# TRANSLATION IDEOLOGY OF CULTURAL WORDS USED IN THE TRANSLATION OF OKKY MADASARI'S *KERUMUNAN TERAKHIR* INTO *THE LAST CROWD*

A GRADUATING PAPER

Submitted in Partial Fulfillment of the Requirements for Gaining
the Bachelor Degree in English Literature

By:

**NUR RAHIMAH LATIFAH**

14150031

**ENGLISH DEPARTMENT**

**FACULTY OF ADAB AND CULTURAL SCIENCES**

**STATE ISLAMIC UNIVERSITY SUNAN KALIJAGA**

**YOGYAKARTA**

**2018**

## A FINAL PROJECT STATEMENT

I declare that this graduating paper is my own and I am completely responsible for the content of this graduating paper. All the sources that I have used or quoted have been indicated and acknowledge by means of complete references.

Yogyakarta, 02 April 2018

The Researcher

Nur Rahimah Latifah

Student Registration No.14150036

KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA
FAKULTAS ADAB DAN ILMU BUDAYA
Jl. Marsda Adisucipto Telp. (0274) 513949 Fax. (0274) 552883 Yogyakarta 55281

# PENGESAHAN TUGAS AKHIR

Nomor : UIN.02/ DA /PP.00.9/ 1195 /2018

Tugas Akhir dengan judul : TRANSLATION IDEOLOGY OF CULTURAL WORDS USED IN THE TRANSLATION OF OKKY MADASARI'S KERUMUNAN TERAKHIR INTO THE LAST CROWD

yang dipersiapkan dan disusun oleh:

| | |
|---|---|
| Nama | : NUR RAHIMAH LATIFAH |
| Nomor Induk Mahasiswa | : 14150031 |
| Telah diujikan pada | : Rabu, 30 Mei 2018 |
| Nilai ujian Tugas Akhir | : A- |

dinyatakan telah diterima oleh Fakultas Adab dan Ilmu Budaya UIN Sunan Kalijaga Yogyakarta

## TIM UJIAN TUGAS AKHIR

Ketua Sidang

Drs. Kardimin, M. Hum
NIP. 19680504 199703 1 003

Penguji I

Arif Budiman, S.S., M.A
NIP. 19780309 201101 1 003

Penguji II

Bambang Hariyanto, S.S., MA
NIP. 19800411 200912 1 003

Yogyakarta, 30 Mei 2018
UIN Sunan Kalijaga
Fakultas Adab dan Ilmu Budaya
DEKAN

Prof. Dr. H. Alwan Khoiri, M.A.
NIP. 19600224 198803 1 001

**KEMENTRIAN AGAMA REPUBLIK INDONESIA**
**UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA**
**FAKULTAS ADAB DAN ILMU BUDAYA**
Jl. Marsda Adi Sucipto Yogyakarta 55281 Telp./Fax. (0274) 513949
Web: http://adab.uin-suka.ac.id Email: adab@uin-suka.ac.id

**NOTA DINAS**

Hal: Skripsi

a.n. Nur Rahimah Latifah

Yth.

Dekan Fakultas Adab dan Ilmu Budaya

UIN Sunan Kalijaga

Di Yogyakarta

*Assalamualaikum Wr. Wb*

Setelah memeriksa, meneliti, dan memberikan arahan untuk perbaikan atas skripsi saudara:

Nama : Nur Rahimah Latifah

NIM : 14150031

Prodi : Sastra Inggris

Fakultas : Adab dan Ilmu Budaya

Judul : **Translation Ideology of Cultural Words Used in The Translation of Okky Madasari's *Kerumunan Terakhir* Into *The Last Crowd***

Kami menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqasyah untuk memenuhi salah satu syarat memperoleh gelar Sarjana Sastra Inggris.

Atas perhatiannya, kami ucapkan terima kasih.

*Wassalamualaikum Wr.Wb.*

Yogyakarta, 30 April 2018

Pembimbing

Dr. Kardimin, M.Hum
19680504 199703 1 003

# TRANSLATION IDEOLOGY OF CULTURAL WORDS USED IN THE TRANSLATION OF OKKY MADASARI'S *KERUMUNAN TERAKHIR* INTO *THE LAST CROWD*

By: Nur Rahimah Latifah

**Abstract**

This graduating paper is entitled "Translation Ideology of Cultural Word Used in The Translation of Okky Madasari's *Kerumunan Terakhir* into *The Last Crowd*". The aims of this study is to determine the tendency of ideology used by the translator from technique and method and its influence to the acceptability in *The Last Crowd* novel. The theory used to analyze are cultural categories by Newmark, translation technique by Molina and Albir, translation method by Newmark and translation ideology by Hoed. The data are words or terms which are included into cultural words categories. The method is descriptive-qualitative. The findings of the analysis were conducted by classifying the data into the types of cultural words, techniques and types of methods based on the theory. Then it will be evident the tendency of ideology used by the translator from the tendency of techniques and methods which are used by the translator. The last is asking three students of English Department who focuses on translation studies in their graduating paper to read *Kerumunan Terakhir* and *The Last Crowd* novel and ask them to filling the questionnaire about the acceptability in *The Last Crowd* novel. The finding of this research is that there are 42 data of cultural words found in *Kerumunan Terakhir* novel. There are 5 categories of cultural terms, 6 technique of translation and 4 method of translation. The analysis of technique and method shows that the tendency of the ideology used by the translation is domestication. The analysis data of questionnaire shows that the effect of the ideology used by the translator toward the acceptability is the translation in *The Last Crowd* is acceptable to the readers.

**Keywords:** *translation, technique, method, ideology*..

**TRANSLATION IDEOLOGY OF CULTURAL WORDS USED IN THE TRANSLATION OF OKKY MADASARI'S *KERUMUNAN TERAKHIR* INTO *THE LAST CROWD***

Oleh: Nur Rahimah Latifah

**Abstrak**

Skripsi ini berjudul "Ideologi Penerjemahan dari istilah kebudayaan yang digunakan dalam terjemahan dari karya Okky Madasari *Kerumunan Terakhir* ke *The Last Crowd*". Penelitian ini bertujuan untuk mengetahui kecenderungan ideologi yang digunakan oleh penulis dari teknik dan metode dan pengaruhnya terhadap keberterimaan di dalam novel *The Last Crowd*. Teori yang digunakan untuk menganalisis adalah kategori istilah kebudayaan dari Newmark, teknik penerjemahan dari Molina dan Albir, metode penerjemahan dari Newmark dan Ideologi penerjemahan dari Hoed. Data penelitian ini meliputi istilah-istilah yang termasuk dalam istilah kebudayaan. Metode untuk menganalisis adalah deskriptif-kualitatif. Temuan analisis dilakukan dengan mengelompokkan data ke dalam jenis-jenis istilah yang berkaitan dengan kebudayaan, teknik dan metode yang mengacu kepada teori, kemudian akan terlihat kecenderungan ideologi yang digunakan oleh penerjemah dari kecenderungan teknik dan metode yang digunakan. Kemudian yang terakhir adalah meminta tiga mahasiswa Sastra Inggris yang fokus di penerjemahan dalam skripsi mereka untuk membaca novel *Kerumunan Terakhir* dan *The Last Crowd* dan memberikan kuisioner tentang keberterimaan dalam terjemahan di novel *The Last Crowd*. Temuan dari penelitian ini adalah 42 data yang berkaitan dengan istilah kebudayaan yang ditemukan di novel *Kerumunan Terakhir*. Ditemukan 5 kategori istilah yang berkaitan dengan kebudayaan, 6 teknik penerjemahaan dan 4 metode penerjemahan. Dari analisis teknik dan metode menunjukkan bahwa kecenderungan ideologi yang digunakan oleh penerjemah adalah domestikasi. Analisis data dari kuisioner menunjukkan bahwa efek kecenderungan ideologi yang digunakan oleh penerjemah terhadap keberterimaan adalah terjemahan di novel *The Last Crowd* berterima bagi para pembaca.

**Kata Kunci:** *penerjemahan, teknik, metode, ideologi.*

## MOTTO

**“AND THAT THERE IS NOT FOR MAN EXCEPT THAT [GOD] FOR WHICH HE STRIVES, AND HIS EFFORT IS GOING TO BE SEEN, THEN HE WILL BE RECOMPENSENED FOR IT WITH THE FULLEST RECOMPENSE”**

**(Q.S. An-Najm: 39-40)**

**DEDICATION**

This graduating paper is dedicated to:

- MY MOTHER
- MY FATHER
- MY BROTHER
- MY BIG FAMILY
- MY FRIENDS

## ACKNOWLEDGEMENTS

*Alhamdulillah*, big thanks and appreciation to Allah, almighty God Who has been giving blessing and mercy in my life. Because of Him, I would like to give my thanks and apreciation for those people:

1. My beloved mother; Ibu Siti Rochani, S.Pd who always loving, encouraging, and supporting me.
2. My beloved father; Bapak Ermawan Tri Setyadi who always loving, encouraging, and supporting me.
3. My little brother; Muhammad Rosyad Dzikrillah who always supporting me.
4. My grandmother; Simbah Rutilah, my big family of Djamrian and Dulrahman who always give their pray, love and support for me.
5. Dr.Kardimin, M.Hum as my advisor who has given his best guidance to finish this research.
6. Dr. Ubaidillah, M.Hum as the Head of English Department.
7. Arif Budiman S.S, M.A as my academic advisor for the support and the guidance so that the researcher can finish this research.
8. All of my lecturers in English Department, Dr. Witriani S.S,M.Hum, Danial Hidayatullah M.Hum, Fuad Arif Fudiyartanto S.Pd, M. Hum, Dwi Margo Yuwono S.Pd, M.Hum, Bambang Hariyanto S.S, M.A, Aninda Aji Siwi

S.Pd, M.Pd, Harsiwi Fajar Sari S.S, M.A, Jiah Fauziah M.Hum (RIP), Miftahus Sa'adah S.Pd.I, M.Ed, Rosiana Rizqy Wijayanti S.Hum.

9. My group whatsapp (REWEL): Nur Watik, Umi Afini, Ulvi Faiza Nisrina, Nurrochmah, Fatma Umayfa who always support and help me.
10. My friends during guidance: Aceng Bahrudin, Rela Bela Pertiwi and Supandee Yalaha who always struggle together.
11. Alfi Ramadhani, Budi Rahmat Setiawan, Rexy Ade Irawan, Deni Kurniawati, Fara Ardiyanti, Izzah Atikah and all of English Department students chapter 2014, especially class B. Thank you for our friendship.

Finally, I realize that there must be error(s) in the writing of this graduating paper. Thus, I really allow and hope all the readers to give any suggestion to imptove this graduating paper.

Yogyakarta, 20 March 2018

The Writer

**Nur Rahimah Latifah**

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## LIST OF ABBREVIATIONS

| No | Abbreviation | Meaning |
|---|---|---|
| 1 | SL | Source Language |
| 2 | TL | Target Language |
| 3 | P | Page |
| 4 | L | Line |
| 5 | D | Datum |
| 6 | ECO | Ecology |
| 7 | MAT | Material Culture |
| 8 | SOC | Social Culture |
| 9 | SOG | Social Organization |
| 10 | GES | Gesture and Habits |
| 11 | PB | Pure Borrowing |
| 12 | ADP | Adaptation |
| 13 | COMP | Compensation |
| 14 | DESC | Description |
| 15 | EE | Established Equivalent |
| 16 | GEN | Generalization |
| 17 | WFW | Word-for-word |
| 18 | FREE | Free Translation |
| 19 | COM | Communicative |

# CHAPTER I

# INTRODUCTION

## 1.1. Background of Study:

Language is an important thing for the people because language helps people to communicate with others. According to Achmad and Abdullah, Language is an arbitrary sound symbol system used by members of social groups to communicate each other. (2012: 3). In written communication, translation became a medium for those who have different language. For example in Indonesia, there are so many novel from another country that is very popular in Indonesia. The one of them is Sherlock Holmes a novel by Sir Arthur Conan Doyle. Indonesian people will understand the information of Sherlock Holmes novel from its translation especially those who do not understand English. So, translation is a solution for Indonesian people who do not understand English.

Translation is redirect meaning from source language to target language by using word or term in target language that almost equal with source language and by still retaining the message from source language. According to Newmark, translation is "rendering the meaning of a text into another language in the way that the author intended the text" (1988:5).

Most people think that translating something is easy, but in the reality there are some problems while translating a text, especially in novel that has so many word to be translated. One of the translator's problem is about translating cultural words from source language into target language because the different

culture between SL and TL. In Qur'an, surah Al-Hujarat verse 13, Allah has explain about diversities:

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٞ ١٣

"*O mankind! We created you from a single (pair) of male and female and made you into nations and tribes, that you may know each other (Not that ye may despise each other). Verily the most honoured of you in the sight of God is (he who is) the most Righteous of you. And God has full knowledge and is well acquainted (with all things*)". (Ali, 1968: 1407).

Culture is one of the diversities among people. Culture plays as the main role in human's language. Cultural word is one of the important aspect which the translator must be careful because it can gives bad effect toward the quality of translation. As what has been stated by Newmark that frequently, cultural focus creates translation problem due to the cultural gap or distance betwen the source and target languages. (1988: 94).

Some of translator chooses to translate by using more words in order to give emphasize to source language and to keep the original term of source language. Then, the others are choose to change the word or term of source language by using more familiar word. The different way in translating cultural words is called with ideology. The researcher analyze the translation technique and translation method to find the tendency of ideology which used by the translator. Translation technique is the first important aspect in analysis of ideology because technique is the smallest

unit that is easy to observe. According to Molina and Albir, translation technique is the result of a choice made by a translator, its validity will depend on various questions related to the context, the purpose of the translation, audience expectations, etc. (2002: 509) and translation method is a macro unit to observe a translation. According to Molina and Albir, translation method "refers to the way a particular translation process is carried out in terms of the translator's objective, i.e., a global option that affects the whole text" (2002: 507).

Translation ideology is a concept of reliance to be true or false in translation by several people. Translation ideology according to Hoed in Kardimin (2013: 386) is reliance about right and wrong in translation include strategies or methods taken by translators. The ideology used by translator has two orientation which is oriented into source language and oriented into target language. The orientation used by translator is foreignizing translation and domesticating translation which are postulated by Venuti in 1995. Foreignizing translation is a translation ideology which has orientation into source language; an acceptable and good translation is a translation which has presence of source language culture in target language. Domesticating translation is a translation ideology which has orientation into target language; an acceptable and good translation is a translation which appropriate with culture of target language society.

Translation ideology that used by the translator has the effect towards the quality of translation. A good translation should have good quality in three aspect which are accuracy, acceptability and readability. (Nababan, 2012: 44). To keep the

validity assessment of quality in translation, it takes at least three people to be appraisers of each aspect. The appraisers are chosen based on the criteria which has been specified.

The one of many literary works which the translator should be careful with the quality of translation is novel. Novel is one of the text that has many cultural words in that story which is difficult to find the equivalent word that acceptable, accurate and readable in target language, especially when the story tells about the people in a country which has many culture like Indonesia. There are some Indonesian novel that has translated into English version. Some of them are *Kerumunan Terakhir* by Okky Madasari which translated into *The Last Crowd*, *Ronggeng Dukuh Paruk* by Ahmad Tohari which translated into *The Dancer, Laskar Pelangi* by Andrea Hirata which translated into *The Rainbow Troops*.

*Kerumunan Terakhir* by Okky Madasari which is translated by Nurhayat Indriyanto Mohamed into *The Last Crowd* is a novel that has setting of place in Indonesia especially in Yogjakarta and Jakarta. Okky Madasari is one of Indonesian novelist who almost all of her novel was translated into English version like *86 (86), Maryam (The Outcast), Pasung Jiwa (Bound), Entrok (The Years of The Voiceless)* and *Kerumunan Terakhir (The Last Crowd)*. The researcher uses *Kerumunan Terakhir* and *The Last Crowd* as the object of this research because the researcher has found some of cultural words in the translation of *Kerumunan Terakhir* into *The Last Crowd* which is less acceptable.

In this paper, the researcher looks at the translator's ideology by analyzed the product of *Kerumunan Terakhir* and *The Last Crowd* novel. Then, asking the

three respondent to read and appraise the acceptability of some example from the product of *Kerumunan Terakhir* and *The Last Crowd* novel. The example of analysis about ideology in this research can be seen below:

SL: **Simbah** sudah memegang tugas sebagai juru kunci lebih dari 45 tahun lamanya. (page.24,line.5)

TL: **Simbah** had already carried out her duties as caretaker for more than 45 years. (page.23,line.31)

The word *simbah* is taken from Javanese language which is the meaning according to Purwadi in *Kamus Jawa-Indonesia Indonesia-Jawa* is *kakek; nenek* (2005: 315) or grandfather; grandmother. According to Ruskhan and Budiwiyanto in *Kamus Besar Bahasa Indonesia (KBBI)*, the word *nenek* is "*ibu dari ayah atau dari ibu"* (2016) or the mother of either parents. Then, the word *kakek* is "*bapak dari ayah atau bapak dari ibu"* (2016) or the father of either parents. Then, according to Hornby in *Oxford Advanced Learner's Dictionary*, the word grandmother is "the mother of either of one's parents" (1995: 517) and grandfather is "the father of one's parents" (1995: 517). From the meaning of *simbah*, it means that *simbah* is either of grandfather or grandmother. In this case, the word *simbah* can be translated into grandmother or grandfather because it has same meaning with *simbah*.

The translator may use *grandmother* or *grandfather* to translate *simbah*, but it will make the cultural aspect of the word *simbah* is reduction because in *The Last Crowd* novel, the word *simbah* was showed that the story is located in Java. If the

translator use grandmother or grandfather to translate the word *simbah*, it will be devalued the cultural sense of the word *simbah*. So, the translator keep untranslated the word *simbah* in TL. In this case, the technique used by the translator is pure borrowing because the translator uses a language from SL without any changes in TL. The method used in this translation is word for word translation because the translator used *simbah* in TL without any changes and without seeing the context of the sentence. It means that this technique and method has tendency for foreignization ideology because this technique and method emphasizes to SL meaning and the characteristic of foreignization to emphasize the SL meaning.

## 1.2. Problem Statements

Based on the background, the researcher focuses on cultural words, translation technique, translation method and ideology of translation in *The Last Crowd*. Here the problems of this research are:

1. What kind of cultural words in *Kerumunan Terakhir* and *The Last Crowd*?
2. How the tendency of translation ideology used by the translator based on the technique and method of translation?
3. How the translation acceptability in *The Last Crowd* novel?

## 1.3. Objectives of Study

Based on the problem statements above, the objectives of the analysis of technique, method and ideology used in the translation of Okky Madasari's

*Kerumunan Terakhir* into *The Last Crowd* will be described here. The objectives of this research are:

1. To find the kinds of cultural words in *Kerumunan Terakhir* and *The Last Crowd* novel.
2. To find and analyze the tendency of translation ideology used by the translator from the analysis of translation technique and translation method.
3. To know the translation acceptability in *The Last Crowd* novel.

## 1.4. Scope of Study

Based on background of study, the researcher focuses on cultural words in *Kerumunan Terakhir* into *The Last Crowd* novel as the object of the study. Cultural word is difficult thing for translator because there is cultural gap between SL and TL. Then, to solve the problem, the ideology used by the translator is to achieve the aim of translating cultural words. It focuses in analysis of translation technique, translation method and translation ideology that used by the translator in *The Last Crowd* novel. Then, the researcher focuses on the acceptability of the translation in *The Last Crowd* novel.

## 1.5. Significance of Study

This research has several benefits for both the researcher and the readers. The first is this research may become one of reference for the readers who will discuss the same topic. The second is the result of this research can be a contribution

to develop linguistic student's knowledge about cultural words, translation technique, translation method and ideology of translation. The last is the readers may be able to apply translation ideology in the future easily.

## 1.6. Literature Review

There are some prior researches found relevant to this research. The first is "Foreignization and Domestication of Culture-Bound Terms in the English Translation of Ahmad Tohari's *Kind Looking Eyes*" An undergraduate thesis by Azita Laksa Mahardikengrat from Sanata Dharma University (2017).The problem statement in this research are: (1) What are translation strategies in culture-bound terms from Ahmad Tohari's "Kind Looking Eyes"? (2) What translation ideology is reflected from culture-bound terms in Ahmad Tohari's "Kind Looking Eyes"? The theory used are foreignization and domestication, theory of translation and ideology of translation. The result of the analysis showed that there are 5 categories of culture-bound terms in this thesis; those are related to social culture (14 terms), foods (3 terms), derogative words (3 terms), religion (8 terms), and nickname (5 terms). The finding of this research reveals that from 33 data, 23 data (70%) used domestication strategy and 10 data (30%) used foreignization strategy. Thus, from the ratio 2.3:1, the translation of "Kind Looking Eyes" is biased toward TL culture.

The second is "Foreignization and Domestication of Culture-Related Term in Paulo Coelho's English Version of *Adultery* Into Indonesian Version of *Selingkuh*" An undergraduate thesis by Chaesary Husna Rekinagara from Sanata

Dharma University (2017). The problem statements in this research are: (1). How are English and Indonesian version of culture-related term in Cohelo's *Adultery* classified? (2). What are the method applied in the Indonesian translation of English culture-related term in Cohelo's *Adultery*? The theory used are foreignization and domestication by Venuti, culture-related term by Newmark and Nida and The translation technique theory by Vinay and Paderson. The finding of this research is out of 48 data of culture-related terms, 36 data are foreignized and 12 data domesticated. The finding data show that most data are foreignized because in this globalization era, people have been familiar with foreign term. Thus, the adjustment of some term is not really needed.

The third is "An Analysis of Cultural Specific Items in English Translation of Hedayat's *Blind Owl* Based on Domestication vs. Foreignization Dichotomy" a journal by Mehrdad Vasheghani Farahani from Leipzig University, Deutschland and Arezo Mokhtari from University of Isfahan, Iran (2016). The problem statements in this research are: (1). Which of the strategies of domestication and foreignization are used more extensively in English translation Hedayat "Blind Owl"? (2). How domestication and foreignization strategies have been applied in dealing with cultural-specific items in the English Translation of Hedayat "Blind Owl"? The theory used is foreignization and domestication theory by Venuti. The result finding shows that the cultural specific items in English translation of Hedayat's *Blind Owl* were domesticated during the translation process and the source text was translated into a fluent and natural text for English readers.

The fourth is “Applying Foreignization and Domestication in Translating Arabic Dialectical Expressions into English” An international journal by Awadh. G. Baawaidhan from University of Lodz, Poland (2016). The problem statements in this research are: (1). What are translation strategies have been used in translating cultural-specific elements such as religious references, cultural expressions, proverbial expressions...? Which one of those strategies is used more? (2). Can language and the cultural barriers be overcome in translating dialectical expressions and culture-specific elements? (3). To what extent the translator was succeeded in using the two cultural translation strategies, Domestication and Foreignization? The theory used is foreignization and domestication. The result of the analysis showed that both foreignization and domestication strategies have been used to overcome the language and cultural barriers in translation of Sana'ani Arabic into English. But foreignization has been used more as the most pervasive cultural strategy.

The last is “Foreignization and Domestication Strategies in Cultural Term Translation of Tourism Brochures” a journal by Choirul Fuadi from State University of Yogyakarta. (2016). The problem statement in this research is “What is the translator strategy in translating cultural terms from Indonesian into English in Tourism Brochures?” The theory used are cultural terms by Newmark and Translation Ideology by Venuti. The result of the analysis showed that the translator tends to use domestication strategy Translator chooses domestication strategy because try to make tourist understand the text and produce communicative and natural translation.

The prior researches above have similar interest to this research. It is about foreignization and domestication in translation. However, this research is different with prior researches. This research has different data, different object and different analysis. The object of this analysis are *Kerumunan Terakhir* and *The last Crowd* novel. The analyses are about translation ideology used by the translator to translate cultural words from SL to TL.

## 1.7. Theoretical Approach

As what it is mentioned in the scope of the study, the researcher intends to use the theory of cultural words by Peter Newmark (1988: 95-103). He categorized cultural words into five categories which are ecology, material culture, social culture, social organizations, and gestures and habits.

Translation technique by Molina and Albir, translation method by Peter Newmark, translation ideology by Lawrence Venuti and the quality of translation by Mangatur Nababan to analyse what kind of ideology used in the translation and the acceptability in *The Last Crowd* novel.

Translation techniques theory adopted from Molina and Albir (2002: 509-511). According to the theory, they categorized translation technique into eighteen categories. There are Adaptation, Amplification, Borrowing, Calque, Compensation, Description, Discursive creation, Established Equivalent, Linguistic amplification, Linguistic compression, Literal Translation, Modulation, Particularization, Reduction, Substitution and Variation.

Translation method theory adopted in this research is formulated by Newmark (1988: 45-47). He divided translation method into two groups, the first is emphasize to Source Language which is word-for-word translation, literal translation, faithful translation and semantic translation. The second is leaning with Target Language which is adaptation, free translation, idiomatic translation and communicative translation.

Translation ideology adopted in this research is formulated by an Indonesian Linguist, Benny Hoedoro Hoed (Hoed in Kardimin, 2013: 385-395). He stated that ideology is the two opposite pole between translation that oriented into SL and translation that oriented to TL. Hoed stated that those opposite called as foreignizing translation and domesticating translation which is foreignizing and domesticating translation are formulated by an American translation theoriest, Venuti in 1995. Foreignizing translation is a translation ideology which has orientation into source language; an acceptable and good translation is a translation which has presence of source language culture in target language. Domesticating translation is a translation ideology which has orientation into target language; an acceptable and good translation is a translation which appropriate with culture of target language society.

The quality of translation adopted in this research is formulated by Mangatur Nababan (2012: 40-55). He stated that a text can be called as good translation if the text have the same meaning or context with the text of source language (accurate), a good quality of translation is if a translation have been expressed according to rule, norm and culture which applicable in target language

(acceptable), a high of quality of translation is if word, term, phrase, clause, sentence or text of translation is can be understood easily by the readers (readable). Here, the researcher is only focuses on acceptability because the definition of acceptable according to the theory is a translation which appropriate with rule, norm and culture in TL, it means that acceptability is more relate with culture than the other quality of translation.

## 1.8. Method of Research

Research is an investigation to know the fact of the data. According to Kothari, research is an academic activity and as such the term should be used in a technical sense. (2004:1). Method of research may be understood as all those methods/techniques that are used for conduction of research. (Kothari, 2004: 7)

### 1.8.1. Type of Research

The research method is to analyze the data that presented on type of research, data source, data collection and data analysis technique. The researcher using a qualitative research to analyze the research. Creswell stated that "qualitative research is an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem." (2014:32). The definition means that the researcher is making the interpretation of the meaning of the data to analyze the data. The purpose of this research is to explain the tendency of the technique, method,

ideology which used by the translator and the effect of that tendency to the acceptability in *The Last Crowd* novel.

### 1.8.2. Data Source

Data is a collection of facts that are obtained by research. According to Arikunto (2013: 172), data are all the facts and numbers, which can be made into materials to find information. Data in language can be in the form of words, phrases, clauses, or sentences. Meanwhile, the source data refers to the object from which the data are obtained. The source of data in this research is Indonesian version of *Kerumunan Terakhir* and its English version: *The Last Crowd* novel.

Data are divided into main data and supporting data. Main data is data which is analyzed and supporting data is data which support the analysis. (Kesuma, 2007: 26). Main data in this research is cultural words found in Okky Madasari's *Kerumunan Terakhir* and its English Translation, *The Last Crowd*. The supporting data in this research is the result of the questionnaire about the acceptability in the translation of *Kerumunan Terakhir* into *The Last Crowd*.

### 1.8.3. Data Collection Technique

Data collection is one of important components in the research, some errors happen in the collection technique will make the process of analysis difficult. The data of this research are collected from the Indonesian and English version of Okky Madasari's novel. To collect the data, some steps

are implemented in this research. Firstly, the Indonesian novel is examined to find the cultural words. Then, the English version is identified to find the cultural words translation. After finding the research data, the researcher collects and records the data in the table to identify and classify the data based on technique, method and ideology. The last is collects the data from the questionnaire.

### 1.8.4. Data Analysis Technique

As stated in the type of research, this research is use qualitative method. Here, there are the steps to analyze the data:

1. Finding the kinds of cultural words in SL which are translated into TL.
2. Analyzing the technique based on the theory of translation technique.
3. Analyzing the method based on the theory of translation method.
4. Analyzing the ideology based on the finding of technique and method.
5. Analyzing the result of questionnaire based on the theory of translation acceptability.
6. Drawing conclusion.

## 1.9. Paper Organization

This research consists of four chapters. The first chapter is introduction that consists of background of study, scope of study, problem statement, objective of study, significances of study, literature review, theoretical approach, method of research and paper organization. The second chapter discusses the theory more deeply. The researcher writes about the general translation first, then explain about

the theory based on the data. The third chapter discusses the research findings and data analysis. The last chapter contains of conclusions and suggestion.

# CHAPTER IV

# CONCLUSION AND SUGGESTION

## 4.1. Conclusion

Based on the analysis of the previous chapter about ideology of cultural words in *The Last Crowd* novel, there are several conclusion will be drawn. The first, there are five categories of cultural words occurred in Okky Madasari's *Kerumunan Terakhir*. They are ecology (2.4%), material culture (11.9%), social culture (64.3%), social organization (19%), and gestures and habits (2.4%).

The second, the tendency of the ideology used by the translator was showed from the tendency of the technique used by the translator. The data showed that the technique used by translator which has tendency to foreignization ideology is pure borrowing (45.2%) and the technique used by translator which has tendency to domestication ideology is adaptation (26.2%), compensation (2.4%), description (9.5%), established equivalent (9.5%) and generalization (7.2%).

The third, the tendency of the ideology used by the translator is also showed by the method used by the translator. The data showed that method used by the translator which has tendency to foreignization ideology is word-for-word translation (45.3%) and the method used by the translator which has tendency to domestication ideology is adaptation (28.6%), free translation (7.1%) and communicative translation (19.1%).

The last, based on the data of the questionnaire, the effect of the tendency of the translator used domestication ideology toward the acceptability in the

translation of *Kerumunan Terakhir* to *The Last Crowd* is: the translation in *The Last Crowd* novel is acceptable.

## 4.2. Suggestion

In this paper, the researcher focuses on the ideology of cultural words in *The Last Crowd* novel. Thus, the researcher analyzes them by applying translation technique, translation method, translation ideology and the quality of translation theory. The researcher suggest to apply the other theories such as taboo words theory to analyze the kind of taboo words that used in *The Last Crowd* novel and the researcher gives some suggestion for the next researcher or those who are interested in analysing translation, especially in the ideology of translation, they can use the translation technique and translation method to analyse another kind of works, such as short story, prose, news and anothers.

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# APPENDICES

Abbreviation:

| | | | |
|---|---|---|---|
| SL | : Source Language | TL | : Target Language |
| P | : Page | L | : Line |
| D | : Datum | | |
| ECO | : Ecology | MAT | : Material Culture |
| SOC | : Social Culture | SOG | : Social Organization |
| GES | : Gesture and Habit | | |
| PB | : Pure Borrowing | Adp | : Adaptation |
| Comp | : Compensation | Desc | : Description |
| EE | : Established equivalent | Gen | : Generalization |
| Par | : Particularization | | |
| WFW | : Word-for-word translation | Adp | : Adaptation |
| Free | : Free translation | Com | : Communicative translation |

| No | Code | SL | Code | TL | Cultural categories | Technique | Method |
|---|---|---|---|---|---|---|---|
| 1 | D.1/SL/P.29/L.26 | Ia juga harus terus bekerja, mengajar di sebuah **madrasah.** | D.1/TL/P.19/L.28 | she also still had to keep working in a **madrasah.** | SOG | PB | WFW |
| 2 | D.2/SL/P.24/L.5 | **simbah** sudah memegang tugas sebgai juru kunci lebih dari 45 tahun lamanya. | D.2/TL/P.23/L.31 | **simbah** had already carried out her duties as caretaker for more than 45 years. | SOC | PB | WFW |
| 3 | D.3/SL/P.354/L.1 | simbah juga membuat **jadah**, **bubur sumsum**, dan **dawet.** | D.3/TL/P.349/L.21 | simbah also made **jadah**, **bubur sumsum**, and to drink **dawet.** | MAT | PB | WFW |
| 4 | D.4/SL/P.327/L.15 | "Satu rumah gitu sama bapakmu? **Amit-amit jabang bayi.**" | D.4/TL/P.350/L.10 | "In the same house as your father? **No way.**" | SOC | Adp | Adp |
| 5 | D.5/SL/P.354/23 | Tengah hari tapi terasa seperti **surup.** | D.5/TL/P.350/L.10 | It was midday but it felt like **surup/late afternoon.** | ECO | PB | WFW |
| 6 | D.6/SL/P.355/L.19 | "**simbah sedhilut maneh mati, Le**" katanya. | D.6/TL/P.350/L.26 | "**simbah sedhilut maneh mati, Le/ soon** | SOC | PB | WFW |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | | | | **simbah is going die,son**”. She said. | | | |
| 7 | D.7/SL/P.355/L.26 | “**Hus! Ojo ngomong koyo ngono!**” kataku. | D.7/SL/P.350/L.27 | “**Hus! Ojo ngomong koyo ngono! / hush! Don’t talk like that**” I said. | SOC | PB | WFW |
| 8 | D.8/SL/P.355/L.19 | “**suoro opo kuwi, mbah?**” tanyaku. | D.8/TL/P.350/L.11 | “**suoro opo kuwi, mbah? / what’s the voice, mbah?**” I asked. | SOC | PB | WFW |
| 9 | D.9/SL/P.345/L.16 | “**Alhamdulillah to**” jawab ibu datar. | D.9/TL/P.339/L.3 | “**Alhamdulillah to**” Answer mother in a measured tone. | SOG | PB | WFW |
| 10 | D.10/SL/P.325/L.27 | Aku selalu di Jakarta dan memilih tak pulang setiap **Lebaran**. | D.10/TL/P.321/L.3 | I had always been in Jakarta and had choosen not to come home every **Lebaran**. | SOG | PB | WFW |
| 11 | D.11/SL/P.270/L.7 | Sekacau-kacaunya hidupku selama ini, ternyata aku masih takut pada **Gusti Allah**. | D.11/TL/P.265/L.7 | However chaotic my life had been all this time, in reality i still feared **Gusti Allah**. | SOG | PB | WFW |
| 12 | D.12/SL/P.300/L.26 | “Ini **wartel** ya, mas?” tanya tukang siomay itu. | D.12/TL/P.296/L.1 | “Is this a **wartel** (public phone place), | MAT | PB | WFW |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | | | | son?" asked the siomay seller. | | | |
| 13 | D.13/SL/P.218/L.10 | "Apalagi, **Cah Ayu**?" | D.13/TL/P.214/L.6 | "What's up, **Cah Ayu**?" | SOC | PB | WFW |
| 14 | D.14/SL/P.245/L.9 | Bau **terasi** digoreng dari dapur induk semang. | D.14/TL/P.240/L.23 | The smell of **terasi/fermented prawn paste** being fried in the kitchen of landlady. | MAT | PB | WFW |
| 15 | D.15/SL/P.110/L.7 | Demi menjadi pahlawan super itu, sejak kecil aku ikut **pencak silat**. | D.15/TL/P.110/L.4 | With a view to becoming a super hero like this I have done self-defence through practicing **pencak silat** since I was child. | SOC | PB | WFW |
| 16 | D.16/SL/P.112/L.1 | Ibuku baru minta uang katanya harus bayar utang **arisan**. | D.16/TL/P.111/L.26 | My mother has just asked for money to pay back an **arisan (gambling)**. | SOC | PB | WFW |
| 17 | D.17/SL/P.156/P.6 | Tapi wajah dan namaku adalah barang **haram** yang selalu disembunyikan. | D.17/TL/P.154/L.22 | But, my face and my name were **haram** which had to be kept hidden. | SOG | PB | WFW |
| 18 | D.18/SL/P.164/L.29 | **Alamak**.... di zaman sekarang ini, kau bisa jadi siapa aja | D.18/TL/P.162/L.28 | **God knows**.... in this time of ours, you can be whoever | SOC | Adp | Adp |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | | asal kau bersuara! | | you wants to be as long as you speak out! | | | |
| 19 | D.19/SL/P.169/L.20 | Ibu tak pernah lagi menyuruhku berdoa, salat, apalagi **mengaji**. | D.19/TL/P.167/L.21 | She stopped telling me to pray five times a day let alone attend **koran readings**. | SOG | Desc | Com |
| 20 | D.20/SL/P.170/L.18 | ada **ibu-ibu** lain dihadapanku yang terus menggodaku. | D.20/TL/P.168/L.23 | there was another **woman** in front of me who was teasing me. | SOC | Gen | Com |
| 21 | D.21/SL/P.155/L.23 | Kakiku mendarat dengan **kuda-kuda** sempurna di atas matras. | D.21/TL/P.154/L.1 | I jumped with my legs appart **as if I was riding a horse.** | GES | Desc | Com |
| 22 | D.22/SL/P.182/L.19 | **Kawanan begal** dengan mudah mengambilnya setelah melihat pemiliknya tak juga datang. | D.22/TL/P.180/L.23 | **Thieves** could easily have taken at it once they saw the owner was not coming to claim it. | SOC | Gen | Com |
| 23 | D.23/SL/P.171/L.2 | **polisi cepek** yang membantu orang putar arah disembarang tempat asal diberi beberapa rupiah. | D.23/TL/P.171/L.2 | **Cheapskate policemen** who would help people turn around in any place as long as they were given a few rupiah. | SOC | Comp | Free |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 24 | D.24/SL/P.171/L.12 | Seperti **tukang bakpao** yang menunggu jam-jam seperti ini untuk berjualan di tengah macet. | D.24/TL/P.169/L.16 | like **the seller of steamed buns** waiting for times of day like these to sell in traffic jams. | SOC | Desc | Com |
| 25 | D.25/SL/P.162/L.30 | Lalu Bapak diam-diam akan sangat bangga pada anaknya yang dianggap **kurang ajar** ini. | D.25/TL/P.161/L.2 | Then Father would secretly be very proud of his **rude** son. | SOC | EE | Free |
| 26 | D.26/SL/P.202/L.27 | Bedanya aku sekarang di New York, Amerika, **Bung** ! | D.26/TL/P.200/L.19 | The only difference was that now I was in New York, America, **Mate!** | SOC | EE | Com |
| 27 | D.27/SL/P.131/L.6 | kami harus menuju rumah itu dengan naik **ojek**. | D.27/TL/P.131/L.15 | we had to go to his house on the back of **a motorbike taxi**. | MAT | EE | Com |
| 28 | D.28/SL/P.169/L.6 | saat hatiku sedang senang, akupun langsung membalas SMS itu dengan singkat: **Aaamiin!** | D.28/TL/P.167/L.10 | when I was happy, I would just sent her back an SMS saying: **Let's hope so.** | SOG | Gen | Com |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 29 | D.29/SL/P.324/L.24 | Percuma. ***Wis ora iso mikir***. | D.29/TL/P.139/L.24 | What's the point. ***Wis ora iso mikir***/I can't think anymore. | SOC | PB | WFW |
| 30 | D.30/SL/P.164/L.22 | "Siapa Yang mau mendengarkan omongan saya, **Bang**?...." | D.30/TL/P.162/L.25 | "Who wants to listen my stories, **Bro**?..." | SOC | Adp | Adp |
| 31 | D.31/SL/P.21/L.2 | Bersamaan dengan aku lulus **SD**, Bapak pulang dari Inggris dengan membawa gelar doktornya. | D.31/TL/P.21/L.5 | At the same time as I finished **Primary School**, Father returned from the UK with his doctorate. | SOG | EE | Adp |
| 32 | D.32/SL/P.191/L.6 | memangnya enak jadi orang sukses, punya jabatan, uang, nama besar, tapi anaknya jadi **berandalan**? | D.31/TL/P.189/L.6 | in fact it is great to become a success, to have a possition, be a big name and yet how come his son was still **reliant on him**? | SOC | Desc | Free |
| 33 | D.33/SL/P.248/L.5 | Tunggu ya, kapan-kapan kita jumpa di jalan aku buat **babak belur** kau! | D.33/TL/P.243/L.26 | Just wait, if we meet in the street I'll beat you to **a pulp**! | SOC | Adp | Adp |
| 34 | D.34/SL/P.114/L.21 | Sudah banyak **tentara republik** | D.34/TL/P.114/L.13 | Lots of **government troops** got killed by | SOC | Adp | Adp |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | | mati kena peluruku. | | one of my bullets. | | | |
| 35 | D.35/SL/P.328/L.10 | ***Wong*** kamu memang anaknya. | D.35/TL/P.323/L.16 | ***Wong*** you're his son | SOC | PB | WFW |
| 36 | D.36/SL/P.182/L.20 | Bisa juga **tukang parkir stasiun** yang membawanya pulang, dengan niat mengamankan. | D.36/TL/P.180/L.24 | Or maybe **the station parking** attendant has taken it home to keep it save. | SOC | Adp | Adp |
| 37 | D.37/SL/P.183/L.3 | **Tukang ojek** mengantarkanku dari stasiun ke rumah. | D.37/TL/P.181/L.7 | **A motorcycle taxi** took me home from station. | SOC | Adp | Adp |
| 38 | D.38/SL/P.151/L.8 | "ini Jakarta, **Bung** !" | D.38/TL/P.149/L.23 | "this is Jakarta, **Bro** !" | SOC | Adp | Adp |
| 39 | D.39/SL/P.171/L.2 | Jalanan yang penuh mobil, **metromini** yang menyerobot sana sini. | D.39/TL/P.169/L.6 | Streets full of cars, **minibuses** grabbing space here and there. | MAT | Adp | Adp |
| 40 | D.40/SL/P.24/L.25 | **Juru kunci** bisa diibaratkan sebagai penjaga, juga pemangku. | D.40/TL/P.24/L.20 | **A caretaker** can be regraded as similar to being a watchman or a manager. | SOC | Adp | Adp |
| 41 | D.41/SL/P.330/L.20 | "**piye iki**? Bagaimana ini?" | D.41/TL/P.325/L.29 | "**piye iki**? What do I do now?" | SOC | PB | WFW |
| 42 | D.42/SL/P.324/L.14 | "Ya ke rumah **to**. | D.42/TL/P.322/L.20 | "To our house **of course**. | SOC | Adp | Adp |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | | Ke mana lagi?” | | Where else?” | | | |

**Research Questionnaire**

1. Nama responden: Rexy Ade Irawan

   Jurusan:Sastra Inggris

| Pertanyaan | Berterima | Kurang berterima | Tidak berterima |
|---|---|---|---|
| 1. Apakah menurut anda terjemahan dari *kerumunan terakhir* ke *the last crowd* sudah berterima? | V | | |
| 2. Apakah alasan anda memilih jawaban tersebut? | Karena penggunaan struktur kalimat maupun klausa baik bahasa sumber maupun bahasa sasaran menggunakan naturalness laksana kalimat dan klausa di bahasa masing-masing. | | |

Keterangan:

- Berterima: jika terjemahan terasa alamiah; istilah teknis yang digunakan lazim digunakan dan akrab bagi pembaca.
- Kurang berterima: jika ada umumnya terjemahan sudah terasa alamiah; namun ada sedikit masalah pada penggunaan istilah teknis atau terjadi sedikit kesalahan gramatikal.
- Tidak berterima: jika terjemahan tidak alamiah atau terasa seperti karya terjemahan; istilah teknis yang digunakan tidak lazim digunakan dan tidak akrab bagi pembaca.

2. Nama responden: Rela Bela Pertiwi

Jurusan: Sastra Inggris

| Pertanyaan | Berterima | Kurang berterima | Tidak berterima |
|---|---|---|---|
| 1. Apakah menurut anda terjemahan dari *kerumunan terakhir* ke *the last crowd* sudah berterima? | V | | |
| 2. Apakah alasan anda memilih jawaban tersebut? | Lebih mudah tersampaikan maknanya... | | |

Keterangan:

- Berterima: jika terjemahan terasa alamiah; istilah teknis yang digunakan lazim digunakan dan akrab bagi pembaca.
- Kurang berterima: jika ada umumnya terjemahan sudah terasa alamiah; namun ada sedikit masalah pada penggunaan istilah teknis atau terjadi sedikit kesalahan gramatikal.
- Tidak berterima: jika terjemahan tidak alamiah atau terasa seperti karya terjemahan; istilah teknis yang digunakan tidak lazim digunakan dan tidak akrab bagi pembaca.

3. Nama responden: Aceng Bahrudin

Jurusan: Sastra Inggris

| Pertanyaan | Berterima | Kurang berterima | Tidak berterima |
|---|---|---|---|
| 1. Apakah menurut anda terjemahan dari *kerumunan terakhir* ke *the last crowd* sudah berterima? | V | | |
| 2. Apakah alasan anda memilih jawaban tersebut? | Terjemahan sudah terasa alamiah dan sudah bisa dipahami oleh pembaca di bahasa sasaran. | | |

Keterangan:

- Berterima: jika terjemahan terasa alamiah; istilah teknis yang digunakan lazim digunakan dan akrab bagi pembaca.
- Kurang berterima: jika ada umumnya terjemahan sudah terasa alamiah; namun ada sedikit masalah pada penggunaan istilah teknis atau terjadi sedikit kesalahan gramatikal.
- Tidak berterima: jika terjemahan tidak alamiah atau terasa seperti karya terjemahan; istilah teknis yang digunakan tidak lazim digunakan dan tidak akrab bagi pembaca.

# CURRICULUM VITAE

## A. Personal Information

| | |
|---|---|
| Name | : Nur Rahimah Latifah |
| Place and Date of Birth | : Sleman, 21 September 1996 |
| Weight/Height | : 58/157 |
| Religion | : Islam |
| Nationality | : Indonesia |
| Address | : Sambirejo rt.03 rw.47 Wedomartani Ngemplak Sleman Yogyakarta |
| E-mail Address | : nurrahimah.latifah@gmail.com |
| Phone-Number | : 0838 4058 0093 |

## B. Formal Education

| | |
|---|---|
| 2000-2002 | : TK Masyitoh BP II Wedomartani Ngemplak Sleman Yogyakarta |
| 2002-2008 | : MIN 2 Sleman Yogyakarta |
| 2011-2014 | : MtsN 3 Sleman Yogyakarta |
| 2014-2018 | : UIN Sunan Kalijaga Yogyakarta |