <b>the Native Civil Service</b> did not generally wish to become doctors, to engage in work that involved working for one's fellow human beings.	Readable
215	2,66	<i>Gelgel dipilih jadi pusat kerajaan Bali.</i>	The area called Gelgel was chosen to be the center of <b>the new kingdom.</b>	Almost readable
42	2,33	<i>Sekalipun ya, sekalipun gula yang banyak menikmati jasa-jasanya.</i>	Even though yes, even though it was <b>Sugar</b> that enjoyed most of these benefits.	A little bit readable

305	1,66-2	" <i>Dulu pernah Bunda ceritakan pada sahaya tentang satria <b>Bisma</b>? Dia tewas di medan perang, Bunda...</i> "	"You used to tell me of the knight <b>Bisma</b> ? He died on the battlefield..."	Less readable
217	1-1,33	<b>Gong</b> <i>Ki Sekar Sandat telah ditabuh bertalu-talu ...</i>	The sound of the <b>gong</b> that had been named Ki Sekar Sandat reverberated over and over again.	Not readable

- a) As shown on the table, the first data was considered as ‘readable translation or identified as “almost perfect (A)” translation. The terms *pangreh praja* means local permanent bureaucracy in the colonial era. The use of the terms ‘the native civil service’ was understandable for the target readers.
- b) The data number 215 was identified as ‘almost readable or very excellent (B). The words *kerajaan Bali* was rendered into ‘the new kingdom’ because the translator had already mentioned the words *kerajaan Bali* in the previous page.
- c) In the third example above, the translation was identified as ‘a little bit readable’ since the translator did literal translation to the word *gula* into ‘sugar’. *Gula* was a Dutch factory built in Indonesia. The translator could use another procedure to make it more understandable such as couplet procedure (transference + descriptive) and the translation might be *gula-a Dutch sugar factory*-.

- d) The raters considered the data number 305 as ‘less readable’. The readers might know that *Bisma* was one of Indonesian knight, but they might not fully understand what kind of knight it was.
- e) The last example was scored 1 and identified as ‘not readable’ translation. The translator did not give explanation about the word *gong*. The target readers might not understand what *gong* was.

#### **4.2.7 The Impact of Translation Techniques Toward the Quality of Translation**

An appropriate technique must be applied to produce an accurate, acceptable, and readable translation. Based on the findings of this research, the most appropriate techniques which produced accurate, acceptable, and readable translation were couplet technique, functional equivalent technique, and cultural equivalent technique. In accuracy assessment, couplet technique appeared on 90 accurate translation or 28,3%, functional equivalent technique appeared on 68 accurate translation or 21,38%, and cultural equivalent technique was used in 43 accurate translation or 13,52%. While the techniques which produced inaccurate translation were transference technique (19 data or 5,97%) and reduction technique (9 data or 2,83%).

In acceptability assessment, couplet technique was used in 97 acceptable translation or 30,5%, functional equivalent technique appeared on 79 acceptable translation or 24,84%, and cultural equivalent technique was used in 46

acceptable translation or 14,47%. The transference technique (19 data or 5,97%) and reduction technique (9 data or 2,83%) produced unacceptable translation.

Finally, in readability assessment, couplet technique, functional equivalent technique, and cultural equivalent technique were also the most appropriate techniques which made the translation readable to the target readers. Couplet technique appeared on 97 occurrences or 30,5%, functional equivalent technique was used in 79 or 24,84%, and the cultural equivalent technique appeared on 46 translated cultural terms or 14,47%. While the techniques which produced not readable translation were transference technique (19 data or 5,97%) and reduction technique (9 data or 2,83%).

## CHAPTER V

### CONCLUSIONS AND SUGGESTIONS

#### 5.1 CONCLUSIONS

One of the difficulties faced by a translator in translation process is an issue about cultural terms since h/she must find the equivalent words, phrases or sentences which are not known in the target language. As a translator, h/she is required to have competence in precisely transferring the message and meaning from source language to target language, so that the translation product will be accurate, acceptable, and readable. To produce a translation which has high quality assessment, a translator must apply appropriate techniques. There are several techniques used to render cultural terms.

The findings showed that among these different domains: *ecology, material culture, social culture, organizations, gesture and habits*. The *social organizations* domain appeared to be the most frequently domain used by the author of *Jejak Langkah* novel (123 occurrences or 38,68%) with sub-category of religious terms mostly appeared in the novel (58 or 18,24%). While the technique mainly used was couplet technique (103 occurrences or 32,39%). This technique was used to translate cultural category: ecology, material culture (clothes, house and towns, transports), social culture (work and archaisms), social organization

(political, religious, artistic, and historical terms). Finally, the quality of the translation was accuracy (244 or 76,73%), acceptability (264 or 83,02%), and readability (263 or 82,7%).

There are three techniques which made accurate, acceptable, and readable translation, they are couplet technique, functional equivalent technique and cultural equivalent technique. While the techniques which produced inaccurate, unacceptable, and not readable translation are transference technique and reduction technique.

## **5.2 Suggestions**

There are some recommendations for further research regarding to translation studies:

1. Translation is not only replacing word from one language into another language but also transferring a message from source language into target language.
2. A translator is required to have competence in precisely transferring the message and meaning from source language to target language, so that the translation product will be accurate, acceptable, and readable.
3. To produce a translation which has high quality assessment, a translator must apply appropriate techniques. There are several techniques used to render cultural terms.
4. This research will contribute to linguistic studies and it can be used as a reference to further research related to translation field.

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# *APPENDICES*

### APPENDIX OF ECOLOGY CATEGORY

No. Data	Source Text	Target Text	Technique	Translation Quality		
				Accuracy	Acceptability	Readability
4	Jalan- jalannya sama sempitnya dengan Surabaya, juga dari <b>batu cadas</b> kuning keputih-putihan. (JL.P4.L13).	The streets were just as narrow as in Surabaya, made from the same whitish-yellow <b>stone</b> . (FS.P17.L15).	Reduction	Less accurate	Almost acceptable	Almost readable
16	persabungan ayam, <b>domba</b> , dadu, capjiki, sampai-sampai pertarungan kadal. (JL.P9.L3).	The race, cockfighting, dice, even lizard fight. (FS.P19.L33).	Reduction	Not accurate	Not acceptable	Not readable
67	badannya yang tambun itu nampak menjadi lebih gendut lagi, putih, seperti <b>gendon</b> dalam pakaian putih. (JL.P45.L20).	His corpulent body seemed even fatter now, and white, like a big fat white <b>ghost</b> . (FS.P42.L12).	Cultural Equivalent	Not accurate	A little bit acceptable	A little bit readable
108	Sebuah kotak kayu <b>jati</b> ukiran Jepara, bikinan pengukir Jepara, Pak Singo. (JL.P90.L4).	It was a <b>teak</b> box carved by Jepara's greatest craftsman, Pak Singo. (FS.P689.L27).	Cultural Equivalent	Accurate	Acceptable	Readable
114	Dindingnya terbuat dari <b>gedek-cetak</b> , dengan kapur telah rontok-rontok. (JL.P103.L25).	The walls were made of <b>plastered wooven bamboo</b> , but the plaster was peeling of everywhere. (FS.P77.L36).	Descriptive Equivalent	Accurate	Acceptable	Readable

147	Para wanita pada membawa kipas <b>kayu cendana</b> , dari bulu merak, (JL.P167.L11).	The women carried fans made from <b>sandalwood</b> and peacock feathers, (FS.P115.L28).	Cultural Equivalent	Accurate	Acceptable	Readable
162	Udara yang kuhisap rasa-rasanya masih juga berbau minyak kelapa bercampur <b>kenanga</b> dan melati, (JL.P227.L4).	The air I breathed still seemed to smell of the coconut oil mixed with jasmine and <b>kenanga</b> , (FS.P152.L7). <b>Glossary:</b> a kind of flower.	Couplet (transference+gloss)	Accurate	Acceptable	Readable
239	Tiang-tiang dililiti kertas triwarna dan <b>daun beringin</b> . (JL.P418.L8).	The columns around the auditorium were decorated with the Dutch flag and <b>tree leaves</b> . (FS.P274.L14).	Reduction	A little bit accurate	Not acceptable	Almost readable
252	"Pernah kau dengar burung <b>kedasih</b> berkicau bersambut-sambutan?"(JL.P449.L28).	"Have you ever heard the <b>kedasih</b> bird singing to its fellows?"(FS.P294.L26). <b>Glossary:</b> a type of bird.	Couplet (transference+gloss)	Accurate	Acceptable	Readable
272	Diletakkan lintingan <b>daun kaung</b> dan mencoba membuka kotak. (JL.P512.L4).	He put down the <b>leaf he was using to make the cigarette</b> , and tried to open the box of cigars. (FS.P333.L19).	Functional Equivalent	Less accurate	Almost acceptable	Less readable
309	"Ya, Tuan, sebelum Perang Aceh selesai, Kompeni telah menagkap aku di sebuah <b>blang</b> ."(JL.P652.L28).	"Yes, Tuan, just before the Aceh war ended, the army captured me in a <b>blang</b> ."(FS.P421.L7).	Transference	Not Accurate	Not Acceptable	Not readable

**APPENDIX OF MATERIAL CULTURE (FOOD AND DRINKS) CATEGORY**

No. Data	Source Text	Target Text	Technique	Translation Quality		
				Accuracy	Acceptability	Readability
115	Perabot di dalam dua; sebuah meja dan bangku dari kayu <b>durian</b> . (JL.P103.L26).	The furniture consisted of a table and a bench made of timber from a <b>durian</b> tree. (FS.P77.L38). <b>Glossary:</b> a highly aromatic and popular tropical fruit.	Couplet (transference+gloss)	Accurate	Acceptable	Readable
121	Dan pertama kali dalam hidup makan mie dengan campuran champignon, <b>jamur merang</b> , dengan sedikit daging. (JL.P112.L27).	And that was the first time I ate noodle fried with <b>mushrooms</b> and a little meat. (FS.P83.L12).	Reduction	Less accurate	Acceptable	Readable
136	Juga <b>ramuan-ramuan</b> khusus untuk wanita. (JL.P141.L16).	and some special <b>herbal medicines</b> for women. (FS.P100.L14).	Functional Equivalent	Accurate	Acceptable	Readable
186	Nah, di sana lagi Mak Romlah berjalan sambil <b>makan sirih</b> dan meludah merah di jalanan. (JL.P265.L28).	Aha, over there is Mak Romlah, walking along, <b>chewing betel nut</b> and expeling red fluide onto the ground as she goes. (FS.P177.L31).	Functional Equivalent	Not accurate	Almost acceptable	Almost readable
241	Diantara tegukkan kopi dan harum uap <b>tape</b> sedang digoreng serta	While gulping down coffee, and savoring the aroma of frying <b>tape</b> and newly harvested	Couplet (transference+gloss)	Almost accurate	Almost acceptable	Almost readable

	sedap duren panen pertama. (JL.P420.L27).	durian. (FS.P276.L10). <b>Glossary:</b> fermented rice mixture.				
244	"Baik, panggang <b>kecap</b> . Tiga!(JL.P428.L9).	"Good, grilled with <b>kecap</b> . Three! (FS.P281.L17). <b>Glossary:</b> Indonesian soy sauce, sweetened with thick palm sugar syrup.	Couplet (transference+gloss)	Accurate	Acceptable	Readable
262	membawa nampan berisi segelas kopi dan stoples berisi <b>emping</b> kesukaanku. (JL.P479.18).	brought out a tray with a cup of coffee and a dish of my favorite <b>crackers</b> . (FS.P313.L29).	Functional Equivalent	Less accurate	Almost acceptable	Almost readable

#### APPENDIX OF MATERIAL CULTURE (CLOTHES) CATEGORY

No. Data	Source Text	Target Text	Translation Technique	Translation Quality		
				Accuracy	Acceptability	Readability
12	Kepalaku bertopi vilt, sebagian besar <b>bercaping</b> . (JL.P7.L12).	I wore a felt hat, most others wore <b>bamboo destars</b> . (FS.P18.L37).	Couplet (descriptive equivalent+ shift)	Almost accurate	Acceptable	Readable
26	destar, baju tutup, <b>kain batik</b> , dan cakar ayam! Tidak boleh beralas kaki. (JL.P13.L6).	a destar, a traditional buttoned-up top, <b>a batik sarong</b> , and even go barefoot! Shoes are banned! (FS.P22.L10).	Couplet (transference +functional equivalent)	Less accurate	Less acceptable	A little bit readable

31	Yang tertinggal hanya selembat ikat pinggang kulit dan <b>destar</b> .(JL.P16.L15).	Except for a leather belt and my <b>destar</b> . (FS.P24.L5). <b>Glossary:</b> an East Javanese form of headdress; a kind of headband.	Couplet (transference + gloss)	Accurate	Acceptable	Readable
40	Orang Melayu <b>bersongkok</b> dan terlibat setengah sarung, hanya seorang. (JL.P24.L10).	There was only one Malay, he wore a <b>songkok</b> and a short sarong. (FS.P28.L25). <b>Glossary:</b> black Moslem fez.	Couplet (transference +shift+gloss)	Accurate	Acceptable	Readable
47	Gambar Sri Ratu, seorang diri, dengan gaun panjang dan <b>berselendang pelsa</b> putih bercak-bercak hitam, (JL.P30.L7).	There was a picture of Her Majesty, standing alone, wearing a full-length gown and a white <b>sash</b> with black streaks, (FS.P32.L31).	Couplet (literal+shift +reduction)	Almost accurate	Almost acceptable	Almost readable
62	Juga dari <b>laken</b> . (JL.P37.L40).	But the covering was made from <b>velvet</b> . (FS.P36.L40)	Cultural Equivalent	Accurate	Acceptable	Readable
107	dengan tertib semua, dalam <b>kebaya</b> hitam turun ke tangga pendopo, menyambut bersama ayahanda mereka. (JL.P88.L18)	they all lined up behind their father ready to welcome the honored guest. (FS.P68.L17).	Reduction	Not accurate	Not acceptable	Not readable
151	Dan sore itu seorang <b>padri berjubah</b> putih datang, (JL.P176.L8).	One afternoon at the paper, a white- <b>bearded priest</b> came in, (FS.P120.L40).	Cultural Equivalent	Not Accurate	Not Acceptable	Not Readable
154	Ia bertubuh kecil, kurus dan agak bongkok, berbaju <b>surjan</b> berdestar Yogya. (JL.P180.L4).	The doctor was a small, thin, bent man. He wore a <b>surjan</b> and a Jogjakarta <b>destar</b> . (FS.P123.L21). <b>Glossary:</b> traditional Javanese topcoat or shirt, worn with a batik sarong.	Couplet (transference +gloss)	Accurate	Acceptable	Readable

182	Dengan hanya <b>oto</b> penutup dada. (JL.P264.L18).	with only <b>bibs</b> covering their chest. (FS.P176.L40).	Cultural Equivalent	Accurate	Acceptable	Readable
195	Nampak olehku <b>kainnya</b> ikut menggeletar karena tawa itu. (JL.P275.L11).	I could see that his <b>kain</b> was shaking because of his laughter. (FS.P183.L24).	Couplet (transference +gloss)	Accurate	Acceptable	Readable
200	Di hadapanku berdiri seorang peranakan Eropa <b>berpici</b> , (JL.P285.L6).	Before me stood an Eurasian, wearing a <b>pici</b> , (FS.P189.L26). <b>Glossary</b> : small black velvet cap, originally a sign of Islam.	Couplet (transference +shift+gloss)	Accurate	Acceptable	Readable
201	Di hadapanku berdiri seorang peranakan Eropa berpici, berbaju Cina putih dan <b>bersarung Samarinda</b> , (JL.P285.L6).	Before me stood an Eurasian, wearing a <b>pici</b> , a Chinese jacket, and a <b>Samarinda Sarong</b> , (FS.P189.L26).	Couplet (transference +naturalization+shift)	A little bit accurate	A little bit acceptable	A little bit readable
233	berdestar pasangan sendiri, dengan <b>wiron</b> lebar pada kainnya. (JL.P402.L27).	his own destar, and a kain with big broad <b>pleats</b> . (FS.P265.L10).	Cultural Equivalent	Accurate	Acceptable	Readable
235	"Kemana saja ia pergi-sejauh aku lihat- selalu mengenakan <b>kopiah haji</b> . (JL.P416.L11).	"Wherever he goes-at least wherever I have seen him-he wears the <b>Moslem fez</b> . (FS.P273.L8).	Functional Equivalent	Accurate	Acceptable	Readable
237	bangsawan-bangsawan Yogya berbaju <b>tenunan</b> setempat. (JL.P417.L26).	The nobles of Jogjakarta wore locally <b>woven</b> clothes. (FS.P274.L6).	Cultural Equivalent	Accurate	Acceptable	Readable
238	Banyak yang memberanikan diri <b>berselop</b> kulit, (JL.P418.L4).	There were many who ventured to wear leather <b>slippers</b> , (FS.P274.L10).	Couplet (cultural equivalent + shift)	Accurate	Acceptable	Readable

245	"Termasuk kata <b>pisak</b> itu." (JL.P429.L14).	"Even the word <b>pisak</b> ." (FS.P282.L4).	Transference	Not accurate	Not acceptable	Not readable
307	Ia bersongkok <b>kopiah dari anyaman injuk</b> hitam, (JL.P652.L4).	He wore a black <b>Malay fez</b> , (FS.P420.L25).	Couplet (addition+functional equivalent)	Less accurate	Less acceptable	Almost readable
312	Seseorang yang berpakaian baju <b>lurik</b> . (JL.P691.L1).	A men wearing a <b>traditional striped Javanese tunic</b> . (FS.P445.L18).	Descriptive Equivalent	Accurate	Acceptable	Readable
313	Kebetulan ia seorang petani. Nampak dari celana tanggung dan <b>capingnya</b> . (JL.P693.L10).	It happened that he was a farmer. You could tell from his tattered pants and his <b>farmer's bamboo hat</b> . (FS.P446.L35).	Couplet (descriptive equivalent+functional equivalent)	Almost Accurate	Acceptable	Readable

#### APPENDIX OF MATERIAL CULTURE (HOUSES AND TOWNS) CATEGORY

No. Data	Source Text	Target Text	Translation Technique	Translation Quality		
				Accuracy	Acceptability	Readability
3	Matanya membeliak karena ketambahan tugas: " <b>Ancol</b> " (JL.P4.L7).	His eyes blinked open, startled by this extra burden: " <b>Ancol</b> " (FS.P17.L10).	Transference	Not accurate	Not acceptable	Not readable
9	Hampir tak terdapat di Surabaya kecuali <b>rumah bambu</b> yang berhimpit-himpit. (JL.P5.L19).	In Surabaya all you ever saw were <b>bamboo-hut</b> slums. (FS.P18.L4).	Couplet (naturalization +functional equivalent)	Accurate	Acceptable	Readable

10	Koran pembelian dari pelabuhan memberitakan: penjualan wanita dari <b>Priangan</b> ke Singapura dan Hongkong dan Bangkok. (JL.P5.L23).	The paper I'd bought at the harbour announced that <b>Priangan</b> women were being sold to Singapore and Hong Kong and Bangkok. (FS.P18.L6). <b>Glossary:</b> a large region in West Java.	Couplet (transference+ gloss)	Accurate	Acceptable	Readable
18	"Tak ada penduduk begitu keranjang menonton seperti lelaki Betawi , Tuan. <b>Solo</b> ? (JL.P9.L11).	"There's no one crazier about watching performances than the men of Betawi. What about <b>Solo</b> , you ask? (FS.P19.L38).	Transference	Not accurate	Not acceptable	Not readable
21	"Itu <b>kamar bola De Harmonie</b> , tempat pembesar- pembesar bersenang- senang termasuk gedung tua, Nyo. (JL.P9.L29).	"That's the Harmonie <b>Club</b> , where all the big people enjoy themselves. And old building, Nyo. (FS.P20.L12).	Cultural Equivalent	Accurate	Acceptable	Readable
24	ijazah sekolah dan surat panggilan dari <b>Sekolah Dokter</b> . (JL.P11.L18)	my graduation diploma and a summons from the Batavia <b>medical school- STOVIA</b> . (FS.P21.L12).	Couplet (literal+ addition)	Accurate	Acceptable	Readable
25	Aku masih duduk diam- diam di atas <b>kursi sice</b> , (JL.P12.L23).	I sat there on the <b>couch</b> , (FS.P21.L40).	Functional Equivalent	Almost accurate	Acceptable	Readable
27	"Barang tigaratus meter dari sini ada pasar besar, <b>Pasar Senen</b> namanya, Tuan. (JL.P13.L21).	"About three hundred yards from here, there are markets, <b>Senen Markets</b> , they are called. (FS.P22.L23).	Couplet (transference+literal)	Accurate	Acceptable	Readable

37	Semua orang memandang padaku, pada <b>belati</b> telanjang di tanganku. (JL.P21.L10).	They all turned to me, and to the <b>dagger</b> in my hand. (FS.P26.L35).	Cultural Equivalent	Accurate	Acceptable	Readable
41	Tamu itu tak lain dari kenalan di kapal barang setahun yang lalu, wartawan <i>De Locomotif Semarang</i> . (JL.P25.L10).	The visitor was none other than my journalist friend from <i>De Locomotif</i> , Mr Teer Har, whom I'd met on the boat to <b>Semarang</b> a year ago. (FS.P29.L5).	Transference	Not accurate	Not acceptable	Not readable
45	memantulkan sinar <b>kandil-kandil pratika</b> yang tergantung pada langit- langit. (JL.P29.L26).	reflected the light from the <b>crystal chandeliers</b> above. (FS.P32.L24).	Literal Translation	Accurate	Acceptable	Readable
69	"Juga <b>Papua Barat</b> jadi beban berat bagi Hindia. (JL.P51.L6).	"And <b>West Papua</b> is a heavy burden for the Indies. (FS.P45.L16).	Couplet (literal+ transference)	Almost accurate	Acceptable	Readable
72	" <b>Sidoarjo</b> , Yang Terhormat" (JL.P54.L1).	" <b>Sidoarjo</b> , Your Excellency" (FS.P47.L7).	Transference	Not accurate	Not acceptable	Not readable
78	"Tahu kalian apa sebab di dalam asrama tidak boleh ada <b>guling</b> ?" (JL.P64.L24).	"Do you all know why it is forbidden to have a <b>guling</b> in the dormitory?" (FS.P53.L29). <b>Glossary:</b> a long round cushion or an open frame of rattan used in beds in tropical countries as a rest for the limbs and an aid to keeping cool.	Couplet (transference+ gloss)	Accurate	Acceptable	Readable

84	Setiap kesempatan ia pergunakan untuk bergabung dengan keluarganya di <b>Tanah Abang</b> . (JL.P68.L13).	He used every opportunity available to visit his family in <b>Tanah Abang</b> . (FS.P55.L35).	Transference	Not accurate	Not acceptable	Not readable
87	Penduduk kampung <b>Ketapang, Kwitang</b> , kampung <b>Abang Puasa</b> , pembunuh Nyai Dasima. (JL.P72.L3).	These were residents of the hamlets of <b>Ketapang, Kwitang, and also Abang Puasa</b> , whose residents killed Nyai Dasima. (FS.P58.L3).	Transference	Not accurate	Not acceptable	Not readable
106	putra-putri Bupati Jepara telah menanti di <b>pendopo</b> duduk di kursi goyang. (JL.P88.L16).	The daughters of the regent, seated in rocking chairs under the <b>pendopo</b> . (FS.P68.15). <b>Glossary:</b> a large roofed veranda or reception area at the front of a Javanese dignitary's residence.	Couplet (transference+ gloss)	Accurate	Acceptable	Readable
128	Ia kutempatkan di sebuah <b>losmen</b> milik orang Tionghoa, (JL.P138.L5).	I booked her into a Chinese-owned <b>losmen</b> , (FS.P98.L10). <b>Glossary:</b> inn.	Couplet (transference+ gloss)	Accurate	Acceptable	Readable
144	Jadi berpakansilah kami ke <b>Bandung</b> . (JL.P155.L1).	We continued our vacation in <b>Bandung</b> . (FS.P107.L28). <b>Glossary:</b> the major town in West Java outside Batavia (now Jakarta).	Couplet (transference+ gloss)	Accurate	Acceptable	Readable
155	berbaju surjan berdestar <b>Yogya</b> (JL.P180.L4).	He wore a surjan and a <b>Jogjakarta</b> destar. (FS.P123.L21).	Transference	Not accurate	Not acceptable	Not readable

161	Lampu aku matikan dan <b>klambu</b> aku turunkan. (JL.P206.L18).	I turned off the lamp and pulled down the <b>mosquito net</b> . (FS.P140.L3).	Functional Equivalent	Accurate	Acceptable	Readable
178	membawa tombak atau <b>keris</b> menyerbu seperti laron menerjang api. (JL.P253.L28).	carrying spear or <b>keris</b> , charged like flying ants diving into fire. (FS.P253.L23). <b>Glossary:</b> traditional curved-bladed Javanese dagger.	Couplet (transference+ gloss)	Accurate	Acceptable	Readable
181	Keluar dari <b>kampung</b> sendiri pun mungkin jarang. (JL.P264.L12).	Most probably they rarely ever leave their <b>kampung</b> . (FS.P176.L36). <b>Glossary:</b> a village within a city environment.	Couplet (transference+ gloss)	Accurate	Acceptable	Readable
191	Hujan telah bikin <b>dapur lok</b> sebentar-sebentar diaduk, (JL.P273.L13).	The rain meant that everytime the <b>furnace</b> was stocked thick, (FS.P182.L17).	Functional Equivalent	A little bit accurate	Acceptable	Readable
192	Tentu akan berlainan dari bupati <b>Lebak Kartawidjaja</b> . (JL.P273.L17).	He would certainly be different from bupati <b>Lebak Kartawidjaja</b> . (FS.P182.L20).	Transference	Not accurate	Not acceptable	Not readable
204	"Yang semacam ini yang sahaya harapkan terjadi di <b>Mangkunegaran, Tuan</b> " (JL.P289.L20).	"I was hoping that something like this would happen in <b>Mangkunegaran, Tuan</b> " (FS.P192.L11).	Transference	Not accurate	Not acceptable	Not readable
214	barisan Kompeni dengan meriam dan bedil dan <b>sangkur</b> . (JL.P323.L1).	stood the ranks of the army with their rifle and cannon and <b>sword</b> . (FS.P213.L15).	Cultural Equivalent	Accurate	Acceptable	Readable

215	Gelgel dipilih jadi pusat <b>kerajaan Bali</b> . (JLP324.L14).	The area called Gelgel was chosen to be the center of the <b>new kingdom</b> . (FS.P214.L14).	Couplet (reduction+ functional equivalent)	Almost accurate	Almost acceptable	Almost readable
216	<b>Gelgel</b> dipilih jadi pusat kerajaan Bali. (JLP324.L14).	<b>The area called Gelgel</b> was chosen to be the center of the new kingdom. (FS.P214.L14).	Couplet (transference+ addition)	Accurate	Acceptable	Almost readable
242	<b>tilam</b> terkena bercak-bercak tak terhapuskan. (JL.P425.L11).	the <b>bedsheets</b> looked as if they hadn't been washed for ages. (FS.P279.L8).	Functional Equivalent	A little bit accurate	Acceptable	Almost readable
263	aku masuk ke kedainya, disambut oleh deretan <b>guci-guci tembikar</b> . (JL.P493.L14).	I entered the little shop. Inside there were rows of <b>ceramic jars</b> . (FS.P322.L7).	Couplet (descriptive equivalent+ literal)	Accurate	Acceptable	Readable
293	Ia sendiri pernah terlibat dalam perkelahian dengan De Knijpers, yang bersenjatakan <b>rotikalung</b> . (JL.P568.L5).	Marko himself had been involved in one fight. The Knijpers had attacked an SDI group with <b>brass knuckles</b> . (FS.P368.L12).	Cultural Equivalent	Accurate	Acceptable	Readable

**APPENDIX OF MATERIAL CULTURE (TRANSPORTS) CATEGORY**

No. Data	Source Text	Target Text	Technique	Translation Quality		
				Accuracy	Acceptability	Readability
15	<b>Delman, grobak, sado, bendi, landau, victoria, dokar,</b> (JL.P8.L11).	<b>Delmans, bendis, landaus, victorias,</b> dog carts (FS.P19.L17). <b>Glossary:</b> a kind of horse carriage, vehicle similar to a surrey.	Couplet (transferen ce+gloss)	Accurate	Almost acceptable	Readable
22	<b>Delman</b> membawa aku ke tujuan. (JL.P11.L13).	<b>A horse cart</b> took me toward my destination. (FS.P21.L7).	Functional Equivalent	Accurate	Acceptable	Readable
163	Pelayan menolong mengangkut barang-barangku ke <b>dokar.</b> (JL.P230.L3).	An employee helped me carry my things to a <b>dokar.</b> (FS.P153.L39). <b>Glossary:</b> a two-wheeled horse cart.	Couplet (transferen ce+gloss)	Accurate	Acceptable	Readable

**APPENDIX OF SOCIAL CULTURE (WORK) CATEGORY**

No. Data	Source Text	Target Text	Translation Technique	Translation Quality		
				Accuracy	Acceptability	Readability
81	Seorang <b>jagal sapi</b> telah mengambilnya jadi menantu sampai ia punya dua orang anak. (JL.P68.L3).	A <b>butcher</b> took him as his son-in-law and he soon had two children. (FS.P55.L25).	Cultural Equivalent	Almost accurate	Acceptable	Readable

96	Suaranya yang lemah lembut menderu menyambar-nyambar, lebih perkasa dari petirnya para Dewa, lebih ampuh dari mantra semua <b>dukun</b> ,..(JL.P75.L20).	Her gentle voice thundered down upon me, more powerful than the thunder of the gods, than the magic spells of all the <b>dukun</b> ,..(FS.P75.L22). <b>Glossary:</b> traditional Javanese magician and/ or healer.	Couplet (transference+gloss)	Accurate	Acceptable	Readable
102	"Itu di tangan <b>dalang</b> yang salah" (JL.P85.L15).	"That is because things are in the hands of the wrong <b>dalang</b> " (FS.P66.L17). <b>Glossary:</b> the puppet master who recites the stories and manipulates the puppets at wayang performances.	Couplet (transference+gloss)	Accurate	Acceptable	Readable
126	"Kalau ketahuan <b>mandor?</b> "( JL. P129.L15).	"What if the <b>hamlet chief</b> finds out. <b>She should be in a Chinese hamlet.</b> (FS.P93.L3)	Couplet (functional equivalent+ addition)	Accurate	Acceptable	Readable
133	Bunda juga memerintahkan semua <b>wiyaga</b> datang untuk menabuh gamelan malam sekalipun bukan hari Senin. (JL.P140.L27).	And she summoned all the <b>gamelan players</b> to play that night, even though it wasn't Monday. (FS.P99.L39).	Functional Equivalent	Accurate	Acceptable	Readable
158	Aku tahu ia tak pernah punya kegentaran kalau-kalau ditangkap oleh <b>Polisi Migrasi.</b> (JL.P196.L9).	I knew she was never afraid of being caught by the <b>police.</b> (FS.P133.L15).	Reduction	Less accurate	Almost acceptable	Almost readable

187	Seperti di mana saja, gundik dilihat dengan mata setengah terpicing, lebih tinggi sedikit dari <b>sundal</b> . (JL.P267.L13).	As everywhere else, people here looked at mistresses somewhat askance. They were considered to be only slightly higher than <b>prostitutes</b> . (FS.P178.L27).	Cultural Equivalent	Accurate	Acceptable	Readable
284	membebaskan penghasil-penghasil kecil dari kesewenang-wenangan <b>tengkulak</b> dan periba,..(JL.P543.L20).	The aim was to free the small traders and small producers from the arbitrary actions of the <b>landlords</b> and moneylanders,..(FS.P352.L41).	Functional Equivalent	Not accurate	A little bit acceptable	Not readable
294	Bahkan rumah kami di Buitenzorg tak pernah sepi dari penjagaan tujuh orang <b>pendekar</b> dari Banten. (JL.P575.L24).	And even at home there were always seven <b>fighters</b> from Banten on guard.(FS.P372.L31).	Cultural Equivalent	Accurate	Acceptable	Readable

#### APPENDIX OF SOCIAL CULTURE (LEISURE) CATEGORY

No. Data	Source Text	Target Text	Translation Technique	Translation Quality		
				Accuracy	Acceptability	Readability
17	persabungan ayam, domba, dadu, <b>capjiki</b> , sampai-sampai pertarungan kadal. (JL.P9.L3).	The race, cockfighting, dice, even lizard fight. (FS.P19.L33).	Reduction	Not accurate	Not acceptable	Not readable

210	Sebulan kemudian pengurus Fond telah ditangkap oleh Polisi karena menghabiskan uang yang dipercayakan padanya di atas <b>meja cap jiki</b> Pasar Gambir. (JL.P301.L18).	A month later those in charge of the foundation were arrested by the police for losing on the <b>gambling tables</b> of Gambir market the money that had been entrusted to them. (FS.P200.L23).	Functional Equivalent	Accurate	Acceptable	Readable
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#### APPENDIX OF SOCIAL CULTURE (ARCHAISMS) CATEGORY

No. Data	Source Text	Target Text	Translation Technique	Translation Quality		
				Accuracy	Acceptability	Readability
1	<b>Klas hijau</b> memang penuh-sesak. (JL.P2.L19).	<b>Third class</b> was crammed. (FS.P16.14).	Cultural Equivalent	Accurate	Acceptable	Readable
5	<b>Cerita burung</b> , Betawi mulai menutup jalannya dengan aspal, ternyata isapan jempol. (JL.P4.L17).	<b>Another fairy tale</b> , that Betawi had begun to asphalt its streets. Just more talk. (FS.P17.L18).	Cultural Equivalent	Accurate	Acceptable	Readable
6	Cerita burung, Betawi mulai menutup jalannya dengan aspal, ternyata <b>isapan jempol</b> . (JL.P4.L17).	Another fairy tale, that Betawi had begun to asphalt its streets. <b>Just more talk</b> . (FS.P17.L18).	Functional Equivalent	Accurate	Acceptable	Readable
11	Kakiku bersepatu, sebagian terbesar orang <b>bercakar ayam!</b> (JL.P7.L11).	I wore shoes, most others went <b>barefoot</b> . (FS.P18.L37).	Cultural Equivalent	Accurate	Acceptable	Readable

13	gadis- gadis Priangan yang dimashurkan luwes, cantik, berkulit <b>beledu langsung?</b> (JL.P7.L17).	maids of Priangan, famed for your grace, beauty, and smooth, <b>satin</b> skin? (FS.P19.L1).	Couplet (cultural equivalent+ reduction)	A little bit accurate	Acceptable	Readable
23	Akan ikut terinjak- injak jadi <b>kasut.</b> (JL.P11.L15).	Then you must accept being trampled into <b>dust.</b> (FS.P21.L10).	Cultural Equivalent	Accurate	Acceptable	Readable
28	<b>Dalam keadaan seperti burung kehujan</b> an aku tandatangani surat perjanjian sebagai eleve. (JL.P14.L16).	<b>Like a bird caught in the rain,</b> I signed my contract as a pupil at the school. (FS.P23.L1).	Literal Translation	Accurate	Acceptable	Readable
32	"Ayoh, <b>jantan,</b> jago, berkoko lagi kau!"anak Indo itu menantang" (JL.P16.L17).	"Come on, <b>big man,</b> hero, start crowing again! The Eurasian challenged me" (FS.P24.L17).	Cultural Equivalent	Accurate	Acceptable	Readable
33	"Ayoh, jantan, <b>jago,</b> berkokok lagi kau!"anak Indo itu menantang" (JL.P16.L17).	"Come on, big man, <b>hero,</b> start crowing again! The Eurasian challenged me" (FS.P24.L17).	Cultural Equivalent	Accurate	Acceptable	Readable
34	Rupa- rupanya semua hanya semacam <b>perploncoan</b> kasar, dan mereka menyesali keterlauannya (JL.P19.L12).	It seems it was all some kind of crude <b>initiation game</b> (FS.P25.L31).	Functional Equivalent	Accurate	Acceptable	Readable
36	"Barangkali <b>londo godong,</b> " yang lain lagi memberikan komentar." (JL.P20.L14).	"Perhaps he's <b>legally Dutch, a londo godong.</b> " Someone else offered his opinion." (FS.P26.L17).	Couplet (functional equivalent + transference)	Accurate	Acceptable	Readable

38	Seorang siswa berperawakan kecil-kurus datang, memasukkan lukisan itu kembali dalam sampulnya, menggerutu: "Memang pada keterlaluan, <b>Mas</b> ." (JL.P21.L18).	One pupil, short and skinny, came across and put the picture back in its cover. He frowned: "Yes, <b>Mas</b> , they always go too far." (FS.P26.L40). <b>Glossary:</b> Javanese term of address literally meaning "older brother", used by a young woman toward a man, it indicates an especially close, respectful affection; it can also be used between men, indicating respectful friendship; by a sister to her older brother; and also by a wife to her husband; a title of the lesser nobility.	Couplet (transference+gloss )	Accurate	Acceptable	Readable
44	Tugasnya hanya bicara. Ngomong saja. Barang tentu <b>berlidah api</b> . (JL.P29.L21).	his only task was to speak. Just to talk. Of course, he no doubt had a <b>silver tongue</b> . (FS.P32.L19).	Cultural Equivalent	Accurate	Acceptable	Readable
48	6 Februari 1901 menurut waktu Hindia, dan akan jatuh pada hari <b>Jumat Kliwon</b> . (JL.P30.L16).	February 6, 1901, according to Indies calendar, which was a <b>Kliwon Friday</b> . (FS.P32.L38).	Couplet (transference+litera l)	Accurate	Acceptable	Readable

56	Tak nampak adanya <b>benang hubung</b> antara satu dengan yang lain. (JL.P33.L13).	There didn't seem to be any <b>connection thread</b> in what he was saying. (FS.P34.L29).	Literal Translation	Not accurate	Not acceptable	Not readable
58	membimbing turun seorang Eropa tambun, mungkin lebih <b>seratus dua puluh kilogram</b> beratnya . (JL.P34.L17).	helping out another European, a very big man, perhaps weighing more than <b>260 pounds</b> . (FS,P35.L18).	Cultural Equivalent	Accurate	Acceptable	Readable
66	"Belum lagi aturan <b>gugurgunung</b> , sehingga yang lima belas juta gulden setahun itu kira-kira harus dilipat-duakan." (JL.P44.L9).	"And there's the <b>emergency service</b> too-fifteen million should probably be doubled." (FS.P41.L22).	Functional Equivalent	Not accurate	Not acceptable	Not readable
70	Orang sengaja melupakan Van Heutsz yang sedang <b>naik pitam</b> . (JL.P52.L10).	Everyone deliberately ignored Van Heutsz, who was on the <b>verge of losing his temper</b> . (FS.P46.L5).	Descriptive Equivalent	Accurate	Acceptable	Readable
73	Teringat pada pengalaman masa silam tentang jerat-jerat Hukum aku jadi agak <b>berkecilhati</b> . (JL.P54.L23).	I remembered all the problems I had experienced with the law in the past. And I became <b>somewhat afraid</b> . (FS.P47.L24).	Functional Equivalent	Accurate	Acceptable	Readable
74	mungkin Tuan sebagai <b>biangkeladi</b> pemberontakan petani itu. (JL.P59.L4).	You might even have been <b>the brains</b> behind the uprising. (FS.P50.L4).	Cultural Equivalent	Accurate	Acceptable	Readable

76	orang telah sepakat menamai aku <b>Gemblung</b> . (JL.P63.L13).	the students all got together to decide to call me <b>Gemblung-stupid one</b> . (FS.P52.L33).	Couplet (transference+descriptive equivalent)	Accurate	Acceptable	Readable
77	Mereka terpaksa memandangi aku dengan mata lain, hormat, sekalipun kenyataannya diri hanya seorang <b>pupuk bawang</b> . (JL.P63.L25).	They then had to look at me differently, even though the reality was that I was nothing more than <b>onion fertilizer</b> . (FS.P53.L5).	Literal Translation	Not accurate	Not acceptable	Not readable
83	Kontan ia <b>boyong</b> anak-bininya ke Betawi. (JL.P68.L11).	He <b>had brought</b> his wife and children to Betawi. (FS.P55.L32).	Functional Equivalent	Accurate	Acceptable	Readable
91	apalagi kalau matahari sedang panas-panasnya, kepala <b>laksana bukit dengan seribu mata-air</b> ,...(JL.P73.L4).	especially when the sun was at its hottest, <b>would turn your head into a mountain with a thousand streams of tears</b> ,...(FS.P58.L33).	Cultural Equivalent	Accurate	Acceptable	Readable
92	"Denmas, Ibu tidak mengerti, mengapa Denmas memilih tempat ini." (JL.P73.L12).	"Denmas, Ibu doesn't understand why Denmas chose to live here" (FS.P59.L3).	Couplet (transference+gloss)	Accurate	Acceptable	Readable
		<b>Glossary:</b> short for the title "raden mas"				
93	"Denmas, <b>Ibu</b> tidak mengerti, mengapa Denmas memilih tempat ini."	"Denmas, <b>Ibu</b> doesn't understand why Denmas chose to live here" (FS.P59.L3).	Couplet (transference+gloss)	Accurate	Acceptable	Readable

	(JL.P73.L12).	<b>Glossary:</b> literally "mother"; used as a term of address for respected women.				
94	Kan di sini tidak ada gadis <b>cemekel</b> " Apa perlu Ibu carikan buat teman minum?" (JL.P73.L12).	There's no <b>pretty young suitable</b> girl here. Do you want Ibu to find you somebody?" (FS.P59.L3).	Descriptive Equivalent	Accurate	Acceptable	Readable
97	Jangan pikirkan yang sudah-sudah. <b>Apa kau kira tidak bakal laku?...</b> " (JL.P80.L19).	Don't think about things past. <b>What can you do anyway?</b> (FS.P63.L).	Modulation	Less accurate	Less acceptable	Less readable
98	Memang aku sudah merasa jadi anak yatim-piatu jaman modern, tidak punya kepentingan mutlak, dalam pengertian kuno, tentang <b>ikatan darah.</b> (JL.P81.L26).	And I felt like an orphan of the modern age, without even traditional <b>ties to kith and kin.</b> (FS.P64.L12).	Cultural Equivalent	Accurate	Acceptable	Readable
99	Dulu kau pernah bercerita, buat orang Eropa, terimakasih adalah <b>bunga bibir....</b> (JL.P84.8).	You once told me yourself that, for Europeans, when they say 'thank you' it is just a <b>pretense...</b> " (FS.P65.L26).	Functional Equivalent	Accurate	Acceptable	Readable
100	tidak ada yang lebih sederhana daripada hidup, lahir, makan minum, tumbuh, <b>beranak-pinak</b> dan berbuat kebajikan" (JL.P85.L3).	there was nothing so simple as life. You are born, you eat and drink, you grow, <b>bring children into the world,</b> and do good." (FS.P66.L7).	Functional Equivalent	Accurate	Acceptable	Readable

101	"Mereka menamainya buto. Banyak buto: <b>buto ijo, buto terong, buto glundung.</b> " (JL.P85.L11).	"They called such forces <b>ogres-they came in all shapes and sizes</b> " (FS.P66.L13).	Couplet (cultural equivalent+ functional equivalent)	Not accurate	Acceptable	Readable
104	Memang aku telah terlalu lelah mendengarkan gelombang <b>wejangan.</b> (JL.P86.L20).	Yes, I was exhausted from listening to the wave after wave of <b>wisdom.</b> (FS.P68.L5).	Literal Translation	Accurate	Acceptable	Readable
109	Sebuah kotak kayu jati ukiran Jepara, bikinan pengukir Jepara, <b>Pak Singo.</b> (JL.P90.L4).	It was a teak box carved by Jepara's greatest craftsman, <b>Pak Singo.</b> (FS.P689.L27).	Transference	Not accurate	Not acceptable	Not readable
113	Mata sipitnya serasa hampir hilang dari mukanya, berubah jadi <b>dua pasang garis lidi pendek.</b> (JL.P102.L11).	those anrow eyes almost dissappeared from her face, changing into <b>little ridges.</b> (FS.P77.L2)	Cultural Equivalent	Accurate	Acceptable	Readable
119	Dan cara ia menyodorkan gelas untuk kusentuh dengan gelasku, dan dagunya yang diangkatnya, semua <b>mendebarkan dada.</b> (JL.P109.L9).	the way she held her glass for me to clink with it, the way she raised her chin, all <b>set my heart pounding.</b> (FS.P81.L5).	Cultural Equivalent	Accurate	Acceptable	Readable

120	Atau memang aku yang <b>mata keranjang</b> , seperti kata seorang teman. (JL.P111.24).	Or was I just a <b>womanizer</b> , as my friends used to accuss me. (FS.P82.L28).	Cultural Equivalent	Accurate	Acceptable	Readable
122	<b>Enak bukan alang-kepalang.</b> (JL.P113.L1).	<b>Incredibly delicious.</b> (FS.P83.L13)	Descriptive Equivalent	Accurate	Acceptable	Readable
124	"Mei", panggilku, "sudah lama kau mengenal Khouw Ah Soe <b>mendiang</b> ?" (JL.P114.L3).	"Mei," I called her, "did you know Khouw Ah Soe for long?" (FS.P83.L38).	Reduction	Not accurate	Not acceptabe	Not readable
125	" <b>Tuan</b> menunggu Encik Guru Ang?" (JL.P119.L1).	" <b>Tuan</b> is waiting for Encik Teacher Ang?" (FS.P86.L37). <b>Glossary:</b> Malay word meaning "master" or "sir".	Couplet (transference+gloss )	Accurate	Acceptable	Readable
129	"Sudahlah, <b>Gus</b> , ah, kau sudah dewasa begini, mengapa mesti aku panggil Gus pula? (JL.P138.L21).	"Come on now, <b>Gus</b> , ah you're already an adult and I still must call you Gus. (FS.98.L23). <b>Glossary:</b> a term of affection used among the families of the Javanese aristocratic elite by parents toward their male children.	Couplet (transference+gloss )	Accurate	Acceptable	Readable
130	"...Tapi mereka tak pernah <b>paramesywari</b> ." (JL.P139.L10).	"...But they never made such a one their <b>princess</b> ." (FS.P98.L39).	Cultural Equivalent	Accurate	Acceptable	Readable

131	"Beribu <b>sembah</b> atas restu Bunda." (JL.P139.L22).	"A thousand <b>sembah</b> for Mother's blessing." (FS.P99.L8). <b>Glossary:</b> homage, tribute, respect, reverence.	Couplet (transference+gloss )	Accurate	Acceptable	Readable
135	Dokter pekerjaan pelayan, bukan memerintah, <b>klas kambing</b> . (JL.P141.L10).	Doctoring was considered servile work by this crowd-a <b>goat-class</b> occupation-not like governing. (FS.P100.L7).	Literal Translation	Not accurate	Not acceptable	Not readable
137	" <b>Nduk</b> , biar aku copot anting-antingmu untuk kenang-kenangan kakakmu yang baru ini. (JL.P142.L20).	"Let me take your earrings to be a souvenir for your new sister. (FS.P101.L1).	Reduction	Not accurate	Not acceptable	Not readable
139	Dia mewakili tragedi peralihan jaman: <b>tumbal</b> jaman baru. Dia tak kurang menderita daripada sejenisnya yang hidup dibawah tindasan pria. (JL.P146.L10).	She represented the tragedy of the change of times. She suffered no less than any other woman who lived under the yoke of a man's rule. (FS.P102.L20).	Reduction	Not accurate	Not acceptable	Not readable
140	Nada suaranya semakin <b>mengiris hati</b> . (JL.P147.L22).	Her voice <b>pierced our hearts</b> . (FS.P103.L31).	Literal Translation	Accurate	Acceptable	Readable

141	oleh keadaanya sendiri sebagai <b>perawan tua</b> . (JL.P148.L3).	by her situation as <b>an unmarried elder daughter</b> . (FS.P103.L35).	Descriptive Equivalent	Accurate	Acceptable	Readable
142	menjadi satu <b>raksasa gaib</b> . (JL.P150.L26).	all becoming one <b>powerful giant</b> . (FS.P105.L15).	Literal Translation	Almost accurate	Acceptable	Readable
143	Dan aku <b>tergila-gila</b> padanya. (JL.P155.L10).	And I was <b>in love</b> with her. (FS.P107.L36).	Functional Equivalent	Accurate	Acceptable	Readable
159	Serombongan pemuda Tionghoa mencegat hanya untuk dapat memotong <b>kuncir</b> . (JL.P198.L14).	A group of young men surrounded others just to cut off their <b>pigtails</b> . (FS.P134.L20).	Cultural Equivalent	Accurate	Acceptable	Readable
160	Sekali sapu mereka akan <b>bertekuk-lutut</b> . (JL.P200.L25).	One sweep at them and they'd all be <b>scampering away</b> . (FS.P136.L18).	Cultural Equivalent	Not accurate	Acceptable	Readable
167	Ia mengingatkan aku pada <b>uang panjar</b> yang telah kuterima. (JL.P236.L24).	He reminded me of the <b>cash advance</b> I had received from him. (FS.P157.L41).	Cultural Equivalent	Accurate	Acceptable	Readable
170	Pribumi terus-menerus <b>cakar-cakaran</b> sepanjang sejarahnya,...(JL.P245.L26).	The Natives there were always <b>fighting</b> each other though, they are saying. (FS.P164.34).	Functional Equivalent	Accurate	Acceptable	Readable
173	Djelantik telah diperhitungkan akan menantang tuntutan <b>ganti rugi</b> . (JL.P249.L26).	As had been predicted, Djelantik rejected the claim for <b>compensation</b> . (FS.P167.L30).	Cultural Equivalent	Accurate	Acceptable	Readable

183	Kepala <b>berkuncung</b> . Ingus meleleh di sekitar mulut. (JL.P264.L18).	<b>A tuft of hair on the top of their foreheads.</b> Snot dribbling down about their mouths. (FS.P176.L41).	Descriptive Equivalent	Accurate	Acceptable	Readable
198	" <b>Bendoro</b> , Raden Mas?" tanyanya dalam Melayu. (JL.P281.L24).	" <b>Bendoro</b> , Raden Mas?" he asked in Malay. (FS.P187.L21). <b>Glossary:</b> a term of address equivalent to "master" or "lord".	Couplet (transference+gloss)	Accurate	Acceptable	Readable
199	"Wedana Mangga Besar? Seorang <b>tuan tanah</b> besar," seseorang memberitakan. (JL.P283.L17).	"The wedana of Mangga Besar? A big <b>landowner</b> ," said one. (FS.P188.L24).	Cultural Equivalent	Accurate	Acceptable	Readable
209	"Setidak-tidaknya, <b>Nyo</b> , biar masih dalam tingkat pemula kau sudah jadi penyuluh..." (JL.P297.L7).	"At the very least, <b>Nyo</b> , even though it is just a beginning, you have started your work as a propagandist.." (FS.P197.L27). <b>Glossary:</b> abbreviated form of sinyo, used to refer to young Dutch boys, or Dutchified Eurasian or Native boys.	Couplet (transference+gloss)	Accurate	Acceptable	Readable
211	" <b>Pangestu</b> Mama, pangestu" (JL.P303.L25).	" <b>No complaints</b> , Mama. No complaints." (FS.P201.37).	Functional Equivalent	Accurate	Acceptable	Readable

213	...dengan tulisan tercetak yang <b>tidak akan berbalik lidah.</b> (JL.P321.L22).	To do this they needed a publication that <b>would tell the truth.</b> (FS.P212.L24).	Modulation	Accurate	Acceptable	Readable
221	"Tuan pasti akan mendapatkannya. <b>Sabda Pandita Ratu</b> " (JL.P358.L21).	"You will surely receive it. <b>Once promised it will never be withdrawn.</b> " (FS.P235.L36).	Functional Equivalent	Accurate	Acceptable	Readable
222	Dengan <i>nyikep</i> mereka keluar dari istana dan rumah masing-masing, menunggu kedatangan Kompeni di perbatasan,..(JL.P361.L27).	They came out of the palace and their houses and encircled the city ... (FS.P237.L32).	Reduction	Not accurate	Not acceptable	Not readable
223	<b>Benci tak kurang cela, suka tak kurang puji.</b> (JL.P362.L20).	<b>When they hate, there is no slander too great, when they are pleased, there is no praise too great.</b> (FS.P238.L13).	Functional Equivalent	Almost accurate	Almost acceptable	Almost readable
224	" <b>Paduka Tuan Besar</b> Redaktur Kepala yang budiman," tulis surat lain. (JL.P371.P27).	<b>Your Excellency, the honorable,</b> Tuan Chief Editor, began a different letter. (FS.P245.L1).	Cultural Equivalent	Accurate	Acceptable	Readable
226	Kantor Berita kemudian hanya mau menjual pada kami berita-berita <b>klas kambing.</b> (JL.P376.L5).	Then the News Agency started offering us only the <b>uninteresting wire stories.</b> (FS.P247.L37).	Descriptive Equivalent	Accurate	Acceptable	Readable

230	Sampai-sampai bangsa Melayu Betawi, <b>yang tak menentu sangkan-parannya</b> , juga merasa lebih tinggi dari bangsa Jawa. (JL.P390.L27).	Even the Betawi Melayu, <b>whose origins were very uncertain</b> , considered themselves superior to the Javanese. (FS.P257.L23).	Descriptive Equivalent	Accurate	Acceptable	Readable
232	"Kalau kedudukanku lebih tinggi Tuan wajib berbahasa <b>kromo</b> kepadaku. (JL.P401.L14).	"If my status is higher, you must speak <b>kromo</b> to me." (FS.P264.L17). <b>Glossary:</b> high Javanese spoken to and between the upper classes.	Couplet (transference+gloss)	Accurate	Acceptable	Readable
246	<b>Kurangajar</b> orang satu ini! (JL.P430.L1).	<b>That was going too far!</b> (FS.P282.L20).	Functional Equivalent	Accurate	Acceptable	Readable
248	"Dasar sudah <b>mrojol selaning garu</b> ," bisiknya. "Sana, pergilah pada Bundamu." (JL.P447.L4).	" <b>That's what happens when you don't know your place</b> ," he whispered. "Go on, go and see your mother. (FS.P292.L32).	Modulation	Less accurate	Less acceptable	Not readable
250	" <b>Pangestu, Kanda</b> , ada kemajuan." (JL.P448.L7).	" <b>Thank you for your interest, Brother.</b> " I'm progressing" (FS.P293.L21).	Couplet (functional equivalent+ cultural equivalent)	Accurate	Acceptable	Readable
251	"Kau sedang <b>menyudra atau membrahmana?</b> " (JL.P449.L3).	"So are you dioing that which is the task of a <b>sudra or a brahman?</b> " (FS.P294.L2).	Couplet (transference+shift +gloss)	Accurate	Acceptable	Readable

		<b>Glossary:</b> the lowest Hindu caste, the mass of ordinary people (sudra). The priestly Hindu caste, the highest caste (brahman).				
256	Pengaruh Eropa mungkin telah <b>mendarah-daging</b> . (JL.P458.L25).	European ways seemed to have become <b>a part of her character</b> . (FS.P300.L21).	Descriptive Equivalent	Accurate	Acceptable	Readable
257	" <b>Sumuhun</b> , juragan" (JL.P460.L5).	" <b>Your servant</b> , Master." (FS.P301.L11).	Cultural Equivalent	Accurate	Acceptable	Readable
260	"Panggil <b>Bapak</b> saja. Dan siapa Tuan yang seorang ini?" Tanyanya. (JL.P476.L3).	"Just say <b>Bapak</b> . And who is your friend?" (FS.P311.L16). <b>Glossary:</b> literally "father", used to indicate respect.	Couplet (transference+gloss)	Accurate	Acceptable	Readable
261	"...dan Pribumi tetap hidup <b>kapiran</b> dalam kemiskinan." (JL.P477.L27).	"...and the Natives remain forever <b>destitute</b> and poor." (FS.P312.L24).	Functional Equivalent	Accurate	Acceptable	Readable
264	Tentunya lebih tepat disebut <b>kedukunan atau ke-powwo-an</b> . (JL.P494.L28).	It is more properly classified as a kind of <b>faith healing or something like that</b> . (FS.P323.L4).	Functional Equivalent	A little bit accurate	Acceptable	Almost readable
277	Julukan ini lebih tahan umur daripada yang lain-lain, seperti <b>Nalasona</b> , hati Anjing, yang kemudian diperbaiki oleh seorang	That at least was the name that lasted longest. Others like <b>Nalasona</b> , or Dog Heart, were transformed by my friends into <b>Nalawangsa</b> , or Heart of the	Transference	Accurate	Acceptable	Readable

	sahabat menjadi <b>Nalawangsa</b> , hati bangsa. (JL.P515.L27).	People. (FS.P 334.L33).				
278	Biar negeri Tuan subur, kalau perdagangannya <b>kembang-kempis</b> , semua ikut kembang-kempis, bangsanya tetap miskin. (JL.P519.L28).	Even if your country is blessed with rich and fertile land, if its trade is <b>dead and deflated</b> , so too will everything be and so its people will remain poor. (FS.P338.L11).	Functional Equivalent	Accurate	Acceptable	Readable
280	Dan aku ini <b>tikyik</b> Sala. (JL.P524.L5).	And I will be working in my <b>home territory</b> where everyone knows me. (FS.P341.L2).	Functional Equivalent	Accurate	Acceptable	Readable
281	"Jadikan dirimu beserta semua teman-temanmu ombak sebesar <b>gunung-gemunung</b> . (JL.P531.L19).	"Make yourself and your friends a part of a great <b>mountainous wave</b> ." (FS.P345.L25).	Compensation	Accurate	Acceptable	Readable
286	<b>Senjata makan tuan</b> . Tidak boleh berlarut. (JL.P546.L4).	<b>The weapon was being turned against its creator</b> . This had to be stopped. (FS.P354.L21).	Functional Equivalent	Accurate	Acceptable	Readable
289	Jadi <b>brahmana</b> dan <b>sudra</b> sekaligus.. (JL.P547.L4).	I was <b>brahman and sudra</b> at one and the same time. (FS.P355.L5).	Couplet (transference+gloss)	Accurate	Acceptable	Readable

		<b>Glossary:</b> the priestly Hindu caste, the highest caste (brahman).The lowest hHindu caste (sudra).				
290	" <b>Sudara...</b> " dan terus terang aku terheran-heran dipanggil sudara". (JL.P548.L15).	" <b>Sudara...</b> " and to be honest I was amazed to be called "brother." (FS.P355.L38). <b>Glossary:</b> brother.	Couplet (transference+gloss )	Accurate	Acceptable	Readable
296	"...Tak ada didapatkan hari dan <b>pasaran</b> yang cocok. (JL.P577.L17).	"..We can't find any auspicious days, not on the <b>Javanese calendar</b> either. (FS.P373.L33).	Functional Equivalent	Accurate	Acceptable	Readable
297	<b>naga dina</b> nampaknya sedang menganga di mana-mana. (JL.P577.L17).	In fact, <b>the month is riddled with unlucky and inauspicious days.</b> " (FS.P373.L33).	Descriptive Equivalent	Accurate	Acceptable	Readable
298	"..Bukan aku tidak percaya adanya <b>kekebalan</b> ". (JL.P578.L24).	"It's not that I don't believe in <b>invulnerability.</b> " (FS.P374.L20).	Cultural Equivalent	Accurate	Acceptable	Readable
303	Gula telah merencanakan hendak menurunkan sewa tanah dari seratus tiga puluh sen setiap <b>bahu</b> menjadi sembilan puluh sen selama delapan belas bulan.	The Sugar Syndicate planned to reduce the rent they paid to peasants for their land from 130 cents per <b>bahu</b> to 90 cents per bahu for eighteen months. (FS.P403.L21).	Couplet (transference+gloss )	Accurate	Acceptable	Readable

	(JL.P625.L6).	<b>Glossary:</b> a measure of area, equivalent to about one and three quarters acres.				
304	"Dulu pernah Bunda ceritakan pada sahaya tentang <b>satria</b> Bisma? Dia tewas di medan perang, Bunda..." (JL.P632.L16).	"You used to tell me of the <b>knight</b> Bisma? He died on the battlefield..." (FS.P408.L38).	Cultural Equivalent	Accurate	Acceptable	Readable
308	Ia seorang Aceh bernama <b>Teukoe</b> Djamiloen. (JL.P652.L6).	He was an Acehnese named <b>Teukoe</b> Djamiloen. <b>This name indicated that he had been a traditional leader in Aceh.</b> (FS.P420.L26).	Couplet (transference+addition)	Accurate	Acceptable	Readable
311	dan menerima uang pangkal sebesar <b>sebenggol</b> dari setiap calon. (JL.P687.L16).	and took a membership fee of one <b>benggol</b> from every person. ( FS.P443.L18). <b>Glossary:</b> a 2,5 cent coin.	Couplet (transference+gloss)	Accurate	Acceptable	Readable
315	" <b>Bwodoh! Kwerbau!</b> " (JL.P712.L3).	" <b>Idiots!Donkeys!</b> " (FS.P458.L25).	Cultural Equivalent	Accurate	Acceptable	Readable

**APPENDIX OF POLITICAL AND ADMINISTRATIVE CATEGORY**

No. Data	Source Text	Target Text	Translation Technique	Translation Quality		
				Accuracy	Acceptability	Readability
43	Dan ia hanya seorang anggota <b>Tweede Kamer</b> . (JL.P29.L21).	And he was just a member of the <b>Lower house</b> . (FS.P32.L19).	Functional Equivalent	Accurate	Acceptable	Readable
46	Gambar <b>Sri Ratu</b> , seorang diri. (JL.P30.L7).	There was a picture of <b>Her Majesty</b> , standing alone. (FS.P32.L31).	Functional Equivalent	Accurate	Acceptable	Readable
61	"Anak <b>Bupati</b> mana? (JL.P36.L25).	"The son of which <b>Bupati</b> ?" (FS.P36.L32). <b>Glossary:</b> the title of the Native Javanese official appointed by the Dutch to assist the Dutch assistant resident to administer a region.	Couplet (transference+gloss)	Accurate	Acceptable	Readable
64	"Yang terhormat Tuan anggota <b>Tweede Kamer</b> ,... (JL.P43.L1).	"Your Excellency, Honorable member of <b>Parliament</b> ... (FS.P31.L31).	Functional Equivalent	Accurate	Acceptable	Readable
75	"Atas kemauan baik <b>Gubernur</b> , diberikan kesempatan kepada siswa untuk belajar ilmu kedokteran." (JL.P62.L7).	"So now the <b>government</b> , as an act of goodwill, is providing you all the opportunity to work for humanity." (FS.P52.L3).	Naturalization	Accurate	Acceptable	Readable

79	Ia tadinya magang pada <b>Kantor Kabupaten Tegal.</b> (JL.P68.L1).	Sikun had been a clerk in the <b>Tegal Distric Administration Office</b> (FS.P55.L23).	Functional Equivalent	Accurate	Acceptable	Readable
85	Anak-anak pembesar <b>Pangreh Praja</b> tak suka jadi dokter. (JL.P68.L17).	The children of the upper echelons of <b>the Native Civil Service</b> did not generally wish to become doctors. (FS.P55.L38).	Functional Equivalent	Accurate	Acceptable	Readable
110	Kan dia hanya wajah lain di sela pantat <b>raja</b> ? (JL.P91.L13).	Aren't they just pimples on the asshole of the <b>raja</b> ? (FS.P70.L19). <b>Glossary:</b> king.	Couplet (transference+gloss)	Accurate	Acceptable	Readable
111	kubuka-buka bundel <b>Lembaran Negara.</b> (JL.P91.L21).	I started flicking through the <b>Government Gazette.</b> (FS.P70.L27).	Recognized Translation	Accurate	Acceptable	Readable
166	Seperti seorang ratu gambar itu seakan sedang memerintah kerajaan, lebih agung daripada <b>Sri Ratu Wilhelmina.</b> (JL.235.L19).	It dominated the room like a queen ruling over her empire, grander even than <b>Queen Wilhelmina.</b> (FS.P157.L11).	Couplet (cultural equivalent+ transference)	Accurate	Acceptable	Readable
172	Utusan Hindia Belanda yang datang di Den Pasar telah menemui <b>Mahapatih</b> Klungkung, (JL.P249.L23).	The emissary from the Netherlands Indies who went to Denpasar met the Raja of Klungkung's <b>first minister,</b> (FS.P167.L27).	Functional Equivalent	Accurate	Acceptable	Readable

175	<b>Gubernur Jendral</b> perlu menaikkan gadis itu ke rajang pengantin, untuk membisukannya. (JL.P252.L7).	<b>Governor-General</b> Rosenboom felt it was necessary to silence our friend in Jepara by condemning her to the matrimonial bedroom. (FS.P169.L16).	Through Translation	Accurate	Acceptable	Readable
194	"Tidak keliru, <b>Gusti Kanjeng</b> ." (JL.P274.L22).	"You are not mistaken, <b>Gusti Kanjeng</b> ." (FS.P183.L8). <b>Glossary:</b> a term of address used for higher aristocracy, meaning "exalted lord".	Couplet (transference+gloss)	Accurate	Acceptable	Readable
205	"Dalam pertemuan ini tidak ada raja, tidak ada patih, tidak ada wedana, tidak ada <b>mantri</b> ..." (JL.P291.L16).	Tonight there are no raja, no patih, no wedana, and no <b>mantri</b> . (FS.P193.L15). <b>Glossary:</b> village official below the wedana.	Couplet (transference+gloss)	Accurate	Acceptable	Readable
270	"Nak," ia memulai, "sudah datang Tuan <b>Kontrolir</b> menanyakan," (JL.P508.L15).	"Child," he began, "the <b>kontrolir</b> has visited us, just as you predicted." (FS.P331.L7).	Couplet (transference+gloss)	Accurate	Acceptable	Readable

		<b>Glossary:</b> the junior Dutch administrative officer in charge of a subdistrict, one level below an assistant resident; being close to the grass roots, they often wielded much power on a day-to-day basis.				
279	Dari <b>carik desa</b> sampai Gubernur Jendral,(JL.P521.L26).	From <b>village clerk</b> to the governor-general, (FS.P339.L20).	Functional Equivalent	Accurate	Acceptable	Readable

#### APPENDIX OF CATEGORY OF RELIGIOUS TERMS

No. Data	Source Text	Target Text	Translation Technique	Translation Quality		
				Accuracy	Acceptability	Readability
39	"Innalillahi wa inna ilahi roji"un," (JL.P24.L4)	"May her soul be received by Allah," (FS.P28.L19).	Functional Equivalent	Accurate	Acceptable	Readable
49	"Di kamarbola ini," ia sengaja memberi <b>ceramah</b> ,... (JL.P30.L28).	And in this buliding"-he was starting up his <b>lecturer</b> -..(FS.P33.L7).	Cultural Equivalent	Almost accurate	Acceptable	Readable
51	seperti <b>Bandung Bondowoso</b> membikin <b>candi Prambanan</b> . (JL.P32.L6).	in the way that <b>Bandung Bondowoso</b> built the <b>Prambanan temples</b> . (FS.P33.L37).	Couplet (transference+cultural equivalent+ gloss)	Accurate	Acceptable	Readable

		<b>Glossary:</b> a figure in folk mythology who built one of the Prambanan temples in one night.				
53	Kerja bebas akan membebaskan mereka dari ketakutan pada <b>tahayul</b> , (JL.P32.L20).	Free labor will free the Native of his <b>superstitious fears</b> , (FS.P34.L8).	Functional Equivalent	Accurate	Acceptable	Readable
57	Seperti <b>mantra-mantra</b> tukang sulap. (JL.P33.L13).	It all sounded like the <b>chanted spells</b> of the magician. (FS.P34.L29).	Couplet (literal+ addition)	Almost accurate	Acceptable	Readable
59	Yang seperti <b>Bathara Narada</b> itu? (JL.P34.L21).	The one who looked like <b>Bathara Narada?</b> (FS.P35.L20). <b>Glossary:</b> a figure in wayang, a messenger for the gods.	Couplet (transference+gloss)	Accurate	Acceptable	Readable
60	Teer Haar bicara <b>takzim</b> pada orang tambun itu, (JL.P34.L26).	Ter Haar <b>greeted</b> the corpulent one, (FS.P35.L25).	Functional Equivalent	Accurate	Acceptable	Readable
71	" <b>Alhamdulillah</b> . Aku satu- satunya Pribumi dan satu-satunya bocah." (JL.P52.L21).	" <b>Thanks be to God!</b> I was the only Native, and the only young person, present." (FS.P46.L13).	Functional Equivalent	Accurate	Acceptable	Readable
95	"Belajar berterimakasih, bersyukur, sedang <b>kiamat</b> masih jauh" (JL.P75.L18).	"Learn to be grateful and to give thanks while <b>the day of judgement</b> is still far off" (FS.P60.L17).	Functional Equivalent	Accurate	Acceptable	Readable

116	Apakah <b>poligami</b> juga merajalela? (JL.P104.L27).	Was there <b>polygamy</b> everywhere? (FS.P78.L22).	Naturalization	Accurate	Acceptable	Readable
117	Setiap orang dengan <b>khidmat</b> akan mendengarkan tangis bayi pada pertama kali mereguk udara. (JL.P105.L13).	Everyone listens <b>full of awe</b> to the cry of a baby as it takes its first breath. (FS.P78.L36).	Functional Equivalent	Accurate	Acceptable	Readable
123	Aku pandangi dia <b>membikin salib</b> . (JL.P113.L3).	I watch her <b>cross herself</b> . (FS.P83.L17).	Functional Equivalent	Accurate	Acceptable	Readable
138	" <b>Masyaalaah</b> ," serunya. (JL.P142.L26).	" <b>Allah on high!!</b> She cried. (FS.P101.L5).	Functional Equivalent	Accurate	Acceptable	Readable
145	Barangkali dia tetap mencintai kekasihnya dulu, juga <b>arwahnyanya</b> . (JL.P155.L13).	Perhaps she still loved her fiance and his <b>spirit</b> . (FS.P107.L39).	Cultural Equivalent	Accurate	Acceptable	Readable
150	ia mendengarkan seperti menangkap <b>wahyu</b> , (JL.P172.L4).	He listened as if he was capturing some kind of <b>secret knowledge</b> , (FS.P118.L24).	Functional Equivalent	Less accurate	Acceptable	Readable
152	Bukan <b>Pasopati</b> bukan pula <b>Rujakpolo</b> , (JL.P178.L24).	It's no longer those who rule with their magical weapons, <b>pasopati</b> or <b>rujakpolo</b> , (FS.P122.L29).	Couplet (transference+gloss)	Accurate	Acceptable	Readable

		<b>Glossary:</b> magical weapon used by Arjuna in the Bharatayuddha (pasopati), mythical weapon used to completely destroy your enemy (rujakpolo).				
153	tapi <b>jeni-jeni</b> yang pandai memainkannya. (JL.P178.L24).	but the <b>genius</b> who can use his weapons in a game of outmaneuvering his enemy. (FS.P122.L29).	Cultural Equivalent	Accurate	Acceptable	Readable
156	Bangsa kita masih hidup dalam alam <b>jahiliah</b> , (JL.P190.L27).	Our people still live as <b>barbarians</b> , (FS.P130.L7).	Functional Equivalent	Accurate	Acceptable	Readable
157	Tetapi pendopo kabupaten Rembang sudah penuh dengan orang <b>melayat</b> , duduk-duduk di lantai. (JL.P195.L18).	But the Rembang pendopo was full of people <b>paying their last respects</b> . (FS.P132.L36).	Functional Equivalent	Accurate	Acceptable	Readable
164	Sahaya baru bangun dari <b>berkabung</b> . (JL.P233.L1).	I am just coming out of <b>mourning</b> . (FS.P155.L29).	Cultural Equivalent	Accurate	Acceptable	Readable
165	"Barangkali Bunda telah terpanggil oleh <b>Yang Maha Kuasa</b> ." (JL.P234.L2).	"Your mother maybe called home by the <b>Almighty</b> ." (FS.P156.L16).	Cultural Equivalent	Accurate	Acceptable	Readable

168	"Kalau bukan otak encer dan <b>iman kuat</b> , tak mungkin orang bisa jadi. (JL.P237.L22).	"Without a sharp mind and a <b>resolute will</b> , you could not possibly graduate. (FS.158.L23).	Functional Equivalent	A little bit accurate	A little bit acceptable	Readable
169	menghampiri gambar Ang San Mei yang selama ini seakan jadi <b>berhala</b> bagiku. (JL.P241.L19).	went over to the portrait of Ang San Mei-a portrait that was like an <b>idol</b> I worshiped. (FS.P160.L36).	Cultural Equivalent	Accurate	Acceptable	Readable
184	Dan akan hidup terus dalam <b>tempurung kodrat</b> . Tanpa pernah punya perbandingan. (JL.P264.L28).	They would continue to live within their <b>narrow destiny</b> . (FS.P177.L8).	Functional Equivalent	A little bit accurate	Acceptable	Readable
188	Pribumi sendiri yang harus bekerja untuk dirinya. <b>Dalil</b> itu harus diterima. (JL.P270.L15).	The Natives would have to struggle for themselves. This is a <b>basic truth</b> that must be faced. (FS.P180.L22).	Functional Equivalent	A little bit accurate	Acceptable	Readable
196	"Dokter Jawa pensiunan mungkin akan dapat menerima penghinaan dari Tuan dengan <b>tawakal</b> . Sahaya tidak. (JL.P276.L13).	Perhaps the retired Java Doctor was willing to <b>endure</b> being humiliated by you but I am not. (FS.P184.L5).	Functional Equivalent	Almost accurate	Acceptable	Readable
202	" <b>Laa syarii kalahuu,</b> " (JL.P286.L17).	" <b>Laa syarii kalahuu,</b> " (FS.P190.L19).	Transference	Not accurate	Not acceptable	Not readable
203	" <b>Insy Allah</b> " (JL.P287.L24).	" <b>Allah willing.</b> " (FS.P191.L10).	Functional Equivalent	Accurate	Acceptable	Readable

206	"Jadi sudah sah berdirinya Syarikat kita?" " <b>Sah! Sah! Sah!</b> " (JL.P292.L11).	"So our organization is now formally founded? Legitimate and valid?" " <b>Yes! Yes! Yes!</b> " (FS.P193.L35).	Functional Equivalent	Accurate	Acceptable	Readable
207	Sandiman mengedarkan buku tulis yang sudah dipersiapkan, sebuah buku untuk setiap <b>saf</b> pengunjung. (JL.P292.L21).	Sandiman circulated notebooks, one for every <b>row</b> of those present. (FS.P194.L4).	Functional Equivalent	Accurate	Acceptable	Readable
218	Malam itu aku tak bisa tidur. Gambar <i>Bunga Akhir Abad</i> dan Ang San Mei tak memberikan sesuatu yang bisa dinamai <b>ilham</b> . (JL.P333.L22).	That night I couldn't sleep. Even <i>Flower of the Century's End</i> and Ang San Mei's picture could not give me <b>inspiration</b> . (FS.P219.L40).	Functional Equivalent	Accurate	Acceptable	Readable
219	Terkesan ia seperti kotak terlempar dari langit oleh tangan <b>Sang Hyang Bayu</b> . (JL.P337.L5).	I felt I was in a box that had been thrown down from the heavens by <b>San Hyang Bayu, the God of Wind</b> . (FS.P221.L28).	Couplet (transference+descriptive equivalent)	Accurate	Acceptable	Readable
231	Meriamnya menggentarkan jantung, termasuk jantung <b>Hanuman</b> . (JL.P398.L18).	Its cannon send shivers into everyone's hearts, including <b>Hanuman's, the king of the monkeys in Ramayana story</b> . (FS.P262.L19).	Couplet (transference+descriptive equivalent)	Accurate	Acceptable	Readable

234	yang bodoh tetap bebal, yang sakit tinggallah menggeletakkan menunggu <b>sakratulmaut</b> ? (JL.P410.L2).	the ignorant remain stupid, and the sick just lie waiting for <b>death to arrive</b> ? (FS.P269.P17).	Functional Equivalent	Accurate	Acceptable	Readable
243	"Hanya <b>muallaf</b> ," ia tertawa dan melirik ke dokterjawa Sadikoen. (JL.P426.L27).	"Just a muallaf," <b>so I knew he was a recent convert</b> . He laughed and glanced at Sadikoen. (FS.P280.L24).	Couplet (transference+functional equivalent)	Accurate	Acceptable	Readable
258	"Bukankah Multatuli sendiri rela tewas dalam <b>kemudaratan</b> dalam pembuangan demi nurani intelektualnya? (JL.P468.L1).	"Wasn't Multatuli himself prepared to die in <b>misery</b> and in exile in the name of intellectual integrity?" (FS.P306.L15).	Functional Equivalent	Accurate	Acceptable	Readable
259	" <b>Demi Allah</b> , Tuan Hadji, juga akan dibukukan." (JL.P471.L17).	" <b>In the name of Allah</b> , Tuan Haji, I promise I will also publish it in book form." (FS.P308.L23).	Functional Equivalent	Accurate	Acceptable	Readable
265	Prinses tetap tidak membuka mulut sebagaimana mestinya wanita Hindia di hadapan seorang pria yang bukan <b>mukhrim</b> . Ia tetap menunduk di tempatnya.	Princess remained silent as was the custom for a woman in the presence of a male who was not a <b>close relative</b> . (FS.P325.L29).	Functional Equivalent	Accurate	Acceptable	Readable

	(JL.P498.L27).					
266	" <b>MasyaAllah</b> . Jadi Tuan Besar marah padaku?" (JL.P499.L20).	" <b>My God</b> , so His Excellency is angry with me?" (FS.P326.L5).	Functional Equivalent	Accurate	Acceptable	Readable
267	desis Tuan Raja, " Kami <b>Muslim</b> dan <b>Muslimat</b> ," (JL.P501.L5).	hissed the Raja. "We are <b>Moslems</b> ." (FS.P327.L14).	Functional Equivalent	Accurate	Acceptable	Readable
268	"Mereka berusaha membikin anakku jadi Belanda dan jadi <b>kafir</b> ." (JL.P501.L20).	"They are trying to turn my daughter into a Dutch woman and an <b>infidel</b> " (FS.P327.L14).	Functional Equivalent	Accurate	Acceptable	Readable
269	"Kan itu sudah cukup kurang ajar. <b>Azubillah!</b> " (JL.P501.L22).	"That's going too far, isn't it? <b>God's curse be on them!</b> " (FS.P327.L16).	Functional Equivalent	Accurate	Acceptable	Readable
273	Dari sesuatu jarak terdengar <b>bedug maghrib</b> bertalu-talu. (JL.P512.L16).	Then came the sound of the <b>magreb drums telling us it was time for eventide prayers</b> . (FS.P333.L30).	Couplet (transference+gloss+functional equivalent+addition)	Accurate	Acceptable	Readable
274	"Biar aku jadi <b>makmum</b> Bapak," kataku. (JL.P512.L26).	"No, allow me to be Bapak's <b>makmum</b> ." (FS.P333.L34). <b>Glossary:</b> in Islamic practice, when more than one person is carrying out ritual prayer, the group selects the oldest or most knowledgeable man to lead the prayers, the others, known as	Couplet (transference+gloss)	Accurate	Acceptable	Readable

		the makmum, stand behind him and follow as he guides them through the prayer ritual.				
275	Berapa <b>amalku</b> maka mendapat karunia seperti ini? (JL.P513.L22).	"Had I done so many <b>good deeds</b> that I should be blessed?" (FS.P33).4.L19	Functional Equivalent	Accurate	Acceptable	Readable
276	" <b>Syukur Alhamdulillah,</b> " (JL.P513.L25).	" <b>Syukur Alhamdulillah,</b> " (FS.P 334.L23).	Transference	Not accurate	Not acceptable	Not readable
283	Bangsa yang sedang ditaklukkan ini telah kehabisan bahan untuk mempersembahkan <b>sesaji.</b> (JL.P542.L5).	These people, now conquered, had nothing for their <b>offerings to their gods.</b> (FS.P351.L39).	Functional Equivalent	Accurate	Acceptable	Readable
285	membebaskan penghasil-penghasil kecil dari kesewenang-wenangan tengkulak dan <b>periba,..</b> (JL.P543.L20).	The aim was to free the small traders and small producers from the arbitrary actions of the landlords and <b>moneylanders,..</b> (FS.P352.L41).	Functional Equivalent	Accurate	Acceptable	Readable
287	Konperensi dimulai jam lima sore dengan jedah untuk bersembahyang <b>maghrib</b> dan isya. (JL.P546.L15).	The conference began at five in the evening and went all night, stopping only for <b>maghreb</b> and the other Moslem prayers. (FS.P354.L31). <b>Glossary:</b> the name of the prayers that are carried out after the sun has set but before it is	Couplet (transference+gloss)	Accurate	Acceptable	Readable

		dark.				
288	Konperensi dimulai jam lima sore dengan jedah untuk bersembahyang maghrib dan <b>isya</b> . (JL.P546.L15).	The conference began at five in the evening and went all night, stopping only for maghreb and the <b>other Moslem prayers</b> . (FS.P354.L31).	Functional Equivalent	Accurate	Acceptable	Readable
291	Hanya mata batinnya yang mencoba menangkap makna-makna dalam <b>alam gaib</b> . (JL.P552.L25).	It was just her inner eye that was trying to capture the essence of <b>something that was there in that other dimension</b> . (FS.P358.L28).	Descriptive Equivalent	Accurate	Acceptable	Readable
292	<b>Ya Allah</b> , selamatkan dia, ampuni segala dosa-dosanya. (JL.P558.L21).	<b>Ya Allah</b> , keep her safe and forgive her all her sins. (FS.P362.L7).	Transference	Not accurate	Not acceptable	Not readable
299	Ia hanya tahu iman dan tahyul, <b>takwa dan musyrik</b> . (JL.P580.L23).	He knew only about faith and superstition, <b>taqwa and musyrik</b> . (FS.P375.L33).  <b>Glossary:</b> worship of only one god (taqwa), fearing other than god, elevating others to the level of God (musyrik).	Couplet (transference+ gloss)	Accurate	Acceptable	Readable
305	"Dulu pernah Bunda ceritakan pada sahaya tentang satria <b>Bisma</b> ?"	"You used to tell me of the knight <b>Bisma</b> ?" (FS.P408.L38).	Transference	Less accurate	Almost acceptable	Less readable

	(JL.P632.L16).					
310	<b>Hadji</b> Samadi sendiri masih sibuk dengan pekerjaan di dalam rumah. (JL.P686.L17).	<b>Haji</b> Samadi himself was busy inside. (FS.P442.L38). <b>Glossary:</b> title of a Javanese Moslem who has gone on the pilgrimage to Mecca.	Couplet (transference+ gloss)	Accurate	Acceptable	Readable
316	dan menyebutnya tidak pada jabatan atau gelarnya, hanya dengan sebutan <b>kyaine</b> ,... (JL.P713.L2).	They didn't even mention his title or position, they referred to him sarcastically as <b>kyai-ne</b> ,... (JL.P459.L6). <b>Glossary:</b> an Islamic teacher or leader.	Couplet (transference+ gloss)	Accurate	Acceptable	Readable
317	Bawalah surat ini pada <b>penghulu</b> sebagai bukti permintaan talak. (JL.P717.L19).	Take this letter to a <b>penghulu</b> as proof of talaq. (FS.P462.L7). <b>Glossary:</b> local chief, (religious) headman.	Couplet (transference+ gloss)	Accurate	Acceptable	Readable
318	Bawalah surat ini pada penghulu sebagai bukti permintaan <b>talak</b> . (JL.P717.L19).	Take this letter to a penghulu as proof of <b>talaq</b> . (FS.P462.L7). <b>Glossary:</b> the Moslem divorce procedure where by a husband can divorce a wife through unilateral decree.	Couplet (transference+ gloss)	Accurate	Acceptable	Readable

**APPENDIX OF CATEGORY OF ARTISTIC TERMS**

No. Data	Source Text	Target Text	Translation Technique	Translation Quality		
				Accuracy	Acceptability	Readability
19	"Di kampung-kampung? <b>Cokek, doger, lenong, gambang kromong</b> , Tuan suka <b>kroncong</b> ? (JL.P9.L13).	"In the villages here there is <b>cokek, dogar, gambang kromong</b> and <b>lenong</b> . Do you like <b>kroncong</b> ? (FS.P19.L38).  <b>Glossary:</b> forms of folk drama and dance.	Couplet (transference+ gloss)	Accurate	Acceptable	Readable
88	Penduduk kampung Ketapang, Kwitang, kampung Abang Puasa, pembunuh <b>Nyai Dasima</b> . (JL.P72.L3).	These were residents of the hamlets of Ketapang, Kwitang, and also Abang Puasa, whose residents killed <b>Nyai Dasima</b> . (FS.P58.L3).	Couplet (transference +Gloss)	Accurate	Acceptable	Readable
103	"Waktu kecil kau suka, malah tergila-gila pada cerita-cerita <b>wayang</b> ..." (JL.P86.L7).	"When you were little you liked- you were even crazy about- <b>wayang</b> stories.." (FS.P66.L33).  <b>Glossary:</b> shadow puppets.	Couplet (transference+ gloss)	Accurate	Acceptable	Readable
134	Bunda juga memerintahkan semua wiyaga datang untuk menabuh <b>gamelan</b> malam sekalipun bukan hari Senin. (JL.P140.L27).	And she summoned all the <b>gamelan</b> players <b>to play</b> that night, even though it wasn't Monday. (FS.P99.L39).  <b>Glossary:</b> traditional Javanese percussion orchestra.	Couplet (functional equivalent+ gloss)	Accurate	Acceptable	Readable

208	Kerja Sekretaris Organisasi Laksana Kerja <b>Alat Tenun</b> . (JL.P295.L1).	The work of the secretary of an organization is like that of a <b>weaver</b> . (FS.P196.L1).	Cultural Equivalent	Accurate	Acceptable	Readable
212	Dan para priyayi lebih suka sibuk dengan <b>tayub, ronggeng, cokek</b> dan judi. (JL.P321.L9).	And most of the priyayi showed more interest in <b>dancing girls, dance parties</b> , and gambling. (FS.P212.L13).	Functional Equivalent	Accurate	Acceptable	Readable
217	<b>Gong</b> Ki Sekar Sandat telah ditabuh bertalu-talu ... (JL.P325.L9).	The sound of the <b>gong</b> that had been named Ki Sekar Sandat reverberated over and over again. (FS.P214.L38).	Transference	Not accurate	Not acceptable	Not readable
220	"Kalau Tuan pergi ke desa-desa, Tuan akan melihat <b>canang</b> dipikul dan pencanang meneriakan pengumuman sepanjang lorong...." (JL.P342.L12).	"In the villages you will see the village crier with his <b>cymbals</b> shouting out the news. (FS.P224.L41).	Cultural Equivalent	Accurate	Acceptable	Readable
295	Paling-paling aku sebuah <b>gendang</b> , yang riuh-rendah memencak-mencak. (JL.P577.L2).	At the most, I am a <b>drum</b> that introduces some disharmony into the melody. (FS.P373.L22).	Functional Equivalent	A little bit accurate	Acceptable	Readable

**APPENDIX OF CATEGORY OF HISTORICAL TERMS**

No. Data	Source Text	Target Text	Translation Technique	Translation Quality		
				Accuracy	Acceptability	Readability
2	Ha, sana itu kiranya <i>Villa Bintang Mas</i> , terkenal dengan ceritanya tentang kehidupan budak-budak belian jaman <b>V.O.C.</b> (JL.P3.L17).	Ah, that must be the Golden Star Villa, famous because of all the stories about the slaves who toiled there in the time of the <b>Dutch East Indies Company.</b> (FS.P16.L34).	Functional Equivalent	Accurate	Acceptable	Readable
7	Kota yang pernah diserang dan dikepung balatentara <b>Sultan Agung</b> pada 1629. (JL.P4.L24).	This is the city that was attacked and laid siege to by <b>Sultan Agung</b> in 1629? (FS.P17.L23).  <b>Glossary:</b> one of the most powerful of the early Moslem rulers of Java.	Couplet (transference+ gloss)	Accurate	Acceptable	Readable
8	<b>Batavia</b> alias Betawi memang tak seramai Surabaya. (JL.P5.L12).	Betawi was not as busy as Surabaya. (FS.P17.L39).	Reduction	Not accurate	Not acceptable	Not readable
14	Disampingnya seorang <b>Totok</b> sedang asyik membaca koran. (JL.P7.L27).	Next to him was a <b>European pure</b> engrossed in his newspaper. (FS.P19.L9).	Functional Equivalent	Accurate	Acceptable	Readable
20	"Betul, <b>Oma</b> " (JL.P9.L27).	"Yes, <b>Oma</b> " (FS.P20.L11).	Couplet	Accurate	Acceptable	Readable

		<b>Glossary:</b> familiar term for "mother", used as honorific for unrelated older women.	(transference+gloss)			
29	Dalam keadaan seperti burung kehujanan aku tandatangani surat perjanjian sebagai <b>eleve</b> . (JL.P14.L16).	Like a bird caught in the rain, I signed my contract as a <b>pupil at the school</b> . (FS.P23.L1).	Functional Equivalent	Almost accurate	Acceptable	Readable
30	berteriak dalam Belanda <b>Indo</b> . (JL.P15.L3).	shouted in <b>Indo Dutch</b> . (FS.P23.L13). <b>Glossary:</b> a term used to refer to Dutch-Indonesian mixed bloods.	Couplet (transference+gloss)	Accurate	Acceptable	Readable
35	Kalian, calon-calon pemakan gaji Gubernur, calon-calon <b>priyayi</b> . (JL.P20.L1).	All of you, candidate gobblers-up of government wages, candidate <b>priyayi</b> . (FS.P26.L7). <b>Glossary:</b> members of the Javanese aristocracy who became the salaried administrators of the Dutch.	Couplet (transference+gloss)	Accurate	Acceptable	Readable
42	Sekalipun ya, sekalipun <b>gula</b> yang banyak menikmati jasa-jasanya. (JL.P29.L14).	Even though yes, event though it was <b>Sugar</b> that enjoyed most of these benefits. (FS.P32.L12).	Literal Translation	Accurate	Less acceptable	A little bit readable
50	Dengan sabar ia mengulangi apa yang telah aku ketahui serba sedikit tentang <b>Multatuli</b> ,	He repeated patiently all of the little I knew about <b>Multatuli</b> , (FS.P33.L33).	Couplet (transference+gloss)	Accurate	Acceptable	Readable

	(JL.P31.L28).	<b>Glossary:</b> pseudonym of Eduard Douwes Dekker, an outspoken humanist critic of Dutch colonialism and author of the anticolonial novel <i>Max Havelaar</i> .				
52	"Hanya kerja bebas dapat tingkatkan harga dan nilai manusia <b>pribumi</b> " (JL.P32.L14).	"Only free labor can elevate the dignity and value of the <b>Native</b> " (FS.P34.L3).	Literal Translation	Accurate	Acceptable	Readable
54	Yang keluar dari mulutku hanya: " <b>Raden Saleh Sjarif Boestaman</b> " (JL.P32.L27).	All that I was able to utter was: " <b>Raden Saleh Sjarif Boestaman</b> " (FS.P34.L14).	Couplet (transference+gloss)	Accurate	Acceptable	Readable
63	bahwa dasawarsa-dasawarsa pertama Culturstelsel alias <b>Tanampaksa</b> ,.....(JL.P40.L12).	He explained that the first decades of the Culture system, also called <b>Force Cultivation</b> ,... (FS.P38.L37).	Literal Translation	Accurate	Acceptable	Readable
65	"Bagaimana pendapat Tuan tentang <b>rodi</b> ? Apa itu juga harus dihapus?" (JL.P43.L2).	"Are you therefore also in favor of the abolition of <b>forced labor, of rodi</b> ?" (FS.P31.L32). <b>Glossary:</b> the right of the government, through the local Native administrator, to require villagers to provide free labor for government or other projects as directed.	Couplet (functional, + transference+ gloss)	Accurate	Acceptable	Readable

68	"Apakah Yang Terhormat tidak sependapat denganku, bahwa korupsi di masa kejayaan <b>kompeni</b> V.O.C dulu sama saja perkasanya dengan yang sekarang?" (JL.P45.L22).	"Does Your Excellency agree with my opinion that corruption during the East Indies <b>Company</b> period was just as great as that which exists today?" (FS.P42.L13).	Naturalization	Accurate	Acceptable	Readable
80	Ia tadinya magang pada Kantor Kabupaten Tegal dengan gaji seratus tujuh puluh lima <b>sen</b> sebulan. (JL.P68.L1).	Sikun had been a clerk in the Tegal Distric Administration Office with a wage of 175 <b>cents</b> a month. (FS.P55.L23).	Naturalization	Accurate	Acceptable	Readable
82	Dari ia belajar bahasa Belanda dan lain-lain mata pelajaran <b>H.B.S</b> , ikut ujian negara sebagai extranei di Semarang. (JL.P68.L8).	Sikun studied Dutch and the other subjects in the <b>HBS</b> so that he could sit for the HBS graduation examination. (FS.P55.L29). <b>Glossary:</b> the prestigious Dutch-language senior high school.	Couplet (transference+ gloss)	Accurate	Acceptable	Readable
86	dan dengan mata liar menaksir <b>nyai-nyai</b> yang berjalan-jalan menuntun anak kecilnya. (JL.P69.L23).	with wild and lecherous eyes, the <b>nyai</b> who were taking their children out for walks. (FS.P56.L32). <b>Glossary:</b> the native concubines of Dutchmen in the Indies.	Couplet (transference+gloss)	Accurate	Acceptable	Readable
89	<b>Adat pingitan</b> porak-poranda kena terjang Sekolah Dokter. (JL.P72.L18).	<b>The tradition of keeping such daughters out of sight until she had a partner</b> had	Descriptive Equivalent	Accurate	Acceptable	Readable

		been destroyed by the medical school. (FS.P58.L19).				
105	Kereta penjemput memasuki kota, pelan-pelan, di bawah deru sorak " <b>lepe-lepe</b> " (JL.P88.L5).	As the carriage slowly entered the town, children lining the streets shouted " <b>Long life! Long life!</b> " (FS.P68.L5).	Functional Equivalent	Accurate	Acceptable	Readable
112	Barangkali ia juga seorang <b>Singkeh</b> . (JL.P92.L25).	Perhaps this person would also be a <b>singkeh</b> . (FS.P71.L15). <b>Glossary:</b> terms used to refer to a Chinese immigrant.	Couplet (transference+gloss)	Accurate	Acceptable	Readable
118	ia hanya lulusan Sekolah Dasar, kemudian masuk ke dalam <b>pingitan</b> . (JL.P107.L5).	she herself had graduated only from primary school. She was now in <b>seclusion, which was the custom in Java for women of marriageable age</b> . (FS.P79.L36).	Couplet (literal+ addition)	Accurate	Acceptable	Readable
127	tiga talen untuk Belanda dan <b>serupiah</b> untuk Inggris.(JL.P135.L13)	three talen for one in Dutch, and a <b>rupiah</b> per ad for English. (FS.P96.L26). <b>Glossary:</b> basic unit of currency (100 cents).	Couplet (transference+gloss)	Accurate	Acceptable	Readable
146	Dan dengan demikian aku sadar, cerita-ceritanya tentang Tai Ping, Yi He Tuan, <b>Serikat Teratai</b>	And suddenly I realized the purpose of all her stories about the Taiping, Yi He Tuan, the <b>White Lilies</b>	Literal Translation	Accurate	Acceptable	Readable

	<b>Putih</b> ,...(JL.P164.L19).	<b>Association</b> ,...(FS.P114.L5).				
148	Kami duduk dekat sebuah tiang, yang dililiti <b>pita triwarna</b> . (JL.P169.L22).	We sat near a big pillar that had the <b>Dutch flag</b> wrapped round it. (FS.P117.L5).	Functional Equivalent	A little bit accurate	Acceptable	Readable
171	yang menuntut ganti kerugian sebesar sepuluhribu <b>ringgit</b> . (JL.P246.L19).	to demand compensation of one thousand <b>ringgit</b> . (FS.P165.L20). <b>Glossary</b> : 2,5 rupiah.	Couplet (transference+gloss)	Accurate	Acceptable	Readable
174	"Sikap tak acuh saja sudah berarti membantu <b>Kompeni</b> menaklukkan bangsa Bali. (JL.P251.L11).	"Being apathetic about what is happening is the same as helping the <b>army</b> vanquish the Balinese people." (FS.P168.L32).	Functional Equivalent	Accurate	Acceptable	Readable
176	I Dewa Agoeng Djambe, telah memerintahkan semua keluarga raja di Den Pasar dan semua <b>punggawa</b> ,...(JL.P253.L21).	I Dewa Agoeng Djambe, ordered all the king's family, and <b>the families of the other nobles</b> ,...(FS.P170.L16).	Functional Equivalent	Less accurate	Less acceptable	Almost readable
177	laki maupun perempuan, untuk melakukan <b>Perang Puputan</b> , perang sampai orang terakhir. (JL.P253.L23).	men and women, to fight a <b>Perang Puputan</b> , a fight to the last person. (FS.P170.L17).	Transference	Accurate	Acceptable	Readable
180	" <b>Engkoh</b> kenal dia?" (JL.P259.L11).	" <b>Engkoh</b> knows her?" (FS.174.L3).	Couplet (transference+gloss)	Accurate	Acceptable	Readable

		<b>Glossary:</b> Chinese for "uncle".				
197	yang mereka namai <b>Gelar Toh Pati</b> . (JL.P278.L11).	They call it <b>Gelar Toh Pati-the place where we lay down our lives in battle</b> . (FS.P185.L13).	Couplet (transference+ addition)	Accurate	Acceptable	Readable
225	Medan' dalam segala macam bentuk terbitannya harus hidup, berkembang seperti <b>garuda</b> ,...(JL.P375.19).	<i>Medan</i> must grow, must spread its wings like the <b>garuda</b> ,...(FS.247.L25). <b>Glossary:</b> the mythical magycal bird upon whom the gods rode.	Couplet (transference+ gloss)	Accurate	Acceptable	Readable
228	Nama organisasi: <b>Boedi Uetomo</b> . Mendekati terjemahan Jamiatul Khair. (JL.P382.L5).	The name of the organization was <b>Boedi Oetomo</b> . An approximate translation of Jamiatul Khair, meaning "of noble character," one of the most progressive of the Arab self-improvement associations. (FS.P252.L4). <b>Glossary:</b> organization formed in 1908 which drew support from priyayi, officials, and students to promote education and social reform among Natives. This organization collapsed in	Couplet (transference + gloss)	Accurate	Acceptable	Readable

		1935.				
229	Nama organisasi: Boedi Utetomo. Mendekati terjemahan <b>Jamiatul Khair</b> . (JL.P382.L5).	The name of the organization was Boedi Oetomo. An approximate translation of <b>Jamiatul Khair, meaning "of noble character," one of the most progressive of the Arab self-improvement associations.</b> (FS.P252.L4).	Couplet (transference+ descriptive equivalent)	Accurate	Acceptable	Readable
236	Bupati Karanganyar pensiunan, Tirtaningrat, ketua abadi <b>Tirtayasa</b> ,..(JL.P417.L19).	There was the retired Bupati of Karanganyar, Tirtaningrat, who was the Life President of the <b>Tirtayasa</b> organization... (FS.P273.L41).	Transference	Not accurate	Not acceptable	Not readable
253	Mungkin ingin lebih tahu tentang <b>boycott</b> . (JL.P452.L8).	Perhaps she wanted to know more about <b>boycotts</b> . (FS.P296.L7).	Transference	Not accurate	Not acceptable	Not readable
255	"Beasiswa waku telah habis setelah menamatkan <b>Kursus MULO</b> ." Dan tentu akan segera menggabung dengan keluarganya. (JL.P456.L19).	"My scholarship will expire when I graduate and then I will join my family." (FS.299.L6).	Reduction	Not accurate	Not acceptable	Not readable

282	Dan bermain tennislah ia dengan teman-temannya orang Eropa dan <b>Peranakan</b> . (JL.P532.L6).	And there he played tennis with his European and <b>Eurasian friends</b> ,..(FS.P345.L38).	Functional Equivalent	Accurate	Acceptable	Readable
300	Nyonya tua, <b>Raden Ayu</b> , mendengarkan dengan diam-diam. (JL.P608.L4).	The old woman, <b>Raden Ayu</b> , listened silently. (FS.P393.L21). <b>Glossary:</b> title for aristocratic Javanese woman, especially the first wife of a bupati.	Couplet (transference+gloss)	Accurate	Acceptable	Readable
301	Lebih baik turun dan <b>bertapa</b> di puncak gunung." (JL.P612.L14).	It would be better to resign and go into <b>meditation</b> in the mountains." (FS.P396.L1).	Functional Equivalent	Accurate	Acceptable	Readable

#### APPENDIX OF CATEGORY OF GESTURES AND HABITS

No. Data	Source Text	Target Text	Translation Technique	Translation Quality		
				Accuracy	Acceptability	Readability
55	Makin lama aku makin tak mengerti, dan makin banyak aku <b>menggaruk-garuk tengkuk</b> . (JL.P33.L10).	The more he went on, the less I seemed to understand, and the more I started to <b>scratch my neck</b> . (FS.P34.L26).	Literal Translation	Accurate	Acceptable	Readable
90	Seorang siswa tinggal hanya <b>mengangguk</b> , mengiyakan. (JL.P72.L24).	A students need only <b>nod</b> , need only say yes. (FS.P58.L25).	Literal Translation	Accurate	Acceptable	Readable

132	Gadis itu tersenyum, menghampiri Bunda, dan menghormatinya dengan bersoja dengan <b>dua tangan terkepal di depan dada sedang kepalanya menunduk.</b> (JL.P140.L4).	She smiled, and went up to Mother, and made obeisance to her by <b>claspng her two hands together before her chest and bowing her head.</b> (FS.P99.L18).	Literal Translation	Accurate	Acceptable	Readable
149	Dan istriku mengangkat <b>soja</b> di depan dadanya. (JL.P170.L2).	My wife also <b>bowed reverently</b> before him. (FS.P117.L13).	Functional Equivalent	Accurate	Acceptable	Readable
179	Mendengar berita seperti itu, Tuan, aku <b>berdiri menundukkan kepala, menghormati para pahlawan,</b> ... (JL.P253.L34).	When I heard this news, my friend, I <b>stood and bowed my head in memory of these heroes,</b> ... (FS.P170.L29).	Literal Translation	Accurate	Acceptable	Readable
185	Ia juga memberi <b>tabik.</b> (JL.P265.L24).	He also <b>nodded a greeting.</b> (FS.P177.L24).	Functional Equivalent	Accurate	Acceptable	Readable
189	Ia tidak <b>membongkok-bongkok</b> seperti orang Jawa lain. (JL.P272.L10).	He did not <b>bow and bend all the time</b> like most Javanese,.. (FS.P181.L29).	Literal Translation	Accurate	Acceptable	Readable
190	Juga tidak <b>mengacungkan ibu jari bila menyilakan.</b> (JL.P272.L111).	And he did not <b>raise his thumb every time he told me something was ready.</b> (FS.P181.L30).	Literal Translation	Accurate	Acceptable	Readable

193	Dan, ya Allah, aku juga diharuskan <b>merangkak-rangkak</b> menuju ke tempat dimana dia nanti duduk. (JL.P273.L25).	And, ya Allah, I would have to once again <b>crawl across the floor</b> to seek audience with him. (FS.P182.L26).	Literal Translation	Accurate	Acceptable	Readable
227	Ia sedang <b>mengeloni</b> Janette. (JL.P379.L26).	She was lying down on the bed <b>cuddling the baby to sleep</b> . (FS.P250.L12).	Functional Equivalent	Accurate	Acceptable	Readable
240	<b>gelesot</b> , rangkak, dan sembah seperti tidak pernah dikenal lagi oleh orang Jawa. Luar biasa! (JL.P418.L20).	It was as if <b>slithering along the floor</b> , crawling and bowing down, were now alien to the ways of the Javanese. Amazing! (FS.P274.L28).	Functional Equivalent	Accurate	Acceptable	Readable
247	"Tidak mengecewakan, bukan, Ndoro?" tanya wanita pewartung. Hadji Moeloek <b>mengacungkan ibu jari</b> . Mas Sadikoen mengangguk pelan sambil menelan sisa-sisa dalam mulut," (JL.P441.L18).	"It hasn't disappointed you, Ndoro, has it? Asked the stall woman. Haji Moeloek <b>held up his thumb</b> . Mas Sadikoen nodded slowly," (FS.P289.L20).	Literal Translation	Accurate	Acceptable	Readable
249	Serta merta aku <b>bersimpuh di hadapannya dari samping, mencium lututnya</b> dan tak bicara sesuatu. (JL.P447.L9).	I immediately went up and <b>squatted down beside her, kissed her knee</b> , and said nothing. (FS.P292.L37).	Literal Translation	Accurate	Acceptable	Readable

254	"Sahaya Marko, Ndoro," Katanya dengan kepala tunduk dan <b>tangan mengapurancang.</b> " (JL.P453.L1).	"Your servant's name is Marko, Ndoro," he said with his head bowed and <b>his hands clasped in obeisance.</b> " ( FS.P296.L16).	Functional Equivalent	Accurate	Acceptable	Readable
271	Mengambil selepah tembakau dan mulai <b>melinting.</b> (JL.P511.L29).	He took a pinch of tobacco and started to <b>roll a cigarette.</b> (FS.P333.L14. (FS.P333.L14).	Functional Equivalent	Accurate	Acceptable	Readable
306	Prinses berdiri, <b>membongkok</b> pada tamu itu (JL.P638.L11).	Princess stood, <b>bowed</b> to the guest, (FS.P412.L16).	Literal Translation	Accurate	Acceptable	Readable
314	Ia datang <b>merunduk- runduk</b> kemudian <b>menggelesot di lantai.</b> (JL.P693.L12).	He approached <b>bowing all the time and then crawled along on the floor.</b> (FS.P446.L38).	Literal Translation	Accurate	Acceptable	Readable

**A THESIS**

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QUALITY OF PRAMOEDYA ANANTA TOER'S NOVEL "JEJAK  
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**A THESIS VALIDATION**

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**PROGRAM STUDI MAGISTER LINGUISTIK**  
**PROGRAM PASCASARJANA UNIVERSITAS DIPONEGORO**  
**SEMARANG**

The translation of cultural terms and the translation quality of Pramoedya Ananta Toer's novel "Jejak Langkah" into "Footsteps" by Max Lane

**ORIGINALITY REPORT**

SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS
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**EXCERPT**  
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1.1 Background of the Study  
 The world is a global village. Globalization is a process of increasing interconnectedness and interdependence among countries, cultures, and people. This process is driven by advances in technology, particularly in transportation and communication. Globalization has led to the exchange of ideas, goods, and services across national boundaries. In the context of education, globalization has led to the sharing of knowledge and best practices among educators and institutions worldwide. This has resulted in a more diverse and inclusive educational environment. The study of cultural terms and their translation is a key aspect of understanding and appreciating global diversity. This research aims to explore the challenges and strategies involved in translating cultural terms from Indonesian to English, using the novel "Jejak Langkah" by Pramoedya Ananta Toer as a case study. The study will analyze the author's approach to translation and evaluate the quality of the resulting English text. The findings of this research will contribute to the field of translation studies and provide insights into the complexities of cross-cultural communication.

### CERTIFICATION OF ORIGINALITY

I hereby declare that this study is my own and that, to the best of my knowledge and belief, this study 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 institutes of higher learning, except where due acknowledgement is made in the text of the thesis.

Semarang, December 21, 2018



Siti Yuliani