

**A TRANSLATION STUDY OF CULTURAL SPECIFIC ITEMS IN
DIORAMA TEXTS IN BALANGA MUSEUM PALANGKA RAYA**

A THESIS



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**This Thesis is submitted as Partial Fulfillment of the Requirement for the
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ABSTRAK

FRIYANTO. Kajian Terjemahan Istilah Budaya pada Teks Diorama di Museum Balanga Palangka Raya. **Tesis. Yogyakarta: Program Pascasarjana, Universitas Negeri Yogyakarta, 2020.**

Penelitian ini meneliti istilah budaya pada teks diorama di museum Balanga Palangka Raya. Tujuan dari penelitian ini adalah untuk mengungkapkan: (1) jenis istilah budaya, (2) teknik penerjemahan dalam menerjemahkan istilah budaya, dan (3) ideologi yang menonjol digunakan oleh penerjemah.

Penelitian ini menggunakan pendekatan deskriptif kualitatif. Data diambil dari teks diorama versi bahasa Indonesia dan Inggris di Museum Balanga Palangka Raya. Unit analisisnya adalah kata, frasa, klausa, dan kalimat yang mengandung elemen istilah budaya. Data dikumpulkan melalui observasi dan dianalisis menggunakan teknik padan translational. Penelitian ini menggunakan teori Newmark (1988) tentang istilah budaya, teori Molina dan Albir (2002) pada teknik penerjemahan, dan teori Venuti (1995) tentang ideologi penerjemahan.

Hasil penelitian menunjukkan bahwa terdapat 217 data mengandung istilah budaya yang ditemukan pada teks diorama. OCAPC (*Organization, customs, activities, produces, and concepts*) adalah yang paling sering pada istilah budaya dan diurutan kedua adalah material culture. Teks diorama berisi lebih banyak tentang organisasi, politik, aktivitas, adat, tari tradisional, dan alat-alat yang membuat OCAPC dan material culture paling dominan di antara jenis lainnya. Istilah budaya diterjemahkan dengan menggunakan 18 teknik terjemahan yang mencakup teknik terjemahan tunggal, ganda, dan tiga. Teknik borrowing berasal dari teknik tunggal yang menjadi teknik yang paling dominan digunakan dan borrowing + literal mengambil tempat kedua. Penerjemah sering menggunakan teknik borrowing dan teknik lain yang berorientasi pada bahasa sumber untuk membawa kata-kata budaya ke pembaca bahasa sasaran. Ideologi foreignisasi parsial dan domestikasi parsial diterapkan karena istilah budaya diterjemahkan melalui kombinasi dua atau tiga teknik yang berbeda. Sementara itu, ideologi foreignisasi dianggap sebagai ideologi paling dominan yang digunakan oleh penerjemah untuk mempertahankan pesan dan budaya bahasa sumber kedalam bahasa sasaran.

Kata Kunci: *ideologi penerjemahan, istilah budaya, teknik penerjemahan*

ABSTRACT

FRIYANTO. A Translation Study of Cultural Specific Items in Diorama Texts in Balanga Museum Palangka Raya. **Thesis. Yogyakarta: Graduate School, Yogyakarta State University, 2020.**

This research investigated cultural specific items (CSI) in diorama texts in Balanga Museum Palangka Raya. The aim of this research is to reveal: (1) the types of CSI, (2) translation technique used in translating CSI, and (3) prominent ideology used by the translator.

This research employs the descriptive qualitative approach. The data source is the Indonesian and English version of diorama texts in Balanga Museum Palangka Raya. The unit of analysis is words, phrases, clauses, and sentences containing the elements of CSI. The data were collected through observation and analysed using the padan translational technique. This research used Newmark's theory (1988) on CSI, Molina and Albir's theory (2002) on translation technique, and Venuti's theory (1995) on translation ideology.

The finding shows that there are 217 data containing CSI's found in the diorama texts. OCAPC (Organization, customs, activities, produces, and concepts) is the most frequent CSI followed by material culture. The diorama texts contained more about organization, politics, activities, customs, traditional dances, and tools that make OCAPC and material culture become the most dominant type. CSI were translated by using 18 translation techniques including single, double, and triple techniques of translation. Borrowing technique was from single technique becoming the most dominant technique used followed by borrowing + literal technique. The translator used the borrowing technique most and other techniques oriented to SL to bring cultural words into TL readers. The partial foreignization and partial domestication ideologies were applied because CSI's were translated through combination of two or three different techniques. Meanwhile, foregnization ideology was considered as the most dominant ideology used by the translator to maintain the SL message and culture in the TL.

Keywords: *cultural specific items, translation ideology, translation technique*

DECLARATION OF AUTHENTICITY

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Hereby, I declare that this thesis comprises my original work. This thesis has not been previously submitted for a degree nor has been submitted as part of requirements for a degree in another university. All information sources and any copyright has been mentioned sufficiently in the bibliography.

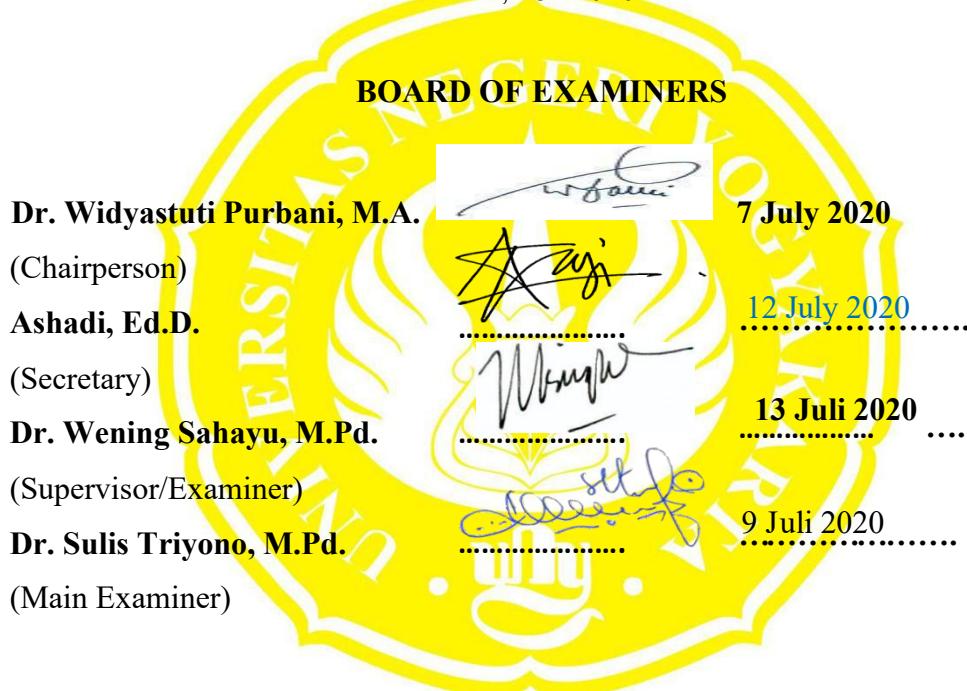


RATIFICATION SHEET

A TRANSLATION STUDY OF CULTURAL SPECIFIC ITEMS IN DIORAMA TEXTS IN BALANGA MUSEUM PALANGKA RAYA

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APPROVAL SHEET

A TRANSLATION STUDY OF CULTURAL SPECIFIC ITEMS IN DIORAMA TEXTS IN BALANGA MUSEUM PALANGKA RAYA

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for the attainment of the degree *Magister Humaniora* in
Applied Linguistics Study Program

Approved to be presented in the Thesis Examination

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DEDICATIONS

**“This thesis is dedicated to my family who always support and
give me the best for reaching my dreams”**

MOTTOS

“I can do all things through Christ which strengtheneth me”

(Phil 4:13)

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I realize that this thesis is still far from perfect because there are still many weaknesses. All comments and suggestions are welcomed in order to improve this research. Hopefully, this research may give value for the readers and the researchers.

Yogyakarta, June 5th 2020

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CHAPTER I

INTRODUCTION

A. Background of the Problem

Translation now has been applied in many life aspects as it provides the ease of mobility for human. Herianto (2017) explains that translation helps human mobility such as in education, work, entertainment, tourism and so on. Translation in education field covers the theories, product, and process of learning in bilingual materials and books (English into Indonesian or Indonesian into English). Translation in work field is related to the process and product of translation in certain documents which include specific texts (medical, literature and etc.). In entertainment field, translation is used in film industry and television program. One of the practical example is the product and process of subtitling. Meanwhile in tourism field, translation has important role in giving information to foreign tourists. The common form of translation products in tourism cover brochures, bilingual sign, and tourism booklet. They are provided for those who do not understand Indonesian or local language well.

To be specific, translation has big impact in tourism development in Indonesia because the tourists are not only coming from local area but also from overseas. Therefore, translation becomes one of discipline that supports the development of tourism in this nation. According to the data from BPS (*Badan Pusat Statistik* or the Central Bureau of Statistics) in 2019, there are about 16.11 million of foreign tourists coming to Indonesia. Then, the number of foreign

tourists increases every year. Therefore, the government recently promotes Indonesia local tourism internationally so that many foreign visitors are interested to come.

The raising of Indonesian popularity particularly in tourism field makes Indonesian culture more famous internationally than before. Regarding this good progress, translated information in history sites and tourism places becomes more important. However, every meaning in translating history can have different meaning in target language (TL) so that it becomes debatable for many translation scholars. Therefore, translation text may confirm that there is a linguistic shift because the language system and culture from source language (SL) into target language show some differences (Tanjung, 2018: 7). The translation product must be corrected and easy to understand by the readers. There are some translation criteria to success. According to Nida in Munday (2016: 68), equivalent achievement must cover four criteria, (1) making sense or acceptable; (2) conveying a natural and easy form of expression; (3) having natural word and easy to understand; (4) and resulting same response for reader in target text and source text.

Many international tourists come from different languages and do not understand Indonesian language well. As the consequence, they may get confused in understanding the information provided in Indonesian language. This is one of the role of translation field to help the international tourists get information or learn the culture. It becomes the basic of providing the bilingual or two-language information both Indonesia and English. The text in diorama displayed in museum

contains cultural specific items such as names. It makes the cultural context and translation cannot be separated. It is a demand for a translator to have good knowledge in source language and target language focusing in culture.

Culture and translation are related, so that they cannot be separated. The concept of culture in translation study is called cultural specific items (CSI). Further, Terestyényi (2011) stated that the topic dealing with cultural term and expression become a debate among theorists and translators. The concept of cultural specific items has belief, ideology and something specific. Arifin (2009) stated that cultural specific items are always related to specific system and ideology. They have role for the development of tourism itself. One of the CSI in translation field is museum. From that, people can learn about culture in one region or more regions. Indonesia is a rich country in culture from Sabang to Merauke and museum has become a media to promote the Indonesian culture for many people both local and international. Therefore, it can be one of the reason to maintain the existence of local language through the collection in museum which contains culture texts.

To promote the culture through museum, there is a role of cultural specific items in translation. Any information in museum must contain at least two languages, Indonesia and English. The aim is to give the best information about the history and culture in museum to many people especially the tourists. The culture in source language (Indonesian language) must be translated into target text (English language). CSI appears in this part when a culture in one language must match or have equivalence to different culture in another language. This is

challenging for translator in translating cultural aspect from one language to another language that is totally from different culture. As stated by Vermeer (1986:39) “a translator is required to be bilingual or multilingual and also to be bicultural or multicultural, armed with good knowledge of as many culture as possible.” It means that a translator is required to have better understanding in many languages and many cultures.

The problem in translating the cultural words from source text into target text is the differences in language and culture. It is difficult to translate two different languages and cultures because there is a gap between them. Several researchers conducted research in CSI topic found that there are several problems found in translating CSI such as the translation quality assessment (accurateness, acceptability, and readability), the equivalent or non-equivalent, and the translation technique used (Terestyényi : 2011, Herianto : 2017, & Arifin : 2019). The problem of translation quality assessment is in level of accuracy due to the accuracy related to the equivalent and non-equivalent in target language. Further, the translator must carefully choose the right translation technique. Those three common problems are always found in translating CSI product. Moreover, the Indonesian cultural specific items can be divided into National and Local cultural specific items (Herianto: 2017: 3) due to the diorama texts in museum providing two languages.

A translator must find the way to face a problem in translating process in CSI and it depends on the translator’s ideology. The ideology can be oriented into SL or TL. Then, culture and translation are related each other as stated by Toury

(1978: 200) that “translation is a kind of activity which involves two languages and two cultural traditions.”. Further, Newmark (1988b) differed cultural specific items into several categories, such ecology, cultural material, social culture, tradition organization, activity, procedure, movement and habit. Meanwhile, Thriveni (2002) introduced habit, custom and tradition, myth and legend, religion component, environment, geographic component, belief as culture specific items. The example of cultural associations taking from diorama text in Balanga Museum Palangka Raya can be seen as follows.

ST: *Kaharingan berintegrasi dengan agama Hindu, sehingga menjadi agama Hindu Kaharingan.*

TT: *Kaharingan integrated with the Hindu religion, becoming the Hindu Kaharingan religion.*

According to Newmark’s theory of CSI (1988), it is said that the example above is a part of cultural specific items in OCAPC (religion) “*Hindu Kaharingan*”. Meanwhile, based on Molina and Albir’s theory (2002), the technique of translation is borrowing translation because “*Hindu Kaharingan*” in Indonesian text is transferred into target text without any changing.

Based on the explanation about some problems in translating cultural specific items, it can be noticed that there are problems in translating CSI in Balanga Museum Palangka Raya. Then, it is necessary to conduct the research on the CSI category in the diorama text at the Balanga Museum Palangka Raya, as well as how the process of translating CSI according to the translation technique used in order to gain the prominent translator ideology which focuses more on the source language or target language.

Furthermore, the researcher wants to conduct the research in order to first find out the categories cultural specific items that appear in the diorama texts in Balanga Museum Palangka Raya. Then, there are more categories of cultural specific items that might exist in the diorama texts. Second, to find out and explain the techniques which suit with the specialty of cultural specific items technique in translation in diorama texts. The last is to identify and explain the prominent translator ideology in diorama texts based on the techniques used by the translator. Further, the next reason for conducting this research is to maintain or conserve the local language especially Dayak tribe language as the diorama texts contain national and local language as source language. Through this research, the researcher can maintain or conserve the local as statement in 1945 Constitution Chapter XV article 36 stating that local languages have duty as 1) supporting the National language 2) the source of the development of national languages and 3) the language of instruction in elementary schools in certain areas to facilitate the teaching of Indonesian and other subjects (Chaer and Agustina, 2004: 226). To keep the existence of local language conducting a research to show the existence of local language is needed. The requirement of local language existence must be written or spoken by book or research's article and people in certain community.

The researcher chose Balanga Museum Palangka Raya as the object of the research. It is a museum located in the capital of Central Kalimantan, namely the City of Palangka Raya. The Balanga Museum has a duty as an educational development for Dayaks in Central Kalimantan, including collecting and

documenting cultural objects (artefact) and natural resources, procuring and converting cultural objects to be exhibited, as well as presenting cultural objects so that it can attract public to visit this museum, so that it can function as a place of education that is cultural, research and also study tours. Balanga Museum Palangka Raya is chosen because the museum contains more histories and culture association of Dayak tribes. Therefore, the research about Dayak tribe cultural world is very rare. Then, it becomes one of the researcher's main reason to conduct this research in order to maintain or conserve local language.. It has bunch variation of data to conduct the analysis. From the explanation above, the researcher wants to conduct the research about translation study in cultural specific items in diorama texts in Balanga Museum Palangka Raya.

B. Identification of the Problems

Based on background of the problem above, the problems identified are as follow:

1. There is a shift in the level of translation in Indonesian text (Source language) to English (Target language) because of the difference of language system and culture in source language and target language.
2. The next problem is in the translation quality assessment dealing with accurateness, acceptability, and readability in translating cultural words from source text into target text.

3. The next problem is equivalent and non-equivalent in product of translation in both languages because some texts in museum contain local language, then it is difficult to find the equivalent in target text.
4. The next problem refers to the technique of translation applying in process of translation from source text into target text.
5. The last problem is related to the prominent of translator ideology in translating cultural specific items.

C. Limitation of the Problems

Based on the identification of problem above, the focus of this research is the important topic in the problem. It refers to three things. First, it aims to analyze the category of cultural specific items in the diorama texts and to see translation if it is equivalent or not particularly in translating cultural words because translating local language can bring about the non-equivalent in target language. It refers to the accuracy of translation from SL into TL and equivalent which has important role to make both languages get the same message. Then, source language and target language text already commensurate or not. The concept of equivalence is agreed upon when the content or message is different between them. Text can be translated as translated text if it has the same meaning or message as the other text. Second, to analyze the technique and ideology of translation result in source language and target language. Its main purpose is to know whether every word, phrase, clause and sentence are translated to deliver the right meaning from the information in SL into TL or not. The third one is to analyze the tendency

ideology used by the translator. To see the ideology used by the translator, it can focus on source language or target language. It can be seen from the most translation technique used by the translator.

These are important to conduct to find out what are the best techniques in translating cultural specific items. Furthermore, knowing the classification on cultural specific items is helpful for the reader of diorama texts in museum.

D. Formulation of the Problems

The problems of this research are formulated as follow:

1. What are the categories of cultural specific items existing in diorama texts in Balanga Museum Palangka Raya?
2. What is the technique of translation used in diorama texts in Balanga Museum Palangka Raya?
3. What is the most prominent translation ideology appeared in translating the diorama texts in Balanga Museum Palangka Raya?

E. Objectives of the Research

The objectives of this research are:

1. To identify the categories of cultural specific items existing in diorama texts in Balanga Museum Palangka Raya.
2. To analyse the technique of translation used in diorama texts in Balanga Museum Palangka Raya.

3. To identify the most prominent translation ideology appeared in translated the diorama texts in Balanga Musem Palangka Raya.

F. Significances of the Research

Regarding to the background and research objective from this research, the research is able to give some significances to:

1. Theoretically

Hopefully, this research gives benefits in enriching knowledge about translation topic in cultural specific items by translator and gives better comprehension about the use of cultural specific items in bilingual translation level for student in translation field.

2. Practically

The research gives more significances to;

- a) Researcher

The researcher hopes that this research can give additional information for future researchers in translation field. This research can help the research dealing with cultural specific items topic in Indonesia and English language especially object in the diorama text in museum.

- b) Teacher and Lecturer

Teacher and lecturer in language filed reading this research can share the knowledge about cultural specific items in bilingual texts. It can give new knowledge and understanding to students about cultural specific items.

c) Tourism Department

For tourism department in Central Borneo, this research is a means to improve the service quality to local and international tourists in order to provides comprehensive information on culture in Balanga Museum Palangka Raya.

CHAPTER II

LITERATURE REVIEW

Translation study about cultural specific items requires some theories to support this research. This chapter attempts to discuss all literatures related to the research, which is divided into: Theoretical Review, Balanga Museum Palangka Raya, Previous Related Studies, Analytical Construct, and Research Questions.

A. Theoretical Review

1. Translation

a. Definition of Translation

Translation definition is various based on several experts, but all experts have similarities in describing its definition. First, definition from *The Merriam Webster Dictionary* (1974: 325) said that “to translate is to change from one state or form to another, to turn into one’s own or another language”. It means that translation is a change form of one word or phrase to another form.

Nida and Taber (1982:12) and Nida (in Machali, 1998: 1) state “Translation consists of reproducing in the receptor language the closest natural equivalence of the source language message, first in terms of meaning and second in terms of style.” It means that translation of target language must be reproduced naturally both in meaning or style. In meaning, the translator must reproduce the natural equivalent in target language. That is needed to message or meaning so that it can be understood clearly for the readership in target language. Furthermore, the style

is also considered by the translator so that it is sound naturally. Another expert, Catford (1965: 20) says “the replacement of textual material in another language (TL)”. It means that translation is the replacement in equivalent textual material from one language into another language. From all definitions before, there is a similarity and difference that can be seen. The main point is getting the same concept for those expert in describing what translation is.

Meanwhile, Larson (1984: 3) had the same opinion on translation meaning in his book entitled *Meaning-Based Translation*. He mentioned that translation is meaning transfer from the source language into target language. The process of transfer meaning in Larson’s statement has done when a translator transfer the meaning in source language into target language semantically.

The American theorist Lawrence Venuti in Behtash and Firoozkoohi (2020: 2) stated the translation definition as " a process by which the chain of signifier that constitutes the source-language text are replaced by a chain of signifier in the target language which the translator provides on the strength of an interpretation". Therefore, translation is not just a change of language, but a transformation of many elements of a text in order to make it sense for a new audience (Cain, 2001 in Ardeshtir and Zarafshan, 2014: 240). Further, Wiles (2019: 69) concluded that translation incorporates transferring, transforming, reproducing the meaning and style of the source language into the target/receptor language with optimum but natural equivalence.

Based on the explanation above, it can be concluded that all experts discuss chance, refer, produce, replacement from source language into target language.

There is a fulfilling certain requirements in translation process from source language into target language. It needs to make a good translation product.

b. The Types of Translation

There are many types of translation proposed by scholars making different translation point of view. According to Jakobson (Munday 2016: 3, Venuti 2000:114), translation is divided into three types: intralingual translation, interlingual translation, and intersemiotic translation.

1. *Intralingual translation (monolingual translation)*, or rearranging words (rewording) is an interpretation of verbal signs by means of other signs of the same language. It occurs when one language involves in kind of translation. Paraphrase is used to explain the unclear message in translation.
2. *Interlingual translation (bilingual/multilingual)* is a translation referred to different languages. It can be bilingual or multilingual. In this type, there is a transfer message as the aim of this type is to communicate the same message from different language. The transfer of equivalent meaning is difficult to get and that is why to transfer meaning equivalence in interlingual translation require translation strategy.
3. *Intersemiotic translation (verbal sign into non-verbal sign translation)* is an interpretation of verbal sign by means of signs of non-verbal (written) sign systems. The transfer of message from symbol and sign into language. Such as, subtitling in film.

Meanwhile, another scholar has different types of translation focusing on equivalent. According to Pym (2014) with his book entitled "*Exploring Translation Theory*". there are two types of translation based on equivalent; those are natural equivalence and directional equivalence.

1. *Natural equivalence* focuses on identifying naturally the occurring terms or language range in source language and target language.
2. *Directional equivalence* focuses on analyzing and rendering the meaning of SL in an equivalent form in the TL. The memory of translation, working on the corpus of material that has been translated, forces the 'directional' equivalent that exists on the translator through the appropriate marking and blurring with the stretch of language in the database.

Further, the difference in translation orientation based on SL or TL can be related to two types of equivalence according to Nida, namely formal equivalence and dynamic equivalence (Nida, 1964a: 159 in Tanjung, 2018: 10). According to Nida in Munday (2016: 68), formal equivalence focuses on the message of a sentence both in the form and content of the message. The focus is on messages in the target language that must be very close to messages in the source language even though the two types of language have different elements. Furthermore, Nida and Taber (1982: 22) say that this formal equivalence is oriented to the structure of ST (source text) and this type is more often used in academic texts and the realm of law, and makes the reader more closer to the culture and language of the source text.

Dynamic equivalence in Nida's opinion in Munday (2016: 68) does not only focus on equating messages in the target language with the source language, but rather focuses on the relationship between receptors and messages that must be substantially the same as those between the original receptor and the message. The target language should not be interrupted by the source language and the structure of the source language is not included much in the target text. The focus of this dynamic equivalence is on the target language and is different from the formal equivalence that focuses on the source language.

Meanwhile, the types of translation based on Catford (1978: 21) are divided into terms of extent, levels and ranks which are explained as follow:

1. In terms of extent:
 - a. Full translation, this is a type of translation where all source languages are reshaped by the target language.
 - b. Partial translation, there are only certain parts of source language text that are translated into target language text.
2. In terms of levels:
 - a. Total translation, material from the target language substitutes all levels in the source language text.
 - b. Restricted translation, there is a substitution of source language textual material with equivalent destination language material at only one level; both in phonology, graphology, or grammar and lexical levels.

3. In terms of ranks:

- a. Rank-bound translation, the selection of an equivalent target language is limited to only one position/level/position, for example, equality between word and word, morpheme and morpheme, and so on.
- b. Unbounded translation, the translation can move up and down on a level scale. It is known as free translation.

c. Process of Translation

Translation process is the whole activity that had been done by a translator when transferring the message and the element in source language into target language. Wong and Shen in Girsang (2017: 2) states that the process of translation involves two languages. It can be denied from the influence of each culture whether it is from source language or target language. According to Jamalimanesh (2009) in Ardeshiri and Zarafshan (2014: 238), translators play a definitive role in the translation process of transferring the sense of the source language (SL) into the target language (TL). It means that the translator can be the communicator of language and culture in translating. In the process of translation, there are two concepts. Both of them are famous as reference for theory in translation process. Those steps need to be followed by the translator in the process of translating the text. Two of them are Larson's (1984) and Nida's and Taber's (1982).

According to Larson (1984: 2-3) when translating a text, the translator's goal is an idiomatic translation which makes every effort to communicate their

meaning of the SL text into the natural forms of the receptor language. Furthermore, he states that translation concerns on a study of the lexicon, grammatical structure, communication situation, and cultural context of the SL text, which is analyzed in order to determine its meaning. The discovered meaning is then re-expressed or re-constructed using the lexicon and grammatical structure appropriate in the receptor language and its cultural context. The following diagram is presented by Larson as the translation process.

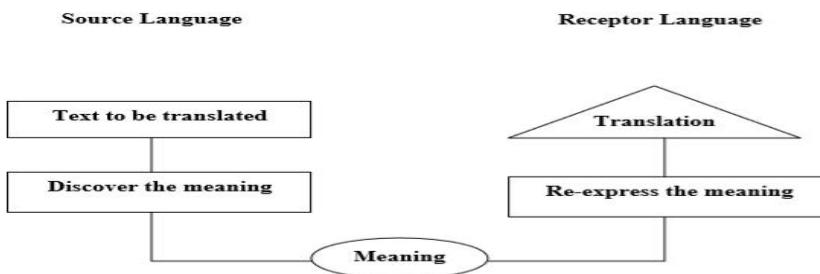


Figure 1. Translation Process by Larson (1984: 4)

Meanwhile, another concept is proposed by Nida and Taber (1982: 33) distinguishing that translation process includes three stages: analysis, transfer, and restructuring.

1. Analysis

In this step, the surface structure is analyzed in terms of (a) the grammatical relationships and (b) the meaning of the words and combinations of words. In this step, the translator should have knowledge and master in linguistics and socio-cultural in both languages. In linguistics field, the translator needs to master all elements in linguistics, such as terms or structure, language style, idiom, semantic, and so on that are used in the source language. In socio-cultural, the translator does not only transfer the

message, but also transfers the source language culture into target language. It cause a translater read the whole texts.

2. Transfer

In this step, the translator starts translating the source language text into target language text. Then, the analyzed material is transferred in the mind of the translator from language A (source language) to language B (target language). The translator must understand the meaning and style of language, such as creating the right equivalent for words till sentence of source language into target language. Therefore, a translator must catch the real message from source language before the text is restructured in the target language text.

3. Restructuring

Restructuring is the last step in translation process by Nida and Taber (1982) in which the transferred material is restructured in order to make the final message fully acceptable in the receptor language. The translation process can be illustrated in the following diagram.

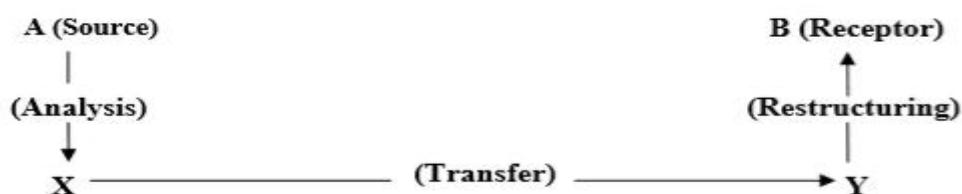


Figure 2. Translation Process by Nida and Taber (1982: 33)

2. Cultural Specific Items

a. Definition of Cultural Specific Items

Cultural specific items refer to words that are related to culture, used in cultural contexts or contain cultural aspects. One manifestation of culture in language is the usage of words and phrases that refer to cultural entities. Culture is commonly reflected to attitude to other culture, people, event, and the whole world (Alwazna, 2014: 183). However, there is one significant distinction between language and culture which lies in the fact that while the former is likely to change linguistically (phonologically, morphologically, syntactically and semantically), then it takes a considerably long time to change (Faiq, 2004:1). Every scholars have their own idea about the definition of cultural specific items. Baker (1992: 21) introduced the cultural entities as “culture-specific concepts”, while Nord (1997: 34) employed the term *cultureme*. Aixela (1996) introduced the term of cultural specific items. Newmark (1988: 173) defines them as cultural words, Gambier (2007: 158) names them as cultural-specific references, while Robinson (1997: 35) uses the terms realia and culture-bound phenomena.

However, the most widely accepted term is culture-specific items (henceforth CSIs) (Davies 2003: 68). In this study, the term cultural specific items (CSI) is used throughout the study. The variations and contradictions can be observed not only within the terminology of CSIs but also in its definitions as well. Nord defines CSIs as “a cultural phenomenon presented in culture X but not is presented (in the same way) in culture Y” (Nord 1997: 34). Other scholars may also have their own terms which refer to the cultural specific items. According to

Newmark (1988: 94), culture as the way of life and its manifestations that are peculiar to community using each language group has its own culture specific features. Further, everything that refers to culture such as objects, concepts, aspect can be included as cultural specific items.

From the various definition of culture above, it can be concluded that culture covers every aspects of people's life; such as systems or rules in community, customs, morals, arts, tradition, and habit. Yadnya (2005) in Arifin (2019: 38) gave other example of culture expression which is a form of culture expressed in the form of ideas, behaviors, and objects. In translation, culture specific items refer to two different languages, it can be said that the aspects can be different in any countries with their own languages and cultures.

b. Classification of Cultural Specific Items

The classification of culture specific items as CSIs encompasses a variety of aspects of human life. In order to analyze the translation of CSIs, it is important to divide them into categories and subcategories that would help to provide a systematic analysis. In fact, there have been many attempts to categorize CSIs. Some scholars such as Baker (1992: 21), Aixela (1997: 59), Espindola (2006: 49-50), Howard (2009) and Newmark (1988: 95) provided categories that differ greatly. Baker (1992: 21) introduces two categories of CSI that is abstract or concrete, a religious belief, a social custom or even a type of food: "The concept in question [CSI] may be abstract or concrete" (Baker 1992: 21). However, those

two categories by Baker is not specific and there is no concrete example of two categories of CSI are provided to support the theory.

Aixela (1997: 59) introduced the categories of CSI; proper names and common expressions. First, proper names refer to conventional names that do not have any meaning in certain historical and cultural concepts, while common expressions refer to the world of objects, institutions, habits and opinions restricted to each culture, which cannot be included in the field of proper names. In other words, common expressions including all CSIs are not in the scope of proper names. Furthermore, Espindola (2006: 49-50) proposed several categorizes of CSI; they are toponyms, anthroponyms, forms of entertainment, means of transportation, fictional character, local institution, measuring system, food and drink, scholastic reference, religious celebration.

Furthermore, Howard (2009) gives his categorization in cultural specific items (CSIs) into part of a person's name, given or pet names, geographical and celestial names, monuments, buildings and meetings, historical events, documents, laws and periods, group and languages, religions and brand names. Further, most theories used in cultural specific items are based on Newmark (1988: 95). He classified CSI into five groups as follow:

- 1) Ecology (flora, fauna, hills, winds, plains)
- 2) Material Culture (food, clothes, transports, houses and towns)
- 3) Social culture (work and leisure)
- 4) Organization, customs, activities, procedures, concepts (political and administrative, religious, artistic)

5) Gestures and habits.

Newmark in Amininadji (2016), Maasoum and Davtalab (2011: 1771), and Rosmawati (2018: 33) divided CSI into five classifications. They are: (1) Ecology that refers to certain cultural terms on flora, fauna, hills, winds, and plains. (2) material culture which is divided into various types food, clothes, transports, houses and towns. (3) social culture which is related to the cultural terms of work and leisure. Then, (4) Social organization which refers to national organizations, customs, activities, procedures, concepts (political and administrative, religious, artistic), and the last (5) Gestures and habits which refers to the gestures and habits that are only found in source language and they are closely related to culture (Putrawan, 2018: 310). Even though there are different categories of CSIs by several scholars, the scope of CSIs in the study is limited as the texts that only contain information about Indonesia history and culture in diorama texts in museum. Therefore, of all categories of CSIs proposed by several scholars. The only one used in this research is the classification proposed by Newmark (1988).

3. Technique of Translating Cultural Specific Items

The term strategy is often said similar to the term technique. In some ways, it can be called similar because some experts use these terms with the same purpose. According to many experts in translation field, there are many translation strategies in translating a text. Every translator uses different strategies to translate a text since different people may understand a word in different ways. Furthermore, there are kind of expressions such as idioms and proverbs which are

the products of culture. Idioms in one language probably have different forms in other languages. It may have distinctive form but the same meaning. Many experts have proposed the theory of translation technique with various names. There are several experts in translation term that refer to the concept of translation procedure. Hatim and Munday (2004) used the term *Strategy*, while Hoed (2006) used the term *Technique*. Meanwhile, Newmark (1998) used the term *Procedures*. Further, the earlier experts who give explanation about technique of translation are Vinay and Darbelnet in their books entitled “*Comparative Stylistics of French and English A methodology for Translation*” in Munday (2016: 88-91). There are two methods of translation which are direct translation and oblique translation. These procedures are divided into seven procedures of translation, whereas a procedure is a specific technique or method used by a translator at a certain point in a text. Direct translation is divided into *borrowing*, *calque*, and *literal*. Meanwhile, oblique translation is divided into *transposition*, *modulation*, *equivalence*, and *adaptation*.

Further, Newmark gives another procedure of translation which refers to proper name and cultural word. Newmark (1988b) mentions the difference between translation methods and translation procedures. He writes that "while translation methods is related to whole texts, translation procedures are used for sentences and the smaller units of language". Newmark in Daghoughi and Hashemian (2016: 172-173) introduced different strategies of translating CSIs in Newmark (1988) taxonomy includes. In Ordudari (2007) and discussed Newmark's procedures (1988b) which are proposed as follow. He proposed

translation procedures that can be used in translation. It includes *transference or loan word* or *transcription, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, componential analysis, synonymy, through language* or *calque, transposition or shift, recognized translation, translation label, reduction, expansion, paraphrase, couplets and note, addition, and gloss.*

There are some procedures by Newmark that are commonly used in translation. It refers to the sentences and the smaller units of language. They are transposition, modulation, adaptation, transference, addition, reduction, descriptive equivalent, and naturalization. The reason is that not all procedures can be used in some condition in translation.

Other experts give more clear explanation about translation technique. Therefore, there are many differences among experts about translation strategy and it leads to confusion for many researchers. Those want to apply the theory of translation strategy. Molina and Albir (2002) state that translation techniques proposed by several experts overlap with each other, making them difficult to use and cause terminological confusion. It happens because several experts use different names of technique with the same concept which is related each other. It gets confusing for researcher or user to decide which theory is relevant to use. Prafitasari, Nababan, and Santosa (2019: 316) said that translation technique proposed by Molina and Albir has a meaning as “procedures for analyzing and classifying how translation equivalence works” or a method used to analyze and classify how a translation is commensurate with the source text. Molina and Albir

divide translation strategy into 18 techniques to provide clearer states. These techniques are classified as follows:

1) Adaptation

Adaptation replaces a ST cultural element by one from the target culture. This technique supplants the unit of culture from ST with at he same unit of culture in TT. Kembaren (2018: 59) gave an example in Indonesian term, for instance “As white as snow” as “Seputih kapas” because the concept of “snow” is not familiar for Indonesian people.

2) Amplification

Amplification introduces details that are not formulated in the ST: information, explicative paraphrasing. Footnotes are a type of amplification. Amplification is in opposition to reduction. For example, the translation of word “Ramadhan” can be added by “the month of fasting” or “Bulan puasa kaum mulimin” to the word “Ramadhan” (Kembaren, 2018: 59). In this technique, there is an additional information put in target text.

3) Borrowing

The aim of borrowing is to take a word or expression straight from another language. It can be either pure (without any change) or naturalized (to suit the spelling rules in the target language). Naturalized borrowing corresponds to Newmark’s naturalization technique. The example of borrowing by Kembaren (2018: 60) is in pure borrowing as the word “Mixer” translated into “Mixer” in TT. While, the source text “Mixer” translated into “Mikser” in target text is called naturalized borrowing.

4) Calque

Literal translation of a foreign word or phrase can be lexical or structural. The example of this technique is in the phrase “Directorate General” translated into “General Director” in target text (Kembaren, 2018: 60).

5) Compensation

This introduces 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. For instance, the translator translates “A pair of scissors” into “Sebuah gunting” (Kembaren, 2018: 60).

6) Description

Description replaces a term or expression with a description of its form or/and function, e.g., to translate the Italian *panettone* as traditional Italian cake eaten on New Year’s Eve.

7) Discursive creation

Discursive creation establishes a temporary equivalence that is totally unpredictable out of context. Kembaren (2018: 60) gave an example in this technique, such as “The Godfather” into “Sang Godfather” and another example “Si Malinkundang” which was translated into “A betrayed son si Malinkundang”.

8) Established equivalent

It uses a term or expression recognized (by dictionaries or language in use) as an equivalent in the TL. For instance, the translator translates “Ambiguity” into “Ambigu” in target text and another example is “Red rose” into “mawar merah”.

9) Generalization

Generalization uses a more general or neutral term, e.g., to translate the French guichet, fenêtre or devanture, as window in English.

10) Linguistic amplification

It aims to add linguistic elements. This is often used in consecutive interpreting and dubbing, e.g., to translate the English expression “No way” as “De ninguna de las maneras” in Spanish language. Meanwhile, Kembaren (2018: 60-61) added another example in “I get it” into “Biar saya saja yang mengangkat telepon”.

11) Linguistic compression

Linguistic compression is to synthesize linguistic elements in the TT. This is often used in simultaneous interpreting and in sub-titling, e.g., to translate the English question “Yes, so what?” into “Y?” in Spanish, instead of using a phrase with the same number of words “Sí, y qué?”. Another example is given by Kembaren (2018: 61) such as “You must find out” translating into “Carilah!”.

12) Literal translation

Literal translation is to translate a word or an expression word for word. For example, the translator translates “I have a book” becoming “Saya memiliki sebuah buku” in (Tanjung, 2018: 4).

13) Modulation

Modulation is to change the point of view, focus or cognitive category in relation to the ST; it can be lexical or structural, e.g., to translate as “you are going to have a child” into “You are going to be a father” or “Anda akan menjadi

seorang Bapak". Another example by Kembaren (2018: 61) such as "I cut my finger" as "Jariku tersayat".

14) Particularization

It uses a more precise or concrete term, e.g., to translate "window" in English as "guichet" in French. Another example, such as "Air transportation" is translated into "Pesawat" in Kembaren (2018: 61).

15) Reduction

Reduction suppress a ST information item in the TT. For instance, "the month of fasting" translated in opposition to "Ramadan" when translating into Arabic.

16) Substitution (linguistic, paralinguistic)

Substitution changes linguistic elements for paralinguistic elements (intonation, gestures) or vice versa, e.g., to translate the Arab gesture of putting your hand on your heart as "Thank you". It is used above all in interpreting. Another example, "He shakes his head" is translated into "Dia tidak setuju" in Kembaren (2018: 61).

17) Transposition

Transportation changes a grammatical category. The example is "You must get the money" translated into "Uang itu harus kamu dapatkan" in Kembaren (2018: 61). Then, she stated that this technique is similar to "shift" in Newmark (1988:85).

18) Variation

Variation changes linguistic or paralinguistic elements (intonation, gestures) that affect aspects of linguistic variation: changes of textual tone, style, social

dialect, geographical dialect. Kembaren (2018: 61) gives the example of this technique as the translator introduces or changes the dialectal for some characters when translating for the theater, changes in tone when adapting novels for children.

Some techniques from Molina and Albir (2002) are not applicable to use in some researches because it depends on language structure both in source and target language. As stated by Newmark in Putrawan (2018: 310), cultural focus leads to translation problems because of that so-called cultural gap or distance between the SL and that of the TL. It means that it is not easy to translate the cultural words or terms from source language into target language. Therefore, the translator should find the most appropriate translation technique and decide whether the term is more oriented in foreignized or domesticated in the TL.

In this research, the researcher uses Molina and Albir (2002) technique of translation. The technique that proposed by Molina and Albir (2002) is more clear than other experts. In this research, the researcher does not use all of the techniques because it depends on the translation product of diorama texts in museum.

4. Ideology of Translation

Ideology in general is distinguished from ideology in translation. Ideology in translation is related to the paradigm of thinking of a translator when doing translation activities (Fadly, 2016: 133). Then, the discussion of translation ideology has been around for a long time since Friedrich Schleiermacher in 1813.

Translation ideology plays an important role in translation process where there is a difference in culture between SL and TL. Further, that makes the problem in translating process and translator is faced with choices to maintain source language culture or adapt it into target language. Therefore, Venuti (1995) proposed the concept of translation ideology and the role of translation ideology which lets translator to choose what side of translation is. Lefevere (1977:74) stated that the translator can leave the author in peace, as much as possible, and moves the reader towards him or he can leave the reader in peace and moves the author towards him. It means that the translator can focus on the SL or TL. If it focuses on SL, the culture in SL will be transferred into TL. However, if the focus is in TL so the culture in SL must adjust in TL.

Another statement from Hatim and Mason in Aslani and Salmani (2015: 81) confirm that ideology covers the unspoken assumptions, beliefs, and value systems shared by social bunch. Then, they make a distinction between the ideology “the ideology of translating” and ‘the translation of ideology” which means that the translator can be oriented to choose between two ideologies, foreignization or domestication translation and the translator that can intervene the translation process (Putrawan, 2018:310).

The use of ideology in translation refers to the way chosen by translator in translating. Domestication and foreignization are two basic translation strategies which provide both linguistic and cultural guidance. So, the scholar such as Schleiermacher in Venuti (1995: 20) gave a choice to translator to choose between a domesticating method or foreignizing method. According to Venuti,

domestication is an ethnocentric reduction of the foreign text to target-language cultural values that brings the author back home. Meanwhile, foreignization is an ethnodeliant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad. Schleiermacher was particularly liked to bring the SL author and the TL reader together in order to achieve this; he proposed two solutions, i.e. to bring reader to the author or the author towards the reader (Schleiermacher, 2001: 27-28).

The ideology of translation is divided into two types; they are domestication and foreignization. Those concepts come from Schleiermacher. However, Venuti develops those concepts. He introduces the corresponding terms in domestication and foreignization (Venuti, 2001: 240-244). The use of domestication aims to handle foreign text, meanwhile the others can be described as foreignization. This happens to preserve the language and culture. Venuti's principles of domestication and foreignization refer to the cases where the translator needs to decide between preserving the SL elements (such as culture, language and its structure) and adapting them to the target readership (Davies, 2003: 69).

Persson (2015: 4) explained how the choice of the ideology both domestication and foreignization leads to cultural and ideological factors having an influence on translation, then the chosen translation technique has an influence on the TT readers and cultures. It means that when the translator chooses one ideology to use both domestication or foreignization, it will bring about the different result of translation product, it depends on the ideology and technique chosen by the translators.

a. Foreignization

Another ideology is oriented towards the source language, namely translation that is 'right', 'acceptable', and 'good' is in accordance with the tastes and expectations of readers who want the presence of source language culture. According to Hoed (2003), this ideology-based translation is known as 'transference' and 'decenterring', while Venuti's ideology is called 'foreignization' Nugrahani et all (2016: 229).

Venuti (1998b: 240) said that the other categories of ideology is foreignization. It appears when the orientation focuses on source language. It means that the translation text will restore the foreign text and recovers the foreign values of the source language culture. According to Venuti (1995: 15-20), foreignizing translation enables the conveyance and reflection of the foreignness of other cultures into target cultural system. This ideology brings the specific source language culture to target language reader. Furthermore, the result of this technique makes the reader in target language familiar with some words in SL culture. The translator retains cultural term and linguistic elements of source text in order to create the same effect on source text into the target text reader (Dweik and Khaleel, 2017:163). This ideology aims to maintain foreign text without any changes in target text. Further, Nugrahani et al. (2016: 230) stated that foreignization has the problem in translating local language in order to look for equivalent. This is not always success because the word in local language is too old or unknown by many people.

However, foreignization requires the target language reader to have high education or good education to understand the translation text, which is not always possible in every country. Furthermore, the different culture, history and linguistics feature may confuse the target language readers. That is why the less educated reader will be difficult to understand the texts and it becomes the obstacle for foreignization translation.

b. Domestication

Venuti (1998b: 240) stated that translation ideology can be divided into two categories, one of them is domestication. It orients to the target language in which the values of the target language culture is most dominant than source language culture. This use assimilationist approach to the foreign text. According to Venuti (1995: 15-20), domesticating translation serves for the assimilation of the values of foreign cultures into the target cultural system. It shows that the culture of source text will adjust with the similar thing in target text culture so that the translation can be in line with the tastes and expectations of readers who want the translated text match to the culture of the target language community. Venuti (1995) in Dweik and Khaleel (2017:163) says that domestication strategy is used by the translator to serve the target readers so that the translator make certain changes in the Source text to cope with the values and conventions of the target-language culture. Then, this ideology implies that the source text has to submit to transformation to make the target text “transparent, fluent, and natural”.

Furthermore, this type has purpose to lead the reader to understand the source language and the readers accept it and are easy to understand. Venuti sees that domestication can reduce the message of the source language into target language. However, domestication focuses on target language, the elements in source language adjust to the elements in target language, so the readers may find the result weird and strange.

This ideology is oriented to the target language, namely the translations that are 'correct', 'acceptable', and 'good' are in accordance with the tastes and expectations of readers who want the translated text in accordance with the culture of the target language community. It can be said that translation must not be felt like a translation and as far as possible must be part of the target language tradition Nugrahani et all (2016: 230).

5. Balanga Museum Palangka Raya

The Balanga Museum is located in the capital city of Central Kalimantan, namely the City of Palangka Raya on Tjilik Riwut KM 2.5. This museum was once a National Council Monument Building (GMDN) built in 1963 and later was inaugurated on April 6, 1973 under the name "Balanga". Director General of Education and Culture GVH Vooger inaugurated the museum to be the State Museum of Central Borneo Province "Balanga", which later became UPT. Central Kalimantan Museum "Balanga" under the guidance of the culture and tourism office of Central Kalimantan Province.

The Balanga Museum is organized as Dayaks educational development in Central Borneo. The primary aims are collecting and documenting cultural objects (artefact) and natural resources, procuring and converting cultural objects to be exhibited, as well as presenting cultural objects so that can it may attract public to visit this museum and Central Kalimantan in general, so that it can function as a place of education that is cultural, research and also study tours. When entering the exhibition arena, the atmosphere of traditional Dayak life seems to be real. The collections are arranged based on the life cycle, ranging from ceremonies to the stages of birth, marriage and death. In the museum, there are also traditional weapons such as Sumpits, Duhung, and Mandau. Uniquely there is also a miniature of long house displayed called the Betang house.

Based on data from the Central Kalimantan Provincial Office of Culture and Tourism, the collections in the Balanga Museum are divided into 10 object classifications, namely: Geology (188 collections), Biology (40 collections), Ethnography (1,383 collections), Archeology (112 collections), History (1,116 collections), Numismatika/Heraldika (781 collections), Philology (4 collections), Keramologika (572 collections), Fine arts (5 collections), and Technology (53 collections). All of those can be found in Balanga Museum Palangkara Raya. The diorama texts in all collections contain cultural specific items as the data to conduct this research.

B. Previous Related Studies

There are several consistent previous studies having cultural specific items in translation as the topic research. Some of the relevant ones are;

1. The study conducted by Arifin (2009) aims to find the translation techniques used, ideology of translation, non-equivalent translation and how frequent the non-equivalent occurs. The data sources are from the diorama texts, interview, documentation, and brochures available from MONAS and the National Monument Book. There are 51 diorama texts found in this research. Based on the finding, the type of translation is communicative translation. The most ideology used is foregnization found in entire cultural specific items in source language. The researcher found 7 inaccurate diorama texts out of 26 analyzed texts.
2. The study conducted by Terestyényi (2011) analyzing the translating culture-specific items in tourism brochures. This research aims to find out the different translation techniques applied in the English translation of Hungarian tourism brochures. The result of this research shows that culture specific items are divided into three classification. They are geographical items (ecology), ethnographic items (foods, drinks, customs, and feasts), Art and culture. The most commonly used translation techniques in the tourism brochures of the Hungarian National Tourist Office are transcription/transference, circumlocation, and addition. Some cases and analogue or generalised term were used.

3. The study conducted by Farahari and Mokthari (2016) aims to analyze Cultural Specific Items (CSIs) in an English translation of Hedayat's "Blind Owl" based on domestication vs. foreignization dichotomy proposed by Venuti (1995). The data are from a text of two books, Persian text and its English translation. The finding shows that the most CSIs found were domesticated during the translation process with 439 items in the corpus and the source text was translated into a fluent and natural text for English readers. Also, the data prove the fact that from among the strategies applied in translating CSIs, simplification and naturalization were two strategies which were mostly used by the translator and had the highest number of distribution in the translated text.
4. The study conducted by Herianto (2017) aims to find out cultural specific items including diorama texts in Fort Vredeburg Museum. It classifies the type of cultural specific items and comprises of three adapted theories from Newmark (1988). This study aims to assess translation accuracy of cultural specific items and identifies the non-equivalent translations and gives alternative translations and alternative translations. This research found several types of cultural specific items. They are occurred in diorama texts in Fort Vrederburg Museum. This research found 237 cultural specific items with total of 301 data identified. The finding also shows that there are 50.61% accurate, 22.04% less accurate and 27.35% inaccurate translation of cultural specific items. The next, there are more than 140 non-equivalent translation.

The last is alternative translation techniques; they are borrowing, calque, adaptation, description, amplification, reduction and their combinations.

The objects of translation in the previous studies described in this research include diorama texts, tourism brochures, bilingual books, novels, and Balinese cultural specific items. The object of this research is similar to Arifin's (2009) and Herianto (2017) which is diorama texts. The difference between this research and previous ones is in the data and the aim of this research. The data source are diorama texts in in Balanga Museum Palangka Raya. The aim of this research is to find out kind of cultural specific items in diorama texts and to find out the strategy of translation used in diorama texts and to know the tendency of ideology that used by the translator.

The researcher uses Newmark's (1988) proposal for classification of cultural specific items. These classifications are possible because the data are focused on Indonesian culture and history. In translating cultural specific items, Molina and Albir's (2002) proposal is used to determine the translation technique for the difference of cultural specific items. Then, the researcher uses Venuti's (1995) proposal in ideology of translation which is divided into domestication and foreignization. The researcher investigates the ideology used by translator after finding the translation technique in translating CSI.

C. Analytical Construct

This study focuses on the analysis of translation in cultural specific items from Indonesia into English in diorama texts in Balanga Museum Palangka Raya.

This study uses several theories related to cultural specific items, translation technique, and ideology.

To categorize the cultural specific items found in the data, the theory used is based on Newmark's (1988b) classification. These classification are chosen because the data are limited to the field of history and culture. However, not all classifications are used in this research. To make it clear and easy to understand, several theories are adapted from the scholar as presented below:

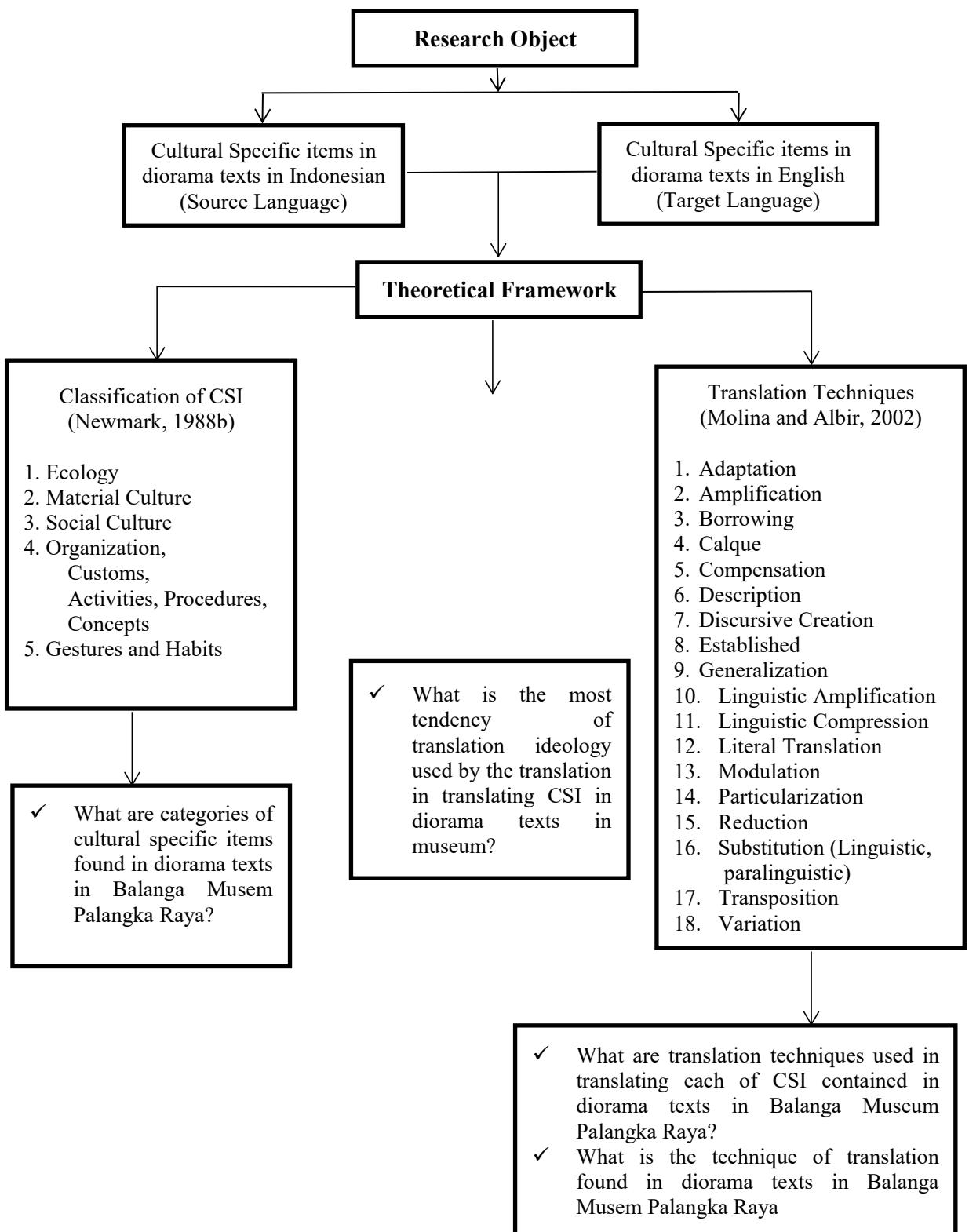


Figure 3. Analytical Construction

This study used translation techniques proposed by Molina and Albir (2002) to analyze the technique used in diorama texts. Not all of Molina and Albir's proposal in translation techniques is applicable in this research. However, only several techniques are applicable for the translation of cultural specific items in this research. This study also analyze the tendency of ideology between foreignization and domestication by Venuti (1995) used in diorama texts in Balanga Museum Palangka Raya based on the technique of translation used by the translator.

D. Research Questions

Based on the problems studied and the possibility of solving the problems in theoretical studies, some research questions are formulated as follows.

1. What is the most cultural specific items category appearing in the diorama texts?
2. What are the most techniques of translating cultural specific items applied by the translator in diorama text translation?
3. What is the prominent translator ideology appearing as a whole in diorama text translation?
4. What are the recommended solutions to translating cultural specific items in the diorama texts?

CHAPTER III

RESEARCH METHODOLOGY

This study aims to find out the cultural specific items, translation technique used, and the prominent translator ideology used as well as applicable translation technique for different classification of cultural specific items found in diorama texts in Balanga Museum Palangka Raya. This chapter discusses research design, data source, data collecting technique and research instrument, data analysis technique, and data trustworthiness used in this study.

A. Research Design

This research employed a descriptive qualitative research. The researcher used qualitative design as this research focuses on text as the primary data. According to Vanderstoep and Johnston (2009: 7), qualitative research produces narrative or textual descriptions of phenomena studied. In this study, the researcher investigated the text containing cultural specific items in diorama texts in Balanga Museum Palangka Raya.

In addition, Bogdan and Biklen (2006: 30) said that qualitative research is descriptive qualitative method. The data collected are in the form of words or pictures rather than number, and they often contain quotations and try to describe the condition with narrative form. It means that the explanation of this research used words, not number. In this research the data were taken from the diorama texts available in Balanga Museum Palangka Raya.

B. Data Sources

The source of the data were taken from the diorama texts in Indonesian version and its English translation in Balanga Museum Palangka Raya. The collections in the Balanga Museum are divided into 10 object classifications. They are geology (188 collections), biology (40 collections), ethnography (1,383 collections), archeology (112 collections), history (1,116 collections), numismatika/heraldika (781 collections), philology (4 collections), keramologika (572 collections), fine arts (5 collections), and technology (53 collections). The total of collections were 4,254 collections in various things.

These collections containing texts were analyzed in this research. However, not all collection contains texts because some of them are statues having no text available as description or information. This research analyzed the classification of cultural specific items, the translation technique used in translating cultural specific items, and the prominent translator ideology used.

C. Data Collection Technique

There were three the stages passed in this study, namely data collection, data analysis, and presentation of data analysis results (Sudaryanto, 2015: 6). This part discusses data collection technique. The technique covers the way of collecting the data from the diorama texts in Balanga Museum Palangka Raya. Language research method is related to the purpose of language research, language research aimed to collect and study data as well study linguistic phenomena. *Simak* method or observation method was used to collect the data in this research by listening the

use of language (Sudaryanto, 2015: 203). It was done by observing and reading all documents in the form of Indonesian and English in diorama texts in Balanga Museum Palangka Raya. Besides, listening method was also used. The documentation method was used by taking photo of data. Further, the researcher interviewed some museum staffs to gain the data.

The technique of data collection used *Simak Bebas Libat Cakap* (SBLC) involving listening technique. In this technique the researcher did not engage in conversation (Sudaryanto, 2015: 204). Researcher is only as an observer of what people involved in the dialogue say. Every words, clauses, phrases and sentences in diorama texts in Balanga museum Palangka Raya were read one by one to find out the cultural specific items and they were all noted. This technique was done by observing and reading the related documents in Bahasa Indonesia and English version, and interviewing the museum staffs in Balanga Museum Palangka Raya.

Some steps were done in gaining the data. First, the researcher did the observation to the museum in order to check the data. Then, the researcher read all collections in the museum that contained the texts in Indonesian and English. Furthermore, the research took photo of the data in diorama texts describing the collections of museum. After that, the researcher conducted the interview to museum staffs. The next step is comparing Indonesian text of Balanga Museum and its English translation. After data were found, the researcher used field noted (Creswell, 2009: 181) to classify the data sheet. After classifying the data, the researcher put the data in data classification table (shown at table 1). Finally, the researcher analyzed the data based on the formulations of the research.

The last step is the researcher used the data collection classification as shown in the following table..

Table 1. The Classification of Data Collection

| No | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|----|--|--|--------------------------------|--|--------------|-----------------------|
| | CSI | Utterance | CSI | Utterance | | |
| 1 | Suku Dayak Maanyan | Suku Dayak Maanyan (Datum no. 132) | Dayak Maanyan | Dayak Maanyan (Datum no. 132) | | |
| 2 | | | | | | |
| 3 | | | | | | |

This table was used to classify the data in collecting the data.

Information of the table:

No : Number

ST : Source Text

TT : Target Text

CSI : Cultural Specific Items Data

Utterance : Data that contain of words, phrases, clauses, and sentences

The classification of column is drawn according to classification as proposed by Newmark (1988).

Cultural Specific Items:

Ecology (flora, fauna, hills, winds, plains)

Material Culture (food, houses, clothes, transports, towns)

Social Culture (work and leisure)

OCAPC: Organization customs, activities, procedures, concept (political and administrative, religious, artistic)

Gestures and habits

The Techniques column are drawn consisting of seven techniques of translation as proposed by Molina and Albir (2002).

Techniques of Translation:

| | |
|------------|------------------------|
| Adaptation | Linguistic compression |
|------------|------------------------|

| | |
|---------------|---------------------|
| Amplification | Literal translation |
|---------------|---------------------|

| | |
|-----------|------------|
| Borrowing | Modulation |
|-----------|------------|

| | |
|--------|-------------------|
| Calque | Particularization |
|--------|-------------------|

| | |
|--------------|-----------|
| Compensation | Reduction |
|--------------|-----------|

| | |
|-------------|---|
| Description | Substitution (linguistic, paralinguistic) |
|-------------|---|

| | |
|---------------------|---------------|
| Discursive creation | Transposition |
|---------------------|---------------|

| | |
|------------------------|-----------|
| Established equivalent | Variation |
|------------------------|-----------|

| | |
|----------------|--------------------------|
| Generalization | Linguistic amplification |
|----------------|--------------------------|

D. Research Instrument

In conducting qualitative research, a research instrument is one of the most important thing for researcher as a tool to collect the data in order to work easier and get better result. There are two instruments in conducting this study; they are the researcher and another instrument. Based on Prastowo (2012: 43) the researcher is the main instrument in conducting the research and other instruments are the data sheets, scripts, and notes. These instruments help the main instrument to get better result in conducting the research.

The researcher was the main instrument in conducting this research. The researcher used the instrument in conducting this research and gained the result. According to Moleong (2009: 168), the researcher is the instrument acting as the designer, the data collector, the analyst, the data interpreter and the reporter of the research findings. The researcher is the means of this research. All of the instrument acting are needed to get the result and make the researcher more active to find and analyze the data. The researcher applied some criteria to make it clear and easy to examine the classifying data as in the following table.

**Table 2. The Criteria of Classification of Cultural Specific Items
(Modified from Newmark's theory (1988b)).**

| No. | Classification of Cultural Specific Items | Criteria |
|-----|--|--|
| 1. | Ecology | This category occurs when the cultural specific items in translation consist of Geographical features. They are divided into Flora, fauna, winds, plains, hills . |
| 2. | Material Culture | It occurs when TL consists of material culture from SL culture, they divided into food, clothes, transports, houses and towns |
| 3. | Social Culture | It occurs when social culture in SL transferred into TL which consists of work and leisure . |
| 4. | Organization, customs, activities, procedures, concept | It occurs when names of organization, custom, activities and procedures in SL transferred into TL which consists of political and administrative, religious, and artistic . |

| | | |
|----|----------------------|---|
| 5. | Gestures and habits. | It occurs when people have gesture and habits in doing something which occur in some cultures and not in others. The culture occurs in SL and these culture do not occur in TL. |
|----|----------------------|---|

All of criteria in table 2 were used to analyze the cultural specific items in diorama texts in Balanga Museum Palangka Raya. If the translation product fulfills the criteria above, it is considered as cultural specific items.

Table 3. The Criteria of Translation Techniques (Modified from Molina and Albir's theory (2002)).

| No. | Types of Translation Techniques | Criteria |
|-----|---|---|
| 1. | Adaptation | This type occurs when the aim is to replace a SL cultural element with one from the target culture. |
| 2. | Amplification | It occurs when TL tries to introduce details that are not formulated in the ST: information and explicative paraphrasing. |
| 3. | Borrowing | It occurs when SL translates directly to TL in order to take a word or expression straight from another language. It can be pure (without any change). |
| 4. | Calque | It occurs when literal translation of a foreign word or phrase; it can be lexical or structural. |
| 5. | Compensation | It occurs when the aim is 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. |
| 6. | Description | It occurs when the aim is to replace a term or expression with a description of its form or/and function |
| 7. | Reduction | It occurs when the aim is to suppress a ST information item in the TT. |
| 8. | Discursive creation | It occurs when the aim is to establish a temporary equivalence that is totally unpredictable out of context. |
| 9. | Established equivalent | It occurs when the aim is to use a term or expression recognized (by dictionaries or language in use) as an equivalent in the TL. |
| 10. | Generalization | It occurs when SL purposes to use a more general or neutral term in TL. |
| 11. | Linguistic amplification | It occurs when the aim is to add linguistic elements. This is often used in consecutive interpreting and dubbing |
| 12. | Linguistic compression | It occurs when the aim is to synthesize linguistic elements in the TT. This is often used in simultaneous interpreting and in sub-titling |
| 13. | Literal translation | It occurs when SL is translated word for word into TL. |
| 14. | Modulation | It occurs when the aim is to change the point of view, focus or cognitive category in relation to the ST; it can be lexical or structural |
| 15. | Particularization | It occurs when the aim is to use a more precise or concrete term |
| 16. | Substitution (linguistic, paralinguistic) | It occurs when the aim is to change linguistic elements for paralinguistic elements (intonation, gestures) or vice versa |
| 17. | Transposition | It occurs when the aim is to change a grammatical category. |
| 18. | Variation | It occurs when the aim is to change linguistic or paralinguistic elements (intonation, gestures) that affect aspects of linguistic variation: changes of textual tone, style, social dialect, geographical dialect. |

The table 3 above was used as the criteria to analyze the translation technique in diorama texts in Balanga Museum Palangka Raya. If the translation product fulfills the criteria above, it is considered as translation technique.

Table 4. The Criteria of Translation Ideology (Modified from Venuti's theory (1995)).

| No. | Ideology of Translation | Criteria |
|-----|-------------------------|---|
| 1. | Foreignization | It occurs when the translation is more orientation to SL. All elements and structures of SL must be transferred into TT. SL culture transfer into TL. For reader, it does not look familiar with SL culture in TL without any adjustment. |
| 2. | Domestication | It occurs when the translation is more orientation to TL. All element, structure, and culture in SL will be adjusted with TL element, structure, and culture so that it becomes more familiar for reader. |

The table 4 above showed that the criteria of translation ideology that must be fulfill in translation product. If the criteria fulfill, it can be concluded that is ideology translation in cultural specific items.

E. Data Analysis Techniques

After completing all steps of data collection, the next step is analysing the data. In conducting this research, the researcher used *padan* method. Analysis through *padan* method is to analyze the data that are outside and are not part of it from the language in question (Sudaryanto, 2015: 15). *Padan* method was used in this research is a type of *padan* translational due to the tool determining that was seen in Indonesia language and outside its language, English Language. It is another tool to determine langue (the method is called translational). For example,

determination that verbs (verbs) in Indonesian are words in English, French, or other Indo-European languages are functionalized. Determination that prepositions or prepositions in Indonesian are words that in Javanese is *ing*.

The technique used is *pilah unsur penentu* (PUP) technique, namely the data analysis technique with how to sort out the linguistic units analyzed with a determinant in the form of a sorting power which is mental in nature owned by the researcher (Sudaryanto, 2015: 26). According to the method used, the power used is the power of choice translational tangible other languages as determinant.

The last procedure is presentation of data results. To present the results of data analysis, there are two types of methods applied. They are informal presentation methods and formal presentation methods. Both of these methods are used to present the rules existing in the language researched (Sudaryanto, 2015: 240-241). Technically, informal methods are expressed in kind of verbal statements that are concise, precise, and clear. Meanwhile, the formal methods can technically be expressed in form of symbols, such as plus (+) and minus (-). The results of research in this paper will be presented with the words presented concisely and clearly which is methodologically called a method informal.

Another scholar gives four processes of data analysis. Miles, Huberman, and Saldana (2014: 14) divide three steps in data analysis activities that can be used in this research. They are data condensation or reduction, data display, and conclusions.

1. Data Condensation or Reduction

After collecting the data, the researcher selects many data that has been obtained from the data source. So, the researcher needs to eliminate the data which are inappropriate and lets the appropriate ones containing cultural specific items were classified so that the result of data get more detail and specific. Another scholar, Sugiyono (2016: 92) stated that reducing the data means summarizing the important things, focusing on important things, finding the theme so that it gets better picture which is related to the aim of the researcher itself. It shows that data reduction is the first step in analyzing the data.

Table 5. Research of Data Analysis

| No | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|-----|---------------------------------|---------------------------------|-------------------------|-------------------------|--------------|-----------------------|
| | CSI | Utterance | CSI | Utterance | | |
| 132 | Suku Dayak Maanyan | Suku Dayak Maanyan | Dayak Maanyan | Dayak Maanyan | OCAPC | Reduction + Borrowing |
| | | | | | | |
| | | | | | | |

The explanation of data analysis in able 5 above can be seen as follow:.

- The first column is the number of the data collected.
- The second column is the data from two texts, Indonesian as the source language and English as the target language. Each of them are divided into two small column in the data that contain cultural specific items and the whole utterance.
- The columns which are types of CSI are divided into ecology, material culture, social culture, OCAPC, gestures and habits.

- d. The columns which are the types of translation technique in translating CSI are divided into single, double, and triple translation techniques.

From the data in the table 5, it can be explained that the datum (132) can be categorized as OCAPC for CSI types and the technique used is the combination two technique from reduction + borrowing.

2. Data Display

Data display is the second step in analyzing the data. A display is an organized, compressed assembly of information that allows conclusion drawing and action. It means that from looking at the display, it can help the researcher understand what is happening and to do something. In this step, the researcher will show the data after reduction process in pattern which describes in brief description, chart, relation between categories, and so on (Sugiyono, 2016: 95).

3. Drawing and Verifying Conclusions

Analysis activity is important to drawn and verified the conclusions because this is the last step on data analysis process. The coding of data refers to data condensation or reduction when the data have been collected from the source data, the researcher selects the appropriate data which refers to classification of cultural specific items. The next step is filling up the data as the matrix or the data. After reduction process it must go to data display. The last step is concluding the data which leads the decision. Sugiyono (2016: 99) said that drawn conclusion in qualitative research tends to be temporary and it will develop when the researcher is in the field.

Both two scholars give this technique of data analysis. There is a similarity between Sudaryanto's (2015) and Mile, Huberman, and Saldana's (2014) theories of data analysis. *Padan* translational method is called *pilah unsur penentu* (PUP) technique as same as data condensation or reduction to select many data obtained from the data source. Those have similarity to eliminate the data which becomes the primary data. Next, Sudaryanto has two types of data presentation. They are informal and formal presentation method. Meanwhile, Mile, Huberman, and Saldana have data display. The aim of both method is to present the data after the analyzing process. The similarity is in the pattern of presenting the data. Sudaryanto uses words and symbol while Mile, Huberman, and Saldana use words description and chart that is the use of symbol.

The process of data selection and data presentation leads the researcher to draw the conclusion in the end of this research.

F. Data Trustworthiness

In conducting this study, there were three steps in checking the trustworthiness. They are:

1. Expert Judgement

The instrument of this study was consulted to an expert judgement in order to check the accuracy of the result of study. The validity in qualitative research is related to the effort of checking the results of the research by applying certain procedures (Creswell, 2009: 285). Good validity is obtained by using a peer

reviewer. Then, the expert judgement was Mr. Drs. Sulis Triyono, M.Pd. who are the lecturer in Applied Linguistic study program.

2. Triangulation

The aim of triangulation is to provide the data in a study to give the validity and the trustworthiness of the research. In this step, the data of the research must be trusted. It means that what the researcher has observed and analyzed by using the data in this research must be trusted. To get the trustworthiness, the researcher used triangulation method. Creswell (2009: 191) stated that the kinds of source of data information was conducted to check the triangulation in order to build a coherent theme justification. Meanwhile, According to Bell (1999: 102), triangulation technique is a cross-checking method which investigates one phenomenon or real condition of individual records by gathering the data from several informants and sources.

In the process of triangulation, the researcher made repeated readings of the diorama text data both the in the source language and the target language in analyzing the data. Then, the researcher asked opinion and suggestions from his adviser. Then, the researcher also used many data sources and expert's theory in collecting the information in order to increase the validity of the data, and to test the data which contain cultural specific items. The researcher discusses the data with the adviser, reviewer, and peer debriefing to gain the correct data containing CSI.

3. Peer debriefing

In conducting this study, the researcher had asked a *peer debriefing* in order to discuss and check the data and research results in order to increase the validity of the data. The peer debriefing in this study was researcher's peers who understand the translation study and proofread the thesis, namely Devi Rosmawati, S.S, M.Hum and Zefki Okta Feri, M.Pd.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter presents the result of this research that is divided into three sections; they are findings, discussion, and limitation of the study. In the first section, the result of analysis is related to the problem stated in Chapter I that covers (1) the types of cultural specific items, (2) the technique of translation used in translating the cultural words, and (3) the ideology used by the translator. Further, the second section presents the explanation of each result of analysis with the example of each problem based on the finding. The last is the limitation of the study that presents the possible limitations in conducting this current study.

A. Findings

In this section, the researcher explains the result of data analysis from the text in the Balanga Museum Palangka Raya. The total data collected in this research are 217 data. All the data are shown in the table that shows the frequency of occurrence of types of CSI and the technique of translation used by the translator in museum's texts.

1. Cultural Specific Items

The cultural specific items is defined as cultural word related to culture and are used in cultural contexts and cultural aspects. there are five classifications of CSI according to Newmark's theory (1998: 95). They are ecology, material culture, social culture, OCAPC (organization, customs, activities, procedures, concepts), and gestures and habits. The CSI in ecology is divided into flora, fauna,

hills, winds, and plains. The CSI in material culture is divided into food, clothes, transports, houses and towns. The CSI in social culture is divided into work and leisure. The CSI in OCAPC (organization, customs, activities, procedures, concepts) is divided into political and administrative, religious, artistic. Meanwhile, the CSI in gestures and habits is still itself. These CSI classifications are found in the diorama text in Balanga Museum Palangka Raya. Furthermore, the results are various and they will be displayed in the following table.

Table 6. The Occurrence of CSI

| No | Kinds of CSI | Frequency | Percentage |
|--------------|---------------------|------------|-------------|
| 1. | Ecology | 21 | 9.6% |
| 2. | Material Culture | 90 | 41.4% |
| 3. | Social Culture | 3 | 1.4% |
| 4. | OCAPC | 99 | 45.6% |
| 5. | Gestures and Habits | 4 | 2% |
| Total | | 217 | 100% |

Table 6 above shows that there are 217 data containing cultural specific items in the translation of diorama texts in Balanga Museum Palangka Raya. The result of the analysis shows that all classifications of CSI translating by the translator were applied at a different rate in the process of translation to be translation product. Out of 217 data, five classifications appeared with different number. From the table 6, it can be seen that the OCAPC with 99 data (45.6%) is the most dominant type among other types of CSI. The second is Material Culture with 90 data (41.4%). The next type is Ecology that appeared with 21 data (9.6%). Then, the fourth type is Gestures and Habits with 4 data (2%) and the last type is Social Culture occurred three times or with 3 data (1.4%). In term of types of CSI in diorama text in Balanga Museum Palangka Raya, OCAPC takes the first position

with 99 data. The occurrence of OCAPC becomes the most frequent type appearing in the texts.

2. Technique of Translation

Technique of translation is the way to transfer the message from source text into target text. The technique of translation proposed by Molina and Albir (2002) gave the consistence explanation about each type of techniques. There are 18 techniques of translation that proposed by them. They are adaptation, amplification, borrowing, calque, compensation, description, discursive creation, established equivalent, generalization, linguistic amplification, linguistic compression, literal translation, modulation, particularization, reduction, substitution (linguistic, paralinguistic), transposition, and variation. However, not all of the types of translation technique appeared in this study. After the data analysis process, it is found that several translation techniques were used by the translators. The result of translation technique in translating the all categories of CSI can bee seen in the following table.

Table 7. All Techniques of Translation in CSI

| No | Technique of Translation | Frequency | % |
|---------------------------------|----------------------------|------------|-----------|
| <i>Single Technique</i> | | | |
| 1 | Borrowing | 106 | 49.2 |
| 2 | Adaptation | 4 | 1.8 |
| 3 | Literal | 3 | 1.3 |
| 4 | Generalization | 3 | 1.3 |
| 5 | Reduction | 1 | 0.4 |
| | Total | 117 | 54 |
| <i>Double Techniques</i> | | | |
| 6 | Borrowing + Literal | 56 | 26 |
| 7 | Reduction + Borrowing | 20 | 9.4 |
| 8 | Borrowing + Amplification | 5 | 2.3 |
| 9 | Borrowing + Generalization | 5 | 2.3 |
| 10 | Borrowing + Calque | 4 | 1.8 |

| | | | |
|---------------------------------|--------------------------------------|------------|-------------|
| 11 | Adaptation + Borrowing | 2 | 0.9 |
| 12 | Calque + Literal | 1 | 0.4 |
| 13 | Calque + Amplification | 1 | 0.4 |
| 14 | Generalization + Reduction | 1 | 0.4 |
| | Total | 95 | 43.9 |
| <i>Triple Techniques</i> | | | |
| 15 | Borrowing + Literal + Generalization | 2 | 0.9 |
| 16 | Borrowing + Amplification + Literal | 1 | 0.4 |
| 17 | Borrowing + Reduction + Literal | 1 | 0.4 |
| 18 | Calque + Literal + Borrowing | 1 | 0.4 |
| | Total | 5 | 2.1 |
| | Grand Total | 217 | 100 |

In the table above, it can be seen that there are three combinations of techniques displayed by the researcher. For the first number is single technique of translation which contains five techniques found. Further, the second number is double techniques of translation in nine parts. The last one is triple techniques that are divided into four parts. All of them have different rate of number of occurrence, single technique takes the first position with total data 117 (54%). Meanwhile, the second position is double techniques with 95 data (43.9%) and the third position is triple techniques of translation with 5 data (2.1%).

The single technique of translation is represented by borrowing technique that contributes 106 data (49.2%) or almost a half of total data is borrowing as the biggest one. However, other four techniques in single technique contribute less than 4 or 2% of data total for each of them. Total contribution of single technique translation in all classification of CSI is around 54% of total data or half of data data total in 100%. Meanwhile, double combination techniques are represented by borrowing + literal with 56 data (26%) and reduction + borrowing with 20 data (9.4%) to make those more dominant than other techniques. Further, other 7 techniques contribute less than 5 data or 2.3% for each of them. Thus, all of

double combination techniques contribute about 43.9% out of 100% data total. Meanwhile, the triple techniques combination from 4 techniques found that borrowing + literal + generalization is the more dominant than among 3 techniques with 2 data (0.9%). Other 3 techniques is just found 1 data (0.4%) for each of them. Therefore, all of them contribute about 2.1% out of 100% data total and makes these combination techniques become the last among three of them.

3. Translation Ideology

This part shows the prominent translator ideology in translating cultural specific items. It connects to the previous finding in technique of translating in five classification of CSI. The translation ideology is divided into two parts. They are foreignization and domestication according to Venuti (1995). The finding in translator ideology can be seen in the following table.

Table 8. The Prominent Translation Ideology in Translating CSI

| No | Techniques | Frequency | % | Ideologies |
|-----|------------------------------|------------|-------------|---|
| 1. | Borrowing | 106 | 49.2 | Foreignization |
| 2. | Literal | 3 | 1.3 | |
| 3. | Borrowing + Literal | 56 | 26 | |
| 4. | Borrowing + Calque | 4 | 1.8 | |
| 5. | Calque + Literal | 1 | 0.4 | |
| 6. | Calque + Literal + Borrowing | 1 | 0.4 | |
| | Total | 171 | 79.1 | |
| 7. | Adaptation | 4 | 1.8 | Domestication |
| 8. | Generalization | 3 | 1.3 | |
| 9. | Reduction | 1 | 0.4 | |
| 10. | Generalization + Reduction | 1 | 0.4 | |
| | Total | 9 | 3.9 | |
| 11. | Reduction + Borrowing | 20 | 9.4 | Partial Foreignization and Partial Domestication |
| 12. | Borrowing + Amplification | 5 | 2.3 | |
| 13. | Borrowing+ Generalization | 5 | 2.3 | |
| 14. | Adaptation + Borrowing | 2 | 0.9 | |
| 15. | Calque + Amplification | 1 | 0.4 | |
| 16. | Borrowing + Literal + | 2 | 0.9 | |

| | | | | |
|-----|-------------------------------------|------------|------------|--|
| | Generalization | | | |
| 17. | Borrowing + Amplification + Literal | 1 | 0.4 | |
| 18. | Borrowing + Reduction +Literal | 1 | 0.4 | |
| | Total | 37 | 17 | |
| | Grand Total | 217 | 100 | |

The table 8 shows that there are two ideologies in foreignization and domestication and another is the combination both of them. In table 8 above, it can be seen that the ideology in foreignization has six techniques. Then, they becomes the most prominent ideology used by the translator in translating CSI. The techniques of translation in foreignization are borrowing (106 data or 49.2%), literal (3 data or 1.3%), borrowing + literal (56 data or 26%), borrowing + calque (4 data or 1.8%), calque + literal (1 datum or 0.4%), and calque + literal + borrowing (1 datum or 0.4%). Then, the data total in foreignization are 171 data (79.1%) and it makes that ideology become the most prominent used by the translator.

In domestication ideology, there found four techniques covering adaptation (4 data or 1.8%), generalization (3 data or 1.3%), reduction (1 datum or 0.4%), and generalization + reduction (1 datum or 0.4%). Then, that makes domestication take the last position in the ideology used by the translator. Further, the total data in domestication ideology are 9 data (3.9%). Meanwhile, the combination of partial foreignization and partial domestication got eight techniques in two and three combination techniques. They are reduction + borrowing (20 data or 9.4%), borrowing + amplification (5 data or 2.3%), borrowing + generalization (5 data or 2.3%), adaptation + borrowing (2 data or 0.9%), calque + amplification (1 datum

or 0.4%), borrowing + literal + generalization (2 data or 0.9%), borrowing + amplification + literal (1 datum or 0.4%), and borrowing + reduction +literal (1 datum or 0.4%). Furthermore, the total data of partial foreignization and partial domestication are 37 data (17%).

B. Discussion

This section discusses the findings of the study. It explains the occurrence of types of CSI, the translation technique used, and the prominent ideology used by the translator in translating CSI found in the diorama texts in Balanga Museum Palangka Raya.

1. The Types of Cultural Specific Items

There are five types of CSI based on Newmark's theory (1988). They are classified into five types: ecology, material culture, social culture, OCAPC (organization, customs, activities, procedures, concepts), and gestures and habits. All of them occurred in the whole text in diorama texts in museum. The highest frequency among the types is OCAPC (see at the table 6) and the explanation about the table of occurrence of CSI. The most category of word level in the data finding is the word and phrase. In the data finding shows that many of cultural words consist of level of word and phrase. Moreover, this study found that the most of cultural words or cultural specific items are translated in level of word and phrase. Further, each types of CSI are explained one by one as following examples below.

a. Ecology

This types is the first classification of cultural specific items proposed by Newmark (1988). Ecology is divided into five parts and another that refers to ecology can be concluded as ecology itself They are flora, fauna, hills, winds, plains. In diorama text in Balanga Museum Palangka Raya, the result of finding can be shown that 21 data (9.6%) found in the diorama text are cultural words as ecology part. Ecology takes the third position out of all classifications of CSI and some of them are presented below:

(6) SL: Fauna yang populer adalah **Orangutan** (*Pongo Pygmaeus*)

TL: The species of fauna that are popular, among others are the **Orangutan** (*Pongo Pygmaeus*)

The datum number (6) above shows that the CSI in ecology is represented by fauna. Kalimantan or Borneo has many various fauna living within the forest. One of the famous fauna from Central Kalimantan is “Orangutan”. It becomes the symbol of the province. In the SL, the translator put “Orangutan” as the popular one. Nonetheless, “Orangutan” is from Primates. However, it is originally derived from Kalimantan and Sumatra (Groves, 2001; Warren *et al.*, 2001; and Prayogo *et al.*, 2014). The species of Orangutan is divided into two, *Pongo pygmaeus* (Kalimantan) and *Pongo abelii* (Sumatra). Those types of orangutan is only found in Kalimantan island and Sumatra island. Therefore, TL must loan the word of “Orangutan” so that the target readers can understand the context.

(4) SL: **Ulin** atau **Kayu Besi** (*Eusideroxylon Zwageri*)

TL: **Ulin wood** or **ironwood** (*Eusideroxylon Zwageri*)

The datum number four above demonstrates how the flora in ecology part is shown. The word “Ulin” is originally derived from Kalimantan for the flora. Ulin wood is only found and grown in Kalimantan forest. That wood becomes more iconic as its function for Dayak Tribe. Based on the research that conducted by Effendi (2009), this kind of tree “Ulin (*Eusideroxylon zwageri*)” is known as “*belian*” and “kayu besi borneo (Borneo iron wood)”. It is a kind of tree which is originally from Kalimantan island (Indigenous tree species). The existence of Ulin wood is just in Kalimantan, then that wood does not exist in target language concept. But, now the Ulin wood has another name such as “Kayu besi” because that word is totally strong among other kinds of wood in Kalimantan.

Thus, those two data above between “Orangutan” and “Ulin” become the cultural word in SL and TL. Further, those words are the symbol of Central Kalimantan province and those flora and fauna are known to come from Central Kalimantan.

b. Material Culture

This type of CSI is divided into several parts, such as food, houses, clothes, transport, and towns (Newmark, 1988). Based on the result of finding in the table 7. It can be seen that material culture takes the second position with 90 data (41.4%) for the most dominant classification or types of CSI found in the diorama text museum.

Here is the example and explanation of material culture found.

(36) SL: **Mandau**
TL: **Mandau (Saber)**

The datum number 36 above shows that the material culture is found in Dayak tribe traditional weapon. “Mandau” is the one of famous traditional weapon in Dayak tribe and it used to fight with other tribes. In KBBI online (<https://kbbi.kemdikbud.go.id/entri/Mandau>), *Mandau* is Kalimantan traditional weapon shaped machete, gloved or kumpang, pointed end, the back is usually carved, the handle is made of deer antlers decorated with goat hair or horse tail. Then, Santosa and Bahtiar (2016) stated that false one of them is a weapon of war traditional machete or sword. Mandau is one of Kalimantan's traditional weapons. But now, that weapon is used for custom completeness and it is also used for fighting if people disturb Dayak people or tribe. The identity of Dayak tribe is known from the weapon they used by them, “Mandau”.

Another example of material culture found as follow.

(34) SL: Adat dan Budaya Masyarakat Dayak di Kalimantan Tengah bermula dari kehidupan keluarga **rumah Panggung (Betang)**.

TL: The customs and culture of the Dayak people in Central Kalimantan started from the family life of **Betang (Stage House)**.

The material culture in house derived from Dayak traditional house which is called “Betang or rumah panggung”. That house is a typical house found in Dayak tribe in the past when one big family live together in one house. The Betang house is built to gather Dayak family and becomes their philosophy of Dayak people life. In KBBI online (<https://kbbi.kemdikbud.go.id/entri/Rumahbetang>), Betang house is long stilt houses and typical of the Dayak tribe. Furthermore, the material of Betang house is Ulin wood and Dayak tribe in Central Kalimantan usually use ulin wood to build Betang house (Effendi, 2009). This cultural word and the

concept of house exist in the source language. Then, it becomes the custom and culture of Dayak people.

c. Social Culture

The next classification of CSI is social culture that took the last position or the fifth position in the data finding with 3 data (1.4%). Social culture appears in limited number of data that refers to the work of Dayak people. The example can be seen as follow:

- (112) SL: Mata Pencaharian umumnya **peladang berpindah**.
TL: They generally work as **shifting cultivators**.

Datum 112 above shows that Dayak people did agriculture since long time ago till now. There is a typical of Dayak people farming, that is “Peladang berpindah” or it means that after finishing in one field, they move to another field. It was conducted by people around the forest in Kalimantan, Indonesia (Funakawa et al. 2009) in Maulana et al (2019). That work is what Dayak people did in the past because the field in Kalimantan forest is large.. That land belongs to them so that Dayak people can take advantage of the natural surroundings. In the farming, Dayak people mostly cultivated the rice or “padi” in Indonesian term.

- (113) SL: Ritual ini dipandu oleh beberapa orang ulama (**basir balian**).
TL: This ritual is guided by some religious leaders (**Basir Balian**).

Another work found is religious leaders or it is called “Basir Balian” for Dayak tribe. This “Basir Balian” is not like the concept of religious leader like other religions. It concerns more as the elder figure in the Dayak tribe. That elder figure leads some rituals in Dayak tribe in many rituals. Quoted from the page *Warisan*

BudayaKemendikbud(<https://warisanbudaya.kemdikbud.go.id/?newdetail&detailCitat=919>), it is stated that the ritual in Dayak tribe has always been led by *basir* or *balian*, people who have ability to connect with the guardian spirits of nature believed to be protectors. Then, they communicate with supernatural spirits carried out by the *basir* using *Sangiang language* (a special language that is not mastered by everyone). This concept is only existed in Dayak tribe or source language. Those become one of the work or profession found in Dayak tribe.

d. OCAPC

This classification took number one position among others in CSI with 99 data (45.6%). OCAPC (organization, customs, activities, procedures, concepts) can be divided into political and administrative, religious, artistic. OCAPC became the most dominant frequency of occurrence of CSI in diorama texts in museum. It happens because many of data in texts show that the data mostly appear in all of OCAPC conducted by Dayak tribe. Most of them consist of name of region and area, ritual, activities in traditional dance, traditional craft, and religious that are only found in Central Kalimantan, name of Dayak organization and so on. The example of OCAPC can be seen as following.

(122) SL: Pada awal 1954 terbentuk **Panitia Penyalur Hasrat Rakyat Kalimantan Tengah (PPHRKT)**.

TL: in early 1954 a committee that channels the desires of the people of Central Kalimantan with the name **Panitia Penyalur Hasrat Rakyat Kalimantan Tengah (PPHRKT)** was formed.

Datum 122 above is one of OCAPC classification in organization. That organization existed in the era before Central Kalimantan was formed. Dayak

people would like to make one province more in Kalimantan island. Then the organization with the name “Panitia Penyalur Hasrat Rakyat Kalimantan Tengah (PPHRKT)” was formed. That organization aimed to form new province in Kalimantan (Sandi, 2019: 43). Then, it becomes one of CSI in OCAPC especially in organization that is originally from Central Kalimantan.

Another example of OCAPC found in museum text is in the following:

(127) SL: Kaharingan berintegrasi dengan agama Hindu, sehingga menjadi agama **Hindu Kaharingan**.

TL: Kaharingan integrated with the Hindu religion, becoming the **Hindu Kaharingan** religion.

The origin of religion in Dayak tribe is “Kaharingan” in the past. But now, the “Kaharingan” is integrated to Hindu religion. So, it becomes “Hindu Kaharingan” religion. It is same like Hindu religion in other province in Indonesia, but the difference is in additional of Kaharingan elements. Most of members of Hindu Kaharingan religion live in the Central Kalimantan province. The existence of Hindu Kaharingan religion can be traced in the research conducted by Sugiyarto (2016), about the existence of Hindu Kaharingan religion in Palangka Raya city, Central Kalimantan. The cultural specific items found in OCAPC in this example are related to the religious.

Another example of OCAPC in customs and activities is the traditional dance that is only found and originally from Central Kalimantan. It becomes one of iconic dance representing Dayak tribe in Central Kalimantan.

(148) SL: Pentas tari ada yang untuk menyambut pahlawan atau orang penting, seperti **Tari Mandau**.

TL: The **Mandau dance** is performed to welcome a hero or important person.

“Tari Mandau” or “Mandau dance” is the famous traditional dance performed in important ceremony. The uniqueness of the dance is the dancers hold Mandau weapon during the dance and do some movements. This dance is truly sacred for Dayak tribe in Central Kalimantan province because it is a symbol of the custom and culture in Dayak tribe existing from the ancestor. Then, Nugraheni and Safarina (2018) conducted a research in Dayak traditional dance especially Mandau dance from Kapuas regency, Central Kalimantan province. The name of Mandau dance is called “*Tari Kinyah Mandau Hatue*”. Then, that term is used to refer to Mandau dance so that most of people can understand, but there will be a slightly different name for each district or regency in Central Kalimantan province in the naming of Mandau dance like the example from Kapuas regency, Central Kalimantan province.

(168)SL: Ritual kematian menurut tradisi Kaharingan yang masih banyak dilakukan di Kalimantan Tengah adalah **Tiwah**.

TL: **Tiwah** is one of the death rituals of the Kaharingan tradition that is still widely practiced in Central Kalimantan.

The example above shows that there is an important ceremony held by Dayak people in Central Kalimantan that is the death ritual of Kaharingan tradition or People who belief in Hindu Kaharingan religion. The “Tiwah” ceremony is one of the biggest ceremony in Central Kalimantan held by member of Hindu Kaharingan religion. It takes much times, money, preparation, and so on to organize the death ritual of Tiwah. Then, Tiwah is held by Dayak Ngaju tribe in Central Kalimantan province. Dayak Ngaju people know the death ceremony by the term “*tiwah*”, the Dayak Manyan people the death ceremony under the name “*ijambe*”, and several Dayak Lawangan groups know the name “*wara, gombok*,

sentangih" to mention the death ceremony (Dyson and Asharini, 1980/1981: 24).

That ritual becomes custom and activity classified as part of OCAPC.

e. Gestures and Habits

The last classification of CSI is gestures and habits that took the fourth position of findings with 4 data (2%) out of 217 data (100%). The example of this type is as follows.

- (214) SL: Bahasa Dominan yaitu **bahasa Melayu, bahasa banjar, bahasa Ngaju, bahasa Manyan, bahasa Ot Danum, bahasa Katingan, bahasa Bakumpai, bahasa Tamuan, dan bahasa Sampit.**

TL: The Dominant languages are Malay, the language of **Banjar, Ngaju, Manyan, Ot Danum, Katingan, Bakumpai, Tamuan, and Sampit.**

From the datum (214) above, the gesture and habit by Dayak people in Central Kalimantan is the use of local language. The unique of Dayak people in this province is in the use of different language for different region and tribe. However, it still exists in Central Kalimantan province. Quoted from the page on Balai Bahasa Kalimantan

Tengah(<https://balaibahasakalteng.kemdikbud.go.id/musikalisis-puisi-mirip-lagu-mengapa-tidak/>), there are 37 language variations found in Central Kalimantan province used by Dayak people. Then, every Dayak tribe has different language and for communication between different tribe, there are several languages used to communicate such as Indonesia language, Banjar language, Ngaju language, and Manyan language to help people in interaction with others. That habit is only found in Central Kalimantan province to use language that had been mentioned before in the data.

The next example of this type of CSI is in the form of war clothes. The focus is not on the kind of clothes but the ink or written text or paint on the war clothes. It shows the Dayak tribes' habits for their war clothes. This is not something that is only on war clothes, but it has another meaning or philosophy for Dayak tribe which is the safety in war.

(217) SL: Seringkali pakaian berperang itu dilengkapi dengan tulisan-tulisan (**rajah**) dengan tujuan menangkal si pemakai ketika berperang atau berkelahi, sehingga ia selamat.

TL: Often it comes with a clothing war writings (**tattoo**) with the aim of counteracting the wearer when the war or fighting, so he survived.

The datum number 217 above shows that the written text in Dayak tribe's war clothes name-calling "Rajah". The aim of Rajah is to avoid the bad luck or give the safety for member of tribe wearing it. The Rajah is only found in Dayak tribe in Central Kalimantan war clothes. For Dayak people, tattoo culture is a sacred and noble meaning. It cannot be removed from their customs. Tattoo culture is also handed down from generation to generation as a sacred inheritance because it must not be made haphazardly (Coomans 1987) in Sia and Yunato (2019). Then, there is a magical and mystical element in "Rajah" or "tattoo" for Dayak tribe. Furthermore, that habit to write Rajah on the clothes for war has been existed around for long time or from the Dayak tribe ancestor.

From explanation about the five classification of CSI before, it can be noticed that OCAPC is the most dominant CSI and material culture found with various reasons. It happens because the cultural words found are more dominant in the customs, activities, political and administrative, religious, and artistic based on the life of Dayak tribe according to the text in the museum. Meanwhile, the second

type is material culture that is from the material referring to the tools used by Dayak tribe. The finding also shows that the category level of word in translating cultural specific items from source language into target language are at words and phrase level. Most of those two categories are found in the data in translating cultural words.

2. Technique of Translation Used in Translating CSI

The technique of translation used is analysis process based on Molina and Albir's theory (2002). There are several techniques found in the diorama text. The explanation of each technique of translation in translating all classifications of CSI can be seen the following paragraph. The example of translation technique is entered according to single, double, and triple techniques of translation in translating CSI types. Not all translation techniques proposed by Molina and Albir (2002) appeared in the finding. All explanations and examples can be seen as follows.

a. Single Technique of Translation

In this part, the technique of translation is used by the translator in translating CSI divided into single technique including borrowing, adaptation, literal, generalization, and reduction. Among the five techniques used in single technique, borrowing is the most frequently-applied technique used by the translator. The example and explanation of each techniques can be seen as follow.

1) Borrowing technique.

The example of borrowing technique can be seen as follow.

- (7) SL: **Bekantan** (proboscis)
TL: **Bekantan** (proboscis)

datum (7) above shows that pure borrowing technique is used in order to get the equivalence in target language. The term of animal name in primates refers to “Bekantan” does not existed in target language. It happens because “Bekantan” origin is from Kalimantan and in target language that primate does not exist. So, the pure borrowing technique is one of the alternative in solving the problem.

Another example of borrowing technique is in material culture .

- (35) SL: Suku Dayak di Kalimantan Tengah memiliki beragam jenis senjata tradisional, Seperti **Duhung**.
TL: The Dayak tribe in Central Kalimantan has a variety of traditional weapons, such as **Duhung**.

In (35), the traditional weapon used by Dayak tribe is Duhung, unlike another traditional weapon “Mandau”. “Duhung” is smaller than other weapons. The use of borrowing technique in this datum is because the word or the weapon of “Duhung” exists only in source language even thoughin target language has the concept and name in small weapon. However, to make it similar with “Duhung” is impossible. So, the pure borrowing is used in order to cover the non equivalence in the target text.

The borrowing technique is used in social culture.

- (113) SL: Ritual ini dipandu oleh beberapa orang ulama (**Basir Balian**).
TL: This ritual is guided by some religious leaders (**Basir Balian**).

In (113), one of profession can be found in the Dayak people life is Basir Balian. The pure borrowing technique is used in this datum because the proper name is

from local language that have no the equivalence in target text. So, the pure borrowing can be used in translating it.

The CSI of OCAPC is used borrowing technique.

(123) SL: **Sarikat Kaharingan Dayak Indonesia (SKDI)**

melangsungkan Kongres di Bahu Palawa.

TL: **Sarikat Kaharingan Dayak Indonesia (SKDI)** held a congress in Bahu Palawa.

Datum (123) above shows that the organization is formed by Dayak people.

The name of that organization is “Sarikat Kaharingan Dayak Indonesia (SKDI)” in source text. The translator tried to bring the aspect of organization name in source text into target text without any changing. Therefore, the borrowing technique is the best way to do it.

The example of borrowing technique in gestures and habits can be seen as follow.

(214) SL: Bahasa Dominan yaitu **bahasa Melayu, bahasa banjar, bahasa Ngaju, bahasa Manyan, bahasa Ot Danum, bahasa Katingan, bahasa Bakumpai, bahasa Tamuan, dan bahasa Sampit**.

TL: The Dominant languages are Malay, the language of **Banjar, Ngaju, Manyan, Ot Danum, Katingan, Bakumpai, Tamuan, and Sampit**.

Datum (214) shows the number of language in each region in Central Kalimantan province. The borrowing technique is used in translating the name of each language. Those languages are only found in Central Kalimantan province, so it makes the term does not existed in target language and culture because those are local languages. In this case, borrowing technique can be used or recommend to solve the problem in translating.

2) Adaptation

The example of adaptation translation technique is in material culture.

(96) SL: Peralatan yang dipakai untuk aktivitas membersihkan lahan adalah **parang dan beliung**.

TL: The equipments used for land clearing are **machete** and **pickaxe**.

The concept of “Parang” and “Beliung” is from the tool used by Dayak people in agriculture or farming. The shape of those traditional tools have a little different among other. So, the technique used in this datum is adaptation when the material culture is well-known.

The next example of adaptation translation technique is in social culture.

(112) SL: Mata Pencaharian umumnya **peladang berpindah**.

TL: They generally work as **shifting cultivators**.

Datum (112) above shows that Dayak people have a work in “Peladang Berpindah” in agriculture. The adaptation technique is used in translating “Peladang Berpindah” into “shifting cultivators”. The result in the target text is similar cultural unit with the source text. It makes the adaptation technique more acceptable.

The last example of adaptation translation technique is in gesture and habit .

(217) SL: Seringkali pakaian berperang itu dilengkapi dengan tulisan-tulisan (**rajah**) dengan tujuan menangkal si pemakai ketika berperang atau berkelahi, sehingga ia selamat.

TL: Often it comes with a clothing war writings (**tattoo**) with the aim of counteracting the wearer when the war or fighting, so he survived.

The adaptation technique appears in order to replace the culture elements in source text with the target culture and it must be similar cultural unit. Data (217) shows that “Rajah” is one of the habit of Dayak tribe in the war. To make it

acceptable for target reader, the adaptation technique with “Tattoo” is best technique used so that target readers understand more about the concept and term of “Rajah”.

3) Literal Translation

The first example of literal translation technique is in Ecology classification.

- (10) SL: **Burung Enggang Hitam** (Anthriciceras Malayanus)
TL: **Black Hornbills** (Anthriciceras Malayanus)

Datum (10) indicates that the technique used is literal technique. It is because the concept of “Burung Enggang Hitam” have already existed in target language. So, the translation must be as same as the structure in source language or translate word for word.

The next example of literal translation technique is in material culture classification.

- (89) SL: **Jala**.
TL: **Casting net**.

“Jala” is one of traditional tool for catching fish in river used by Dayak tribes. The way of using “Jala” is by throwing it to the river, making the translator translated it into “casting net”. The idea is from throwing “Jala” or the “net” into river. The literal translation used in this datum is because of the concept of translating word for word or the same structure of source language and target language.

4) Generalization

The example of generalization technique is represented in ecology classification of CSI.

- (8) SL: **Siamang** (Hylobates Muelleri)
TL : **Gibbon** (Hylobates Muelleri)

Datum (8) shows that one of the fauna from Kalimantan is called ‘Siamang’. In target language, “Siamang” becomes “Gibbon”, one of Primates. The translator take decision to make it more general in classifying that fauna into English. “Gibbon” has many species with different appearance, such as the face, the color fur, the place where it comes from, and so on. In this case, “Siamang” is identical with black fur so it should be called ‘Black Gibbon’ to make it more specific. However, the translator made it general and the generalization technique of translation is used..

The second example of generalization technique is represented in material culture classification of CSI.

- (45) SL: Pemotong tali pusar (**Sembilu**).
TL: The umbilical cord cutter (**knife**).

In datum (45) above, it is shown that the technique in translating the word “Sembilu” into “knife” is generalization technique. The concept of “Sembilu” is the cutter t made up from bamboo, but the function is similar to other knives for cutting. However, its term and function has is different among knifes. Thus, it should still use the term “Sembilu” in translating it into target text.

5) Reduction

The example of reduction translation technique is in OCAPC.

- (203) SL: Dikatakan Bajakah Tara karena tumbuhan ini memiliki simbol bagi **gadis pingitan** (**Bawi Kuwu**).
TL: It is known as Bakajah Tara because this plant symbolizes a **woman in seclusion**.

In (203), some phrases had been reduced by the translator. The phrase “Bawi Kuwu” is the important aspect that must be put by the translator. In this case, the translator reduced it from the source text into the target text.

b. Double Techniques of Translation

In this part, the technique of translation is used by the translator in translating CSI diving into double techniques of translation which are borrowing + literal, reduction + borrowing, borrowing + amplification, borrowing+ generalization, borrowing + calque, adaptation + borrowing, calque + literal, calque + amplification, and generalization + reduction. Among nine techniques used in double techniques, borrowing + literal is the frequently-applied technique used by the translator. The example and explanation of each techniques are as follow.

1) Borrowing + Literal

The example of borrowing + literal technique is in ecology term .

(11) SL: Dikatakan Antang karena leluhur tersebut datang menampakkan diri seperti **burung antang (Elang)**.

TL: The name Antang as chosen because the ancestor is believed to appear as **Antang bird (eagle)**.

Datum (11) shows that the cultural word in fauna name uses borrowing + literal technique. The borrowing refers to “Burung Antang” and literally refers to “elang” becoming “eagle” which is the concept of “Elang” existing in target language. However, the “Burung Antang” only exists in source language that makes the use of two combination techniques become the right choice.

The next example starts from double combination techniques in borrowing + literal in material culture term.

(78) SL: Piring Malawen
TL: Malawen Bowl

Datum (78) shows that there is a bowl that is only found in Central Kalimantan. It is a traditional bowl named “Malawen”. This bowl is special for Dayak tribe since the ancestor. There are many functions of this bowl when the translator tried to translate Malawen into target language. If the source text “Malawen” consists of proper name, the pure borrowing technique can be used. Meanwhile, the literal technique refers to the translation from “mangkok” into “bowl”. It means that the translation product is from word for word.

The next example are provided in double combination technique of translation in translating the OCAPC term. The example of borrowing + literal can be seen as following.

(120) SL: Yaitu: (1) Kabupaten Kapuas, (2) Kabupaten Barito, dan (3) Kabupaten Kotawaringin.

TL: Namely: (1) District of Kapuas, (2) District of Barito, and (3) District of Kotawaringin.

Example (120) above shows that all words “Kabupaten” are translated into “District”. Then, that technique is called literal translation. Meanwhile, the words “Kapuas, Barito, Kotawaringin” are pure borrowing technique wherein those three words are proper name that originally come from Central Kalimantan.

The last example of translation technique in double combination techniques are borrowing + literal in translating gesture and habit terms of Dayak tribe.

(216) SL: Tradisi sahnya perkawinan adalah sepasang mempelai duduk di atas gong sambil memegang pohon Sawang dan mengarahkan jari telunjuk ke atas.

TL: The traditional validity of a marriage is when the couple sits on top of a gong while holding on to a Sawang tree and direct their pointing fingers upward.

The phrase “Pohon Sawang” in datum (216) explains about Dayak people’s habit after marriage ceremony or as a symbol of the validity of a marriage. In this case, the word “Sawang” refers to the name of tree found in Kalimantan that uses borrowing technique in translating it because the term “Sawang” tree is not known whether it has an equivalence in target language and culture or not. Meanwhile, translating the word “Pohon” translating into “Tree” refers to literal technique.. That translation type is word for word translation.

2) Reduction + Borrowing

The example of reduction + borrowing technique of translation is in ecology term. The example and explanation can be seen as follow.

- (14) SL: **Kayu Tabalus**, hakikatnya silakan masuk (Palus)
TL: **Tabalus**, essentially means please (Palus).

The example of datum (14) of shows that the translator used two combination technique in translating the wood. In the source language, the word “Kayu” is reduced in the target language. The borrowing is in the word “Tabalus”. It should be “Tabalus Wood” in the target text. However, the target text appears with “Tabalus” without the “wood”.

The next example of reduction + borrowing translation technique is in OCAPC term.

- (132) SL: Suku **Dayak Maanyan**.
TL: **Dayak Maanyan**.

Datum (132) shows various kinds of Dayak tribes in Central Kalimantan Province. Dayak Maanyan tribe lives around Barito river. The reduction in this datum is in

word “Suku” in the source text, but the translator reduced it in the target text. The use of borrowing technique is in the name of Dayak tribe “Dayak Maanyan”.

3) Borrowing + Amplification

The example of borrowing + amplification technique of translation is in material culture term.

- (39) SL: **Dan Tombak.**
TL: **And Tombak (Spear).**

In datum (39) above, it is shown that the borrowing technique used in the word “Tombak”. The translator kept the original word in the source text into the target text. Meanwhile, the translator also added the word “Spear” in the target text. That technique appears when the material culture words are from local language and to introduce the details that are not formulated in the source text or addition in the target text.

The next example of amplification + borrowing technique is in translating OCAPC term.

- (194) SL: Yang dilengkapi berbagai patung yang mencerminkan etnik yang
Bhinneka Tunggal Ika (Luhing Manduk).
TL: Which has various sculptures that reflect the ethnic **unity in diversity (Luhing Manduk).**

In (194), the amplification is in Indonesian motto “Bhinneka Tunggal Ika” that is translated into “unity in diversity”. It should be still the term “Bhinneka Tunggal Ika” in target text, but the translator put another close meaning to that motto. Further, there is also a motto in local language that are related to “Bhinneka Tunggal Ika” in Dayak language “Luhing Manduk”. The borrowing technique is

the right choice by the translator. Because the concept of “Luhing Manduk” is non equivalent as additional information besides “Bhinneka Tunggal Ika”.

4) Borrowing + Generalization

The example of borrowing + generalization translation technique is in translating material culture term.

(24) SL: **Balanga**(Guci), lambang barang pusaka bernilai tinggi.

TL: **Balanga** (Container) symbolizes a heritage item of high value.

In datum (24), it is shown that the technique used is borrowing + generalization. The borrowing technique stands for “Balanga” meaning “Guci” in Dayak tribes. Meanwhile, generalization technique stands for “Guci” into “Container”. Balanga is considered to be the oldest type of ceramic of jar or Guci. Therefore, the use of word “Container” can be referred to many containers and it is the common version of Balanga or Guci called container. It should be “Jar” to make it more specific.

The next example in generalization + borrowing is represented in translating OCAPC term.

(125) SL: **Pemancangan tiang pertama (Mantejek Jihi Ije Sulak)**

pembangunan Palangka Raya dilaksanakan oleh Presiden Soekarno pada 17 Juli 1957 pukul 10.17.

TL: **The inauguration (Mantejek Jihi Ije Sulak)** of the development of Palangka Raya was conducted by President Sukarno in July 17, 1957 at 10:17.

Datum (125), shows how the first development of Palangka Raya as main city in Central Kalimantan Province. The generalization technique used is the phrase “Pemancangan tiang pertama” into “The inauguration”. The concept of “Pemancangan tiang pertama” exists in Indonesia and is always conducted before

the construction starts. The use of word “Inauguration” is the generalization for ceremony in certain ways. Whereas, the translator used that word to make the translation more acceptable to the target readers especially foreigners. Further, the term in Dayak language of inauguration is “Mantek Jih Ije Sulak”. It is a proper name that refers to the use of local language. Thus, the pure borrowing technique is used in order to translate those phrase.

The last example of borrowing + generalization translation technique is in social culture term. The example can be seen as follow.

(114) SL: Ritual ini dipandu oleh ulama (**Tukang Tawur**).

TL: The ritual is guided by a religious leader called **Tukang Tawur**.

Datum (114) explains a work conducted by elder figures in Dayak tribe. Not all Dayak members can be a “Tukang Tawur”. There are many requirements to apply as a “Tukang Tawur”. That phrase used the borrowing technique in transferring it into the target text. Meanwhile, the generalization technique used in “ulama” into “religious leader”. It is because the translator made it easier to understand by the target readers because not all the target readers understand the concept of “Ulama”. Thus, using “religious leader” is the common thing so that it is more acceptable to the target reader.

5) Borrowing + Calque

The example of borrowing + calque technique can be seen in translating ecology term in bamboo name. One of the example is presented below.

(19) SL: **Bambu Palingkau**, hakikatnya benda atau binatang harus datang ke Mihing;

TL: **Palingkau Bamboo**, essentially means object or animal that has to come to Mihing.

Datum (19) above indicates that the technique used is borrowing + calque. This technique appears when the word “Bambu” in Indonesia is more specific to the target language “Bamboo”. Meanwhile, the word “Palingkau” only existed in source text, so the solution is to use the pure borrowing technique so that the target readers know the context and concept.

The next example of borrowing + calque technique is in translating material culture term as presented below.

(34) SL: Adat dan Budaya Masyarakat Dayak di Kalimantan Tengah bermula dari kehidupan keluarga **rumah Panggung (Betang)**.

TL: The customs and culture of the Dayak people in Central Kalimantan started from the family life of **Betang (Stage House)**.

The borrowing + calque applied for material culture that is local and proper name. The phrase “rumah panggung” and “stage house” are the translation technique in calque. Meanwhile, the word “Betang” refers to borrowing technique.

The last example of calque + borrowing technique is in translating OCAPC term.

(195) SL: Selain itu, ukiran yang mengilustrasikan tentang **tarian sakral (Kanjan)**.

TL: In addition, an illustrate carvings of **sacred dance (Kanjan)**.

Datum (195) above shows that the traditional dance performed by Dayak people is called “Kanjan”. The calque is used in translating the phrase “Tarian sakral” into “Sacred dance”. In addition, another technique of translation used is the borrowing in order to bring “Kanjan” as traditional dance into target language. It aims to introduce the dance of Dayak tribe.

6) Adaptation + Borrowing

The example of adaptation + borrowing technique in translating material culture term can be seen as follow.

(53) SL: **Damar (Nyating)**.
TL: **Resin (Nyating)**.

This technique appears when the text contain proper name or local language to replace the culture in target text. The word “Damar” is originally from Central Kalimantan that means for fruit found only in Kalimantan. To make it more acceptable in the target culture, the technique used is the adaptation because the concept of “Resin” is acceptable in the target culture. Meanwhile, the word “Nyating” is a local language referring to Damar or Resin. The borrowing technique is better to use rather than other techniques.

7) Calque + Literal

The example of calque + literal technique in translating material culture term can be seen as following.

(91) SL: **Kopor rotan** (Tempat Pakaian).
TL: **Rattan Suitcase** (Cloth container).

Datum (91) shows that the word “Kopor” and “suitcase” is the literal translation because the term Kopor has already existed in the target language vocabulary. Meanwhile, the word “Rotan” translated into “Rattan” is calque that has similarity in lexical and pronoun. So, datum (91) can be classified as calque + literal translation technique.

8) Calque + Amplification

The example of calque + amplification translation technique is in OCAPC .

(116) SL: Pada 14 Agustus 1950 **Pemerintah Republik Indonesia (RIS)**.

TL: On the 14th of August 1950, **The Government of the Republic Indonesia** (at the time was known as **Republic Indonesia Serikat or RIS**).

datum (116) explains how the political and government organization at that time. The calque technique used is in the phrase “Pemerintah Republik Indonesia (RIS)” translated into “The Government of the Republic Indonesia”. There is a little bit changing of text in the source text and the target text, but all of them are calque in the lexical and structural language.

9) Generalization + Reduction

The example of generalization + reduction translation technique in translating OCAPC term can be seen as following.

(152) SL: Bahasa lokal terdapat pada **11 DAS**, meliputi 9 bahasa dominan dan 13 bahasa minoritas.

TL: The Local language in the **11 areas** covers 9 dominant languages and 13 minor languages.

Datum (152) above shows that the generalization happens in “DAS” This abbreviation means “Daerah Aliran Sungai”. That phrase is summarized to be general with the name of “AREA”. Meanwhile, the word “Aliran Sungai” is reduced by the translator.

c. Triple Techniques of Translation

In this part, the technique of translation used by the translator is translating CSI dividing into triple techniques of translation. They are borrowing + literal + generalization, borrowing + amplification + literal, borrowing + reduction +literal, and calque + literal + borrowing. Among four techniques used in triple techniques,

borrowing + literal + generalization is the frequently-applied technique used by the translator. The example and explanation of each technique can be seen as follow.

1) Borrowing + Literal + Generalization

The example of borrowing + literal + generalization translation technique is in material culture term.

(26) SL: **Kapas Tuntang Parei** (Kapas dan Padi).

TL: **Kapas Tuntang Parei** (Cotton and rice).

Datum (26) above shows that there are three translation technique used. The phrase “Kapas Tuntang Parei” is translated similarly in the target text which means that the techniques used is pure borrowing. Meanwhile, the word “Kapas” in the source text is translated into “cotton” in the target text referring to literal translation technique. Furthermore, the source text “padi” is translated into “rice” in the target text meaning the generalization technique used. That happens because the target language does not have any concept of “padi, beras, nasi” as the target language just has one concept for those (rice).

2) Borrowing + Amplification + Literal

The example of borrowing + amplification + literal technique is used in translating ecology term in flora.

(4) SL: **Ulin atau Kayu Besi** (Eusideroxylon Zwageri)

TL: **Ulin wood or ironwood** (Eusideroxylon Zwageri)

The example (4) above contains three combination techniques. The word “Ulin” in the source text and the target text refers to the use of borrowing technique. The concept of “Ulin” as the original wood comes from Kalimantan

where the plant grows. Meanwhile, the amplification technique is found in the additional information in target text where the source text does not have it. The word “Wood” in target text found. Furthermore, the literal technique used in translating the word “Kayu Besi” into “Ironwood”. The expression of word is translated into word for word.

3) Borrowing + Reduction +Literal

The example in translating material culture using triple combination techniques are borrowing + reduction +literal.

- (28) SL: **Kambang Kapas** (bunga kapas) 17 buah,
TL: 17 pieces of **Kambang Kapas**.

The phrase “Kambang Kapas” is translated the same way as the target text. That is borrowing technique. Meanwhile, the phrase “Bunga Kapas” is reduced in the target text. Thus, the technique used is reduction. Furthermore, the phrase “17 buah” is translated using literal translation into the target text (17 pieces).

4) Calque + Literal + Borrowing

The example in translating material culture term by using triple combination techniques is calque + literal + borrowing.

- (56) SL: Sarung atau kain panjang (**Sinjang entang dan lapik luang**).
TL: Sarong or long cloth (**sinjang Entang and Lapik Luang**).

Datum (56) above shows that the word “Sarung” becoming “Sarong” belongs to the calque technique when translating the local or foreigner language; the adjustment can be lexical and structural. Furthermore, the literal translation is found in phrase “kain panjang” becoming “Long cloth”. It means that the structure of language in the source and the target language is the same. Meanwhile,

the phrase “Sinjang entang dan lapik luang” becoming “Sinjang Entang and Lapik Luang” is the borrowing technique because the target text takes the term of source text without any changing.

In the present research, the use of combined translation technique is helpful to solve the problem in taking decision for the researcher dealing with combined technique of translation. Therefore, Molin and Albir’s (2002) translation technique theory did not explain the use of one or more technique in one data. Besides, Newmark’s procedure of translation (1988) explained about the use of two more techniques in one data which is called “couplets” which occurs when the translator combines two different procedures (Newmark, 1988b:91). In case of Molina and Albir (2002) theory, the researcher used the single, double and triple techniques of translation to solve the problem in facing the combination of two or more different techniques. Furthermore, single technique is still the most dominant technique of translation used due to double and triple techniques which are not too dominant techniques used.

It can be concluded that the most technique used in the three combination techniques are borrowing technique from single technique. It is because many cultural words in the source text do not existed or are not equivalence to be applied in the target text. Thus, the solution used is loan word or borrowing technique to make it acceptable for target reader. Furthermore, it is not only single technique of borrowing used to make it more acceptable, but there are double and triple combination of techniques used to make it more acceptable and readable for the target reader.

3. The Ideology Used by the Translator

This part discussed the translation ideology used by the translator. different ideology can significantly affect the translation result. The idea of ideology in translation proposed by Venuti (1995) is divided into two ideologies: foreignization and domestication. There are three findings of ideology tendency of the translator in translating CSI. They are foreignization, domestication and partial both of them (partial foreignization and partial domestication). The way to answer the research question of translation ideology in the translator ideology can be traced from the techniques or procedures of translation used by the translator (Rikwanto, 2015: 186 and Hikmasari, 2020: 133).

There are differences among this research and other previous studies. First, the difference of the present research to Terestyéni (2011) and Herianto (2017) is the translation ideology analysis. These two researches did not analyze the translation ideology used by the translator. Meanwhile, this research did analyse the translation ideology used by the translator. Furthermore, this research has similarity to other two researches conducted by Arifin (2009) and Farahari and Mokthari (2016) dealing with translation ideology. Meanwhile, Arifin (2009) analyzed CSI in Monas as the object of the research and the finding showed that the most dominant ideology used is foregnization. Then, Farahari and Mokthari (2016) analyzed the translation ideology in literary work of Hedayat's "Blind Owl" and the finding showed that the most dominant ideology used is domestication.

Then, the discussion in this part is related to table 14 which shows that the result of the finding in translation ideology through translation techniques used by the translator.

a. Foreignization

This ideology refers to the translation which brings the source language culture into the target language culture. On other hand, foreignization has most orientation to the source language and it maintains the source language culture and elements to bring into the target language. In this research, foreignization becomes the most dominant ideology used by the translator with 171 data (79.1%). Thus, the technique of translation used by the translator can reflect the translator ideology. In foreignization, there are six techniques found in the data finding. They are borrowing, literal, borrowing + literal, borrowing + calque, calque + literal, and calque + literal + borrowing. The researcher puts one technique of translation example as the representation of foreignization ideology, not all of the techniques are explained in this part of discussion.

The first example of foreignization ideology is in borrowing technique.

(37) SL: **Sumpit**,
TL: **Sumpit**,

In (37), the traditional weapon used by Dayak tribe is “Sumpit”. In this case, the translator did not translate “Sumpit” into “blowpipe”. But, it is still translated as same as the source text. The translator maintains the source text term in “Concept” without changing or adding information. It brings the source culture into the target culture even there is an equivalence of the word “Sumpit” in English version. The

ideology of translator in case is more oriented in source language through borrowing technique.

b. Domestication

This ideology refers to the translation product which is not felt like translated from the source language into target language. The target readers do not feel like that is translation product which relates the target readers language and culture. Domestication is more oriented in the target language that makes this ideology focuses on target culture in translating cultural specific items. This ideology takes the last position with 9 data (3.9%) and there are four techniques of translation that are related to domestication ideology. They are adaptation, generalization, reduction, and generalization + reduction. In this part, the researcher explains one technique of translation as domestication ideology representation.

(203) SL: Dikatakan Bajakah Tara karena tumbuhan ini memiliki simbol bagi gadis pingitan (**Bawi Kuwu**).

TL: It is known as Bakajah Tara because this plant symbolizes a woman in seclusion.

Datum (203) above shows that the translator tries to reduce the cultural word and information in source text. The phrase “Bawi Kuwu” is an important aspect that must put by the translator. In this case, the translator reduced it from the source text into target text and through this technique of translation that orients in the target language and culture. Furthermore, the translator implements his ideology in domestication by domesticated the cultural word “Bawi Kuwu” in the source text by reduced it in the target text.

c. Partial Foreignization and Partial Domestication

This part is the mix technique of translation between two ideologies. These two ideologies take the second position in data finding with 37 data (17%). Then, there are eight translation techniques found in partial foreignization and partial domestication. They are reduction + borrowing, borrowing + amplification, borrowing+ generalization, adaptation + borrowing, calque + amplification, borrowing + literal + generalization, borrowing + amplification + literal, and borrowing + reduction + literal. Those techniques are the combination of foreignization and domestication ideology.

The example of this ideology is represented by reduction + borrowing technique.

- (130) SL: Suku **Dayak Ngaju**
TL: **Dayak Ngaju**

Datum (130) above shows that the translator used two ideologies in the same time. Domestication is represented by the reduction technique in word “Suku”. Meanwhile, the foreignization is represented by the borrowing technique in retaining the phrase “Dayak Ngaju”. In this case, the translator performs his ideology in two ideologies in the same time.

In this case of translation ideology, the translator used more foreignization ideology represented in the use of translation techniques rather than others. The ideology tendency used by the translator is to maintain the source language culture. There are several reasons why the translator orientates to the source language or foreignization. First, the translator wanted to maintain the source

language culture in this case the Dayak tribe culture to the target reader so that the foreign tourist will understand the original culture of Dayak tribe without any intervention by the changing text. The cultural words are translated without any changing in the target text It means that the translator brought the Dayak culture as the source language into the target language and the translator does not miss putting additional explanations so that they are easy to understand and not only pure borrowing but there are explanations that help the cultural words easy to be understood by the reader.

The second reason in using foreignization ideology is the equivalent in target language. The data contains more local language and the explanation used Indonesian language. Nugrahani et all (2016: 230) stated that foreignization has the problem in translating the local language in order to look for the equivalences. This is not always successful because the word in local language is too old or unknown by many people. Based on the data finding (*See appendix A*), it can be seen that many data contain local language terms and it is difficult to find the equivalences in the target language. In order to solve the problem, the translator tends to use borrowing technique that refer to foreignization ideology. However, the next problem occurs to the target readers who are not familiar to the word terms. Then, the translator put some explanations to make it more acceptable.

The next reason is to introduce Dayak cultural word tems. There are several source languages in word terms known by many people now, such as the words “*Orangutan, Mandau, Bekantan, Rumah Betang* and so on”. In this case, the translator tries to introduce some new cultural words that are only found in

Central Kalimantan. This is another reason to maintain the source language culture in the target language. Other example of cultural words are “*Tiwah* and other Dayak tribe ritual”. Maintaining the original of ritual concept for the target reader can bring the curiosity for foreign visitors to see the real ritual. In this research, the translator tries to introduce Indonesian culture, especially Dayak culture, into English as target language. In translating the cultural specific items, the translator is faced by a choice of how to translate well in term of the source culture into the target language without removing or changing the peculiarities of the terms of the source language culture.

C. The Limitation of the Study

The limitations of this study are as follows.

1. This study is limited to the classification of cultural specific items, translation technique used and the prominent translation ideology in translating diorama texts in Balanga Museum Palangka Raya.
2. The translation quality of translation product in the text. In this study, the researcher did not fully analyze the translation quality in order to assess the result in the level of accuracy, readability and acceptability in diorama text in museum. Therefore, it can be considered by the future researcher to focuses on the topic of translation quality assessment on a broader and deeper scale and study.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

This chapter contains three sections: conclusions, implication of the study and Suggestions. Conclusion is drawn from the results based on the formulation research question in Chapter I. Meanwhile, implication of the study refers to relation to the finding and discussion, meanwhile suggestion is given to any readers who are interested in doing researches research in the same topic.

A. Conclusion

Based on the findings and discussions in the Chapter IV, the researcher has made final conclusion to explain about the cultural specific items in diorama texts in Balanga Museum Palangka Raya. The conclusion can be seen as follows.

1. All types of cultural specific items proposed by Newmark (1988) were found at different rate in the translation of diorama text in Balanga Museum Palangka Raya. These include ecology, material culture, social culture, OCAPC, and gestures and habits. The result of data analysis showed that OCAPC is the most dominant type found in classification of CSI. The second number is material culture and ecology taking the third position. Meanwhile, the social culture and gestures and habits were found not really significant with no less and no more than 4 data. Therefore, the diorama texts explaining how the Central Kalimantan was formed and Dayak tribes. Further, the data in diorama texts in Balanga Musuem Palangkara mostly contain words or phrases that refer to organization, political, customs in ritual, activities in

traditional dance, name of area in administrative, traditional weapon, tools used by Dayak tribes. Therefore, the typical diorama texts in Balanga Museum Palangka Raya refer to the OCAPC (organization, customs, activities, procedures, concepts) and Dayak tribe material culture.

2. The finding in translation technique demonstrated that not all the techniques of Molina and Albir (2002) appeared in the whole data. After the analysis process, it was found that there are several translation techniques used by the translator in translating five classifications of CSI. There were one until three combination techniques of translation used and there were eighteen techniques found. Overall, borrowing technique was from single technique of translating becoming the most dominant technique used. The second and the third position were double techniques of translation in borrowing + literal and Reduction + Borrowing. Nonetheless, fifteen techniques were not too significant and their total data were all more or less than other techniques. Then, the combination techniques can be helpful to solve the problem in using Molina and Albir (2002) translation techniques. Furthermore, the translator mostly used borrowing technique and other techniques that oriented to the source text to bring cultural words and culture in the source language into the target language readers so that Dayak tribe and its custom and culture were known by the foreign tourists.
3. The result analysis in translation ideology showed that both ideologies in foreignization and domestication appeared in the diorama text. Then, the combination ideology between partial foreignization and partial domestication

was also appeared in two and three translation combination techniques . The most tendency of translator ideology used in translating CSI is foreignization ideology. Meanwhile, the domestication ideology was not too significant among others. Furthermore, the partial foreignization and partial domestication were found in order to respond the finding about single until triple techniques of translation. Therefore, not all the translation techniques divided into single, double, and triple techniques can be concluded as one foreignization or domestication as it can be the combination of both ideologies. Furthermore, partial of both ideologies occur in the analysis. Then, the translator performed his ideology in foreignization by using the borrowing and borrowing + literal translation technique in translating the source text into target text. Then, it makes many cultural words in ST are translated without any addition or change in TT. That means the translator brought ST culture into TT target.

B. Implication of the Study

From the results of study that had been done, there found several implications that could be useful for several scientific fields, such as translation study and language education (Local language, Indonesian language, and English language). The implication of translation study from this study is to enrich the learners and translator understanding that cultural specific items could be used in translating diorama texts in museum. That focuses on transferring cultural words in Dayak tribe culture from the source language into the target language.

In language education, this current study gives the signification implication in language learning in three languages (Dayak language as local, Indonesian language, and English language). The diorama texts contained the source language (Dayak and Indonesian language) and the target language (English language) that are hopefully useful for the learners and translators. Through this study, the learners could learn Dayak language containing Dayak culture, custom, activities and tools. Those Dayak elements could be learned by the learners in order to add insight into culture and language. Meanwhile, this study could improve the translator skill in translation and add the new reference in translation study especially the text from museum. Reference could be from the local language used, cultural words, technique of translation used and other aspects of translation can be analyzed more by the translator.

C. Suggestions

Based on the previous conclusion above, there are some suggestions as follow.

1. The first suggestion is for the translator. There are several problems found in the translation of CSI in the diorama texts in Balanga Museum Palangka Raya. The translator should keep the consistency in translating the CSI, the translator must do the research on the cultural specific items and the equivalence of the items in order to transfer the source text into target text. The research can be done through online and offline references. Furthermore, the translator must pay attention in using translation technique because the

use of translation technique has big role in translation process and product. If the translation technique is wrong or not right, the target reader will misunderstand the translation. The grammatical rule and word order must be a consideration in translating cultural specific items.

2. For translation students, hopefully that they learn more about the cultural specific items from different theory or expert and the appropriate technique in translating cultural specific items in diorama texts in museum in order to avoid the meaning distortion in delivering the author's intention. If the technique of translation is appropriate so the message from source text can be delivered as it should be.
3. The next researchers could expand deeper scope of study in translation especially in cultural specific items and its translation technique. Hopefully, the next researchers will conduct the study on CSI from different theory or expert and conduct in translation quality assessment to gets the new idea and have better understanding.

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Appendix A
The Result of Data Analysis

| | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|----------------|---|--|---|---|-----------------|-------------------------------------|
| | CSI | Utterance | CSI | Utterance | | |
| ECOLOGY | | | | | | |
| 1 | Di kampung Bukit Jekan dan sekitar Bukit Tangkiling. | Sekitar Desa Pahandut, di kampung Bukit Jekan dan sekitar Bukit Tangkiling. | In Kampung Bukit jekan and around Bukit Tangkiling | Around the village Pahandut, in Kampung Bukit jekan and around Bukit Tangkiling | Ecology (Hills) | Borrowing |
| 2 | Sungai Kahayan dan Sungai Katingan. | Hulu Sungai Kahayan dan Sungai Katingan. | Kahayan river and Katingan river. | Including the upstream of Kahayan river and Katingan river. | Ecology (River) | Borrowing + Literal |
| 3 | Kayu Liana, | Spesies flora yang terkenal, di antaranya, Kayu Liana, | Liana wood, | The species of flora that are well-known, among others are Liana wood, | Ecology (Flora) | Borrowing + Literal |
| 4 | Ulin atau Kayu Besi | Ulin atau Kayu Besi (Eusideroxylon Zwageri) | Ulin wood or ironwood | Ulin wood or ironwood (Eusideroxylon Zwageri), | Ecology (Flora) | Borrowing + Amplification + Literal |
| 5 | Meranti | Meranti (Shorea Spp) | Meranti | Meranti (Shorea Spp) | Ecology (Flora) | Borrowing |
| 6 | Orangutan | Fauna yang populer adalah Orangutan (Pongo Pygmaeus) | Orangutan | The species of fauna that are popular, among others are the Orangutan (Pongo Pygmaeus) | Ecology (Fauna) | Borrowing |
| 7 | Bekantan | Bekantan (proboscis) | Bekantan | Bekantan (proboscis) | Ecology (Fauna) | Borrowing |
| 8 | Siamang(Hylobates | Siamang (Hylobates Muelleri) | Gibbon | Gibbon (Hylobates Muelleri) | Ecology (Fauna) | Generalization |

| | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|----------------|------------------------------|---|----------------------------|--|-----------------|-----------------------|
| | CSI | Utterance | CSI | Utterance | | |
| ECOLOGY | | | | | | |
| 9 | Monyet Hantu | Monyet Hantu (Tarsius Tarsier) | Monyet Hantu | Monyet Hantu (Tarsius Tarsier) | Ecology (Fauna) | Borrowing |
| 10 | Burung Enggang Hitam | Burung Enggang Hitam (Anthriciceras Malayanus) | Black Hornbills | Black Hornbills (Anthriciceras Malayanus) | Ecology (Fauna) | Literal |
| 11 | Burung Antang (Elang) | Dikatakan Antang karena leluhur tersebut datang menampakkan diri seperti burung antang (Elang) | Antang Bird (Eagle) | The name Antang as chosen because the ancestor is believed to appear as Antang bird (eagle) | Ecology (Fauna) | Borrowing + Literal |
| 12 | Sawang Ngandang | Sawang Ngandang disebut juga pohon janji. | Sawang Ngandang | Sawang Ngandang is also known as the tree of promises. | Ecology (Flora) | Borrowing |
| 13 | Bajakah Tara | Bajakah Tara adalah tumbuhan merambat yang ada di Alam Atas (Lewu Sangiang) | Bajakah Tara | Bajakah Tara is a typeof plant that lives in heaven (Lewu Sangiang) | Ecology (Flora) | Borrowing |
| 14 | Kayu Tabalus | Kayu Tabalus , hakikatnya silakan masuk (Palus) | Tabalus | Tabalus , essentially means please (Palus) | Ecology (Flora) | Reduction + Borrowing |
| 15 | Kayu Tate | Kayu Tate , hakikatnya masuk (Tame) | Tate | Tate , essentially means going in (Tame) | Ecology (Flora) | Reduction + Borrowing |
| 16 | Kayu Kaja | Kayu Kaja , hakikatnya datang (Dumah) | Kaja | Kaja , essentially means coming (Dumah) | Ecology (Flora) | Reduction + Borrowing |
| 17 | Kayu Banuang | Kayu Banuang , hakikatnya berkunjung (Ngguang) | Banuang | Banuang , essentially means visiting (Ngguang) | Ecology (Flora) | Reduction + Borrowing |

| No | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|-------------------------|------------------------------------|--|--------------------------------------|--|------------------------------|-----------------------|
| | CSI | Utterance | CSI | Utterance | | |
| ECOLOGY | | | | | | |
| 18 | Kayu Marakuwung | Kayu Marakuwung , hakikatnya Mihing adalah tempat yang disukai; | Marakuwung | Marakuwung , essentially means Mihing as a favored place. | Ecology (Flora) | Reduction + Borrowing |
| 19 | Bambu Palingkau, | Bambu Palingkau , hakikatnya benda atau binatang harus datang ke Mihing; | Palingkau Bamboo | Palingkau Bamboo , essentially means object or animal that has to come to Mihing | Ecology (Flora) | Borrowing + Calque |
| 20 | kayu besi (Tabalien Manang) | Bahan-bahan patung tersebut dari kayu besi (Tabalien Manang) | iron wood (Tabalien Manang) | The statues are made from iron wood (Tabalien Manang), | Ecology (Flora) | Literal + Borrowing |
| 21 | Gajah | Gajah bagi masyarakat Dayak di Kalimantan Tengah dianggap sebagai hewan yang telah memberikan kemakmuran. | Elephants | Elephants for the Dayak people in Central Kalimantan are considered as and animal that give prosperity. | Ecology (Fauna) | Literal |
| MATERIAL CULTURE | | | | | | |
| 22 | Palangka Bulau. | Nenek moyang mereka diturunkan dengan memakai wahana Palangka Bulau. | Palangka Bulau. | Their ancestors were derived through the means of Palangka Bulau. | Material Culture (Transport) | Borrowing |
| 23 | Talawang(Perisai), | Talawang(Perisai) , lambang penangkis serangan musuh | Talawang (shield), | Talawang (shield), the symbol of counterforce towards enemy attacks | Material Culture | Borrowing + Literal |

| No | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|-------------------------|----------------------|--|----------------------|--|------------------|--------------------------------------|
| | CSI | Utterance | CSI | Utterance | | |
| MATERIAL CULTURE | | | | | | |
| 24 | Balanga(Guci), | Balanga(Guci), lambang barang pusaka bernilai tinggi | Balanga (Container) | Balanga (Container) symbolizes a heritage item of high value | Material Culture | Borrowing + Generalization |
| 25 | Tali Tengang | Tali Tengang (Tali dari kulit). | Tali Tengang | Tali Tengang (rope made from bark) | Material Culture | Borrowing + Literal |
| 26 | Kapas Tuntang Parei | Kapas Tuntang Parei (Kapas dan Padi) | Kapas Tuntang Parei | Kapas Tuntang Parei (Cotton and rice) | Material Culture | Borrowing + Literal + Generalization |
| 27 | Bintang Lapak Lime | Bintang Lapak Lime (Bintang segi lima) | Bintang Lapak Lime | Bintang Lapak Lime (five-pointed star) | Material Culture | Borrowing + Literal |
| 28 | Kambang Kapas | Kambang Kapas (bunga kapas) 17 buah, | Kambang Kapas | 17 pieces of Kambang Kapas | Material Culture | Borrowing + Reduction + Literal |
| 29 | Dawen | Dawen (daun) 8 lembar | Dawen | 8 sheets of Dawen (leaf) | Material Culture | Borrowing + Literal |
| 30 | Bua Parei | Bua Parei (bulir padi) 45 butir | Bua Parei | 45 grains of Bua Parei (rice grains) | Material Culture | Borrowing + Literal + Generalization |
| 31 | Burung Tingang | Burung Tingang (Burung Enggang) | Burung Tingang | Burung Tingang (hornbill) | Material Culture | Borrowing + Literal |
| 32 | Mandau Tuntang Sipet | Mandau Tuntang Sipet (Parang dan Sumpit) | Mandau Tuntang Sipet | Mandau Tuntang Sipet (Machetes and chopsticks) | Material Culture | Borrowing + Literal |
| 33 | Garuntung (Gong) | Garuntung (Gong) | Garuntung (Gong) | Garuntung (Gong) | Material Culture | Borrowing |

| | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique | |
|-------------------------|--------------------------------|---|----------------------------|----------------------------|--|---------------------------------------|--------------------|
| | CSI | Utterance | CSI | Utterance | | | |
| MATERIAL CULTURE | | | | | | | |
| 34 | Rumah Panggung (Betang) | Adat dan Budaya Masyarakat Dayak di Kalimantan Tengah bermula dari kehidupan keluarga rumah Panggung (Betang) | Betang House. | (Stage | The customs and culture of the Dayak people in Central Kalimantan started from the family life of Betang (Stage House). | Material Culture (House) | Borrowing + Calque |
| 35 | Duhung, | Suku Dayak di Kalimantan Tengah memiliki beragam jenis senjata tradisional, Seperti Duhung, | Duhung, | | The Dayak tribe in Central Kalimantan has a variety of traditional weapons, such as Duhung, | Material Culture (Traditional Weapon) | Borrowing |
| 36 | Mandau | Mandau, | Mandau (Saber), | Mandau (Saber), | Material Culture (Traditional Weapon) | Borrowing + Amplification | |
| 37 | Sumpit | Sumpit, | Sumpit, | Sumpit, | Material Culture (Traditional Weapon) | Borrowing | |
| 38 | Rabayang | Rabayang, | Rabayang, | Rabayang, | Material Culture (Traditional Weapon) | Borrowing | |
| 39 | Tombak. | Dan Tombak., | and Tombak (Spear). | and Tombak (Spear). | Material Culture (Traditional Weapon) | Borrowing + Amplification | |
| 40 | Tambak, | Tambak, | Tambak, | tambak, | Material Culture | Borrowing | |
| 41 | Behas Tawur, | Behas Tawur, | Behas Tawur, | Behas tawur, | Material Culture | Borrowing | |

| | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|-------------------------|---|--|--|--|------------------|----------------------------|
| | CSI | Utterance | CSI | Utterance | | |
| MATERIAL CULTURE | | | | | | |
| 42 | lilis dan manas | dan manik-manik lilis dan manas untuk dipasang pada ibu hamil. | lilis and manas | And also the lilis and manas beads to be worn by the pregnant mother. | Material Culture | Borrowing |
| 43 | Sangguhan. | Ibu dibaringkan di suatu tempat yang disebut Sangguhan. | Sangguhan. | The mother lies in a place called Sangguhan. | Material Culture | Borrowing |
| 44 | tempat ari-ari (Kusak Tabuni) | Kelengkapan proses melahirkan berupa tempat ari-ari (kusak tabuni), | container to put the placenta (Kusak Tabuni) | Equipments that should be provided for the process of labor are the container to put the placenta (kusak tabuni), | Material Culture | Borrowing + Amplification |
| 45 | (Sembilu), | Pemotong tali pusar (Sembilu), | (knife) | The umbilical cord cutter (knife) | Material Culture | Generalization |
| 46 | (Sangguhan manak), | Tempat bersalin (Sangguhan manak), | (Sangguhan manak), | The place for lying down (Sangguhan manak), | Material Culture | Borrowing + Amplification |
| 47 | (saok) | Tempat pakaian (saok) | (saok) | Container for the clothing (saok) | Material Culture | Borrowing + Literal |
| 48 | (kandarah) | Tempat air untuk mencuci atau memandikan bayi (kandarah) | (kandarah) | Tub for washing or bathing the baby (kandarah) | Material Culture | Borrowing + Literal |
| 49 | patung (hampatung) pasak | Syarat-syarat upacara Nahunan adalah patung (hampatung) pasak, | sculpture (hampatung) | Requirements that should be prepared for the Nahunan ceremony are sculpture (hampatung), | Material Culture | Borrowing + Generalization |
| 50 | tanggui layah/tanggui dare. | tanggui layah/tanggui dare. | tanggui layah/tanggui dare. | tanggui layah/tanggui dare. | Material Culture | Borrowing |

| | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|-------------------------|---|--|---|--|------------------|------------------------------|
| | CSI | Utterance | CSI | Utterance | | |
| MATERIAL CULTURE | | | | | | |
| 51 | manas dan lilis lamiang | Syarat-syarat Balian Mampandui Awau adalah manik-manik (manas dan lilis lamiang), | manas and lilis lamiang | Things that should be prepared for the Balian Mampandui Awau are beads (manas and lilis lamiang), | Material Culture | Literal + Borrowing |
| 52 | pohon Sawang, | pohon Sawang, | Sawang tree, | Sawang tree, | Material Culture | Borrowing+ Literal |
| 53 | Damar (Nyating) | Damar (Nyating) | Resin (Nyating), | Resin (Nyating), | Material Culture | Adaptation + Borrowing |
| 54 | Sahewan Tamiang, | Sahewan Tamiang, | Sahewan tamiang, | Sahewan tamiang, | Material Culture | Borrowing |
| 55 | tanggui dare. | tanggui dare. | tanggui dare | tanggui dare | Material Culture | Borrowing |
| 56 | Sinjang entang dan lapik luang | Sarung atau kain panjang (Sinjang entang dan lapik luang) | sinjang Entang and Lapik Luang | Sarong or long cloth (sinjang Entang and Lapik Luang) | Material Culture | Calque + Literal + Borrowing |
| 57 | Kain Hitam (Tutup Uwan) | Kain Hitam (Tutup Uwan) | Black cloth(Tutup Uwan) | Black cloth(Tutup Uwan) | Material Culture | Literal + Borrowing |
| 58 | Uang (Tumbuk tangga) | Uang (Tumbuk tangga) | Money (Tumbuk tangga) | Money (Tumbuk tangga) | Material Culture | Literal + Borrowing |
| 59 | Tikar (Birang amak) | Tikar (Birang amak) | Mats (Birang amak) | Mats (Birang amak) | Material Culture | Literal + Borrowing |
| 60 | Tuak (Rapin tuak) | Tuak (Rapin tuak) | Wine (Rapin Tuak) | Wine (Rapin Tuak) | Material Culture | Adaptation + Borrowing |
| 61 | Garantung Kuluk Pelek dan Batun Kaja | Gong (Garantung Kuluk Pelek) dan Batun Kaja. | Garantung Kuluk Pelek and Batun Kaja | Gong (Garantung Kuluk Pelek) and Batun Kaja | Material Culture | Borrowing |

| | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|-------------------------|---------------------------------------|--|--|--|----------------------------|-----------------------|
| | CSI | Utterance | CSI | Utterance | | |
| MATERIAL CULTURE | | | | | | |
| 62 | serat lemba, | serat lemba, | lemba fiber, | lemba fiber, | Material Culture | Borrowing + Literal |
| 63 | serat tengang atau kulit nyamu | serat tengang atau kulit nyamu | Tengang fiber or Nyamu leather. | Tengang fiber or Nyamu leather. | Material Culture | Borrowing + Literal |
| 64 | Batang Haring | Melainkan menggunakan kain bintik bermotif batang haring atau motif khas Dayak lainnya. | Batang Haring | But uses dotted patterned fabric with the motif of Batang Haring or other motifs typical of Dayak. | Material Culture | Borrowing |
| 65 | Dulang | Syarat-syarat ritual Pakanan Tambun Tulah yaitu hewan kurban (Ayam dan Babi), Dulang (tempat makan babi), sesajen, dan lain-lain. | Dulang | The requirements that should be prepared for the pakanan Tambun Tulah ceremony among others are sacrificial animals (chickens and pigs) , Dulang (where the pig eat), offerings and others. | Material Culture | Borrowing + Literal |
| 66 | Baju Basurat | Pakaian berperang disebut juga Baju Basurat . | Baju Basurat | It is also called Baju Basurat . | Material Culture (Clothes) | Borrowing |
| 67 | Pakaian Pawang | Di antaranya adalah Pakaian Pawang . | the handler (Pawang) outfit | Among them is the handler (Pawang) outfit. | Material Culture (Clothes) | Literal + Borrowing |
| 68 | Sirih Pinang, | Sirih Pinang, | Sirih Pinang, | Sirih Pinang, | Material Culture | Borrowing |
| 69 | Tampung Papas, | Tampung Papas, | Tampung Papas, | Tampung Papas, | Material Culture | Borrowing |

| No | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|-------------------------|---------------------------------|---|---------------------------------|---|------------------|-----------------------|
| | CSI | Utterance | CSI | Utterance | | |
| MATERIAL CULTURE | | | | | | |
| 70 | Humbang salentup. | Humbang salentup. | Humbang salentup. | Humbang Salentup. | Material Culture | Borrowing |
| 71 | Sangkai Raya | Kelengkapan ritual Tiwah adalah Sangkai Raya , | Sangkai Raya | The requirements of the Tiwah ritual that should be prepared are Sangkai Raya , | Material Culture | Borrowing |
| 72 | Balai Nyahu, | Balai Nyahu, | Balai Nyahu, | Balai Nyahu, | Material Culture | Borrowing |
| 73 | Pakaian (Sangkarut), | Pakaian (Sangkarut), | clothing (Sangkarut), | clothing (Sangkarut), | Material Culture | Literal + Borrowing |
| 74 | Patung (Sapandu), | Patung (Sapandu), | Sculpture (Sapandu), | Sculpture (Sapandu), | Material Culture | Literal + Borrowing |
| 75 | Sandung. | Sandung. | Sandung. | Sandung. | Material Culture | Borrowing |
| 76 | Batang Manyangen Tingang | Batang Manyangen Tingang adalah asal mula padi yang menjadi makanan pokok manusia. | Batang Manyangen Tingang | Batang Manyangen Tingang is the origin of rice that becomes one of the main foods of the human | Material Culture | Borrowing |
| 77 | Katambung | Katambung | Katambung | Katambung | Material Culture | Borrowing |
| 78 | Piring Malawen | Piring Malawen | Malawen Bowl | Malawen Bowl | Material Culture | Borrowing + Literal |
| 79 | Mangkok Tawur | Mangkok Tawur | Tawur Bowl | Tawur Bowl | Material Culture | Borrowing + Literal |
| 80 | Jimat (Penyang) | Jimat (Penyang) | Talisman (Penyang) | Talisman (Penyang) | Material Culture | Literal + Borrowing |

| No | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|-------------------------|---------------------------|---|---------------------------|--|------------------|----------------------------|
| | CSI | Utterance | CSI | Utterance | | |
| MATERIAL CULTURE | | | | | | |
| 81 | Mangkok Tambak | Mangkok Tambak | Tambak Bowl | Tambak Bowl | Material Culture | Borrowing + Literal |
| 82 | Tampung Tawar | Gelas, tempat Tampung Tawar | Tampung Tawar | Glass, container of Tampung Tawar | Material Culture | Borrowing |
| 83 | Lancang | Lancang, tempat sirih pinang | Lancang | Lancang, container of Betel Nut | Material Culture | Borrowing |
| 84 | Bokor (Sangku) | Bokor (Sangku) | Bokor (Sangku) | Bokor (Sangku) | Material Culture | Borrowing |
| 85 | Amak Dare | Tikar rotan (Amak Dare) | Amak Dare | Rattan Mat (Amak Dare) | Material Culture | Literal + Borrowing |
| 86 | Raung | Peti mayat (Raung) | Raung | Coffin (Raung) | Material Culture | Literal + Borrowing |
| 87 | Runi | Peti Barang milik si-Mati (Runi) | Runi | Suitcase (Runi) | Material Culture | Generalization + Borrowing |
| 88 | Tambun Tulah | Patung Tambun Tulah | Tambun Tulah | Tambun Tulah statue | Material Culture | Borrowing + Literal |
| 89 | Jala | Jala | Casting Net | Casting Net | Material Culture | Literal |
| 90 | Kalakar | Kalakar | Kalakar | Kalakar | Material Culture | Borrowing + Literal |
| 91 | Kopor rotan | Kopor rotan (Tempat Pakaian) | Rattan Suitcase | Rattan Suitcase (Cloth container) | Material Culture | Calque + Literal |
| 92 | Dawen Apar | Dawen Apar (tempat Sesajen) | Dawen Apar | Dawen Apar (container of offerings) | Material Culture | Borrowing + Literal |
| 93 | (Hampatung Katuhei | Patung (Hampatung Katuhei) | (Hampatung Katuhei | Statue (Hampatung Katuhei) | Material Culture | Literal + Borrowing |

| | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|-------------------------|---|--|---|---|------------------|-----------------------|
| | CSI | Utterance | CSI | Utterance | | |
| MATERIAL CULTURE | | | | | | |
| 94 | Dandang, Sua, Saketung, Pahapit, | Mereka juga sering menggunakan alat jebakan, yaitu Dandang, Sua, Saketung, Pahapit , jerat, dan sebagainya. | Dandang, Sua, Saketung, Pahapit, | They also often use traps, namely Dandang, Sua, Saketung, Pahapit , nets, and so on. | Material Culture | Borrowing |
| 95 | pondok (pasah tana) | Selama mengelola ladang dan beraktivitas lain, penduduk membangun sebuah pondok (pasah tana) | cottage (Pasah Tana) | Durign the time they manage the fields and conduct other activities, they build a cottage (Pasah Tana) | Material Culture | Borrowing + Literal |
| 96 | parang beliung. dan | Peralatan yang dipakai untuk aktivitas membersihkan lahan adalah parang dan beliung . | machete and pickaxe. | The equipments used for land clearing are machete and pickaxe . | Material Culture | Adaptation |
| 97 | pelubang tanah (tugal) | Peralatan untuk bercocok tanam padi adalah pelubang tanah (tugal) | soil drill (Tugal) | The equipments used for rice cultivation are soil drill (Tugal) | Material Culture | Adaptation |
| 98 | tempat benih (kusak, lontong) | Dan tempat benih (kusak, lontong) | seed container (Kusak, Lontong) | And seed container (Kusak, Lontong) | Material Culture | Literal + Borrowing |
| 99 | ani-ani, | Sementara peralatan untuk memanen dan memproses hasil adalah ani-ani , | Ani-ani, | Meanwhile the equipments used to harvest and processing are the Ani-ani , | Material Culture | Borrowing |
| 100 | Lesung dan Alu, | Lesung dan Alu, | Mortar and Pestle, | mortar and pestle, | Material Culture | Generalization |
| 101 | Tampi | Tampi dan sebagainya. | Tampi | Tampi and so on. | Material Culture | Borrowing |

| | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|-------------------------|--|---|--|---|------------------------------|-----------------------|
| | CSI | Utterance | CSI | Utterance | | |
| MATERIAL CULTURE | | | | | | |
| 102 | Huma Lanting | Rumah Apung (Huma Lanting) | Huma Lanting | Floating House (Huma Lanting) | Material Culture (House) | Literal + Borrowing |
| 103 | Lanting | Rumah apung adalah bangunan berupa pondok di atas rakit (Lanting) | Lanting | The floating house is a cottage built on top of a raft (Lanting). | Material Culture (Transport) | Borrowing |
| 104 | Mihing | Mihing dibuat dari bermacam-macam jenis kayu. | Mihing | Mihing is made from various types of wood | Material Culture | Borrowing |
| 105 | (Hampatung Karuhei) | Misalnya patung keberuntungan (Hampatung Karuhei) untuk berdagang atau berusaha. | (Hampatung Karuhei) | Fro example, the statue of luck (Hampatung Karuhei) is used for trading or business. | Material Culture | Literal + Borrowing |
| 106 | (Hampatung Henda). | Patung Kunyit (Hampatung Henda). | (Hampatung Henda). | The statue of Turmeric (Hampatung Henda). | Material Culture | Literal + Borrowing |
| 107 | lilis lamiang, manas sambelum, manas marajan, | Manik yang dapat dijumpai pada masyarakat Dayak di Kalimantan Tengah berupa lilis lamiang, manas sambelum, manas marajan , dan sebagainya. | lilis lamiang, manas sambelum, manas marajan, | Within the Dayak people in Central Kalimantan cloud be found various kinds of beads namely lilis lamiang, manas sambelum, manas marajan and so on. | Material Culture | Borrowing |
| 108 | Balanga | Balanga adalah satu jenis guci dan dianggap tertua. | Balanga | Balanga is considered to be the oldest type of ceramic of jar. | Material Culture | Borrowing |

| No | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|-------------------------|--------------------------------------|---|--------------------------------------|---|------------------------------|----------------------------|
| | CSI | Utterance | CSI | Utterance | | |
| MATERIAL CULTURE | | | | | | |
| 109 | Lalang Tambangap Langit | Balanga adalah manifestasi dari sebuah guci yang disebut Lalang Tambangap Langit (Guci yang memiliki bagian mulutnya lebar). | Lalang Tambangap Langit | Balanga is a manifestation of a ceramic jar called Lalang Tambangap Langit (a jar that has a wide mouth) | Material Culture | Borrowing |
| 110 | Banama Tingang, Banama Nyahu, | Jenis perahu itu adalah Banama Tingang, Banama Nyahu , dan sebagainya. | Banama Tingang, Banama Nyahu, | The types of the boats are Banama Tingang, Banama Nyahu , and so on. | Material Culture (Transport) | Borrowing |
| 111 | Pasah Karamat | Tempat pemujaan (Pasah Karamat) | Pasah Karamat | Place of worship (Pasah Karamat) | Material Culture | Literal + Borrowing |
| SOCIAL CULTURE | | | | | | |
| 112 | Peladang berpindah. | Mata Pencaharian umumnya peladang berpindah . | Shifting cultivators. | They generally work as shifting cultivators . | Social Culture (Work) | Adaptation |
| 113 | Basir balian | Ritual ini dipandu oleh beberapa orang ulama (basir balian) | Basir balian | This ritual is guided by some religious leaders (Basir Balian) | Social Culture (Work) | Borrowing |
| 114 | Tukang Tawur | Ritual ini dipandu oleh ulama (Tukang Tawur) | Tukang Tawur | The ritual is guided by a religious leader called Tukang Tawur . | Social Culture (Work) | Borrowing + Generalization |

| | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|---|--|---|--|---|----------------------------------|------------------------|
| | CSI | Utterance | CSI | Utterance | | |
| ORGANIZATION, CUSTOMS, ACTIVITIES, PROCEDURES, CONCEPT (OCAPC) | | | | | | |
| 115 | Provinsi Kalimantan Tengah | Terbentuknya Provinsi Kalimantan Tengah dimulai tahun 1950. | The central Kalimantan Province | The central Kalimantan Province was created in 1950. | OCAPC | Borrowing + Literal |
| 116 | Pemerintah Republik Indonesia (RIS) | Pada 14 Agustus 1950 Pemerintah Republik Indonesia (RIS) | The Government of the Republic Indonesia / Republic Indonesia Serikat or RIS | On the 14 th of August 1950, The Government of the Republic Indonesia (at the time was known as Republic Indonesia Serikat or RIS) | OCAPC (Political & Organization) | Calque + Amplification |
| 117 | Provinsi Kalimantan | Provinsi Kalimantan meliputi tiga kepresidenan | The Kalimantan Province | The Kalimantan Province covers three residencies | OCAPC (Administrative) | Borrowing + Literal |
| 118 | Kalimantan Barat, Kalimantan Selatan, Kalimantan Timur. | Yakni keresidenan Kalimantan Barat, Keresidenan Kalimantan Selatan, dan Residen Kalimantan Timur. | West Kalimantan, South kalimantan, East kalimantan | The residency of West Kalimantan, residency of South kalimantan, and residency of East kalimantan | OCAPC (Administrative) | Borrowing + Literal |
| 119 | Otonom Dayak Besar dan Swapraja Kotawaringin | Eks Daerah Otonom Dayak Besar dan Swapraja Kotawaringin dibentuk menjadi tiga kabupaten | Dayak Besar and Kotawaringin | The former Autonomous Region of Dayak Besar and Kotawaringin were formed into three districts | OCAPC (Administrative) | Borrowing |

| No | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|---|--|--|---|---|------------------------|-----------------------|
| | CSI | Utterance | CSI | Utterance | | |
| ORGANIZATION, CUSTOMS, ACTIVITIES, PROCEDURES, CONCEPT (OCAPC) | | | | | | |
| 120 | (1) Kabupaten Kapuas, (2) Kabupaten Barito, dan (3) Kabupaten Kotawaringin | Yaitu: (1) Kabupaten Kapuas, (2) Kabupaten Barito, dan (3) Kabupaten Kotawaringin | 1) District of Kapuas, (2) District of Barito, and (3) District of Kotawaringin | Namely: (1) District of Kapuas, (2) District of Barito, and (3) District of Kotawaringin | OCAPC (Administrative) | Borrowing + Literal |
| 121 | Daerah Otonom Daerah Banjar, Federasi Kalimantan Tenggara | Daerah Otonom Daerah Banjar dan Federasi Kalimantan Tenggara digabungkan dalam keresidenan Kalimantan Selatan. | The Autonomous Region of Banjar and the Federation of Southeast Kalimantan | The Autonomous Region of Banjar and the Federation of Southeast Kalimantan were combined into the residency of South Kalimantan | OCAPC (Administrative) | Borrowing + Literal |
| 122 | Panitia Penyalur Hasrat Rakyat Kalimantan Tengah (PPHRKT) | Pada awal 1954 terbentuk Panitia Penyalur Hasrat Rakyat Kalimantan Tengah (PPHRKT) | Panitia Penyalur Hasrat Rakyat Kalimantan Tengah (PPHRKT) was formed. | In early 1954 a committee that channels the desires of the people of Central Kalimantan with the name Panitia Penyalur Hasrat Rakyat Kalimantan Tengah (PPHRKT) was formed. | OCAPC (Organization) | Borrowing |
| 123 | Sarikat Kaharingan Dayak Indonesia (SKDI) | Sarikat Kaharingan Dayak Indonesia (SKDI) melangsungkan Kongres di Bahu Palawa. | Sarikat Kaharingan Dayak Indonesia (SKDI) | Sarikat Kaharingan Dayak Indonesia (SKDI) held a congress in Bahu Palawa. | OCAPC (Organization) | Borrowing |

| | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|---|--|---|---|---|------------------------|----------------------------|
| | CSI | Utterance | CSI | Utterance | | |
| ORGANIZATION, CUSTOMS, ACTIVITIES, PROCEDURES, CONCEPT (OCAPC) | | | | | | |
| 124 | Palangka Raya | Ibu kota Provinsi Kalimantan Tengah diubah menjadi Palangka Raya | Palangka Raya | The capital of Central Kalimantan province was altered to Palangka Raya | OCAPC (Administrative) | Borrowing |
| 125 | Pemancangan tiang pertama (Mantejek Jihi Ije Sulak) | Pemancangan tiang pertama (Mantejek Jihi Ije Sulak) pembangunan Palangka Raya dilaksanakan oleh Presiden Soekarno pada 17 Juli 1957 pukul 10.17. | The inauguration (Mantejek Jihi Ije Sulak) | The inauguration (Mantejek Jihi Ije Sulak) of the development of Palangka Raya was conducted by President Sukarno in July 17, 1957 at 10:17. | OCAPC (Activities) | Generalization + Borrowing |
| 126 | Kaharingan, | Yaitu Islam, Protestan, Katolik, Hindu, Buddha, Kaharingan , dan Konghucu. | Kaharingan, | Namely Islam, Protestant, Catholics, Hindu, Buddha, Kaharingan , and Confucian. | OCAPC (Religious) | Borrowing |
| 127 | Hindu Kaharingan. | Kaharingan berintegrasi dengan agama Hindu, sehingga menjadi agama Hindu Kaharingan. | Hindu Kaharingan | Kaharingan integrated with the Hindu religion, becoming the Hindu Kaharingan religion. | OCAPC (Religious) | Borrowing |
| 128 | suku Dayak | Penduduk asli di Kalimantan Tengah adalah suku Dayak | Dayak tribe. | The native people of Central Kalimantan are the Dayak tribe. | OCAPC (Tribe) | Borrowing + Literal |
| 129 | Suku Dayak Ot Danum | Terdiri dari Suku Dayak Ot Danum | Suku Dayak Ot Danum | Namely Suku Dayak Ot Danum | OCAPC (Tribe) | Borrowing |
| 130 | Suku Dayak Ngaju | Suku Dayak Ngaju | Dayak Ngaju | Dayak Ngaju | OCAPC (Tribe) | Reduction + Borrowing |

| No | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|---|--------------------------------------|--------------------------------------|---------------------------------|---------------------------------|---------------|-----------------------|
| | CSI | Utterance | CSI | Utterance | | |
| ORGANIZATION, CUSTOMS, ACTIVITIES, PROCEDURES, CONCEPT (OCAPC) | | | | | | |
| 131 | Suku Dayak Bakumpai | Suku Dayak Bakumpai | Dayak Bakumpai | Dayak Bakumpai | OCAPC (Tribe) | Reduction + Borrowing |
| 132 | Suku Dayak Maanyan | Suku Dayak Maanyan | Dayak Maanyan | Dayak Maanyan | OCAPC (Tribe) | Reduction + Borrowing |
| 133 | Suku Dayak Dusun | Suku Dayak Dusun | Dayak Dusun | Dayak Dusun | OCAPC (Tribe) | Reduction + Borrowing |
| 134 | Suku Dayak Lawangan | Suku Dayak Lawangan | Dayak Lawangan | Dayak Lawangan | OCAPC (Tribe) | Reduction + Borrowing |
| 135 | Suku Dayak Siang Murung | Suku Dayak Siang Murung | Dayak Siang Murung | Dayak Siang Murung | OCAPC (Tribe) | Reduction + Borrowing |
| 136 | Suku Dayak Punan | Suku Dayak Punan | Dayak Punan | Dayak Punan | OCAPC (Tribe) | Reduction + Borrowing |
| 137 | Suku Dayak Sampit | Suku Dayak Sampit | Dayak Sampit | Dayak Sampit | OCAPC (Tribe) | Reduction + Borrowing |
| 138 | Suku Dayak Kotawaringin Barat | Suku Dayak Kotawaringin Barat | Dayak Kotawaringin Barat | Dayak Kotawaringin Barat | OCAPC (Tribe) | Reduction + Borrowing |
| 139 | Suku Dayak Bawo | Suku Dayak Bawo | Dayak Bawo | Dayak Bawo | OCAPC (Tribe) | Reduction + Borrowing |
| 140 | Suku Dayak Taboyan | Suku Dayak Taboyan | Dayak Taboyan | Dayak Taboyan | OCAPC (Tribe) | Reduction + Borrowing |
| 141 | Suku Dayak Mangkatip | Suku Dayak Mangkatip | Dayak Mangkatip | Dayak Mangkatip | OCAPC (Tribe) | Reduction + Borrowing |

| No | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|---|--|--|---|--|------------------------------|-----------------------|
| | CSI | Utterance | CSI | Utterance | | |
| ORGANIZATION, CUSTOMS, ACTIVITIES, PROCEDURES, CONCEPT (OCAPC) | | | | | | |
| 142 | sungai (DAS) Kahayan, Katingan, Barito, Kapuas, Seruyan, Lamandau, Arut, dan Pangkut. | Di daerah aliran sungai (DAS) Kahayan, Katingan, Barito, Kapuas, Seruyan, Lamandau, Arut, dan Pangkut. | Kahayan, Katingan, Barito, Kapuas, Seruyan, Lamandau, Arut, and Pangkut. | In the watership areas of Kahayan, Katingan, Barito, Kapuas, Seruyan, Lamandau, Arut, and Pangkut. | OCAPC (Administrative) | Borrowing |
| 143 | “ Bumi Tambun Bungai”. | Warna hijau, melambangkan kesuburan “ Bumi Tambun Bungai”. | “ Bumi Tambun Bungai”. | The color of green symbolizes the fertility of the land of “ Bumi Tambun Bungai” | OCAPC | Borrowing |
| 144 | tari giring-giring, | Ada pula seni yang bersifat hiburan berupa tari seperti tari giring-giring , | dances Giring-giring | There are also Art in the form of entertainments, such as the dances Giring-giring | OCAPC (Customs + Activities) | Borrowing + Literal |
| 145 | Kanjan Halu | Kanjan Halu | Kanjan Halu | Kanjan Halu | OCAPC (Customs + Activities) | Borrowing |
| 146 | Bahalai | Bahalai | Bahalai | Bahalai | OCAPC (Customs + Activities) | Borrowing |
| 147 | Manasai | Manasai dan seni suara | Manasai | Manasai and also a variety of music. | OCAPC (Customs + Activities) | Borrowing |
| 148 | Tari Mandau | Pentas tari ada yang untuk menyambut pahlawan atau orang penting, seperti Tari Mandau | The Mandau dance | The Mandau dance is performed to welcome a hero or important person; | OCAPC (Customs + Activities) | Borrowing + Literal |

| No | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|---|--|---|--|--|------------------------------|----------------------------|
| | CSI | Utterance | CSI | Utterance | | |
| ORGANIZATION, CUSTOMS, ACTIVITIES, PROCEDURES, CONCEPT (OCAPC) | | | | | | |
| 149 | Kanjan dalam upacara Tiwah | Ada yang bersifat ritual seperti Kanjan dalam upacara Tiwah | Kanjan in the Tiwah ceremony | There are also ritual dance such as Kanjan which is performed in the Tiwah ceremony | OCAPC (Customs + Activities) | Borrowing |
| 150 | Wadian Dadas dan Balian Bawo. | Tarian sakral lainnya adalah Wadian Dadas dan Balian Bawo. | Wadian Dadas and Balian Bawo | Other sacred dances are Wadian Dadas and Balian Bawo | OCAPC (Customs + Activities) | Borrowing |
| 151 | keluarga Betang. | Hidup Berdampingan secara damai di Betang disebut keluarga Betang. | keluarga Betang. | keluarga Betang means coexisting peacefully of in the stage houses. | OCAPC | Borrowing |
| 152 | 11 DAS, | Bahasa lokal terdapat pada 11 DAS , meliputi 9 bahasa dominan dan 13 bahasa minoritas. | 11 areas | The Local language in the 11 areas covers 9 dominant languages and 13 minor languages. | OCAPC | Generalization + Reduction |
| 153 | Manyanggar, Nahunan, Tiwah, Wara, Ijambe, dan Nyorat. | Upacara ritual. Di antaranya adalah Manyanggar, Nahunan, Tiwah, Wara, Ijambe, dan Nyorat. | Manyanggar, Nahunan, Tiwah, Wara, Ijambe, and Nyorat. | Ritual Ceremonies. Among others are Manyanggar, Nahunan, Tiwah, Wara, Ijambe, and Nyorat. | OCAPC (Customs & Activities) | Borrowing |
| 154 | Upacara Manyanggar | Upacara Manyanggar dilakukan ketika masyarakat hendak menggarap lahan sebagai permukiman atau untuk masyarakat luas. | Manyanggar ceremony | Manyanggar ceremony is performed before the beginning of a construction of a residency area or before the beginning of work on a piece of land used for community activities. | OCAPC (Customs & Activities) | Borrowing + Literal |

| | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|---|--|--|--|--|------------------------------|-----------------------|
| | CSI | Utterance | CSI | Utterance | | |
| ORGANIZATION, CUSTOMS, ACTIVITIES, PROCEDURES, CONCEPT (OCAPC) | | | | | | |
| 155 | Nahunan | Nahunan diselenggarakan untuk memberi nama bayi atau anak | Nahunan | Nahunan is a ceremony held in the occasion of naming a baby or child | OCAPC (Customs & Activities) | Borrowing |
| 156 | Tiwah, Wara, Ijambe dan Nyorat | Tiwah, Wara, Ijambe dan Nyorat adalah upacara kematian untuk Kaharingan . | Tiwah, Wara, Ijambe and Nyorat | Tiwah, Wara, Ijambe and Nyorat are funeral ceremonies of Kaharingan believers. | OCAPC (Customs & Activities) | Borrowing |
| 157 | (Lewu Batu Dia Rumpang Tulang, Rundung Raja Isen Kamalesu Uhat) | Upacara-upacara tersebut bertujuan memandu roh-roh manusia yang sudah mati menuju surga (Lewu Batu Dia Rumpang Tulang, Rundung Raja Isen Kamalesu Uhat) | (Lewu Batu Dia Rumpang Tulang, Rundung Raja Isen Kamalesu Uhat) | The ceremonies are intended to guide the spirit of the dead to heaven (Lewu Batu Dia Rumpang Tulang, Rundung Raja Isen Kamalesu Uhat) | OCAPC (Customs & Activities) | Borrowing |
| 158 | Potong Pantan | Misalnya untuk upacara penyambutan tamu (Potong Pantan) | Potong Pantan | Mandau is used in the Potong Pantan ceremony (the ceremony to welcome guests) | OCAPC (Customs & Activities) | Borrowing |
| 159 | Paleteng Kalangkang Sawang | Ritual untuk usia kandungan tiga bulan disebut Paleteng Kalangkang Sawang . | Paleteng Kalangkang Sawang | The ritual held at the age of three months of the pregnancy is called Paleteng Kalangkang Sawang . | OCAPC (Customs & Activities) | Borrowing |

| No | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|---|--------------------------------------|---|------------------------------------|--|------------------------------|-----------------------|
| | CSI | Utterance | CSI | Utterance | | |
| ORGANIZATION, CUSTOMS, ACTIVITIES, PROCEDURES, CONCEPT (OCAPC) | | | | | | |
| 160 | Nyaki Ehet atau Nyaki Dirit. | Ritual usia kandungan tujuh bulan disebut Nyaki Ehet atau Nyaki Dirit. | Nyaki Ehet or Nyaki Dirit | At the seventh months of pregnancy, a ritual called Nyaki Ehet or Nyaki Dirit its performed. | OCAPC (Customs & Activities) | Borrowing |
| 161 | Mangkang Kahang Badak, | Kemudian, ritual pada usia kandungan sembilan bulan disebut Mangkang Kahang Badak, bertujuan agar bayinya tidak lahir prematur | Mangkang Kahang Badak, | Then, the ritual held at the age of nine months of the pregnancy is called Mangkang Kahang Badak, is performed so that the baby will not be born prematurely. | OCAP (Customs & Activities) | Borrowing |
| 162 | Ehet | Syarat-syarat ritual untuk semua usia kandungan adalah hewan kurban (ayam dan babi), manik-manik untuk ehet, | Ehet | Objects of the ritual for all ages of the pregnancy are sacrificial animals (chickens and pigs), beads for ehet , | OCAPC (Customs & Activities) | Borrowing |
| 163 | Maruah Awau | Ritual Maruah Awau | Maruah Awau | The ritual of Maruah Awau | OCAPC (Customs & Activities) | Borrowing |
| 164 | Wadian Dadas atau Balian Bawo | Misalnya, Wadian Dadas atau Balian Bawo di DAS Barito, | Wadian Dadas or Balian Bawo | For example, Wadian Dadas or Balian Bawo in the area of Barito, | OCAPC (Customs & Activities) | Borrowing |
| 165 | Nyanglang | Nyanglang di DAS Kahayan, Kapuas, dan Katingan | Nyanglang | Nyanglang in the area of Kahayan, Kapuas, and Katingan | OCAPC (Customs & Activities) | Borrowing |
| 166 | Badewa | Atau Badewa di DAS Mentaya | Badewa | Or Badewa in the area of Mentaya | OCAPC (Customs & Activities) | Borrowing |

| No | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|---|--|--|---|--|------------------------------|-----------------------|
| | CSI | Utterance | CSI | Utterance | | |
| ORGANIZATION, CUSTOMS, ACTIVITIES, PROCEDURES, CONCEPT (OCAPC) | | | | | | |
| 167 | Nahunan | Upacara pemberian nama bayi atau anak disebut Nahunan | Nahunan | The ceremony to name the baby or child is called Nahunan . | OCAPC (Customs & Activities) | Borrowing |
| 168 | Tiwah. | Ritual kematian menurut tradisi Kaharingan yang masih banyak dilakukan di Kalimantan Tengah adalah Tiwah. | Tiwah. | Tiwah is one of the death rituals of the Kaharingan tradition that is still widely practiced in Central Kalimantan. | OCAPC (Customs & Activities) | Borrowing |
| 169 | Balian tantulak Ambun Rutas Matei | Tiwah adalah prosesi kematian paling akhir setelah penguburan dan Balian tantulak Ambun Rutas Matei (Ritual membuang sial setelah kematian) | Balian tantulak Ambun Rutas Matei | Tiwah is the last death procession after burial and Balian Tantulak Ambun Rutas Matei (the ritual to castaway bad luck after death) | OCAPC (Customs & Activities) | Borrowing |
| 170 | Dayak di DAS Kahayan dan Kapuas | Upacara ini dilaksanakan oleh suku Dayak di DAS Kahayan dan Kapuas | Dayak tribe in areas of Kahayan and Kapuas | This ceremony is practised by the Dayak tribe in areas of Kahayan and Kapuas | OCAPC (Administrative) | Reduction + Borrowing |
| 171 | Ijambe atau Wara | Ritual kematian lain yang dilakukan yaitu ijambe atau Wara oleh suku Dayak di DAS Barito | Ijambe or wara | Other death rituals practiced are Ijambe or wara by the Dayak tribe living in the area of Barito. | OCAPC (Customs & Activities) | Borrowing |
| 172 | Nyorat | Nyorat oleh suku Dayak di DAS Katingan dan Mentaya | Nyorat | Nyorat by the Dayak tribe living the areas of Mentaya and Katingan | OCAPC (Customs & Activities) | Borrowing |
| 173 | Balian Mampandui | Ritual Balian Mampandui | Balian Mampandui | Ritual of Balian Mampandui | OCAPC (Customs & Activities) | Borrowing |

| No | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|---|---|--|--|--|------------------------------|-----------------------|
| | CSI | Utterance | CSI | Utterance | | |
| ORGANIZATION, CUSTOMS, ACTIVITIES, PROCEDURES, CONCEPT (OCAPC) | | | | | | |
| 174 | Balian Mampandui Awau. | Upacara yang lebih sakral dalam pemberian nama bayi atau anak adaah Balian Mampandui Awau. | Balian Mampandui Awau. | Balian Mampandui Awau is a ceremony that is more sacred in the bestoment of a baby of child's name. | OCAPC (Customs & Activities) | Borrowing |
| 175 | Hakumbang Auh | Sebelum melamar atay meminang ada pembicaraan awal yang disebut Hakumbang Auh. | Hakumbang Auh | Before proposing, there is a preliminary dialogue called the Hakumbang Auh. | OCAPC (Customs & Activities) | Borrowing |
| 176 | Maja Misek. | Perjanjian meminang (Misek) itu disebut Maja Misek. | Maja Misek. | The agreement is called Maja Misek | OCAPC (Procedures) | Borrowing |
| 177 | Jujuran (Palaku) | Syarat-syarat pernikahan yang dituangkan dalam surat perjanjian kawin yaitu Jujuran (Palaku), | Jujuran (palaku) | The requirements of the wedding that are included in the agreement are Jujuran (palaku) | OCAPC (Procedures) | Borrowing |
| 178 | Jalan hadat disebut Haluang Hapelek | Penagihan syarat pernikahan (Jalan hadat) disebut Haluang Hapelek. | Jalan Hadat is called Haluang Hapelek. | The Process of collecting the promises stated in the marriage agreement (Jalan Hadat) is called Haluang Hapelek. | OCAPC (Customs & Activities) | Borrowing |
| 179 | Manyaki Mamalas Penganten | Setelah itu dilakukan ritual pengukuhan kedua mempelai (Manyaki Mamalas Penganten). | Manyaki Mamalas Penganten | Afterwards, the ritual of Manyaki Mamalas Penganten is carried out to acknowledge the bride and groom. | OCAPC (Customs & Activities) | Borrowing |

| No | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|---|-----------------------------|---|-----------------------------|--|------------------------------|-----------------------|
| | CSI | Utterance | CSI | Utterance | | |
| ORGANIZATION, CUSTOMS, ACTIVITIES, PROCEDURES, CONCEPT (OCAPC) | | | | | | |
| 180 | Balian Kawin | Upacara yang lebih sakral saat melangsungkan pernikahan adalah Balian Kawin . | Balian Kawin | Balian Kawin is a more scared ceremony in a wedding. | OCAPC (Customs & Activities) | Borrowing |
| 181 | Kawin Sumbang | Masyarakat Dayak di kalimantan Tengah memiliki tradisi yang melarang perkawinan sedarah (Kawin Sumbang). | Kawin Sumbang | The Dayak people in Central Kalimantan believe in the tradition that prohibits marriage between people carrying the same blood or inbreeding (Kawin Sumbang). | OCAPC (Customs & Activities) | Borrowing |
| 182 | Sala Hurul | Pelanggaran kawin sedarah (sala Hurul) akan mendapatkan sanksi dari masyarakat. | Sala Hurul | Offenders whom conduct inbreeding (Sala Hurul) will receive sanctions from the family of the man and woman as well as sanctions from the community. | OCAPC (Customs & Activities) | Borrowing |
| 183 | pakanan Tambun Tulah | Untuk menghindari musibah tersebut, maka diadakan ritual yang disebut pakanan Tambun Tulah | pakanan Tambun Tulah | To avoid such disaster, a ritual called pakanan Tambun Tulah | OCAPC (Customs & Activities) | Borrowing |

| No | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|---|--|--|--|--|------------------------------|-----------------------|
| | CSI | Utterance | CSI | Utterance | | |
| ORGANIZATION, CUSTOMS, ACTIVITIES, PROCEDURES, CONCEPT (OCAPC) | | | | | | |
| 184 | Balian Tantulak Ambun Rutas Matei. | Setelah Penguburan, ada ritual yang disebut Balian Tantulak Ambun Rutas Matei. | Balian Tantulak Ambun Rutas Matei. | After the burial, there is a ritual called Balian Tantulak Ambun Rutas Matei. | OCAPC (Customs & Activities) | Borrowing |
| 185 | Rutas | Ritual ini bertujuan membuang sial (Rutas) akibat meninggalnya anggota keluarga. | Rutas | This ritual aims to dispose bad luck (Rutas) due to the death of the family members. | OCAPC (Customs & Activities) | Borrowing |
| 186 | Tiwah. | Setelah ritual Balian Tantulak Ambun Rutas Matei masih ada ritual yang disebut Tiwah. | Tiwah. | After the ritual Balian Tantulak Ambun Rutas Matei, there is a ritual called Tiwah. | OCAPC (Customs & Activities) | Borrowing |
| 187 | Bokor (Sangku), | Syarat-syarat Balian Tantulak Ambun Rutas Matei yaitu bokor (Sangku), | Sangku | The requirements that should be prepared for the ritual of Balian Tantulak Ambun Rutas Matei among others are Sangku, | OCAPC (Customs & Activities) | Reduction + Borrowing |
| 188 | Manajah Antang dan Pendeng Sahur Tiwah. | Namun, sebelum ritual tersebut berlangsung ada upacara pendahuluan, yaitu Manajah Antang dan Pendeng Sahur Tiwah. | Manajah Antang and Pendeng Sahur Tiwah. | However, before the ritual of Tiwah takes place, there is an introductory ritual called Manajah Antang and Pendeng Sahur Tiwah. | OCAPC (Customs & Activities) | Borrowing |
| 189 | Manajah Antang | Manajah Antang adalah memohon petunjuk kepada leluhur yang disebut Antang, | Manajah Antang | Manajah Antang is asking guidance from the ancestors known as Antang. | OCAPC (Customs & Activities) | Borrowing |

| No | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|---|--|--|--|---|------------------------------|-----------------------|
| | CSI | Utterance | CSI | Utterance | | |
| ORGANIZATION, CUSTOMS, ACTIVITIES, PROCEDURES, CONCEPT (OCAPC) | | | | | | |
| 190 | Antang | Antang adalah leluhur yang dapat memberikan petunjuk keselamatan dan apa yang seharusnya dilakukan oleh manusia. | Antang | Antang is ancestor who can provide safety guidelines and what should be done by humans. | OCAPC (Belief) | Borrowing |
| 191 | Mampendeng Sahur Tiwah | Pengukuhan para leluhur itu disebut Mampendeng Sahur Tiwah | Mampendeng Sahur Tiwah | The event of acknowledge of the ancestors is called Mampendeng Sahur Tiwah | OCAPC (Customs & Activities) | Borrowing |
| 192 | Panyalumpuk atau Hambaruan | Sementara roh dari Tuhan kembali ke Tuhan, yang disebut Panyalumpuk atau Hambaruan . | Panyalumpuk or Hambaruan | Meanwhile the spirit that comes from God is returned to God, known as the spirit of Panyalumpuk or Hambaruan . | OCAPC (Religious) | Borrowing |
| 193 | Lewu Tatau Dia Rumpang Tulang Rundung Raja Isen Dia Kamalesu Uhat | Setelah ritual itu dilakukan orang yang mati akan hidup sempurna di surga (Lewu Tatau Dia Rumpang Tulang Rundung Raja Isen Dia Kamalesu Uhat). | Lewu Tatau Dia Rumpang Tulang Rundung Raja Isen Dia Kamalesu Uhat | After the rituals are done, the person that died will live a perfect life in heaven (Lewu Tatau Dia Rumpang Tulang Rundung Raja Isen Dia Kamalesu Uhat). | OCAPC (Religious) | Borrowing |

| No | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|---|---------------------------------------|--|--------------------------------------|---|--------------------|---------------------------|
| | CSI | Utterance | CSI | Utterance | | |
| ORGANIZATION, CUSTOMS, ACTIVITIES, PROCEDURES, CONCEPT (OCAPC) | | | | | | |
| 194 | Luhing Manduk | Yang dilengkapi berbagai patung yang mencerminkan etnik yang Bhinneka Tunggal Ika (Luhing Manduk). | Luhing Manduk | Which has various sculptures that reflect the ethnic unity in diversity (Luhing Manduk) | OCAPC | Amplification + Borrowing |
| 195 | Tarian sakral (Kanjan). | Selain itu, ukiran yang mengilustrasikan tentang tarian sakral (Kanjan) . | scared dance (Kanjan) | In addition, a illustrate carvings of scared dance (Kanjan) | OCAPC (Activities) | Calque + Borrowing |
| 196 | melaksanakan ritual (Manawur). | Kemudian, ukiran yang mengilustrasikan tentang tokoh agam atau tokoh masyarakat yang sedang melaksanakan ritual (Manawur) . | conducting rituals (Manawur). | Then, engraving illustrating about religious leaders or community leaders are conducting rituals (Manawur) . | OCAPC (Activities) | Literal + Borrowing |
| 197 | Raja Tuntung Matan Andau | Raja Tuntung Matan Andau adalah penguasa matahari | Raja Tuntung Matan Andau | King of Tuntung Matan Andau is the ruler of the sun | OCAPC (Belief) | Literal + Borrowing |
| 198 | Manyamei Asun Bulan | Manyamei Asun Bulan adalah penguasa bulan | Manyamei Asun Bulan | Manyamei Asun Bulan is the ruler of the moon. | OCAPC (Belief) | Borrowing |
| 199 | Nyaring Panyalaya | Supaya tidak diganggu oleh roh jahat (Nyaring Panyalaya) | Nyaring Panyalaya | Keeping them away from the disturbance of the evil spirit (Nyaring Panyalaya) | OCAPC (Belief) | Literal + Borrowing |
| 200 | Menyamei Rajan Patendu | Menyamei Rajan Patendu adalah dewa pengatur waktu bagi manusia | Menyamei Rajan Patendu | Menyamei Rajan Patendu is the god who sets the time for the humans | OCAPC (Belief) | Borrowing |
| 201 | Patendu | Misalnya, posisi bintang kembar tiga (Patendu) | Patendu | The position of triple stars (Patendu) | OCAPC | Calque + Borrowing |

| No | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|---|--------------------------------|---|-------------------------------|--|--------------------|-----------------------|
| | CSI | Utterance | CSI | Utterance | | |
| ORGANIZATION, CUSTOMS, ACTIVITIES, PROCEDURES, CONCEPT (OCAPC) | | | | | | |
| 202 | Lewu Sangiang | Pohon itu berada di Alam Atas (Lewu Sangiang). | Lewu Sangiang | The tree lives in heaven (Lewu Sangiang). | OCAPC (Belief) | Literal + Borrowing |
| 203 | Bawi Kuwu | Dikatakan Bajakah Tara karena tumbuhan ini memiliki simbol bagi gadis pingitan (Bawi Kuwu). | - | It is known as Bakajah Tara because this plant symbolizes a woman in seclusion . | OCAPC | Reduction |
| 204 | Topeng (Sababuka). | Kerajinan seni yang unuk dari masyarakat Dayak di Kalimantan Tengah yaitu topeng (Sababuka) . | Mask (Sababuka). | One of the unique crafts of the Dayak people in Central Kalimantan is the mask (Sababuka) . | OCAPC (Artistic) | Literal + Borrowing |
| 205 | Habukung atau Babukung. | Topeng ini dibuat untuk Habukung atau Babukung . | Habukung Babukung. or | This mask is made for Habukung or Babukung . | OCAPC (Artistic) | Borrowing |
| 206 | Perisai (Talawang) | Seni kerajinan masyarakat Dayak di Kalimantan Tengah yang lain adalah perisai (Talawang) | Shield (Talawang) | Another craft work of the Dayak people in Central Kalimantan is the shield (Talawang) | OCAPC (Artistic) | Literal + Borrowing |
| 207 | Kinyah Mandau Talawang | Namun sekarang digunakan sebagai perlengkapan menari (Kinyah Mandau Talawang), | Kinyah Mandau Talawang | But currently is used as an apparatus for dancing (Kinyah Mandau Talawang), | OCAPC (Activities) | Literal + Borrowing |

| No | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|---|--|--|--|---|------------------|-----------------------|
| | CSI | Utterance | CSI | Utterance | | |
| ORGANIZATION, CUSTOMS, ACTIVITIES, PROCEDURES, CONCEPT (OCAPC) | | | | | | |
| 208 | Ngguang, Dumah, Palus, Tuntang Tame. | Masing-masing mempunyai makna khusus dalam bahasa Dayaka Ngaju disebut Ngguang, Dumah, Palus, Tuntang Tame. | Ngguang, Dumah, Palus, Tuntang Tame. | Each has a special meaning, whereas in the Dayak Ngaju language is said: Ngguang, Dumah, Palus, Tuntang Tame | OCAPC | Borrowing |
| 209 | Uei Paka atau Uei Banturung atau Uei Tapah, | Uei Paka atau Uei Banturung atau Uei Tapah, hakikatnya benda atau binatang hanya datang ke Mihing saja; | Uei Paka or Uei Banturung or Uei Tapah, | Uei Paka or Uei Banturung or Uei Tapah, essentially means object or animal only comes to Mihing | OCAPC (Belief) | Borrowing |
| 210 | Uei Enak | Uei Enak, hakikatnya benda atau binatang yang masuk ke Mihing seperti anak kecil yang penurut. | Uei Enak | Uei Enak , essentially means that object or animal comes into Mihing like an obedient child. | OCAPC (Belief) | Borrowing |
| 211 | Kalekang Karuhei. | Patung yang diikat bersama dalam jumlah banyak disebut Kalekang Karuhei. | Kalekang Karuhei. | Statues tied together in a large quantity are called Kalekang Karuhei. | OCAPC (Customs) | Borrowing |
| 212 | Kerajinan Getah Nyatu | Kerajinan yang memiliki nilai seni hasil karya masyarakat Dayak di Kalimantan Tengah adalah kerajinan Getah Nyatu | Getah Nyatu | Getah Nyatu is one of the craft that has the artistic value of the work of the Dayak People in Central Kalimantan. | OCAPC (Artistic) | Reduction + Borrowing |

| No | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|---|--|--|--|---|------------------|-----------------------|
| | CSI | Utterance | CSI | Utterance | | |
| ORGANIZATION, CUSTOMS, ACTIVITIES, PROCEDURES, CONCEPT (OCAPC) | | | | | | |
| 213 | Pantar Ihing Sanggaran Dahiang. | Kerajinan dari getah nyatu lainnya adalah Pantar Ihing Sanggaran Dahiang. | Pantar Ihing Sanggaran Dahiang. | Other craft object made from Getah Nyatu sap is the Pantar Ihing Sanggaran Dahiang | OCAPC (Artistic) | Borrowing |

| No | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|------------------------------|--|---|---|---|-------------------|-----------------------|
| | CSI | Utterance | CSI | Utterance | | |
| GESTURES & HABITS | | | | | | |
| 214 | bahasa Melayu, bahasa banjar, bahasa Ngaju, bahasa Manyan, bahasa Ot Danum, bahasa Katingan, bahasa Bakumpai, bahasa Tamuan, dan bahasa Sampit. | Bahasa Dominan yaitu bahasa Melayu, bahasa banjar, bahasa Ngaju, bahasa Manyan, bahasa Ot Danum, bahasa Katingan, bahasa Bakumpai, bahasa Tamuan, dan bahasa Sampit. | the language of Banjar, Ngaju, Manyan, Ot Danum, Katingan, Bakumpai, Tamuan, and Sampit. | The Dominant languages are Malay, the language of Banjar, Ngaju, Manyan, Ot Danum, Katingan, Bakumpai, Tamuan, and Sampit. | Gestures & Habits | Borrowing |
| 215 | Nahun | Nahunan berasal dari kata Nahun yang berarti seorang bayi atau anak sudah mulai bertambah usianya. | Nahun | The word Nahunan is derived from the word nahun which means an infant or child has began to grow older. | Gestures & Habits | Borrowing |

| No | Indonesian (ST) | | English (TT) | | Types of CSI | Translation Technique |
|------------------------------|---------------------|---|--------------------|--|------------------|-----------------------|
| | CSI | Utterance | CSI | Utterance | | |
| GESTURES & HABITS | | | | | | |
| 216 | pohon Sawang | Tradisi sahnya perkawinan adalah sepasang mempelai duduk di atas gong sambil memegang pohon Sawang dan mengarahkan jari telunjuk ke atas | Sawong tree | The traditional validity of a marriage is when the couple sits on top of a gong while holding on to a Sawong tree and direct their pointing fingers upward. | Gesture & Habits | Literal + Borrowing |
| 217 | Rajah | Sering kali pakaian berperang itu dilengkapi dengan tulisan-tulisan (rajah) dengan tujuan menangkal si pemakai ketika berperang atau berkelahi, sehingga ia selamat. | Tattoo | Often it comes with a clothing war writings (tattoo) with the aim of counteracting the wearer when the war or fighting, so he survived. | Gesture & Habits | Adaptation |

Appendix B Surat Keterangan Validasi Instrumen



KEMENTERIAN PENDIDIKAN DAN KEBUDAYAAN
UNIVERSITAS NEGERI YOGYAKARTA
PASCASARJANA
Jalan Colombo Nomor 1 Yogyakarta 55281
Telepon (0274) 550836, Faksimile (0274) 520326
Laman: pps.uny.ac.id E-mail: humas_pps@uny.ac.id

Nomor : 803 /UN34.17/LT/2020

21 Januari 2020

Hal : Izin Validasi

Yth. Bapak/Ibu Dr. Drs. Sulis Triyono M.Pd.(1)

Dosen Universitas Negeri Yogyakarta

Kami mohon dengan hormat, Bapak/Ibu bersedia menjadi validator instrumen penelitian bagi mahasiswa:

Nama : Friyanto

NIM : 18706251037

Prodi : Linguistik Terapan

Pembimbing : Dr. Dra. Wening Sahayu M.Pd.

Judul : *Translation Study Of Cultural Specific Items In Diorama Text In Balanga Museum Palangka Raya*

Kami sangat mengharapkan Bapak/Ibu dapat mengembalikan hasil validasi paling lama 2 (dua) minggu. Atas kerjasama yang baik dari Bapak/Ibu kami sampaikan terima kasih.



Appendix C Surat Izin Penelitian di Museum



KEMENTERIAN PENDIDIKAN DAN KEBUDAYAAN
UNIVERSITAS NEGERI YOGYAKARTA
PASCASARJANA

Jalan Colombo Nomor 1 Yogyakarta 55281
Telp. Direktur (0274) 550835, Asdir/TU (0274) 550836 Fax. (0274) 520326
Laman: pps.uny.ac.id Email: pps@uny.ac.id, humas_pps@uny.ac.id

Nomor : 001 /UN34.17/LT/2020

27 Januari 2020

Hal : Izin Penelitian

Yth. Dinas Kebudayaan dan Pariwisata Provinsi Kalimantan Tengah
Jl. Tjilik Riwut No. Km. 5,5 Bukit Tunggal,Jekan Raya, Kota Palangka Raya,
Kalimantan Tengah 73112.

Bersama ini kami mohon dengan hormat, kiranya Bapak/Ibu/Saudara berkenan memberikan izin kepada mahasiswa jenjang S-2 Program Pascasarjana Universitas Negeri Yogyakarta:

| | | |
|---------------|---|--------------------|
| Nama | : | FRIYANTO |
| NIM | : | 18706251037 |
| Program Studi | : | Linguistik Terapan |
| Konsentrasi | : | Penerjemahan |

untuk melaksanakan kegiatan penelitian dalam rangka penulisan tesis yang dilaksanakan pada:

| | | |
|------------------|---|--|
| Waktu | : | Januari s.d Februari 2020 |
| Lokasi/Objek | : | UPT Museum Balanga |
| Judul Penelitian | : | Translation Study of Cultural Specific Items in Diorama Texts in Balanga Museum Palangka Raya |
| Pembimbing | : | Dr. Wening Sahayu |

Demikian atas perhatian, bantuan dan izin yang diberikan, kami ucapan terima kasih



Wakil Direktur I,
Dr. Sugito, MA.
NIP 19600410 198503 1 002

Tembusan:
1. 1. UPT Museum Balanga.
2. Mahasiswa Ybs.

Appendix D Surat Keterangan dari Museum



PEMERINTAH PROVINSI KALIMANTAN TENGAH
DINAS KEBUDAYAAN DAN PARIWISATA
UPT MUSEUM "BALANGA" KALIMANTAN TENGAH
Alamat : Jl. Tjilik Riwut Km. 2,5 Telp/Fax. (0536) 3222991

Palangka Raya, 06 Februari 2020

Kepada
Yth. Kementerian Pendidikan Dan
Kebudayaan Universitas Negeri
Yogyakarta PASCASARJANA.
di –
YOGYAKARTA

Nomor : 800/ D/MB-TU/II/2020
Sifat : Segera
Lampiran : 1 (satu) berkas
Perihal : Izin Penelitian
di UPT. Museum Balanga.

Menindaklajuti Surat dari Kementerian Pendidikan dan Kebudayaan
Universitas Negeri Yogyakarta Nomor : 981/JN34.17/LT/2020 Tanggal, 27 Januari
2020 Perihal : Izin Penelitian di UPT. Museum Balanga terhitung mulai dari bulan
Januari s/d Februari 2020 Atas Nama sebagai berikut

Nama : FRIYANTO
NIM : 18706251037
Program Studi : Linguistik Terapan
Konsentrasi : Penerjemahan
Kegiatan : Melaksanakan Penelitian
Judul Penelitian : Translation Study of Cultural Specific Items In Diorama
Texts in Balanga Museum Palangka Raya

Selama melaksanakan tugas, para Mahasiswa yang izin Penelitian wajib
mengikuti peraturan yang ada pada UPT Museum "Balanga" Kalimantan Tengah
dan menyampaikan hasil penelitian ke pada Kepala UPT Museum Balanga
Kalimantan Tengah.

Demikian surat Rekomendasi ini, agar dapat dipergunakan sebagaimana
 mestinya.

Kepala,

HASANUDIN, SH
Penda. Tk
NIP. 19660112 198003 1 010

Tembusan disampaikan kepada Yth.

1. Kepala Dinas Kebudayaan dan Pariwisata Prov. Kalimantan Tengah
2. Yang bersangkutan.

Appendix E Surat Pernyataan

SURAT PERNYATAAN

Yang bertanda tangan di bawah ini:

Nama : Devi Rosmawati, S.S., M.Hum

Bidang Keilmuan : Bahasa dan Sastra Inggris

Lulusan S2 : Linguistik Terapan Universitas Negeri Yogyakarta

Menyatakan bahwa telah membaca dan mengoreksi struktur atau tata bahasa Inggris serta data penelitian pada tesis atas nama Friyanto yang berjudul "*A Translation Study of Cultural Specific Items in Diorama Text in Balanga Museum Palangka Raya*" di Universitas Negeri Yogyakarta.

Demikian pernyataan ini saya buat. Semoga dapat digunakan sebagaimana mestinya.

Yogyakarta, 4 Juni 2020

Yang membuat pernyataan



Devi Rosmawati, S.S., M.Hum

Appendix F Surat Pernyataan

SURAT PERNYATAAN

Yang bertanda tangan di bawah ini:

Nama : Zefki Okta Feri, M.Pd.
Bidang Keilmuan : Linguistik Terapan - *Pendidikan Bahasa Asing*
Lulusan : Universitas Negeri Yogyakarta

Menyatakan bahwa telah membaca dan mengoreksi struktur atau tata bahasa Inggris serta data penelitian pada tesis yang berjudul "*A Translation Study of Cultural Specific Items in Diorama Text in Balanga Museum Palangka Raya*" karya mahasiswa Pascasarjana Universitas Negeri Yogyakarta program Linguistik Terapan:

Nama : Friyanto
NIM : 18706251037

Demikian pernyataan ini saya buat. Semoga dapat digunakan sebagaimana mestinya.

Yogyakarta, 25 Juni 2020

Yang membuat pernyataan



Zefki Okta Feri, M.Pd.

Appendix G Surat Penunjukan *Reviewer*

5/19/2020

Cetak Surat Penunjukan Reviewer



KEMENTERIAN PENDIDIKAN DAN KEBUDAYAAN
UNIVERSITAS NEGERI YOGYAKARTA
PASCASARJANA
Jalan Colombo Nomor 1 Yogyakarta 55281
Telepon (0274) 550835, 550836 Fax. (0274) 520326
Laman: pps.uny.ac.id Email: pps@uny.ac.id, humas_pps@uny.ac.id

Nomor :3338/UN34.17/LT/2020

19-05-2020

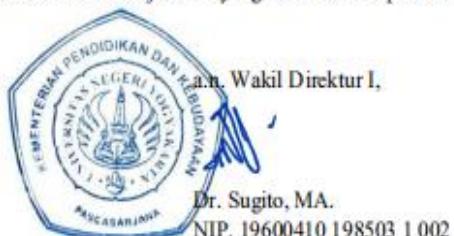
Hal : Penunjukan *Reviewer*

Yth. Bapak/Ibu.
Dr. Sulis Triyono
Dosen Universitas Negeri Yogyakarta

Kami mohon dengan hormat, Bapak/Ibu bersedia me-review tesis bagi mahasiswa:

| | | |
|------------|---|---|
| Nama | : | Friyanto |
| Nim | : | 18706251037 |
| Prodi | : | Linguistik Terapan (S2) |
| Pembimbing | : | Dr. Wening Sahayu |
| Judul | : | A TRANSLATION STUDY OF CULTURAL SPECIFIC ITEMS IN DIORAMA TEXTS IN BALANGA MUSEUM PALANGKA RAYA |

Kami sangat mengharapkan, Bapak/Ibu dapat mengembalikan hasil *review* paling lambat 1 (satu) minggu. Atas perhatian dan kerjasama yang baik dari Bapak kami ucapan terima kasih.



Appendix H Lembar Pemeriksaan Tesis

LEMBAR PEMERIKSAAN TESIS

Nama Mahasiswa : Friyanto
 No. Mahasiswa : 18706251037
 Judul Tesis : A TRANSLATION STUDY OF CULTURAL SPECIFIC ITEMS IN DIORAMA TEXTS IN BALANGA MUSEUM PALANGKA RAYA
 Pembimbing : Dr. Wening Sahayu

HASIL PEMERIKSAAN

| No | Komponen | Penilaian* | Rekomendasi |
|----|---|------------|--|
| 1 | Rumusan Masalah | ✓ | Sudah sesuai dengan latar belakang masalah yang dideskripsikan. Namun perlu merumuskan keakurasaan penerjemahan untuk istilah budaya |
| 2 | Sumber Asing : | | |
| | a. Textbooks | ✓ | 54 buku teks |
| | b. Artikel jurnal ilmiah/hasil penelitian | ✓ | 21 jurnal 3 kamus 2 blog |
| 3 | Metode | ✓ | Perlu menjelaskan cara pengumpulan data karena diperoleh dari hasil observasi saja. Perlu menjelaskan cara uji validitas data penelitian tentang isilah budaya. |
| 4 | Temuan | ✓ | Data mengenai istilah budaya perlu dijelaskan katagorinya krn dapat berupa kata, frasa, dan klausa untuk istilah budaya |
| 5 | Kesimpulan | ✓ | Sudah menyimpulkan hasil penelitiannya |
| 6 | Daftar Pustaka | ✓ | 80 sumber rujukan yang berasal dari Textbook, jurnal, dan blog. |

*) diisi dengan serta

komentar singkat

Keterangan:

1. Konsisten antara perumusan masalah, pertanyaan penelitian/hipotesis dan kesimulan
 2. Sumber untuk membahas konsep per variabel:
 - a. Minimal 5 textbooks
 - b. Minimal 10 artikel jurnal ilmiah atau hasil penelitian
- *Keduanya berbahasa Inggris/Asing terbaru yang terbit dalam 8 tahun terakhir

3. Metode Penelitian
 - a. Kuantitatif : (1) penentua populasi dan sampel, (2) bukti validitas dan reabilitas instrumen, (3) teknik analisa data
 - b. Kualitatif : (1) jenis data, (2) sumber data, (3) teknik pengumpulan dan analisa data, (4) keabsahan data
4. Bab IV
 - a. Temuan
 - . b. Pembahasan c. Keterbatasan
5. Bab V memuat
 - a. Kesimpulan: 1-2 halaman memuat jawaban masalah penelitian
 - b. Implikasi
 - c. Saran berdasar kesimpulan
6. Daftar pustaka yang ditulis harus dikutip, dan semua kutipan harus ada dalam daftar pustaka.

Penilaian dilakukan terhadap persyaratan administrasi bukan substantif

Yogyakarta, 22 Mei 2020
Pemeriksa

Menyetujui Perbaikan
Pembimbing



Dr. Wening Sahayu



Dr. Sulis Triyono