

## **CHAPTER IV**

### **RESEARCH FINDINGS AND DISCUSSIONS**

This chapter discussed the research results and its analysis that had been obtained. There were four sub-chapters described in this chapter, which were: (1) The translation quality analysis of the sale and purchase agreement letter of PT BRI Syariah Madiun from the aspect of accuracy; the translation quality analysis of the profile booklet of Madiun City from the aspect of acceptability; the translation quality analysis of the short story of ‘Banyuwangi’ from the aspect of readability; and the translation quality analysis of those three texts mentioned above from the aspects of content and face equivalence. (2) Words or phrases included in the cultural categories of material, social, as well as organization, customs, activities, procedures, and concepts in the three texts. (3) Translation techniques applied to translate words and phrases included in the cultural categories above. (4) The effects of translation technique towards the quality of the translated cultural terms in the three texts. These four subchapters were discussed in depth by including tables to support the results of analysis.

#### **A. RESEARCH FINDINGS**

##### **1. Translation Quality Assessment**

In assessing the translation quality of sale and purchase agreement letter of PT BRI Syariah Madiun, profile booklet of Madiun City, and short story of ‘Banyuwangi’ which were translated by International Language Institute of

Universitas Indonesia (LBI UI), the researcher considered four parameters of translation quality assessment, which are: (1) accuracy, (2) acceptability, and (3) readability derived from Nababan, Nuraeni, and Sumardiono's translation quality assessment theory (2012), and (4) content and face equivalence parameter derived from Machali (2000).

The accuracy parameter was used by the researcher to assess the translation quality of sale and purchase agreement letter of PT BRI Syariah Madiun by considering that this type of text is a form of legal text in which the accuracy of a translation becomes the main focus. This accuracy focus is intended to transfer the information, even the slightest, into the target language, so that none of the parties get disadvantaged from this legal text because the information and the face of the two texts are completely the same.

The acceptability parameter used by the researcher to assess the translation quality of profile booklet of Madiun City by considering that this type of text brings cultural entities from Madiun City. These cultural entities are, of course, different from cultural entities that exist in other regions or other countries. Therefore, many adjustments must be made and descriptions must be given within the translation text, so that the information contained in the original text can be received and understood well by the target readers.

The readability parameter was used by the researcher to assess the translation quality of short story of 'Banyuwangi' by considering that a good narrative text is a text that can be read without experiencing significant difficulties when the reading process occurs. Therefore, in translating the short story of

‘Banyuwangi’, the equivalence of semantic aspects and the content of story are the most important things for the translator, so that the text can be read easily without requiring a repeat process when reading, and the content of the story can be understood properly by the target readers.

The content and face equivalence was used by the researcher to assess all those three texts. The decision was made because Nababan’s quality assessment theory is practically specific, while the content and face equivalence’s parameter is broader, which assesses the overall face of the text, for instance, the translation seems rigid or not, the translation successfully copes the whole information or not, and there are grammar mistakes, spelling errors, idiom-usage accidents or not. Eventough those aspects will automatically be considered by Nababan and the rater in the parameters of accuracy, acceptability, and readability, but it is not directly stated in Nababan’s parameter. Therefore, the researcher needed one more parameter to cope the missing pieces to get a complete assessment.

The procedure for collecting data of translation quality assessments was done by giving assessment rubrics to raters that had been previously selected by the researcher. The raters filled the assessment rubrics in accordance with the parameters that had been explained and attached along with the assessment rubrics.

Overall, the main purpose of this research is to analyze the quality of translations from International Language Institute of Universitas Indonesia (LBI UI), whether the translations are in a good quality or not, and to know whether the translated cultural terms have been successfully translated by using particular

translation techniques or not. If it has been successfully translated, it will become a very good information and knowledge for other translators or some students who are attending translation lectures at the university or other translation training institutions.

Based on the explanation above, in this subchapter, the researcher discussed the quality of the translations based on the accuracy parameter for the sale and purchase agreement letter of PT BRI Syariah Madiun, the acceptability parameter for the profile booklet of Madiun City, the readability parameter for the short story of ‘Banyuwangi’, and the content and face equivalence parameter for those three texts above translated by a translator from International Language Institute of Universitas Indonesia (LBI UI).

**a. Accuracy**

The accuracy parameter refers to the equivalence of meaning in the source text with the target text (Nababan, Nuraeni, and Sumardiono, 2012: 44). The significance of the word ‘equivalence’ is the suitability of the content and text messages without doing omission, addition, or changing information in the target text. The accuracy parameter in this research is as follows:

**The Assessment Parameter of Translation Accuracy  
(Nababan, Nuraeni, & Sumardiono, 2012: 50)**

<b>Parameter Category</b>	<b>Score</b>	<b>Description</b>
Accurate	3	Word meanings, technical terms, phrases, clauses, sentences, and the text of the source language are translated accurately to the target language, there is no meaning distortion.
Less Accurate	2	Most of the word meanings, technical terms, phrases, clauses, sentences, and

		the text of the source language are translated accurately to the target language, but there are still some meaning distortions or double meaning translations or omitted meanings which disturb the whole meaning.
Not Accurate	1	Word meanings, technical terms, phrases, clauses, sentences, and the text of the source language are translated inaccurately to the target language or many parts or meanings are deleted.

The accuracy parameter in this research was used to assess the quality of the translation of sale and purchase agreement letter of PT BRI Syariah Madiun, considering that this type of text is a kind of legal text that does not tolerate significant changes in the meaning and structure of the sentences, and prioritizes comparability in the delivery of information. The following is a table of accuracy assessment of the translation:

**Table 9. The Accuracy Score of Sale and Purchase Agreement Letter**

<b>Accuracy Score</b>	<b>Total</b>	<b>Percentage</b>
3 (Accurate)	52	98.1 %
2 (Less Accurate)	1	1.9 %
1 (Inaccurate)	0	0 %
<b>Total</b>	53	100 %

According to this score table, the translation of sale and purchase agreement letter belongs to the category of accurate. More than 90% of the data got a score of 3 (accurate) and there were 2 data getting a score of 2. It indicates that this translation is equivalent in terms of meaning between the source text and the target text. The content and the text messages are suitable to each other and there is no omission, addition, or changing information in the translation.

## **b. Acceptability**

Acceptability is the naturalness of a translation for the target readers, related to the language and culture system of the target language user countries. In addition, acceptability also refers to whether the translation feels natural and is familiar to the target readers related to the rules, norms, and cultures that apply in the target language user countries. The acceptability parameter in this research is as follows:

**The Assessment Parameter of Translation Acceptability  
(Nababan, Nuraeni, & Sumardiono, 2012: 51)**

<b>Parameter Category</b>	<b>Score</b>	<b>Description</b>
Acceptable	3	The translation feels natural; the technical terms used are commonly used and familiar to the readers; phrases, clauses and sentences used are in accordance with the rules of English language.
Less Acceptable	2	In general, the translation feels natural; but there is a slight problem with the use of technical terms or there are a few grammatical errors.
Not Acceptable	1	The translation is not natural or it feels like a translation work; the technical terms used are not commonly used and are not familiar to the readers; phrases, clauses and sentences used are not in accordance with the rules of English language.

The acceptability parameter was used in this research to assess the quality of the translation of profile booklet of Madiun City. The purpose of writing the booklet is to give information about Madiun City as a whole which automatically contains a lot of cultural and administrative terms. Therefore, the translation produced by the translator must be easily accepted by the target readers, so that they do not feel alienated with the translated terms. The following is an

assessment table for the translation acceptability of the profile booklet of Madiun City:

**Table 10. The Acceptability Score of Profile Booklet of Madiun City**

Acceptability Score	Total	Percentage
3 (Acceptable)	277	97.19 %
2 (Less Acceptable)	8	2.81 %
1 (Not Acceptable)	0	0 %
<b>Total</b>	285	100 %

According to this score table, the translation of profile booklet of Madiun City belongs to the category of acceptable. More than 90% of the data got a score of 3 (acceptable) and there were 8 data getting a score of 2. It indicates that the translation is natural or familiar for the target readers in terms of the words used to translate the source text, especially from the language and culture system of the target readers.

### c. Readability

Readability was explained by Richard as a parameter to measure how easily a translation could be understood by the target readers (Nababan, 1999: 62). The point of the statement is that a translation can be referred to as readable if the target readers do not need to do repeating when the reading process occurs to be able to capture the information conveyed in the translation. The readability parameter in this research is as follows:

**The Assessment Parameter of Translation Readability  
(Nababan, Nuraeni, & Sumardiono, 2012: 51)**

Parameter Category	Score	Description
High Readability Level	3	Words, technical terms, phrases, clauses, sentences, and the translation text can be easily understood by the

		reader.
Moderate Readability Level	2	In general, the translation can be understood by the reader; but there are certain parts that must be read more than once to understand the translation.
Low Readability Level	1	The translation is difficult to understand by the reader.

In this research, the readability parameter was used to assess the short story of ‘Banyuwangi’. The translation method that is most suitable for translating this type of text is communicative translation method in which the meaning of the story and the writing style are the most important things to note. If the translator uses terms that are difficult to understand then the target readers will experience difficulties when the reading process occurs, and if the translator cannot transfer the short story writing style properly, then the translation will feel flat when it is read, and the nuance that the author tried to create inside the source text cannot be felt by the target readers. The following is an assessment table for the translation readability of the short story of ‘Banyuwangi’:

**Table 11. The Readability Score of Short Story of ‘Banyuwangi’**

<b>Readability Score</b>	<b>Total</b>	<b>Percentage</b>
3 (High Readability)	112	97.39 %
2 (Moderate Readability)	3	2.61 %
1 (Low Readability)	0	0 %
<b>Total</b>	115	100 %

According to this score table, the translation of short story of ‘Banyuwangi’ belongs to the category of high readability. More than 90% of the data got a score of 3 (high readability) and there were 3 data getting a score of 2. It indicates that this translation is easily understood by the target readers and they do not need to



do many repetitions to understand some parts of the text because the language dimension is suitable for the target readers.

#### d. Content and Face Equivalence

To measure the content and face equivalence, the researcher adapted the assessment parameter proposed by Machali (2000: 119-120). The parameter is as follows:

**The Assessment Parameter of Content and Style Equivalence**

<b>Category</b>	<b>Score</b>	<b>Description</b>
Almost Perfect Translation	86 – 90 (A)	Fair delivery; hardly feels like a translation; no spelling mistakes; no grammar errors / irregularities; there is no mistake in the use of the term.
Very Good Translation	76 – 85 (B)	There is no distortion of meaning; there is no rigid literal translation; there is no mistake in the use of the term; there are one or two grammatical / spelling mistakes.
Good Translation	61 – 75 (C)	There is no distortion of meaning; there are rigid literal translations, but relatively not more than 15% of the entire text, so it doesn't feel like a translation; grammatical errors and relative idioms is not more than 15% of the entire text. There are one or two non-standard / general terms. There are one or two spelling mistakes.
Moderate Translation	46 – 60 (D)	Feels like a translation; there are some rigid literal translations, but relatively not more than 25%. There are some idioms and grammatical errors, but relatively not more than 25% of the entire text. There are one or two usage terms that are not standard / not common and / or not clear.
Bad Translation	20 – 45 (E)	Very feels like a translation; too many rigid literal translations (relatively more than 25% of the entire text). Distortions of meaning and errors in

		the use of the term are more than 25% of the entire text.
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The parameter of content and face equivalence was used by the researcher to assess the translations of sale and purchase agreement letter of PT BRI Syariah Madiun, profile booklet of Madiun City, and short story of ‘Banyuwangi’. Referring to the indicators that had been attached and explained in this parameter, the rater provided an accurate and objective assessment in accordance with the mutually agreed terms. The following is a table assessing the equivalence of content and face in the sale and purchase agreement letter of PT BRI Syariah Madiun, profile booklet of Madiun City, and short story of ‘Banyuwangi’:

**Table 12. The Content and Face Equivalence Score for the Letter, Booklet and Short Story**

Parameter	Average Score (Letter)	Total Data	Average Score (Profile Booklet)	Total Data	Average Score (Short Story)	Total Data
Almost Perfect Translation	90	52	89.87	277	89.73	112
Very Good Translation	85	1	84.37	8	80	3
Good Translation	0	0	0	0	0	0
Moderate Translation	0	0	0	0	0	0
Bad Translation	0	0	0	0	0	0
<b>Total</b>	-	53	-	285	-	115

According to this score table, the translations of sale and purchase agreement letter, profile booklet of Madiun City, and short story of ‘Banyuwangi’ belong to the category of almost perfect translation. Most of the data are categorized as almost perfect translation and there are only a few data that belong to the category of very good translation. It indicates that the translations are in a

very good condition, hardly feel like a translation, there is no spelling mistakes at all, only there are some grammar errors and mistakes in the use of the terms.

## 2. Terms Containing Cultural Elements

In the sale and purchase agreement letter of PT BRI Syariah Madiun, the researcher found that there were 8 terms included in the cultural categories of material, social, as well as organization, customs, activities, procedures, and concepts. In detail, the numbers of terms can be seen in the table below:

**Table 13. Cultural Terms in the Sale and Purchase Agreement Letter of PT BRI Syariah Madiun**

No.	Category	Total	Percentage
1	Foods	0	0 %
2	Clothes	0	0 %
3	Places	0	0 %
4	Transportation	0	0 %
5	Jobs	0	0 %
6	Leisure Time Activity	0	0 %
7	Appellation	0	0 %
8	Cultural Event	0	0 %
9	Politics and Administration	0	0 %
10	Religion	8	100 %
11	Artistic	0	0 %
<b>Total</b>		<b>8</b>	<b>100 %</b>

In the profile booklet of Madiun City, the researcher found that there were 32 terms included in the cultural categories of material, social, as well as organization, customs, activities, procedures, and concepts. In detail, the numbers of terms can be seen in the table below:

**Table 14. Cultural Terms in the Profile Booklet of Madiun City**

No.	Category	Total	Percentage
1	Foods	10	31.25 %
2	Clothes	1	3.125 %

3	Places	5	15.625 %
4	Transportation	5	15.625 %
5	Jobs	6	18.75 %
6	Leisure Time Activity	0	0 %
7	Appellation	0	0 %
8	Cultural Event	0	0 %
9	Politics and Administration	6	18.75 %
10	Religion	4	12.5 %
11	Artistic	1	3.125 %
<b>Total</b>		<b>38</b>	<b>100 %</b>

In the short story of ‘Banyuwangi’, the researcher found that there were 7 terms included in the cultural categories of material, social, as well as organization, customs, activities, procedures, and concepts. In detail, the numbers of terms can be seen in the table below:

**Table 15. Cultural Terms in the Short Story of ‘Banyuwangi’**

No.	Category	Total	Percentage
1	Foods	0	0 %
2	Clothes	1	14.28 %
3	Places	0	0 %
4	Transportation	0	0 %
5	Jobs	1	14.28 %
6	Leisure Time Activity	0	0 %
7	Appellation	5	77.44 %
8	Cultural Event	0	0 %
9	Politics and Administration	0	0 %
10	Religion	0	0 %
11	Artistic	0	0 %
<b>Total</b>		<b>7</b>	<b>100 %</b>

From the tables above, the total numbers of cultural terms in the sale and purchase agreement letter of PT BRI Syariah Madiun, profile booklet of Madiun City, and short story of ‘Banyuwangi’ are 53 terms.

### 3. Translation Techniques for the Cultural Terms

In this research subchapter, the researcher described the translation techniques used by the translator from International Language Institute of Universitas Indonesia (LBI UI) to translate terms that fell into the cultural categories of material, social, as well as organization, customs, activities, procedures, and concepts in the sale and purchase agreement letter of PT BRI Syariah Madiun, profile booklet of Madiun City, and short story of 'Banyuwangi'. In this research, the researcher used the theory of translation techniques belonging to Molina and Albir (2002) which was used as a reference basis to identify the types of translation technique used.

In the sale and purchase agreement letter of PT BRI Syariah Madiun, the translator used 3 translation techniques which were used to translate 8 terms containing the elements of religion. The following is a table containing the types of translation technique used by the translator from International Language Institute of Universitas Indonesia (LBI UI) to translate these terms and the frequency of the use and percentage:

**Table 16. Translation Techniques for the Sale and Purchase Agreement Letter of PT BRI Syariah Madiun**

No.	Category	Total	Percentage
1	Pure Borrowing	6	66.66 %
2	Description	2	22.22 %
3	Established Equivalent	1	11.11 %
<b>Total</b>		<b>9</b>	<b>100 %</b>

In the profile booklet of Madiun City, the translator used 6 translation techniques that were used to translate 38 terms containing the elements of material, social, as well as organization, customs, activities, procedures, and

concepts. The following is a table containing the translation techniques used by the translator from International Language Institute of Universitas Indonesia (LBI UI) to translate these terms and the frequency of use and the percentage:

**Table 17. Translation Techniques for the Profile Booklet of Madiun City**

No.	Category	Total	Percentage
1	Pure Borrowing	17	32.69 %
2	Description	12	23.08 %
3	Calque	9	17.31 %
4	Established Equivalent	4	7.69 %
5	Adaptation	8	15.38 %
6	Natural Borrowing	2	3.85 %
<b>Total</b>		<b>52</b>	<b>100 %</b>

In the short story of ‘Banyuwangi’, the translator used 5 translation techniques that were used to translate 7 terms containing the elements of material, social, as well as organization, customs, activities, procedures, and concepts. The following is a table containing the translation techniques used by the translator from International Language Institute of Universitas Indonesia (LBI UI) to translate these terms and the frequency of use and the percentage:

**Table 18. Translation Techniques for the Short Story of ‘Banyuwangi’**

No.	Category	Total	Percentage
1	Pure Borrowing	1	12.5 %
2	Adaptation	3	37.5 %
3	Compensation	1	12.5 %
4	Particularization	1	12.5 %
5	Generalization	2	25 %
<b>Total</b>		<b>8</b>	<b>100 %</b>

#### **4. The Effects of Translation Technique Towards the Quality of the Translated Cultural Terms**

In general, 53 cultural terms in the sale and purchase agreement letter, city profile booklet, and short story have been translated successfully by the translators

from International Language Institute of Universitas Indonesia (LBI UI) and have a good quality. However, to find out how the effects of translation techniques towards the quality of the translated cultural terms, the researcher described in more depth which translation techniques got a score of 3 and included in the almost perfect translation category. The following table described the number of translation techniques:

**Table 19. Translation Techniques and the Quality Scores**

No.	Technique	Quality Parameters													
		Accuracy			Acceptability			Readability			Content and Face				
		3	2	1	3	2	1	3	2	1	APT	VGT	GT	MT	BT
1	Adaptation	-	-	-	8	-	-	3	-	-	11	-	-	-	-
2	Pure Borrowing	6	-	-	17	-	-	1	-	-	24	-	-	-	-
3	Calque	-	-	-	9	-	-	-	-	-	9	-	-	-	-
4	Compensation	-	-	-	-	-	-	1	-	-	1	-	-	-	-
5	Description	2	-	-	12	-	-	-	-	-	14	-	-	-	-
6	Established Equivalent	1	-	-	4	-	-	-	-	-	5	-	-	-	-
7	Generalization	-	-	-	-	-	-	2	-	-	2	-	-	-	-
8	Particularization	-	-	-	-	-	-	1	-	-	1	-	-	-	-
9	Natural Borrowing	-	-	-	1	1	-	-	-	-	1	1	-	-	-
<b>TOTAL</b>		9	-	-	51	1	-	8	-	-	68	1	-	-	-

## B. DISCUSSIONS

### 1. Translation Quality Assessment

#### a. Accuracy

To understand how accurate the translation of sale and purchase agreement letter is and in which way the accuracy occurs in the data, the researcher provided some examples and explanations divided by the levels of accuracy as in the discussions below:

##### 1) Accurate Translation

Accurate translation refers to a translation which meaning of the words, technical terms, phrases, clauses, sentences, or the text of the source language are

accurately transferred into the target language, and there is no distortion of meaning. There were 52 data with a percentage of 98.1% which fell into the category of accurate translation. The following are two examples of the data that fell into the category of accurate translation:

013.SAJB.01	
SL	Selanjutnya untuk melaksanakan jual beli sebagai dimaksud butir 1 dan 2 di atas, <b>BANK</b> dan <b>NASABAH</b> telah saling ridha (rela hati), setuju dan beritikad baik membuat, mengikrarkan serta menetapkan akad jual beli ini (selanjutnya disebut Akad) untuk dipatuhi dan dilaksanakan oleh <b>BANK</b> dan <b>NASABAH</b> dengan syarat-syarat dan ketentuan-ketentuan sebagai berikut:
TL	Thereafter, to conduct selling and buying as referred to points 1 and 2 above, the <b>BANK</b> and the <b>CUSTOMER</b> are mutually <i>ridha</i> (willing), in agreement, and in good faith draw, enter into, and enact this purchase and sale agreement (hereinafter referred to as Agreement) to be complied with and carried out by the <b>BANK</b> and the <b>CUSTOMER</b> with the terms and conditions as follows:

In the data 013.SAJB.01, the translator tried to be faithful to the sentence structure of the source text by maintaining the types of words, whether in the forms of noun, verb, adjective, or adverb. For example, “*untuk melaksanakan jual beli*” was translated into “to conduct sale and purchase”. In that sentence fragment, the translator maintained the infinitive phrase ‘*untuk melaksanakan*’ into ‘to conduct’ by using the literal translation technique, so that the translated phrase was still in the form of infinitive verb; and the nouns ‘*jual*’ and ‘*beli*’ were translated into ‘selling’ and ‘buying’ by using the established equivalent technique, so that the translated words were still in the noun form.

In addition, for the term ‘*akad*’, the translation technique used was established equivalent in which the translator used the term ‘agreement’ in



English to translate the term ‘*akad*’. Next, to emphasize the specialty of the word ‘*akad*’ in the target text, the translator used the capital letter ‘A’ on the word ‘Agreement’. The translator followed the writing style of the word ‘*Akad*’ in the source text because the word ‘*Akad*’ was special in the source text. Then, in the sentence fragment “...*BANK dan NASABAH telah saling ridha (rela hati)*”, which was translated into “...the BANK and the CUSTOMER are mutually *ridha* (willing)”, the translator used the pure borrowing technique to translate the word ‘*ridha*’ in the target text. The word ‘*ridha*’ itself is an Arabic word which is absorbed into Indonesian language. The word ‘*ridha*’ was included in the target text, not directly translated into Indonesian, and indicated that it was a special word in the source text. Therefore, the translator still included the word ‘*ridha*’ in the translation text, but also provided the translated term of the word ‘*ridha*’.

016.SAJB.01	
SL	a. Akad adalah perjanjian yang berupa hubungan hukum antara pernyataan mengenai isi perikatan yang diinginkan oleh satu pihak ( <i>ijab</i> ) dan pernyataan penerimaan oleh pihak lainnya ( <i>qabul</i> ) dengan cara yang dibenarkan syariah sehingga mengikat dan mempunyai kekuatan hukum.
TL	a. Agreement refers to a legal relation between the statement concerning the binding content desired by one party ( <i>ijab</i> ) and the acceptance statement by the other party ( <i>qabul</i> ) in the manner considered right by <i>syariah law</i> so that it is binding and has legal force.

Next, in the data 016.SAJB.01, the translator also applied the same translation method as the previous data. The translator tried to maintain the sentence structure and type of words. In translating the term ‘*syariah*’, the translator used the pure borrowing technique by borrowing the term ‘*syariah*’ to be re-written in the target text without changing the structure of the word. Pure

borrowing was carried out to maintain the privilege of the term in the source text, considering that the text was an agreement letter with the background of Islamic economic law. In addition, the term '*syariah*' has also been well-known and used internationally to refer to Islamic economic laws, so that the translator felt safe to borrow the term without any urgent needs to include any descriptions.

According to Newmark (1988: 30), the translation accuracy lied within a particular narrow ranges of words and structures, so the words and structures were limited and had to be in correspondence with the source text. It is reflected by the actions of the translator in translating the data 013.SAJB.01 who also tried to be faithful with the sentence structure by maintaining the type of words similar to the source text. In the data above, the translator also used the italic font to write the word '*ridha*' and brackets for the word 'willing' (meaning of '*ridha*'). The action of the translator is similar to what Newmark stated about the use of punctuation in a translation. The italic font of the word '*ridha*' was used to "indicate an accepted and important concept" (Newmark, 1981: 172) in the target text, as well as using the brackets for the word 'willing' to give "an alternative or equivalent version" (Newmark, 1981: 174) in the target text. This action is also similar to what the translator has done in the data 016.SAJB.01. The translator translated the word '*syari'ah*' by using pure borrowing and re-wrote it in the target text in the italic font version to show that this term was an important concept/ term in the target text.

From the explanation above, it can be concluded that the translator's actions in translating the source text give positive impacts on the accuracy of the

translation, so the messages contained can be delivered accurately to the target text.

## 2) Less Accurate Translation

Less accurate translation refers to the notion that most of the meaning of words, technical terms, phrases, clauses, sentences, and the source text has been transferred accurately to the target language. However, there is still a distortion of meaning or a multiple meaning translation or there is a meaning that is omitted, which interfering the integrity of the message. From 53 data, there was 1 data with a percentage of 1.9% which got a score of 2 as the less accurate translation. One of the data is:

008.SAJB.01	
SL	a. selaku ..... dari dan oleh karenanya sah bertindak untuk dan atas nama ..... berkedudukan di ..... yang Anggaran Dasarnya dimuat dalam Akta tertanggal ..... No. ...., yang dibuat dihadapan ....., SH., Notaris di .....*)
TL	b. as ..... from and by; therefore, it is considered legitimate for it to act for and on behalf of ..... having headquarters in ..... and having its Articles of Association set forth in the Agreement dated on ..... No. ...., drawn before .....,SH., a Notary in .....*),

In the data 008.SAJB.01, there were two things underlined by the rater and researcher which were the fragment ‘it is considered legitimate’ and ‘it’. Referring to the source text, the fragment ‘it is considered legitimate’ was used to translate the word ‘*sah*’ in the source text, while the word ‘it’ was used to clarify the subject of the sentence. However, the researcher found that there was a shift of meaning when the word ‘*sah*’ was translated into ‘it is considered legitimate’

because 'it is considered legitimate' means '*dianggap sah*', not 'sah' only. Therefore, the translator should eliminate the word 'considered' and change the translation only into 'it is legitimate' to represent the word '*sah*'.

Moreover, the translator used pronoun 'it' to clarify the subject of the sentence, in which the subject of the sentence in question is someone whose name will be listed in the blank spaces provided in the sentence fragment "*selaku ..... dari dan oleh karenanya **sah** bertindak untuk dan atas nama .....".* The action of the translator replacing the name of a person with the pronoun 'it' was considered a mistake because 'it' refers to a thing, not a person. The correct pronoun that is supposed to replace the name is 's/he' if the person referred is one person only.

According to Newmark (1988: 111), an accurate translation must be correct, precise, and faithful, but in the data 008.SAJB.01, the translator failed to do so by making a grammar mistake. Instead of using human pronoun, the translator used non-human pronoun (it) which is false because person is the one who is being referred in that part of the text. Furthermore, still in the same data, the translator added the word 'considered' before 'legitimate'. According to Newmark (1988: 211), an almost accurate translation is always free from added idioms and a few changes of emphasis. However, by adding the word 'considered', the translator did a change of emphasis which is unnecessary. The word 'considered' should be omitted to make it more accurate.

From the explanation above, it can be concluded that the translator has successfully transferred the text fragments to the target language. However, the

translator must be more thorough in the process of translating, so there are no grammatical errors that can reduce the accuracy of the translation text.

## b. Acceptability

To understand how acceptable the city profile booklet is and in which way the acceptability occurred in the data, the researcher provided some examples and explanations divided by the level of acceptability as in the discussions below:

### 1) Acceptable Translation

A translation can be categorized as an acceptable translation if the translation feels natural when it is read, the technical terms used are common for the target readers, as well as phrases, clauses, and sentences used are in accordance with the target language rules. From the entire data, there were 277 data included in the acceptable translation category with a percentage of 97.19%. The followings are some examples of data included in the acceptable translation category:

197.BPK.33	
SL	Kota Madiun terkenal dengan sebutan kota pecel, karena banyaknya <i>home industry</i> yang membuat sambel pecel, sehingga wisata kuliner yang banyak ditemui di penjuru kota adalah nasi pecel.
TL	Madiun is famous as “Kota Pecel” (the city of <i>pecel</i> ) because it houses many home industries which produce <i>sambel pecel</i> , a unique variant of spicy peanut sauce. Therefore, it is only natural that <i>nasi pecel</i> (rice + <i>sambel pecel</i> + mixed vegetables) is the dominant type of food which can be found virtually everywhere throughout the city.

In the data 197.BPK.33, the translator tried to translate the sentence in a way that was easy to be understood by the target readers, especially the cultural

terms, such as ‘*kota pecel*’, ‘*sambel pecel*’, and ‘*nasi pecel*’. Besides using pure borrowing to translate those terms, the translator described the terms next to the original terms. For example, the translator gave additional information beside the term ‘*sambel pecel*’ which was “a unique variant of spicy peanut sauce”. This action was done to help the target readers understand about some cultural terms that are unfamiliar, so the cultural terms become more acceptable.

105.BPK.19	
SL	Terminal ini merupakan terminal bus antar kota dan terpadu dengan terminal bus dalam kota yang melayani jalur dalam kota, kantor biro perjalanan, travel dan taksi, serta ojek.
TL	This is an integrated intercity bus terminal which is equipped with intra-city bus services, travel agents or bureaus, taxi services, and motor-taxi services.

Furthermore, in the data 105.BPK.19, the translator translated the cultural term ‘*ojek*’ by using the description translation technique. S/he translated the term ‘*ojek*’ into ‘motor-taxi service’. As we know, the term ‘*ojek*’ in Indonesia refers to a public transportation in which the driver carries passengers on a motorcycle to earn some money, similar to four wheeled-taxis. Therefore, the translator translated the term ‘*ojek*’ into ‘motor-taxi service’. By translating in such manner, the translator wanted to make the term ‘*ojek*’ become acceptable and understandable to the target readers.

According to Newmark (1981: 77) one of the ways to translate the cultural words/ terms is giving alternative or supplementary information within the text, it can be in brackets, as paraphrase, or etc. This method is the best and will not hold up the flow of the narratives. In the data 197.BPK.33 and 105.BPK.19, the translator seems fully following the suggestion from Newmark. For some cultural

terms contained in those data, the translator used pure borrowing to borrow the cultural terms and then added supplementary information both in the brackets and as a paraphrase. This action supports Nababan's idea about acceptability (2012: 44-45) which is the concept of acceptability must be equivalent with the norms and culture of the target language. The translator used 'spicy peanut sauce' definition which is pretty familiar the culture of the target readers because in their culture, peanut sauce is also exist. Then, to translate the word 'ojek', the translator used a more common equivalent term like 'taxi', as we know that taxi is also exist in the target readers' everyday life as one of their public transportations.

From the explanation above, it can be concluded that the translator's actions by using pure borrowing and description to translate the cultural terms are correct, so the fragments of the text have the right to be categorized as acceptable translations.

## 2) Less Acceptable

A translation can be assumed as less acceptable if the overall translation feels natural when it is read, but there is a slight error in the use of technical terms and grammatical errors. From the total data amounting to 285 data, there was 8 data included in the less acceptable translation category with a percentage of 2.81%. The followings are an example of data that fell into the category of less acceptable translation:

176.BPK.29	
SL	Dumilah Park   Kolam Renang Sun City   Taman Alun-Alun   Taman Demangan   Lapangan Gulun   Pusat Perbelanjaan   Bar   Tempat Karaoke

TL	Dumilah Park   Sun City Swimming Pool   Alon-alon Park   Demangan Park   Gulun Square   Shopping Centers   Bars   Karaoke Spots
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In the data 176.BPK.29, there was one mistake that made the rater categorize this data as a less acceptable translation. The translator translated the term ‘*Tempat Karaoke*’ into ‘Karaoke Spot’ which was pretty unacceptable for the rater as a representative of the target readers. ‘*Tempat Karaoke*’ in Asia, Especially in Indonesia, means a form of building with many secluded rooms, there is a front office to book the room, and each room is facilitated with a big television screen, sound systems, some microphones, a remote control to choose and play the song, disco lamps, a chair to sit, and a food menu. It is a place to sing with songs provided by karaoke machines. In the Oxford Advanced Learner’s Dictionary, ‘karaoke’ means: “a type of entertainment in which a machine plays only the music of popular songs so that people can sing the words themselves: *a karaoke machine/night/bar*” (2005: 808). Considering the fact that the mentioned ‘*Tempat Karaoke*’ is in the form of a building, the most appropriate and acceptable translation is ‘Karaoke Bar’ instead of ‘Karaoke Spot’.

This action failed to meet the demand in Nababan’s theory (2012: 44-45) which talked about acceptability as a way to familiarize a cultural terms in the source text by following the norms and cultures of the target readers. The translator made a mistake by using ‘karaoke spot’ which description in the mind of the target readers is pretty different from the concept of ‘*Tempat Karaoke*’ referred in the source text.



From the explanation above, it can be concluded that the translator must be more careful in choosing terms to convey the meaning to the target readers. The translator should use terms that are more familiar to the target readers.

**c. Readability**

To understand how readable the short story was and in which way the readability occurred in the data, the researcher provided some examples and explanations divided by the level of readability as in the discussions below:

1) High Readability

High readability refers to a translation which words, technical terms, phrases, clauses, sentences, or the text can be easily understood by the target readers. The purpose of the following statement is that the target readers are able to understand the content of the reading in one time reading without the urgent need to repeat when reading certain parts of the target text. From the total data amounting to 115 data, there was 112 data included in the category of high readability level with a percentage of 97.39%. Here are some examples of data that fell into the category of high readability:

008.CP.01	
SL	Pada suatu hari, di kerajaan Sindureja, raja Sidareja sedang bermusyawarah dengan Sidapaksa, patihnya.
TL	Meanwhile, in the kingdom of Sindureja, King Sidareja was having an audience with Sidapaksa, his Vice Regent.

In the data 008.CP.01, the translator tried to maintain the sentence structure and writing style of the original text, so the storyline of the translation looked the same as the storyline of the source text. For example, the translator put a

punctuation mark ‘,’ (comma) after the word ‘the kingdom of Sindureja’ and before the word ‘his Vice Regent’ with an aim to follow the writing style of the source text. The action of translator by following the punctuations of the original text helped the target readers in understanding the emphasis intended by the writer in the sentence from the source text.

053.CP.02	
SL	Dengan bantuan Ki Buyut, patih Sidapaksa dapat menangkap seekor menjangan muda.
TL	With the aid of Ki Buyut, Vice Regent Sidapaksa managed to catch a young deer.

Furthermore, in the data 053.CP.02, the translator used pure borrowing to translate the word ‘Ki Buyut’. The word ‘Ki Buyut’ is a form of appellation to someone. Ki Buyut is a father of Sri Tanjung and his actual name is ‘Kancur’, but in the overall short story, the writer named him as ‘Ki Buyut’, based on his appellation. The word ‘Ki Buyut’ belongs to the term category which contains the element of social culture where the community associated the name according to the physical condition of someone named, in this case is a very old man. The translator has done the right thing by borrowing the term directly considering that a name is a private entity attached to a person, and that name is also a manifestation of the culture of that local area. In addition, if the purpose of making the short story is to introduce the culture in that local area, it is important to maintain things that contain the elements of local culture.

According Newmark, (1988: 55) expressive texts are normally translated at the author’s level and leaned towards the readership. One of aspects that affects the translation is relating to punctuation because punctuation is an essential aspect

of discourse analysis, since it gives semantic indication between the sentences and clauses (Newmark, 1988: 58). In some countries, punctuation is used to show emotions or sentence emphasis. It indicates that in data 008.CP.01, the translator has done a good job by maintaining the punctuation of the sentence to show the emotions and sentence emphasis of the source text. Furthermore, in the data 053.CP.02, the translator maintained the word 'Ki Buyut' in the target text. This action was supported by Newmark theory which said that (1981: 70) names of single persons or objects are outside language, so it has no meaning or connotations and therefore it is untranslatable or not to be translated.

From the explanation above, it can be concluded that the translator has taken the right action by using the pure borrowing technique to translate terms containing cultural elements in the data above, and the translator also successfully applied the same writing style from the source text into the target text, so that the atmosphere of the story can be felt by the target readers. Taking into account these things, the rater gave a score of 3 and categorized both data into a high level of readability.

## 2) Moderate Readability

A translation can be assumed having a moderate level of readability if the translation can be well understood by the target readers, but there are certain parts that must be read more than once to understand the contents of the translation text. For example, the translator uses unfamiliar terms or complex sentence structures, making it difficult for the target readers to understand the translation easily. From

the total data amounting to 115 data, there was 3 data included in the category of moderate readability with a percentage of 2.61%. Here is an example of data that falls into the category of moderate readability:

012.CP.01	
SL	Pada saat ini, permaisuri sedang hamil muda, dan aneh-aneh yang dimintanya.
TL	At this moment, the Queen is with child, and she has a craving for strange things

From the data 012.CP.01, the translator translated the fragment ‘*sedang hamil muda*’ into ‘is with child’. The rater gave a score of 2 for this translation because the translation felt ineffective and pretty confusing. The translator is supposed to translate the fragment into ‘is in early pregnancy’ to really convey the information clearly in the source text instead of using the idiom ‘is with child’ because the translation ‘is in early pregnancy’ is more easier to understand than using the original translation.

According to Newmark (1987: 5), the translator should bear in mind the readers’ estimated knowledge of the topic and the language style they use. However, in the data 012.CP.01, the translator used an idiom to translate a neutral term in the source text. Therefore, the rater’s decision to give a score of 2 is correct for the data above. The translator’s decision to use an idiom makes this part of text become a little bit difficult to understand.

#### **d. Content and Face Equivalence**

To understand how equivalent the translations of sale and purchase agreement letter of PT BRI Syariah Madiun, profile booklet of Madiun City, and

short story of ‘Banyuwangi’ are and in which way the equivalence occurred in the data, the researcher provided some examples and explanations divided by the level of equivalence as in the discussions below:

1) Almost Perfect Translation

The things that need to be taken into consideration in assessing a translation whether it is included in the category of almost perfect translation or not is to see whether it is fair delivery; hardly feels like a translation; no spelling mistakes; no grammar errors/ irregularities; there is no mistake in the use of the term. The following is an example of data in the short story of ‘Banyuwangi’ that fell into the category of almost perfect translation:

009.CP.01	
SL	“Hai Patih, tahukah kamu mengapa aku memintamu untuk menghadap?”
TL	“Vice Regent, do you know why I summoned you to meet me?”

In the data 009.CP.01, the fragment of the translation text hardly feels like a translation. According to Machali (2000: 115), the first requirement between good translation and bad translation is there should be any referential meaning distortion containing the original writer’s aim. Then, there must be precision matching in terms of linguistics, semantics, and pragmatics. In the data 009.CP.01, the word ‘meminta’ is not a neutral term because the speaker is a king while the hearer is his minion. If the translator translate it by using a neutral word like ‘ask’, the translation is not on the target in the pragmatic manner. However, the translator translated the sentence fragment “*mengapa aku memintamu menghadap?*” Into “why I summoned you to meet me?” Instead of using ‘ask’ or ‘request’ to translate the word ‘*memintamu*’, the translator used the term

‘summon’. In the Oxford Advanced Learner’s Dictionary, the term ‘summon’ means: “(1) (*formal*) to order somebody to appear in court, (2) (*formal*) to order somebody to come to you” (2005: 1482). This description indicates that term ‘summon’ is used to call someone who belongs to the caller’s power. This situation is similar to Vice Regent’s situation in which he was under the power of the King of Sindureja.

In the profile booklet of Madiun City, here is an example of data that belongs to the almost perfect translation category:

107.BPK.17	
SL	Sub-terminal yang ada di Kota Madiun terdiri dari Sub-terminal Mayjen Sungkono dan Manisrejo, berfungsi sebagai penghubung intra-wilayah di dalam kota dan daerah sekitar yang dilayani oleh MPU dan angkutan kota.
TL	Madiun City has two sub-terminals, which are Mayjen Sungkono and Manisrejo Sub-Terminals. They serve as both intraregional and interregional transportation hubs which connect between various areas within the city and between the city and its surrounding regions. These routes are served by public passenger cars ( <i>mobil penumpang umum</i> or MPU) and public minivans.

In the data 107.BPK.17, the rater categorized the data as almost perfect translation because there is no error in the translation. The translator managed to find the equivalent terms, especially for the word ‘*MPU (Mobil Pengangkut Umum)*’ which contained the cultural element of transportation material. According to Newmark (1981: 83), the most favored procedure to translate cultural terms is transcription/ transference (in Molina-Albir it is called calque or literal translation), coupled with explanation within the text because if the term becomes widespread, it may be adopted in the target language. The translator translated the word ‘*MPU*’ into ‘public passenger car’ by using calque as well as

borrowed the word ‘*MPU*’ to be mentioned also in the translation text, so that the term becomes more acceptable and familiar for the target readers.

In the sale and purchase agreement letter of PT BRI Syariah Madiun, here is an example of the data included in the category of almost perfect translation:

023.SAJB.02	
SL	h. Pembukuan <b>BANK</b> adalah catatan/administrasi <b>BANK</b> yang merupakan bukti sah dan mengikat terhadap <b>NASABAH</b> mengenai transaksi <b>NASABAH</b> dengan <b>BANK</b> berdasar Akad ini.
TL	h. <b>BANK</b> Bookkeeping is <b>BANK</b> records/administration which is legitimate evidence and legally binding towards the <b>CUSTOMER</b> concerning the transaction between the <b>CUSTOMER</b> and the <b>BANK</b> under this Agreement.

In the data 023.SAJB.02, the rater gave a score of 90 for this translation. There was no mistake made by the translator in transferring the meaning. In addition, the translator also adopted the aspect of legal text writing. The translator used formal terms which are commonly used in an English-language legal letter. For example ‘*bukti sah dan mengikat*’ was translated into ‘legitimate evidence and legally binding’. The translator added the word ‘legally’ to reinforce the fact that the word ‘binding’ in the translation text was legitimate and based on the applicable law. Then, the translator also used equivalent terms to replace the words ‘*Pembukuan Bank*’ and ‘*Akad*’ which became ‘Bank Bookkeeping’ and ‘Agreement’. Both English terms are commonly used by the target language readers to refer the same things.

From the following three explanations, the translator has succeeded in fulfilling the translation requirements included in the almost perfect translation category. The final translations feel natural, as well as the use of words, terms,

and idioms are also appropriate. There are no grammatical errors, and no style deviations, including different writing styles for each type of text.

## 2) Very Good Translation

A translation can be categorized as a very good translation if there is no distortion of meaning; there is no rigid literal translation; there is no mistake in the use of the term; there are one or two grammatical/ spelling mistakes. Here is an example of the data in the short story of 'Banyuwangi' which belonged to the very good translation category:

048.CP.02	
SL	Pagi harinya, ia memutuskan untuk melamar Sri Tanjung.
TL	In the morning, he decided to ask Ki Buyut for his daughter's hand.

In the data 048.CP.02, the translator translated the word '*melamar*' by using the idiom of 'ask for hand'. The rater found this pretty unacceptable, eventough the idiom was correct. The short story is aimed to entertain the readers; the flow of reading must be smooth. However, by using an idiom instead of the general term to translate, it will hinder or complicate the readers to read the short story smoothly. If the readers do not know the meaning of the idiom, they perhaps need to search for the meaning first or just skip the part which automatically will hinder their reading process. With this in mind, the researcher suggests the translator to use the term 'propose' to translate the word '*melamar*'.

In the profile booklet of Madiun City, here is a data example that fell into the category of very good translation:



040.BPK.03	
SL	Rata-rata curah hujan tinggi terjadi pada bulan-bulan di awal tahun dan akhir tahun, sedangkan rata-rata curah hujan rendah terjadi pada pertengahan tahun.
TL	Average high rainfall occurs during the first and last few months of a year, whereas average low rainfall occurs during the middle months of a year.

In the data 040.BPK.03, the translator missed to write the determiner ‘the’ before the word ‘average’. Because ‘average’ is considered singular, the translator needs to add ‘the’ article to make this sentence become correct from the grammatical aspect.

In the sale and purchase agreement letter of PT BRI Syariah Madiun, here is a data example that fell into the category of very good translation:

016.SAJB.01	
SL	a. Akad adalah perjanjian yang berupa hubungan hukum antara pernyataan mengenai isi perikatan yang diinginkan oleh satu pihak ( <i>ijab</i> ) dan pernyataan penerimaan oleh pihak lainnya ( <i>qabul</i> ) dengan cara yang dibenarkan syariah sehingga mengikat dan mempunyai kekuatan hukum.
TL	a. Agreement refers to a legal relation between the statement concerning the binding content desired by one party ( <i>ijab</i> ) and the acceptance statement by the other party ( <i>qabul</i> ) in the manner considered right by <i>syariah law</i> so that it is binding and has legal force.

In the data 016.SAJB.01, the rater and researcher found a grammatical error that made this sentence included in the category of very good translation which was the phrase ‘the other party’. The word ‘other’ originally referred to plural objects, but the translator did not provide an affix ‘s’ after the word ‘party’, becoming ‘parties’, to indicate that the word ‘party’ was plural which was supposed to be ‘the other parties’. Even so, if the party was originally only 1 party, the word ‘other’ should be changed into ‘another’ which referred to a single

number. The advice that can be given by the rater and researcher is to use the phrase ‘another party’ because in the source text, the phrase that wanted to be translated was ‘*pihak lainnya*’ where the word ‘*pihak*’ was only mentioned once.

According to Machali (2000: 119), for a translation to be an almost perfect translation, there should not be any grammatical errors and wrong use of idioms or terms. However, those three data failed to meet the demand. In the data 048.CP.02, the translator makes mistakes by using an idiom instead of neutral term without considering the register. Meanwhile, in the data 040.BPK.03 and 016.SAJB.01, the translator made grammatical mistakes by ignoring to add article and wrong use of singular/plural form.

From the explanation above, it can be concluded that the translator has succeeded in translating the text fragments, but there are still some mistakes, which are the errors in the word selection in the target language which make the meaning is slightly shifted and there are grammatical errors caused by the lack of thoroughness when the translation process occurred.

## **2. Terms Containing Cultural Elements**

This research used the theory of cultural elements from Newmark (1988) to analyze the cultural elements found in the original text of sale and purchase agreement letter of PT BRI Syariah Madiun, booklet profile of Madiun City, and short story of ‘Banyuwangi’. The explanations and examples of term containing cultural elements from Newmark’s theory are as follows:

## **a. Material Culture**

The following explanations are examples of terms included in the cultural categories of material which were contained in the sale and purchase agreement letter of PT BRI Syariah Madiun, profile booklet of Madiun City, and short story of 'Banyuwangi':

### **1) Foods**

The food category includes terms related to foods, drinks and serving manners. The following is an example of a term that contained the cultural element of food in the profile booklet of Madiun City:

197.BPK.33

SL: Nasi Pecel

TL: *Nasi Pecel (Rice + Sambel Pecel + Mixed Vegetables)*

Nasi pecel is a signature dish from Madiun. It consists of a scoop of rice, layered with mixed vegetables such as boiled spinach, bean sprout, and long bean, and covered with *sambel pecel*, a variant of spicy peanut sauce originated from Madiun.

### **2) Clothes**

The clothing category includes terms related to clothes, objects, or tools used by a particular community as part of their culture. The following is an example of a term that contained the element of clothing culture in the profile booklet of Madiun City:

264.BPK.51

SL: Batik

TL: *Batik*

According to *Kamus Besar Bahasa Indonesia*, '*batik*' is: "a pictorial fabric that is made specifically by applying molten wax on the surface of the fabric, and the processing is processed in a certain way" (2008: 146). Batik is a variety of clothes originating from Indonesia. Some regions have their own variations of batik fabric. It can be determined by style, type of fabric material, or how to process it. Therefore, the researcher included batik into the clothing category.

### **3) Places**

The place category includes terms related to community's places of living or gathering in a particular region or country. The following is an example of a term that contained the element of place in the profile booklet of Madiun City:

128.BPK.21

SL: Posyandu Balita

TL: *Children Integrated Health Service Post*

According to Indonesia Ministry of Health, '*posyandu*' means an attempt to facilitate the society to get health services especially for mothers, babies, and toddlers (2006: 2). *Posyandu* is usually held once in a month. The location is usually in a public place of each hamlet. The things that are usually done in *posyandu* are measuring the baby's weight and height, injecting vaccines, giving a consulting session for the nursing mothers, and giving education to the people there about health and government's programs related to health. People can also check their health if there is a doctor visiting the *posyandu*.

#### **4) Transportation**

The transportation category includes terms related to the transportation and the system of transportation. The following is an example of a term that contained the element of transportation culture in the profile booklet of Madiun City:

111.BPK.19

SL: Becak

TL: *Pedicab*

According to *Kamus Besar Bahasa Indonesia*, ‘*becak*’ means: “a public vehicle like a three-wheeled bicycle” (2008: 156). *Becak* is one of the most popular public transportation facilities in Indonesia. Therefore, the researcher included the term ‘*becak*’ into the transportation category because *becak* is a form of cultural result which characterizes Indonesia.

#### **b. Social Culture**

The following explanations are examples of term included in the cultural categories of social which were contained in the sale and purchase agreement letter of PT BRI Syariah Madiun, profile booklet of Madiun City, and short story of ‘Banyuwangi’:

##### **1) Jobs**

The job category includes work-related terms. The following is an example of a term that contained the element of work culture in the profile booklet of Madiun City:

042.BPK.05

SL: Adipati

TL: *Local Prince*

According to *Kamus Besar Bahasa Indonesia*, ‘*adipati*’ means: “(1) a king, a head of a broad area; (2) the title of regent (before the independence era)” (2008: 13). Therefore, the term ‘*adipati*’ was placed in the work category because it represents a job.

## 2) Appellation

The appellation category includes titles given to someone which contain the element of culture, and are usually manifested in a particular community. The following is an example of a term that contained the cultural element of appellation in the short story of ‘Banyuwangi’:

003.CP.01

SL: Ki Buyut

TL: *Ki Buyut*

In the example above, the word ‘Ki Buyut’ is divided into: *ki* = *aki* or grandfather and *buyut* = mother or father of grandmother or grandfather. When it is viewed as a whole, the word ‘*Ki Buyut*’ means a grandfather who is very old. The appellation was obtained by considering the physical condition of that person who was very old.

### c. Organizational, Customs, Activities, Procedures, and Concepts

The following explanations are examples of term included in the cultural categories of organizational, customs, activities, procedures, and concepts which

were contained in the sale and purchase agreement letter of PT BRI Syariah Madiun, profile booklet of Madiun City, and short story of ‘Banyuwangi’:

### **1) Politics and Administration**

The political and administrative category includes institutional terms such as government institutions or regional administrative terms. The following is an example of a term that contained the cultural element of politics and administration in the profile booklet of Madiun City:

032.BPK.03

SL: Kabupaten

TL: *Regency*

According to *Kamus Besar Bahasa Indonesia*, ‘*kabupaten*’ means: “level-II areas headed by regents” (2008: 610). The term is used to refer to an area that is mapped administratively with area boundaries that have been agreed upon, and the area is headed by a regent and governed by a set of government officials. *Kabupaten* is in the same level as a city in terms of the governmental obligations and rights.

### **2) Religion**

The category of religion includes terms or concepts that refer to a particular religion, can be in the form of ideology, rules, procedures, or tools used to worship or places of worship. The following is an example of a term that contained the element of religion in the sale and purchase agreement letter of PT BRI Syariah Madiun:

021.SAJB.02

SL: Sunnah

TL: *Sunnah*

From the example above, the term ‘*sunnah*’, according to *Kamus Besar Bahasa Indonesia*, means: “religious rules based on all what are quoted from the Prophet of Muhammad, both actions, words, attitudes, and habits that he never left” (2008: 1389). Therefore, the term ‘*sunnah*’ can be categorized as a term that contained the element of religion because it was used as a term to refer to the rules of Islam.

### **3) Artistic**

The artistic category includes names of building, location, or area that have artistic and historical values for local residents. The following is an example of a term that contained the element of artistic culture in the profile booklet of Madiun City:

176.BPK.29

SL: Alun-Alun

TL: *Alon-Alon Park*

According to *Kamus Besar Bahasa Indonesia*, ‘*alun-alun*’ means: a wide park in front of the king’s palace or the official house of governor or mayor” (2008: 46). This term was considered as an artistic term because the park’s value is a place for people in the town or the city to gather and do many activities.



### 3. Translation Technique for Cultural Terms

In this subchapter, the researcher analyzed the use of translation technique in the translation texts of sale and purchase agreement letter of PT BRI Syariah Madiun, profile booklet of Madiun City, and short story of ‘Banyuwangi’, as well as giving some examples of data that used certain types of translation technique. The analysis of the use of translation technique is as follows:

#### a. Pure Borrowing

The pure borrowing translation technique is used by borrowing terms from the source text through a direct borrowing process. The examples of using pure borrowing translation technique can be seen through the data below:

101.CP.03	
SL	Tetapi jika banyu (air) sungai nanti berbau wangi (harum) itu pertanda bahwa Sri Tanjung suci.”
TL	But if the <i>banyu</i> (water) turns <i>wangi</i> (fragrant), it means that I, Sri Tanjung, am indeed innocent.”

In the data 101.CP.03, the word ‘*banyu*’ in Indonesian means ‘*air*’, while in English the word ‘*banyu*’ was translated into ‘water’. The translator maintained the word ‘*banyu*’ in the target text because the word ‘*banyu*’ was a part of the short story’s title of ‘**Banyu-Wangi**’, which indicated that the word ‘*banyu*’ was special in the source text as well as in the target text.

198.BPK.33	
SL	Nasi pecel dan madu mongso adalah makanan khas Madiun yang telah mendapat pengakuan MURI (Museum Untuk Rekor Indonesia) karena memecahkan rekor sebagai nasi pecel terbanyak dan madu mongso terpanjang.
TL	<i>Nasi pecel</i> and <i>madu mongso</i> are Madiunese traditional delicacies, each of which has earned a record from MURI (the Indonesian World Record Museum): the record for <i>nasi pecel</i> is “the largest amount of <i>nasi pecel</i> ever served on one occasion” and the record for <i>madu mongso</i> is “the longest <i>madu mongso</i> ever made”.

In the data 198.BPK.33, the translator maintained the words ‘*nasi pecel*’ and ‘*madu mongso*’ with the aim of introducing the foods not in terms that had been translated into the target language but with the original terms that came from the origin of the food. This indicated that the translator wanted to make the term become familiar and acceptable for the target readers.

016.SAJB.01	
SL	a. Akad adalah perjanjian yang berupa hubungan hukum antara pernyataan mengenai isi perikatan yang diinginkan oleh satu pihak ( <i>ijab</i> ) dan pernyataan penerimaan oleh pihak lainnya ( <i>qabul</i> ) dengan cara yang dibenarkan syariah sehingga mengikat dan mempunyai kekuatan hukum.
TL	a. Agreement refers to a legal relation between the statement concerning the binding content desired by one party ( <i>ijab</i> ) and the acceptance statement by the other party ( <i>qabul</i> ) in the manner considered right by <i>syariah law</i> so that it is binding and has legal force.

Meanwhile, in the data 016.SAJB.01, the translator maintained the terms ‘*ijab*’ and ‘*qabul*’ in the target text because the role of the two terms were related to the content and purpose of the text, which was based on the Islamic economy law. ‘*Ijab*’ is an absorption word from Arabic which means: “a sign of transfer/delivery from the party who transfer/delivery in an agreement (contract, buying and selling, etc.)” (Pusat Bahasa, 2008: 539). ‘*Qabul*’ is “a sign of agreement (accept) from the party receiving in an agreement or contract” (Pusat Bahasa, 2008: 610). The terms ‘*ijab*’ and ‘*qabul*’ are very essential terms in an agreement based on the Islamic economic law, in any countries where the agreement is written. Since the reference of the agreement was the Islamic economic law, the translator maintained the terms with the aim of introducing the target readers to some particles from the Islamic economic law that they needed to

remember, and to obey the rule that the two terms are standard words which cannot be replaced with other words in any languages.

### b. Established Equivalent

Established equivalent is a translation technique where the translator uses terms that are commonly known to the target language user community (based on the dictionary or daily life of the target community). Examples of the use of Established equivalent translation technique can be seen in the data below:

111.BPK.19	
SL	Selain itu juga dilayani oleh angkutan tradisional berupa becak, dokar atau andong, dan ojek.
TL	Besides that, there are also traditional vehicles such as pedicabs, <i>dokars</i> or <i>andong</i> s (Javanese horse-drawn carriages), and motor-taxi.

In the data 111.BPK.19. According to *Kamus Besar Bahasa Indonesia*, the term ‘*becak*’ means: “a public vehicle like a three-wheeled bicycle” (2008: 156). Then, the translator translated it into ‘pedicab’ in English. According to Oxford Living Dictionary, the term ‘pedicab’ means: “a small pedal-operated vehicle, serving as a taxi in some countries” ([www.oxforddictionaries.com/definition/pedicab](http://www.oxforddictionaries.com/definition/pedicab)). Based on this definition, the term ‘*becak*’ can be equated with the term ‘pedicab’ because it has a more or less same meaning: a public vehicle in the form of three wheeled pedal-operated vehicle.

034.SAJB.02	
SL	Segala pajak yang timbul sehubungan dengan Akad ini merupakan tanggungan dan wajib dibayar oleh <b>NASABAH</b> kecuali pajak penghasilan <b>BANK</b> .
TL	All taxes imposed in connection to this Agreement are borne and payable by the <b>CUSTOMER</b> , except the income tax of the <b>BANK</b> .

In the data 034.SAJB.02, the term ‘*akad*’, according to *Kamus Besar Bahasa Indonesia*, means: “promise; agreement; contract” (2008: 25). Then, the translator translated it into ‘agreement’ in English. According to Oxford Advanced Learner’s Dictionary, the term ‘agreement’ means: “a promise or a contract made with someone” (2005: 30) which means, in other words, an agreement or contract made with someone. Therefore, the term ‘*akad*’ is equal to the term ‘agreement’ because both descriptions of the terms in Indonesian and English are in sync.

096.BPK.03	
SL	Tanpa diselidiki dulu kebenaran apa yang dikatakan raja, ia menghunus keris akan membunuh Sri Tanjung.
TL	Without even trying to find out the real truth, he drew his dagger and flung it to Sri Tanjung.

Similar with the two data above, in the data 096.BPK.03, the term ‘*keris*’ was translated into ‘dagger’ in English. In *Kamus Besar Bahasa Indonesia*, the term ‘*keris*’ means: “a gloved sharp weapon with a sharp edge and has two edges (the blade’s shape can be straight or wavy),” (2008: 750), while in Oxford Advanced Learner’s Dictionary, the term ‘dagger’ means: “a short pointed knife that is used as a weapon” (2005: 365). According to these definitions, ‘*keris*’ and ‘dagger’ are similar in terms of shape and function. Both of them have short blades and pointed edges, and both of their functions are used as a weapon.

### c. Generalization

Generalization is a translation technique that is applied by using more general or more neutral terms. The example of the use of generalization translation technique can be seen through the data below:

098.CP.03	
SL	Katanya, “Kanda, adinda rela mati meskipun tidak tahu sebab-sebabnya.
TL	She said these words: “O dear husband, I’m willing to die in your hands, even though I don’t even know why.

In the data 098.CP.03, the word ‘*adinda*’ was translated into ‘I’ in English. Sri Tanjung called herself as ‘*adinda*’ instead of ‘*aku*’ (I) or ‘*saya*’ (I). According to *Kamus Besar Bahasa Indonesia*, the term ‘*adinda*’ means: “a title that shows respect and friendly sides towards a sister or who is considered as a sister” (2008: 13). The word ‘I’ was used to replace the word ‘*adinda*’ in the translation text because the translator did not find an exact equivalent to replace the word ‘*adinda*’ in English, so the translator used a more general pronoun which was ‘I’.

### d. Description

Through this translation technique, the translator gives an overview or describes the form or function of a term into the target language. For more details about the examples of the application of description technique, can be seen in the data below:

105.BPK.19	
BS	Terminal ini merupakan terminal bus antar kota dan terpadu dengan terminal bus dalam kota yang melayani jalur dalam kota, kantor biro perjalanan, travel dan taksi, serta ojek.
BT	This is an integrated intercity bus terminal which is equipped with intra-city bus services, travel agents or bureaus, taxi services, and

	motor-taxi services.
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In *Kamus Besar Bahasa Indonesia*, the term ‘*ojek*’ means: “a bicycle or a motorcycle that is used to carry passengers in the backseat and to deliver them to destinations with money as the payment.” (2008: 1015). Meanwhile, in Oxford Advanced Learner’s Dictionary, the term ‘taxi’ means: “a car with a driver that you pay to take you somewhere” (2005: 1516). The functions of ‘*ojek*’ and ‘taxi’ are the same which are to carry passengers and to earn some money. However, because ‘taxi’ is usually a car while ‘*ojek*’ is usually a motorcycle in Indonesia, with this in mind, the translator described the term ‘*ojek*’ by using ‘motor-taxi’ to show that ‘*ojek*’ was a taxi but in a form of motorcycle.

046.SAJB.03	
BS	1. <b>NASABAH</b> tunduk kepada semua ketentuan syariah dan kebiasaan mengenai perjanjian jual-beli dan perjanjian pemberian jaminan yang berlaku pada <b>BANK</b> serta peraturan yang ditetapkan oleh Bank Indonesia, fatwa-fatwa Dewan Syariah Nasional Majelis Ulama Indonesia (DSN-MUI) baik yang telah maupun yang akan ditetapkan dikemudian hari dan hal tersebut telah disetujui oleh <b>NASABAH</b> .
BT	1. The <b>CUSTOMER</b> is subject to all provisions of <i>syariah</i> and the habit of the purchase and sale agreement and the warranty agreement applied to the <b>BANK</b> as well as the regulations stipulated by Bank Indonesia, <i>fatwa-fatwa</i> (religious edicts) of Dewan Syariah Nasional Majelis Ulama Indonesia (DSN-MUI – Board of National Syariah of the Indonesian Ulama Council), either the ones that have been enacted or those that are to be enacted in the future, and which have been approved by the <b>CUSTOMER</b> .

In the data 046.SAJB.03, the term ‘*fatwa*’ was translated into ‘religious edicts’. According to Yusuf Qardawi, fatwa was a statement or legal provision of a shara from a problem that was questioned by the questioner, both whose identity was clear or unclear and personal or collective (1997: 5). On the other hand, the

term ‘edict’, according to Oxford Advanced Learner’s Dictionary, means: “an official order or proclamation issued by a person in authority” (2005: 467). In other words, the term ‘religious edict’ is a rule, command, or announcement about a religion from someone who has power. In Indonesia itself, there is an Islamic-based government institution that has the right to issue fatwas related to Islamic religion, which is Majelis Ulama Indonesia (MUI). The translator used the term ‘religious edicts’ to explain to the target readers that ‘*fatwa*’ was the religious rules related to Islam.

**e. Adaptation**

Adaptation technique is used to translate words in the source language if the exact equivalents are not found in the target language. The translator uses a particular word in the target language that the meaning has more or less the same as the original word. The examples of the uses of adaptation technique can be seen through the data below:

042.BPK.05	
SL	Literatur menyatakan bahwa akar sejarah Madiun (sebelum terpecah menjadi Kabupaten dan Kota Madiun) dimulai pada abad XV, atau lebih tepatnya 18 Juli 1568, ketika Pangeran Timoer mendapatkan kepercayaan menjadi adipati/bupati di daerah ini (pada saat itu dinamakan Kadipaten Purabaya).
TL	Available literature tells us that the history of Madiun (long before the administrative division between Madiun City and Madiun Regency) can be traced back to the second half of the 15 <sup>th</sup> century, i.e. 18 July 1568. This was the time when Prince Timoer was given an official mandate to serve as a local prince ( <i>adipati</i> ) or regent ( <i>bupati</i> ) of this area, which back then was called the Principality of Purabaya ( <i>Kadipaten Purabaya</i> ).

In *Kamus Besar Bahasa Indonesia*, the term ‘*adipati*’ means: “(1) a king; a head of a wide area; (2) the title of a regent (before the independence era)” (2008: 13). Meanwhile, in Oxford Advanced Learner’s Dictionary, the term ‘prince’ means: “(2) the male ruler of a small country or state that has a royal family” (2005: 1153). Before the independence era, Indonesia was divided into some kingdoms, and the kingdoms were divided into some countries under the major rule of a king. The king appointed some local rulers, called ‘*adipati*’ to rule the countries. It is quite similar with the term ‘prince’ in United Kingdom which indicates that the job of a prince is to rule a small country which country is under the major rule of the United Kingdom, the Queen Elizabeth. However, in Indonesia, they no longer used the term ‘*adipati*’ while in the United Kingdom, they are still using the term ‘local prince’ because the kingdom’s power still exists until now. However, because the terms ‘*adipati*’ and ‘local prince’ are quite similar, with this in mind, the translator adapted the word ‘local prince’ to exchange the word ‘*adipati*’ in the target text.

010.CP.01	
SL	“Ampun <b>Gusti</b> , hamba belum tahu!”
TL	“Forgive me, <b>Your Majesty</b> , I have no clues!”

Next, in the data 010.CP.01, the translator translated the word ‘*gusti*’ into ‘your majesty’ which was intended for the king of Sidareja. According to *Kamus Besar Bahasa Indonesia*, the term ‘*gusti*’ means: “(1) appellation for a nobleman; (2) appellation for the God (or believed as the God)” (2008: 498). In Oxford Advanced Learner’s Dictionary, the term ‘majesty’ from ‘your majesty’ is specifically used as a call to honor a king or queen (2005: 891). In the United



Kingdom alone, the term ‘your majesty’ is specifically used as a call to honor the Queen Elizabeth. Because the word ‘*gusti*’ was intended as a tribute to the King Sidareja, the appropriate term to replace was ‘your majesty’ eventough the function of the term ‘*gusti*’ is to call anyone who is noble or who is ordained, while the term ‘your majesty’ can only be used to summon a king or queen.

#### f. Natural Borrowing

Natural borrowing translation is applied by borrowing a term from the source text to be stated in the target text after a slight changing from the structure of the original word. To be clearer, the example of the application of natural borrowing translation can be seen in the data below:

229.BPK.45	
SL	Mayoritas penduduk Kota Madiun menganut agama Islam yang terbesar 90,17%, sehingga tempat ibadah yang paling banyak ditemui adalah masjid dan musholla.
TL	A large majority of Madiun citizens are Moslems at 90.17%, so mosques and <i>mushallas</i> (small mosques) are the most common places of worship which can be found in Madiun.

According to *Kamus Besar Bahasa Indonesia*, the term ‘*musholla*’ or ‘*musala*’ means: “(1) a place to pray; *langgar*.” (2008: 987). Meanwhile, the term ‘*langgar*’ means: “a small mosque used for reading Al-Qur’an or praying” (Pusat Bahasa, 2008: 809). The translator translated the word ‘*musholla*’ into ‘*mushalla*’ by using natural borrowing because there has been a knowledge related to the term ‘*musholla*’/ ‘*musala*’/ ‘*mushalla*’ in English speaking countries, but it has not been stated in the official dictionaries, such as Oxford and Cambridge

dictionaries. With this in mind, the translator also described the word ‘mushalla’ next to it, so that it became clearer for the target readers to understand.

### g. Particularization

Particularization technique is the opposite of generalization technique where the translator uses a more specific term in the target language to clarify the meaning of a term in the source language. The application of particularization technique can be seen in the example below:

098.CP.03	
SL	Katanya, “ <b>Kanda</b> , adinda rela mati meskipun tidak tahu sebab-sebabnya.
TL	She said, “ <b>Dear Husband</b> , I am willing to die without knowing why.

From the data 098.CP.03 above, the word ‘*kanda*’ or ‘*kakanda*’ (the abbreviation is ‘*kanda*’) is an expression in Javanese which is used to call an older brother or husband. However, in the case of the short story ‘Banyuwangi’, the word ‘*kanda*’ expressed by Sri Tanjung was intended for Sidapaksa, her husband. Therefore, the translator used the more specific expression ‘dear husband’ to replace the word ‘*kanda*’ with the intention to inform the readers that the word ‘*kanda*’ in the story was specifically intended to Sri Tanjung’s husband.

### h. Calque

By using the calque technique, the translator translates literally a term or phrase from the source language into the target language. The example of the application of calque translation technique can be seen through the data below:

126.BPK.21	
SL	6 Puskesmas
TL	6 Community Health Centers

In the data 126.BPK.21, the translator used calque to translate the term ‘*puskesmas*’. *Puskesmas* is an abbreviation of ‘*Pusat Kesehatan Masyarakat*’. The translator translated the term word per word. ‘*Pusat*’ was translated as ‘Center’, ‘*Kesehatan*’ was translated as ‘Health’, and ‘*Masyarakat*’ was translated as ‘Community;’

#### **i. Compensation**

This translation technique is used if there is a term that cannot be translated in a shape or place in the target language, so that the translator needs to find a term that has the same meaning as the source language term, eventough in a different form. For more details about the compensation translation technique, can be seen in the data below:

035.CP.01	
SL	“A...anu, mencari tumpangan, Dik.
TL	“E...erm, I’m only searching for a house to stay overnight, Miss.

The term ‘*dik*’ is an abbreviation of the term ‘*adik*’ in Indonesia. According to *Kamus Besar Bahasa Indonesia*, the term ‘*adik*’ means: “(3) a calling to someone younger” (2008: 12). In the short story of ‘Banyuwangi’, Sidapaksa called Sri Tanjung as ‘*dik*’ because Sri Tanjung was younger than Sidapaksa. However, in English speaking countries, the community does not usually call someone younger by using ‘sister’ or ‘brother’. They call the name instead. With this in mind, the translator was not able to translate the word ‘*dik*’ into ‘sister’ in

English because it was unacceptable in English speaking countries. Therefore, the translator compensated it by using the term ‘miss’ to translate the term ‘*dik*’. According to Oxford Advanced Learner’s Dictionary, the term ‘miss’ means: “*title/form of address* (3) used especially by men to address a young woman when they do not know her name” (2005: 940). This definition represented accurately the situation faced by Sidapaksa when he had to call Sri Tanjung, but at that time, he had not known her name.

#### **4. The Effects of Translation Technique Towards the Quality of the Translated Cultural Terms**

To understand how the translator’s decision on particular translation technique to translate the cultural terms affects the quality of the sentences containing cultural terms will be discussed below. As we know that one, among the others, determined factor that affected the quality of translation was the translation quality. When the translator used wrong translation quality to translate a particular word, it would affect the quality of the translation. With this in mind, the researcher developed another tiny analysis to understand whether the translator had done well in using the translation technique by comparing with the scores of the quality parameters.

In the sale and purchase agreement letter of PT BRI Syariah Madiun, there were 8 terms included in the cultural categories of material, social, as well as organization, customs, activities, procedures, and concepts (see Table 13), and the translator used 3 kinds of translation technique to translate the terms, namely:

pure borrowing, description, and established equivalent (see Table 16). Based on Table 19, all of terms translated by those three translation technique got a score of 3 from the accuracy category.

In the profile booklet of Madiun City, there were 38 terms included in the cultural categories of material, social, as well as organization, customs, activities, procedures, and concepts (see Table 14), and the translator used 6 kinds of translation technique to translate the terms, namely: pure borrowing, description, calque, adaptation, natural borrowing, and established equivalent (see Table 17). Based on Table 19, most of the cultural terms translated by those three translation technique got a score of 3 from the acceptability category. There was only one data that belonged to the category of less acceptable translation which was 176.BPK.29. However, the mistake pointed out by the rater was not because of the wrong use of translation technique but there was a mistake in the use of technical term. Because of that, the rater gave a score of 2 for that data.

In the short story of 'Banyuwangi', there were 7 cultural terms included in the cultural categories of material, social, as well as organization, customs, activities, procedures, and concepts (see Table 15), and the translator used 5 kinds of translation technique to translate the terms, namely: pure borrowing, adaptation, compensation, particularization, and generalization (see Table 18). Based on Table 19, all of terms translated by those three translation technique got a score of 3 from the readability category.

In the parameter of content and face equivalence, most of the data belonged to the category of almost perfect translation. There was only one data

(176.BPK.29) from the profile booklet of Madiun City which was included in the category of very good translation. However, the mistake was because of the wrong use of technical term, yet the cultural term in that data was right, and the translator has done a good job by using natural borrowing to translate the cultural term.