CHAPTER II
LITERATURE REVIEW AND ANALYTICAL CONSTRUCT

A.   Theoretical Review

In this chapter, the researcher provides theories that are closely related to the study. Then, the related theory is eliminated as substance of this study. Furthermore, the analytical construct draws how this research examined.

1.   Translation

a.   Notions of Translation

According to Munday (2012: 155), translation is a constant evaluative process: it encompasses the checking of possible TT equivalent against the ST and against each other in a process of refinement that leads to the selection of single equivalent. Also Brislin in El-Shafey (2012: 3) states that

> translation is a general term referring to the transfer of thoughts and ideas from one language to another, whether the language is in written or oral form, whether the languages have established orthographies or not; or whether one or both languages is based on signs, as with signs of the deaf.

It means that translation is a process of transfering meaning from SL into TL, and the process commonly known as translating. Newmark (1988: 5) then states that translating is rendering the meaning of a text into another language in the way that the author intended the text. It means that translating is a process of transferring meaning from source language to the target language. It has a purpose to deliver the message from the author to the target reader. The product of

translation has to bring the essential meaning from the source text to the target text.

Furthermore, Nida and Taber (1982: 12) state that translating consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning secondly in terms of style. In this case, they state that good product of translation is the product which contains the closest natural equivalent in the target language. It can be in the form of meaning firstly, and in the form of style secondly. Relating to the natural equivalent, Catford (1965: 20) also adds that translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL).

Finally, meaning in translation holds the significant effect in the product of translation. It means that the key of the translation is primary in the essence of meaning. Through good meaning, the message from the source language finely delivers to the target readers. In other words, translation is a process that conserves the source language meaning into the target language equivalently, so the product of translation can be politely accepted by target readers.

b.   Types of Translation

Jakobson (in Venuti, 2000: 114) categorizes the types of translation into intralingual translation, interlingual translation, and intersemiotic translation.

1)   Intralingual translation or rewording is an interpretation of verbal signs by means of other signs of the same language. Intralingual translation is paraphrasing or rewording the text of the same language. It has purpose to explain or to clarify something becomes clearer.

2)   Intersemiotic translation or transmutation is an interpretation of verbal signs by means of signs of non-verbal sign systems. Intersemiotic translation or transmutation involves transferring the original core to the core in different medium. It can be from the written text to panting, music, etc. The translator transfers the meaning to others media.

3)   Interlingual translation or translation proper is an interpretation of verbal signs by means of some other language. Interlingual translation involves at least two languages. This type is commonly measured in translation and the translator usually gets difficulties in looking for equivalent meaning since the language engages the different characteristics, structures, and culture. Jakobson states (in Venuti, 2000:114) that on the level of interlingual translation, there is ordinarily no full equivalent between code-units, while messages may serve as adequate interpretations of alien code-units or message. It means that in the transferring one language to other language, there will be lack of the style or the message.

c.   Translation Process

Hatim and Munday (2004: 6) define translation as "the process of transferring a written text from source language (SL) to target language (TL)". It means that translation is a process with the whole activity which is done by the translator when he or she transfers a message from the source language to the target language. Moreover, Bell (1991: 1) states translation could refer to the process to translate or activity rather than the tangiable object, otherwise knowing as translating. Therefore, translation can be mentioned as the product with the process before. Translation is also not only about changing the words, phrases, or

sentences from the source text to the target text, but also it needs process and takes moderates times. There are several steps that have to be done to translate. The process according to Nida and Taber (1982:33) are analysis, transfer and restructuring. The figure and the explanations are below.
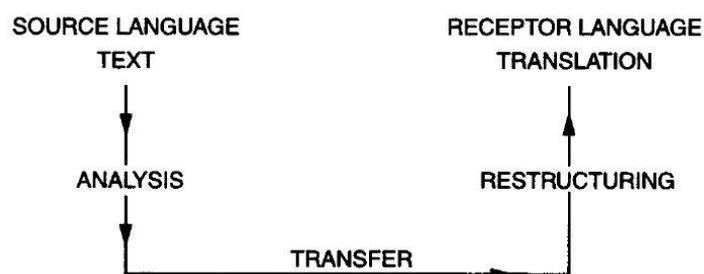
Figure 1. Translation Process according to Nida

1)   Analysis

        Analysis of the source language text is the first step for translator in the process of translation. The translator has to know semantic knowledge and socio-cultural aspect of both languages. It is crucial to know about that because it is closely related with the content of the text. The process of analyzing in term of linguistic means that translator analyzes the language style, structures, idiom, etc. On the other hand, the analyzing process in the term socio cultural also takes the important part because translating is not only translate one language to another language but also it contains translated meaning in every aspect.

2)   Transfer

        In this step, translator begins to translate the source text to the target text. The translator also has to try to look for the equivalent meaning.

3)   Restructuring

Restructuring is the final step of the translation. In this step, the translator can revise and arrange the more appropriate statement in the target text.

Lederer (in Munday, 2008 :63) mentions several steps in process of the translation. They are reading and understanding, deverbalization, re-expression. However in the end, Jean Deisle comes up with idea and adds that three stages with one stage called verification.

1)   Reading and understanding using linguistic competence and world knowledge to grasp the sense of the ST. The linguistic components need to be understood by reference, so the translator can explicitly and implicitly deliver the meaning like the author wants.

2)   Deverbalization. It is an essential intermediate phase if the translator is to avoid transcoding and calque.

3)   Re-expression. It is the step when the TT is constituted and given from based on the deverbalized understanding of sense.

4)   Verification. It is the step when the translator revisits and evaluates the TT.

d.   Translation Techniques

According to Molina and Albir in their journal (2002 : 509-511), they state that translation technique is a procedure to analyze and classify how translation equivalence works. There are eighteen techniques to translate a text according to them. The techniques are showed in the table below.

Table 1. Classification of Translation Techniques Proposed by Molina and Albir

Techniques	Description
Adaptation	To replace a ST cultural element with one from the target culture
Amplification	To introduce details that are not formulated in the ST.
Borrowing	To take a word or expression straight from another language
Calque	Literal translation a foreign word or phrase; it can be lexical or structural.
Compensation	To introduce a ST element of information or stylistic effect in another place in the TT because it cannot be reflected in the same place as in the ST.
Description	To replace a term or expression with a description of its form or/and function
Discursive creation	To establish a temporary equivalence that is totally unpredictable out of context.
Establish equivalent	To use a term or expression recognized (by dictionaries or language in use) as an equivalent in the TL.
Generalization	To use a more general or neutral term.
Linguistic amplification	To add linguistics element
Linguistic compression	To synthesize linguistic elements in the TT.
Literal Translation	To translate a word or an expression word for word
Modulation	To change the point of view, focus or cognitive category in relation to the ST, it can be lexical or structural.
Particularization	To use more precise or concrete
Reduction	To supress a ST information item in the TT.
Substitution	To change linguistic elements for paralinguistics elements (intonation, gesture)
Transposition	To change gramatical category
Variation	To change paralinguistic elements (intonation, gestures) that affect aspects of lnguistic variation.

However, in the end they say that translation techniques are not the only categories available to analyze a translated text, but coherence, cohesion, thematic progression and contextual dimensions also intervene in the analysis.

Then, Harvey (in Ordudari, 2007) states that defining culture-bound terms (CBTs) as the terms which "refer to concepts, institutions and personnel which are

specific to the SL culture". Thus, he puts forward the following four major techniques for translating culture bound-terms which are functional equivalent, formal equivalent or linguistic equivalence, transcription or borrowing, and descriptive or self-explanatory translation.

Besides that, Baker (1992) also provides several ways to translate expressions from SL into TL which are called as translation strategies. The strategies are translations by a more general word, translation a more neutral, translation by cultural substitution, translation using a loan word, translation by paraphrase using a related word, translation by paraphrase using unrelated words, translation by omission, and translation by illustration.

2. Culture

a. Notions of the Culture

There are several definitions considering what culture is actually. Firstly, according to Gohrin (in Nord, 2001) the definition of culture is below.

> Culture is whatever one has to know, master or feel in order to judge whether or not a particular form of behavior shown by members of a community in their various roles conforms to general expectation, and in order to behave in this community in accordance with general expectations unless one is prepared to bear the consequences of unaccepted behavior. (Gohring in Nord, 2001)

It means that culture is specifically owned by some members in one community. According *Meriam Webster Dictionary.Com*, culture is a particular society that has its own beliefs, way of life, art, etc. It means that culture has enormous scopes not only limited about the name of traditional food or ceremony, or another name of thing, but it also consists of many aspects in human such as the way of life, concept, and belief.

A culture is the entire setting of norms and conventions an individual as a member of his society must know in order to be 'like everybody' – or to be able to be different from everybody (Vermeer in Nord, 2001: 33). Furthermore, Newmark (1988: 94) defines culture as the way of life and its manifest that are peculiar to a community that uses a particular language as its mean of expression. It means that culture can express how one culture influences life in this earth. Culture may speak and show how one territory be like. It shows that there is an existence culture in the certain place. Translators interpret source culture phenomena in the light of their own culture-specific knowledge of that culture, from either the inside or the outside, depending on whether the translation is from or into the translator's native language-and-culture.(Nord, 2001:34)

b.   **Culturally-Bound Expressions**

Harvey in his journal (2000) provides definition of culturally-bound expressions which he calls it as culture-bound terms. He states that culture-bound terms as the terms which refer to concepts, institutions and personnel which are specific to the source language culture". It means that culturally-bound expressions have specific terminology in one certain source language culture.

Baker (1992: 21) also mentions on his work about culturally bound expressions which she calls it as culture specific concept. She provides the culture specific concept as follow.

> The SL word may express a concept which is totally unknown in the TL. The concept in question may be abstract or concrete; it may relate to a religious belief, a social custom, or even a type of food. Such concepts are often referred as culture-specific.

Then, according to Newmark (1988: 96), culturally-bound expressions, which are called 'cultural words' are easy to detect since they are associated with particular language and cannot be literally translated. Newmark (1988:85) categorizes them as ecology, material, culture, social culture, social organization and gestures and habit.

According to Armelino in Balfaqeeh (2009), classification of culturally-bound expressions are divided into three categories: 1) historical, 2) social and 3) religious. Historical expressions consist of several sub-categories including literary expressions. It is true that allusions are included in the idioms above, but allusion exists in the grey area between idioms and culturally-bound expressions. Social expressions include environmental expressions like a place that served liquor would violate his parole'. Religious expressions include expressions related to any religion other than Islam like servant of Potiphar' and Jeez Louise'.

## 3.	Meaning

### a.	Notions of Meaning

Nida and Taber (1982 : 12) state that translating consists in reproducing in the receptor language the closest natural equivalent of the source language message, firstly in the terms of meaning and secondly in terms of style. It means that equivalent meaning has a significant role in translation. The most important thing according to the Nida and Taber in translation is delivering the message or the meaning source language to the target language. Then they define that there are two kinds of meaning which are referential meaning and connotative meaning.

Referential that is known as denotation meaning deals with the words as symbol or sign. Meanwhile, connotative is the meaning behind from such expression.

According Nugroho on his journal entitled *Meaning and Translation* (2007), translation is basically conveying the meaning language to another language. He states that the process of rendering meaning involves some aspects as addiction, grammatical structure, communication setting, and cultural context of the ST. He also mentions that meaning of a word is not only determined by the referring of the object or idea, but it is also governed by the use of the words or phrases in certain way, context, and effects.

b.   Types of Meaning

Nida (1964) categorizes meaning into two types that are referential meaning and connotative meaning. Referential meaning is a word or symbol which refers to the something real such as an object, abstract thing, or relation. It is denotatively referring to something. On the other hand, there is connotative meaning which involves different meaning depend on the context, situation and even the emotion. In other words, connotative meaning is the meaning which not directly denotes from the utterance yet there is something behind on it. In this research, researcher tries to analyze kind of that meaning in the scope of the culturally-bound expressions provided in the novel.

Meanwhile, according to Catford (1965: 35), there are two types of translation called as formal meaning and contextual meaning. Formal meaning considers as the formal relation in the language. It mostly deals with the grammatical relation such the relation between different rank, term in system, and

elements of the structure. Then, contextual meaning deals with the constitution of the range situational elements.

Haliday and Hasan (1985: 44) also divide three types of meaning in translation. They are ideational meaning, interpersonal meaning, and textual meaning. Ideational meaning consists of two branches of meaning that are logical and experimental. The logical metafunction refers to the grammatical resources for building up grammatical units into complexes, for instance, for combining two or more clauses into a clause complex. The experiential function refers to the grammatical resources involved in construing the flux of experience through the unit of the clause. The interpersonal metafunction relates to a text's aspects of tenor or interactivity. Like field, tenor comprises three component areas: the speaker/writer persona, social distance, and relative social status. The textual metafunction relates to mode; the internal organization and communicative nature of a text.

c.   Meaning Equivalence

Cited from Vinay and Dalbelnet (in Venuti, 2000), equivalence-oriented translation is a procedure which 'replicates the same situation as in the original, whilst using completely different wording. Equivalence is static, result-oriented concept describing a relationship of equal communicative value between to texts or on lower ranks, between words, phrases, sentences, syntactic structures and so on (Nord 2001:36).

According to Nida (1964), there are two different types of equivalence that is formal equivalence and dynamic equivalence. Formal equivalence consists of

TL item which represents the closest equivalent of a source language word or phrase. Then, dynamic equivalent is defined as a translation principle according to which a translator seeks to translate the meaning of the original in such a way that TL wording does upon the source audience.

According to Bell (1991), there are 2 types of meaning. They are equivalent meaning and non equivalent meaning. Equivalent meaning has two types of degree which are fully equivalent and partly equivalent. On the other hand, non equivalent meaning also has two types of degree which are different meaning and no meaning.

Equivalence in translation has a significant role in a case delivering sense or meaning from SL into TL. The concept about equivalence also has various conceptions according to scholars. Some of them mentions it in clearly way and some of them just mentions in a glance. Indeed, the conceptions of equivalence according to them are based on specific purpose, types, and context of the text.

4.   Foreignization and Domestication

According to Venuti (1995) in his book, *The Translator's Invisibility* in 1995, there are two choices to translate a text from SL to TL. It is whether the translator chooses the way to keep the author as his orientation or leaves the author because the translator chooses the target reader as the main orientation. Generally speaking, domestication designates the type of translation in which a transparent, fluent style is adopted to minimize the strangeness of the foreign text for target language readers, while foreignization means a target text is produced

which deliberately breaks target conventions by retaining something of the foreignness of the original (Shuttleworth & Cowie, 1997:59).

a.   Foreignization

Foreignization is one of the translation tendency that invites the readers to enter scope of SL cultures. Foreignization tries to keep an exotic atmosphere for target-language readers, and makes them feel the difference between languages and cultures (Wang, 2014). Foreignization is oriented to the source language culture. It implies and attempts to preserve the culture of the source text. Therefore, different culture may feature confusion to the target readers. In this case, foreignized translation becomes an obstacle for less educated readers because the text is difficult to understand.

Table 2. Advantages and Disadvantages of Foreignization

Advantages	Disadvantages
The target text readers can understand the culture of the Source Language.	The target text readers may feel unfamiliar with some terms of the Source Language.
The target text gives the taste of the Source Language culture to the target text readers.	The target text sometimes sounds complex and unnatural.
Intercultural learning may happen.	Some negative aspects in the Source Language may easily influence the target text readers.

b.   Domestication

Venuti (1995) claims that domestication is not rendering the message, the source language text into target text. Domesticated translation adapts the source

text to the target text culture. Its aim is to make target language readers easier to understand. The traditional principle of translation is the "smooth translation", namely "domestication", the translation can be read and understood easily, the crabbed incoherent phenomenon does not exist, and it is just like the original (Yang, 2014: 2). It means that this strategy offers target readers easiness both to read and to understand translated language. Moreover, domestication is chosen due to a belief that the target text should be equal with the culture of the target readers. Domestication oriented to target language and focuses on the taste and expectation of the readers who want to get translation based on their own culture.

Table 3. Advantages and Disadvantages of Domestication

Advantages	Disadvantages
The target text readers can easily understand the target text.	The aspects in the Source Language are often faded.
The target text sounds natural and communicative.	The target text readers cannot interpret the text because the interpretation has been done by the translator.
Cultural assimilation may happen.	The target text readers do not get knowledge of the source language.

5. About the Novel

Para Priyayi is a novel written by Umar Kayam. This novel tells about the story of each member of Soedarsono's family. There was a young boy called Soedarsono who lived in a small village in Wanagalih. He and his parents came from poor farmer family. His parents expected that one day he turned to be a noble man. They did not want him be a farmer like them in his future time. Because of that, his parents did not allow him to get close with the farming world.

His parents did not work on their own field, yet they worked in Ndoro Seten's field. The good relation between them and field's owner was guiding their dreams come true. Soedarsono got a formal education because of Ndoro Seten's kindness.

A few years later Soedarsono got the first job, and he changed his name into Sastrodarsono. Then, he married a beautiful woman, named Ngaisah. From their marriage, they had 3 children, Noegroho, Hardjojo, and Soemini. As time goes by, they grew older and they lived with their own family.

Besides growing up their children, Sastrodarsono and Ngaisah also raised their nephews. One of them called Soenandar. He tended to be a naughty boy. When he grew up turning to be a man, he impregnated woman in village and then left her. He died after joined the group of rubber. After his child was born, Soedarsono took and treated him like his grandchild. He sent the boy to school like gentries do. The name of that boy was Lantip.

Time flies till Lantip grew up to be a diligent and wise person. He turned his willingness to solve Hardjojo's daily problem. Also, he kindly helped the son of Noegroho, Gus Hari. His life was dedicated to help the Soedarsono's family. At the end of the story, the tale ended with the death of the Soedarsono, the founder of his gentry family of Soedarsono. In his funeral, Lantip was pointed as a person who gave a speech because of his merit to the Soedarsono family.

6.   Relevant Studies

The first relevant study is written by Siregar et al (2015) with the title *Domestication and Foreignization In The Process Of Translation of the 8th Habit*

by Stephen R. Covey into Bahasa Indonesia. There are two aims of the study which are to analyze any kind of culture-specific items of ST along with TT used in the process of translating the target-language cultural values of the ST into TT and to explain the process of the translation of domestication and the foreignization as the way they are. Furthermore, the objectives of this study are: 1) to find out the translation ideology; and 2) to find out the realization of translation method from source text to target text.

The result shows that for domestication, there are 14% in the form of word, 28% in the form of phrase, and 58% in the form of clause, while for foreignization, there are 25(83.3%) in the form of words, and 5 (16.7%) in the form of phrases. The conclusion shows that the domestication strategy is frequently used in the process of the translation of the *8th Habit from Effectiveness to Greatness* by Stephen R. Covey.

Secondly, there is a relevant study from Maharani (2008) with the title *Foreignization and Domestification of Culturally-specific Terms in Sophie Kinsellas's and Siska Yunita's I've Got Your Number Bilingual Translation Text*. There are three objectives, they are categorizing the cultural bound, categorizing the expression terms in what kind of cultural term, and identifying degree of the meaning equivalence of those culturally bound expression.

The result shows that there are 210 culturally-spesific terms found that are categorized as geographical, historical, society, and cultural categories. Foreignization is often used rather than domestication found in the translational

text. Finally, most of the culturally-specific terms are transferred equivalently. There is only one datum which considers as not equivalent.

Finally, the last relevant study comes from Listyaning R (2017) *Address Terms in Umar Kayam's Para Priyayi and their translated Expressions in Vladislav Zhukof's Javanese Gentry Novel*. The objective of this research are to describe the types of address terms found in Umar Kayam's *Para Priyayi* novel and their translated expressions in Vladislav Zhukov's *Javanese Gentry* novel, to describe the techniques of translation applied by the translator in translating address terms in Umar Kayam's *Para Priyayi* novel and their translated expressions in Vladislav Zhukov's *Javanese Gentry* novel, and to describe the meaning equivalence of the translation of address terms in Umar Kayam's *Para Priyayi* novel and their translated expressions in Vladislav Zhukov's *Javanese Gentry* novel.

The result shows that there are 102 data of the address terms which are divided into pronouns of address, names, kinship terms, and titles. Then the most frequently used technique is borrowing, it is about 58.82% from the total data. The study shows that the meaning equivalence is occurred in 56 data which means it tends to be equal.

Thus, compared with this study, there is similarity in the case of the finding the culturally-bound expressions in the source text which is represented in the target text. All previous studies and this study are trying to find culturally-bound expressions. The first and the second relevant studies try to describe how ideologies tendency are represented. However, in each research on the studies

above and this research itself use different techniques and different conceptual framework. The object of this research is also obviously different with two studies before. Meanwhile, in the third relevant study there is similarity of object analyzed, the *Para Priyayi* Novel. Then, address terms are actually part of the culturally-bound expressions, because of that the address terms are excluded from the data on this research.

B.   Conceptual Framework

This study focuses on analyzing culturally-bound expressions in *Para Priyayi* Novel by Umar Kayam which is translated into *Javanese Gentry* by Vladislav Zhukov in English version. Firstly, the conception of the translation chosen comes up from Munday (2012: 155). He states that translation is a constant evaluative process in which it encompasses the checking of possible TT equivalent against the ST and against each other in a process of refinement that leads to the selection of single equivalent. It means that translation is a process that conserves the source language meaning into the target language equivalently, so the product of translation can be politely accepted by target readers. Translation also is rendering at least two languages or commonly scholar called as interlingual translation. This concept is chosen from the conception of Jakobson (in Venuti, 2000). This research is under the point of interlingual translation, the bilingual translation. It involves two languages those are Bahasa Indonesia and English language.

Then, this study is limited anaylizing the culturally-bound expressions only in *Para Priyayi* Novel by Umar Kayam which are represented in *Javanese*

Gentry by Vladislav Zhukov in English version. The culturally-bound expressions are kind of difficult words to translate. They have specific essence meaning in each source language area. Harvey states that culturally-bound expressions as the terms which refer to concept, institutions and personal which are specific to the source language culture (2000: 2). It means that culturally-bound expressions only exist in one certain culture. Even if the expression may exist in others culture, it is probably mentioned in different way or different expressions. There are many kinds of culturally-bound expressions such as name of material thing and people, name of ecological aspect, concept, etc. The examples of the culturally-bound expressions in Indonesia or Javanese especially are the words "*keris*" and "*dipan*". Both expressions may only exist in Java, yet there is possibility that those things also exist in other places but in different name. Then, in TL the word "*keris*" is translated into "*sword*" and the word "*dipan"* is translated into "rocking chair". In the first example, the translator tries to generalize that expression. Later in second example, the translator tends to give the explanation about how "*dipan*" looks alike. Lastly, the researcher wants to underline that address term are excluded from the data on this research because those had already analyzed by other researcher.

In this study, the representation of the culturally-bound expressions from the SL to TL are examined by some translation techniques which are proposed by Molina and Albir (2002: 509-511). As they stated that translation technique is as procedure to analyze and classify how translation equivalence works. In process of translating, there are two possibilities occurred. First, the translator will choose

to keep the SL culture essence or second the translator will tend to take the side of target readers. It is commonly said as foreignization and domestication. Then, those translation techniques are classified into two parts which are foreignization and domestication. The classification of those techniques is based on the characteristic of each technique which tends to foreignization or domestication. In this research the conception of foreignization and domestication proposed by Venuti (1995) is chosen since he states that there are two possibilities ways to translate. Foreignization is oriented to the SL and it attempts to preserve the culture of the source text. On the other hand, domestication is oriented to target language and focuses on the taste and expectation of the readers who want to get translation based on their own culture.

Foreignization is a ideological tendency in which the translator chooses to keep SL. The target readers are given the taste of the SL culture while they read the target text. The techniques which have tendency to foreignization are amplification, borrowing, calque, description, literal translation, and transposition.

1. Amplification is a translation technique in which translator tends to give more information about what certain expressions. It is applied to inform details the source expression. In the target language, the translator will give more information about the certain expression the word *Ramadhan* is translated into "Ramadhan, the Muslim month of fasting." In this example, the translator gives more explanation about Ramadhan by giving coma after the word of Ramadhan.

2. Borrowing is a translation technique in which the expression is directly taken from SL. This technique works by directly borrow the expression from the source

expression and rewrites that expression into target expression again. It can be pure (without any …) or it can be naturalized (to fit the spelling rules in the target language). For example the word *"klepon"* is purely translated into "klepon" in *Javanese Gentry*. In this example, *klepon* does not exist in target language so the translator directly borrows the source expression, and still translate that word to *klepon* too.

3. Calque is a translation technique in which when words or phrases of the source language are translated literally. It is a special kind of borrowing whereas a language borrows an expression from of another, but then translates literally each of its elements. For example: the word "honey moon" is translated into *bulan madu*. In this example, the word honey obviously is translated to *madu*, and *moon* is translated to *bulan*. Then, the meaning of the translation borrows the source of expression. Both *honey moon* and *bulan madu* have same meaning as special occasion after marriage by go to somewhere.

4. Description is a translation technique in which the translators tend to give description of the SL expression. It is applied by replacing a term or expression with a description of its form or/and function. For example, *ketupat* is translated into "Indonesian traditional food eaten on the celebration of Eid al-fitr". In this case, the *ketupat* is directly translated to the description of itself. It is translated as the function of the *ketupat* itself.

5. Literal Translation is a translation technique in which literally translates the expressions from SL to TL. It occurs when a word or an expression is translated into word for word. It is the direct transfer of a source language text. For example,

Seorang pemimpin agama yang hebat is translated into "a great religious leader." Simply, this example expression is translated literally from word to word.

6. Transposition is a translation technique dealing with grammar. It occurs related to the change in the grammar from the source language into target language. For example is the change from verb into noun or plural into singular, such as "plastic toys" is translated into *mainan plastic.* In this example the plural expression of plastic toys is translated to singular of *mainan plastic*.

Meanwhile, domestication is ideological tendency which the translator chooses the target readers as the main figure. The text focuses on the taste and expectation of the readers who want to get translation based on their own culture. The target readers are easily understand the target text and text itself has natural essence for them. The techniques which are closely related to domestication are adaptation, compensation, discursive creation, established equivalent, generalization, linguistic amplification, linguistic compression, literal translation, particularization, reduction, substitution, modulation, and variation.

1.   Adaptation is a translation technique in which the translator tries to replace a cultural expression from source expression into expression existed in the target culture. The example is the word *keris* is translated into "sword" in English. *Keris* is one kind of weapon in Indonesia which has same function as sword, yet it has different shape. To make the target readers easily understand, *keris* is presented in another form, *sword*.

2.   Compensation is a translation technique that introduces a source text element of information or stylistic effect in another place in the target text because

it cannot be reflected in the same place as in the source text. For example: *tikar* is translated into "sleeping mat". *Tikar* here does not have similar single word in English language. In the target language, *tikar* is translated into sleeping mat which has same meaning as that function.

3.   **Discursive creation** is a translation technique in which the translator creates new term in TL. It establishes a temporary equivalence that is totally unpredictable out of context. It usually happens in the translation of title. For example, *Sukreni Gadis Bali* is translated into "The Rape of Sukreni." This example does not have certain rules to adapt, it happens because the translator wants to attract the readers to read. In this case, the translator translates the title related to the glance of story inside.

4.   **Established Equivalent.** This translation technique is for the same situation using a completely different phrase. It can be rendered by two texts using completely different stylistics and structural methods. For example, *mereka seperti pinang dibelah dua* is translated into "they are as like as pens." In this example, the translator chooses the proverb which has similar meaning as the source text.

5.   **Generalization** is a translation technique which uses more general or neutral term in the target language. For example, the word *becak* is translated into "vehicle". *Becak* is actually one kind of vehicle in Indonesia. It happens because the translator wants to give easiness to the target readers.

6.   **Linguistic Amplification** is a translation technique that adds linguistic elements. This is often used in oral consecutive interpreting and dubbing. For

example, the expression of "just kidding" is translated as *cuma main-main saja, bukan beneran* instead of using an expression with the same number, *hanya bercanda.* In this case, the translator translates the expression of just kidding into *Cuma main-main saja, bukan beneran* to give the extra linguistic context.

7. **Linguistic Compression** is a translation technique that synthesizes linguistic elements in the target text. This is often used in simultaneous interpreting and in subtitling. For example, to translate the English question, "yes, then?" with "*lalu?*" in Bahasa Indonesia, instead of using a phrase with the same number of words, "*ya, kemudian?*". In this case, the translator wants to pursue the context as suitable as possible.

8. **Literal Translation** is a translation technique in which the expression is translated word to word. It occurs when a word or an expression is translated into word for word. It is the direct transfer of a source language text. For example, *Seorang pemimpin agama yang hebat* is translated into "a great religious leader." Simply, this example expression is translated literally from word to word.

9. **Particularization** is a translation technique where a translator uses a more precise or concrete term in the target text. For example: "land transportation" is translated into *mobil* in Indonesia. In this example expression, the translator specifies the term of "land transportation" is translated into *mobil* as the target expression. Mobil itself is one kind of land transportation in the country of the target expression.

10. **Reduction** is a translation technique in which the translator tends to reduce the information from the SL. It suppresses a source text information item

in the target text. For example: "*Ramadhan*, *the moslem month of fasting*" is translated into *Ramadhan*. This example takes the main expression only to translate the expression. The translator ignores the extra information of *Ramadhan*, so only single word of *Ramadhan* is chosen to provide in target text.

11.   **Substitution** is a translation technique that changes linguistic elements for paralinguistics elements or vice versa. For the example, the Arabic gesture of putting your hand on your heart is translated into "thank you." In this example, the translator uses the interpretation of that gesture which means as thank to someone else.

12.   **Modulation** is a translation technique that changes the point of view, focus or cognitive category in relation to the source text; it can be lexical or structural. For example "I broke my leg" is translated into *"kakiku patah"*. In this case, the expression of I broke my leg is not acceptable in target language culture, so the translator changes the point of view of that expression become noun expression, *"kakiku patah"*.

13.   **Variation** is a translation technique which is dealing with gesture. It is applied to change linguistic or paralinguistic elements (intonation, gestures) that affect aspects of linguistic variation. It can be the changing of textual tone, style, social dialect, geographical dialect, etc. For example to introduce or change dialectal indicators for characters when translating for the theater, changes in tone when adapting novels for children, etc.

    After the adopted techniques analyzed, the researcher analyzes the degree of meaning equivalence of the culturally-bound expressions. Meaning is the main

essence of the expressions. It contains the message from author which should deliver to the readers. Then to gain the good transferred meaning, the meaning itself should be equivalent from SL which translated to TL. Meaning equivalence is static, result-oriented concept describing a relationship of equal communicative value between to texts or on lower ranks, between words, phrases, sentences, syntactic structures and so on (Nord 2001:36). The equivalence of target translational text holds important essence to delivering the message. In this research, the researcher adopts Bell's theory (1991:6). According to him, texts in different languages can be equivalent in different degree, it can be fully equivalent or partly equivalent. Besides fully and partly equivalent, he also divides there is no equivalent meaning. No equivalent meaning contains different meaning and no meaning.

Table 4. Degree of Meaning Equivalence of Culturally-Bound Expressions

Meaning	Degree of Meaning Equivalence	Descriptions
Equivalent	Fully Equivalent Meaning	When both culturally-bound expressions in the SL and TL features are same
	Partly Equivalent Meaning	The culturally-bound expressions are translated properly yet there is still thin lack of it. It can be in the form of decreasing and increasing meaning.
Non Equivalent	Different Meaning	Culturally-bound expressions are translated differently
	No Meaning	The culturally-bound expressions are not translated in TL

1)   Fully Equivalent Meaning

Fully equivalent meaning is when the expression from the ST translated properly into TT.

For example :

SE : Makan kacang dan minum *wedang cemoe.*

TE : Eat peanuts, sip **glasses of wedang cemoe.**

From the example above, the phrase *wedang cemoe* is translated into *wedang cemoe*, it means that the expression fully translated by fully adopted the source expression.

2)   Partly Equivalent Meaning

Partly equivalent meaning is when the expression from ST translated into TT yet there is still the lack of it. It can be in the decreasing meaning or increasing meaning. For example:

SE : **Celana kolor komprang hitam**

TE : There are familiar **black short trousers.**

From the example above, there is a missing part. The translator translates the *komprang* into general *short trousers*, in fact *"kolor komprang"* itself has certain meaning. That kind of trouser usually uses in the leisure time, not in common situation.

3)   Different meaning

Different meaning occurs when the expression from ST is translated differently in the TL.

For example :

SL :..memasang **tarub**, memasang kursi…

TL : They set up **the marquee** and the seating in the ground of the residence.

From the example above, the target expression is translated in different meaning. The source expression has different meaning compared to target expression because it refers to the something different.

4)   No meaning

No meaning expression occurs when the expression from the ST is not translated into TT.

SE: Bahkan sebaliknya akan memperkokoh semangat saya untuk menjunjung keluarga Sastrodarsono. **Mikul Duwur mendhem jero**, menjunjung tinggi-tinggi keharuman nama keluarga, menanam dalam-dalam aib keluarga.

TE: I would uphold the name of Sastrodarsono and strive to inter any dishonor to it.

In this example, there is no target expression translated from the source expression.

C. Analytical Construct

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                         ┌──────────────┐
                         │  Translation │
                         └──────────────┘
        ┌──────────────────────┼──────────────────────┐
┌ ─ ─ ─ ─ ─ ─ ┐        ┌──────────────┐        ┌ ─ ─ ─ ─ ─ ─ ─ ┐
   Intralingual          │ Interlingual │          Intersemiotic
└ ─ ─ ─ ─ ─ ─ ┘        └──────────────┘        └ ─ ─ ─ ─ ─ ─ ─ ┘
              ┌──────────────┴──────────────┐
         ┌──────────┐                 ┌ ─ ─ ─ ─ ─ ─ ┐
         │ Bilingual│                   Multilingual
         └──────────┘                 └ ─ ─ ─ ─ ─ ─ ┘
      ┌────────┴─────────┐
┌──────────────┐   ┌──────────────┐
│ Bahasa       │   │ English Text:│
│ Indonesia    │   │ Javanese     │
│ Text:        │   │ Gentry       │
│ Para Priyayi │   └──────────────┘
└──────────────┘
┌──────────────┐
│ Culturally-  │
│ bound        │
│ expressions  │
└──────────────┘
      │
┌──────────────┐
│ Realization  │
└──────────────┘
```

Translation Techniques

1.Amplification	1.Adaptation
2. Borrowing	2. Compensation
3. Calque	3. Discursive Creation
4. Description	4. Established Equivalent
5. Literal Translation	5. Generalization
6. Transposition	6. Linguistic Amplification
	7. Linguistic Compression
	8. Literal Translation
	9. Particularization
	10. Reduction
	11. Substitution
	12. Modulation
	13. Variation
Foreignization	**Domestication**

Meaning Equivalence

Equivalent Meaning
- Fully Equivalent
- Partly Equivalent

Non Equal Meaning
- Different Meaning
- No Meaning

Figure.2. Analytical Construct