CHAPTER IV

DATA ANALYSIS

This chapter presents the data analysis in order to present the result of the research. The data analysis covers the finding of the ideology used and translation method applied in tables and the discussion of the finding.

4.1 Finding of Ideology in Translation Used

Table 4.1 is the finding of ideology in translation used in translating the cultural words of the novel *Negeri 5 Menara* into *The Land of Five Towers.*

Table 4.1 Ideology Used in Translating Cultural Words of Ahmad Fuadi's *Negeri 5 Menara* into *The Land of Five Towers.*

No.	Ideology	Data	Percentage
1	**Foreignization**	**186**	**53,60%**
	a. Ecology	2	00,58%
	b. Material Culture	66	19,02%
	c. Social Culture	27	07,78%
	d. Organizations, Customs, Activities, Procedures, Concepts	91	26,22%
2	**Domestification**	**161**	**46,40%**
	a. Ecology	9	02,99%
	b. Material Culture	69	19,88%
	c. Social Culture	41	11,82%
	d. Organizations, Customs, Activities, Procedures, Concepts	41	11,82%
	e. Gestures and habits	1	00,29%
	Total	**347**	**100%**

From table 4.1, it can be seen that the ideology used mostly in translating cultural words of Ahmad Fuadi's *Negeri 5 Menara* into *The Land of Five Towers* is foreignization and the cultural words in the category of organizations, customs, activities, procedures and concepts are the most foreignized cultural words, followed by material culture and social culture. Meanwhile, in domestification, the most domestificated cultural words are material culture.

Both ideologies; foreignization and domestification show a pretty equal percentage. Foreignization has a bit more percentage than domestification. It means that in translating the cultural words in the novel *The Land of Five Towers*, the translator somehow tries to found the middle point between foreignization and domestification. She wants to present the culture from the target language into the target language and also at the same time make her translation looks as natural as possible just like an original novel from the target language for the target reader by minimizing the use of cultural words from the source language.

Furthermore, the researcher gives the explanation about the cultural words found and how those ideologies are being applied in translating the cultural words.

4.2 The Discussion of the Finding

According to the finding, the discussion shows the classification of ideology in translation used in translating cultural words and its

categorization. The cultural words found are not all being analyzed and discussed since there are so many data. Only some of them are presented as representative data especially the words that came up frequently. The data are presented in a full sentence, or clause, or phrase to show the context of the selected cultural words which are underlined.

4.2.1 Foreignization

Hoed (2006:82) suggests that in solving cultural differences in translation, we can choose between foreignization and domestification.

Foreignization is a source text oriented ideology that relies on the micro-concept like 'transference' and 'decenterring'. In this ideology, a good and proper translation work is a translation work that meets the foreign reader and publisher expectations about the presence of foreign cultures are kept in the source text. So the reader can feel the differences between two cultures, can feel the strangeness.

There are 4 (four) categories of cultural words found using foreignization: ecology; material culture; social culture; and organizations, customs, activities, procedures, concepts.

4.2.1.1 Ecology

Table 4.2 shows cultural words in ecology which are translated using foreignization.

Table 4.2 Ecology Translated Using Foreignization

Cultural Words	Data
Ecology	338,340
Total	**2**

The cultural words in ecology are closely related to the geographical features, flora, and fauna. There are two cultural words found in this category related with ecology.

Excerpt 1

Data 338

SL : Ditemani koor <u>sikumboh</u> yang bergaung dan uir-uir hutan yang melengking bersahut-sahutan kami duduk berjam-jam di dangau di tengah ladang durian. (page 374)

TL : Accompanied by an echoing chorus of <u>*sikumboh* monkey</u> mixed with forest locusts shouting back and forth, we'd sit for hours in the hut in the middle of the durian field. (page 352)

The word *sikumboh* in the source text is translated into *sikumboh* monkey. The word *sikumboh* according to the footnote given in the novel *Negeri 5 Menara* is a kind of monkey that sounds *"umboh.. umboh.."*. However, the footnote is not presented in the target text and it is translated by adding monkey after the word *sikumboh* to inform that it is a kind of monkey, because *sikumboh* is a regional monkey that is not found in the target text culture and so the equivalent is not found. The word is translated by giving an additional information 'monkey' after the word *sikumboh*. Therefore, the ideology used is foreignization by presenting the culture of the source text into the target text. Here, the translator chooses

foreignization to introduce the word *sikumboh* which is the culture of the source text into the target reader culture. However, the target reader will still understand that term as a kind of monkey.

4.2.1.2 Material Culture

Table 4.3 shows cultural words in material culture which are translated using foreignization.

Table 4.3 Material Culture Translated Using Foreignization

Cultural Words	Data
Material Culture	6, 20, 21, 22, 23, 24, 37, 42, 43, 47, 51, 61, 81, 82, 86, 89, 101, 103, 108, 111, 116, 117, 126, 127, 129, 150, 151, 159, 158, 162, 169, 170, 178, 204, 231, 233, 238, 239, 242, 249, 250, 255, 256, 257, 258, 259, 260, 261, 262, 265, 268, 269, 270, 272, 277, 286, 291, 293, 310, 314, 315, 319, 329, 330, 331, 347
Total	**66**

There are many classifications of cultural words in this category; foods, clothes, houses and towns, and transports. There are 66 cultural words found related with material culture.

Excerpt 2

Data 24

SL : Ini <u>rendang</u> spesial karena dimasak Amak yang lahir di Kapau, sebuah desa kecil di pinggir Bukittinggi. (page 14)

TL : This <u>rendang</u> was special because it was cooked by Amak who was born in Kapau, a small village on the outskirts of Bukittinggi, .. (page 14)

The word *rendang* is a term closely related to food. *Rendang* is a meat simmered in spices and coconut milk. It is a very famous food in Indonesia which originally comes from Minangkabau. Therefore, there is no equivalent for this word in the target language, so it is translated using foreignization by taking the word *rendang* and bringing the culture of the source text straight away to the target text. By using the foreignization ideology, the word *rendang* is being introduced by the translator to the target reader culture and the culture of the source text is presented in the target text.

Excerpt 3

Data 231

SL   : Said menyorongkan gelas besar dan semangkuk <u>*makrunah*</u>, .. (page 198)

TL   : Said slid over a big glass and a bowl of <u>*makrunah*</u>, .. (page 186)

The word *makruna*h in the source text is a term closely related to foods. *Makrunah* is not a popular food in Indonesia or a traditional food. It is explained by the author in the source text and translated in the page 220 of the target text. In the translated novel it described as a trademark food of the MP kitchen—fat noodle with soy sauce, fried onions and slices of chilies (page 220). Since it is only known in the environment of the MP as a trademark, the translator translated that word using foreignization by taking the word straight away into the target text and bring the strangeness

over them, so that trademark will not lost. But it will make the reader confuse before they reach page 220 where the explanation about that food is written. In translating this term, the translator chooses foreignization to introduce the word *makrunah* to the target reader culture and bring strangeness to them.

Excerpt 4

Data 239

SL : Aku, Baso, dan Atang duduk-duduk santai sambil mengunyah <u>kerupuk emping melinjo</u> yang dibawa keluarga Said. (page 216)

TL : Baso, Atang and I lounged aroud eating <u>*melinjo* chips</u> from Said's family. (page 203)

The phrase *kerupuk emping melinjo* in the source text is a term closely related to foods. *Kerupuk emping melinjo* is an *emping* chip, a kind of crackers, made from *melinjo* (*gnetum gnemon*) which is very famous in Indonesia for snacks. It is translated into *melinjo* chips. The ideology used is foreignization because by translating into *melinjo* chips, the culture of the source text delivered into the target text through the word *melinjo*. The word *melinjo* is kept in the target culture and the phrase *kerupuk emping* is translated into chips. The word *melinjo* is kept due to the difficulties finding the equivalent and *gnetum gnemon* is the scientific name of it that is still strange to the target reader. With the translation of *kerupuk emping* into chips will make the reader understand that *kerupuk emping melinjo* is a kind of chips. Here, the translator chooses foreignization to introduce the word *melinjo* to the target reader culture.

Excerpt 5

Data 286

SL   : "Maaf merepotkan kamu pagi-pagi begini. Sudah sarapan? Istri saya baru memasak <u>gudeg</u>," tanya Ustad Khalid yang mengenakan jas terbuka dengan baju putih. (page 259)

TL   : "Sorry to trouble you like this. Have you had breakfast? My wife has just cooked *gudeg* <u>rice</u>," asked Ustad Khalid, wearing an open jacket and a white shirt. (page 243-244)

The word *gudeg* on the source text is in the category of foods. It is a traditional food from Yogyakarta and Central Java. It is made from young jack fruit boiled for several hours with palm sugar, and coconut milk (*en.wikipedia.org*). It is translated into *gudeg* rice in the target text by adding the word rice after the word *gudeg* because it is usually served with rice and rice is the main course in Indonesian culture for eating also for breakfast. Therefore, in this data the word *gudeg* is translated and being introduced to the target reader culture by using the ideology of foreignization. And by keeping the word *gudeg* into the target text, the Yogyakarta's environmental is also presented into the target text, bringing the strangeness over the target reader.

Excerpt 6

Data 347

SL : Tidak ada seember kopi, *makrunah*, dan <u>kacang sukro</u>. (page 403)

TL : There was no bucket of coffee, *makrunah*, or *sukro* <u>peanuts</u>. (page 380)

The phrase *kacang sukro* is a term closely related to foods. *Sukro* is brand of peanut in Indonesia which is very popular and then it is being

used in daily conversation as a kind of peanut. The term *kacang sukro* is translated into *sukro* peanuts. Therefore, the ideology used is foreignization because the culture of the source text is presented in the target text through the word *sukro*. However the context of that term is presented by keeping the word *sukro* and translating the word *kacang* into peanuts, which informs that it is a kind of peanuts. This term is mentioned pretty often in the novel. In translating this term, the translator is using the ideology of foreignization to introduce the word *sukro* into the target reader culture. However, the target reader will still be able to understand that term as a kind of peanuts.

Excerpt 7

Data 21

SL   : Bekalku, sebuah tas kain abu-abu kusam berisi baju, sarung dan <u>kopiah</u> serta sebuah kardus mie berisi buku, kacang tojin dan sebungkus rendang kapau yang sudah kering kehitam-hitaman. (page 14)

TL   : My provisions were an old grey cloth bag with a shirt, sarong and <u>kopiah prayer cap</u> inside, and an empty noodle box containing Tojin peanuts and a package of dried, blackish rending—spicy meat. (page 14)

The word *kopiah* in the source text is in the category of clothes. *Kopiah* is a kind of cap or something to cover the head that wore by Muslims usually for praying. There are also many kinds of *kopiah* in different shapes and colors. However, the word *kopiah* has no equivalent in the target language so it is translated into *kopiah* prayer cap. It is translated by adding a phrase prayer cap after the word *kopiah* to inform its function. In translating this term the translator is using foreignization to

introduce the word *kopiah* and bringing the strangeness to the target reader culture but they will still be able to understand that term there is an additional information, prayer cap.

Excerpt 8

Data 61

SL   : "Gue dari Jakarte, anak Betawi asli. Tahu <u>Monas</u>, kan? Nah, rumah gue gak jauh dari sana, di Karbela," katanya dengan bangga. (page 47)

TL   : "I'm from Jakarta. You know <u>Monas, the national monument</u>, right? Nah, my house isn't far from there, in Karbela," he said proudly. (page 44)

The word *Monas* in the source text is a term that closely related to house, building, and place. *Monas* is a historical building or more precisely a monument located in Jakarta. It is a very well known monument in Indonesia especially Jakarta as being its icon and also pretty well known as The National Monument on the international. But it is translated into *Monas*, the national monument. Therefore, the ideology used is foreignization because the word *Monas* is being kept to present the culture of the source text into the target text but also with adding the more well known term 'the national monument' to make the target reader understand. The translator chooses foreignization to introduce the word *Monas* to the target reader culture.

Excerpt 9

Data 117

SL : "Kemarin waktu dihukum membersihkan masjid, aku kebagian membersihkan menara. Ternyata dasar <u>menara</u> ini tempat yang enak untuk istirahat," kata Said memperlihatkan temuannya. (page 93)

TL : "The other day, when I was sentenced to clean up the mosque, I was assigned to clean *al-manara*—the minaret. Apparently, the base of this manara is a nice place to rest," said Said, showing his findings. (page 87)

The word *menara* is a term closely related to houses. *Menara* has the same meaning as tower which is used for the title of the novel in the translated novel. In this context, *menara* is a part of a mosque. And because of the religious aspect for being in a part of a mosque it is translated into *manara*, from Arabic *al-manara*. So the ideology used here is foreignization by transferring the word *menara* into *manara* to keep the presence of the religious factor which is very thick in the source text. The word *manara* is chosen instead of minaret. It means that the translator wants to emphasize the religious aspect of the word and the novel. The translator chooses foreignization to introduce the word *manara* to the target reader culture.

Excerpt 10

Data 315

SL   : ..catatan belanja di *pakan*.. (page 324)

TL   : ..shopping lists for *pakan—a weekly fresh market*.. (page 303)

The word *pakan* in the source text is a term closely related to towns or places. The word *pakan* according to the footnote given in the novel is a traditional market which only present once in a week and often found in the small villages in Minang. It literally means a week. However, the footnote is not presented in the target text and the word *pakan* has no equivalent so it is translated using foreignization by keeping the word

pakan, the culture of the source and with adding the description a weekly fresh market after the word *pakan* to make the reader understand the word. The translator chooses foreignization to introduce the word *pakan* to the target reader culture and bring the strangeness to them. But they would still be able to understand that term by reading the description following the word.

Excerpt 11

Data 249

SL : Besoknya Atang mengajak kami keliling Bandung naik <u>angkot</u>. (page 221)

TL : The next day, Atang took us around Bandung by <u>*angkot*</u>. (page 208)

The word *angkot* is a term closely related to transports. *Angkot* is a very popular public transportation in Indonesia and used widely in all around the country and can be found in many regions. It is called differently in some regions and also has various colors and shapes. Unlike bus, it is a medium-sized car which needs no a bus stop to pick and drop the passengers. However, the term *angkot* is unknown in the target language culture so it is translated using foreignization by taking away the word *angkot* straight to the target text which means that the translator wants to keep the cultural aspect and bring it into the target text. The translator chooses the ideology of foreignization for introducing the word *angkot* to the target reader culture.

4.2.1.3 Social Culture

Table 4.4 shows cultural words in social culture which are translated using foreignization.

Table 4.4 Social Culture Translated Using Foreignization

Cultural Words	Data
Social Culture	3, 54, 55, 57, 58, 64, 71, 73, 98, 105, 120, 132, 134, 139, 149, 160, 174, 175, 205, 221, 248, 252, 266, 308, 335, 341, 346
Total	**27**

Cultural words in this category are works, leisure, and addressing terms, proper names and kinship. There are 27 cultural words found related with social culture.

Excerpt 12

Data 134

SL : Sementara aku di sini, mungkin menjadi ustad dan <u>guru mengaji</u>. (page103)

TL : While I here would maybe become ustad or <u>an Al-Quran recitation teacher</u>. (page 97)

The phrase *guru mengaji* in the source text is term closely related to works. It consists of two words guru and *mengaji*. Guru has the same meaning as teacher while *mengaji* has no equivalent. *Mengaji* is an activity of Koran recitation. Then, the word guru is translated into teacher and the phrase guru *mengaji* into *Al-Quran* recitation teacher. In translating that word, the translator uses foreignization because the term Koran is replaced

by *Al-Quran*, a holy book of Islam which presenting the more Islamic impression which is very common in the culture of the source text. It follows the translation of all the words *Al-Quran* found in the novel, shows that the translator wants to emphasize the religious aspect and brings the using of the word *Al-Quran* in consistency. In this data, the translator is using foreignization to introduce the phrase *Al-Quran* recitation to the target reader culture.

Excerpt 13

Data 120

SL : Saking seringnya kami berkumpul di kaki menara, kawan-kawan lain menggelari kami dengan <u>Sahibul Menara</u>, orang yang punya menara. (page 94)

TL : We are frequently gathered at the base of the manara that our other friends dubbed us <u>the Fellowship of the Manara</u>. (page 88)

The phrase *Sahibul Menara* is a term closely related to addressing terms, proper names, and kinship. As it has been explained in both novels, it is a group name of Alif and his close friends given by their other friends for frequently gathering in *manara*. *Sahibul* is an Arabic word means possessive, someone who possesses something. Because it is a name of group and mentioned frequently in the novel, it is pretty difficult to translate it. So the translator decides to translate the phrase by replacing the word *sahibul* with the fellowship and using the word *manara* instead of *menara* due to the religious aspect of that word. Therefore in translating this term, the translator uses foreignization to introduce the word *manara* to the target reader culture.

Excerpt 14

Data 3

SL : Tiga tahun aku ikuti perintah _Amak_ belajar di _madrasah tsanawiyah_, .. (page 5)

TL : For three years I'd followed the orders of my <u>Amak</u> to study at an Islamic junior high school.. (page 5)

The word _Amak_ in the source text is a term closely related to kinship. _Amak_ according to the footnote given in both novels is a word for mother in most Minang areas. By giving that footnote early on the very first page of the novel, it will make the reader understand the word and will be able to feel the Minang culture which is very strong in this novel because that word, _Amak_ is very frequently mentioned all along this novel. Therefore, the ideology used is foreignization. The translator is using foreignization ideology to introduce the word _Amak_ to the target reader culture.

Excerpt 15

Data 54

SL : Laki-laki ramping ini adalah <u>Ustad</u> Salman, wali kelasku. (page 41)

TL : This slender fellow was <u>Ustad</u> Salman, my homeroom teacher. (page 39)

The word _Ustad_ in the source text is a term closely related to work and addressing terms. _Ustad_ is a person who teaches about religion. So it is also used for addressing someone and in this data, it is used to address _Ustad_ Salman. In the source text data, there is a footnote explaining that in this context, _Ustad_ is a teacher in general by means it is not specific to

religion teacher. But the term *Ustad* is used instead due to the strong religious factor in *Madani pesantren*. However, the footnote is not given in the target text and that term is unknown in the target language culture, so it is translated using foreignization by taking the word *Ustad* straight to the target text and bringing the religious cultural element of the source text into the target text. It means that he translator is really considered with the religious factor of that word that she may looses if translated different way. By using the ideology of foreignization, the word *Ustad* is introduced to the target reader culture.

Excerpt 16

Data 55

SL   : "Saya dari Bandung. <u>*Urang Sunda*</u>," .. (page 43)

TL   : "I'm from Bandung, West Java. <u>*Urang Sunda*, Sundanese</u>," .. (page 41)

The phrase *Urang Sunda* in the source text is a term closely related to addressing terms. It is used to address the society or tribe in Bandung. That phrase has the same meaning with the word *Sundanese* which means *Sunda* people, the original people from Bandung. Then it is translated using foreignization by keeping the phrase *Urang Sunda* which presenting the culture of the source text and adding the word *Sundanese* to make the target reader understand the phrase. The foreignization ideology is used for introducing the phrase *Urang Sunda* to the target reader culture and bringing the strangeness to them.

Excerpt 17

Data 139

SL   : Dan kembali ke PM dengan gelar *ad-Duktur*. (page 112)

TL   : With the title *ad-Duktur, Doctor*. (page 105)

The word *ad-Duktur* in the source text is a term closely related to addressing terms. It is an Arabic term of Doctor which is used to address person who has obtained highest University academic title or doctoral degree. This word refers to *Ustad* Surur, a teacher in *Madani pesantren* who obtained the title *ad-Duktur* at Madinah University. It is translated using foreignization by keeping the word *ad-Duktur* which presenting the religious culture of the source text and by adding the word Doctor after *ad-Duktur* to make the target reader understand the word. The word *ad-Duktur* implies that the person with the title has obtained it in Arab so the translator might want to keep the word to inform that situation and suit the religious atmosphere in a *pesantren*. In translating this term, the translator chooses foreignization to introduce the word *ad-Duktur* to the target reader culture.

4.2.1.4 Organizations, Customs, Activities, Procedures, Concepts

Table 4.5 shows cultural words in organizations, customs, activities, procedures, concepts which are translated using foreignization.

Table 4.5 Organizations, Customs, Activities, Procedures, Concepts
Translated Using Foreignization

Cultural Words	Data
Organizations, Customs, Activities, Procedures, Concepts	1, 2, 5, 15, 16, 18, 19, 27, 44, 45, 46, 50, 53, 60, 68, 69, 70, 76, 77, 87, 90, 92, 93, 100, 115, 119, 131, 133, 135, 136, 140, 141, 143, 144, 145, 146, 156, 161, 163, 164, 165, 167, 177, 179, 180, 182, 188, 189, 191, 194, 196, 197, 198, 199, 206, 207, 208, 209, 210, 211, 213, 214, 215, 216, 218, 222, 223, 225, 226, 227, 232, 244, 254, 264, 273, 278, 279, 280, 281, 282, 296 ,297, 298, 300, 304, 311, 312, 317, 332, 336, 342
Total	**91**

Also including in this category are political and administrative, religious, artistic, and history. There are 91 cultural words found related with organizations, customs, activities, procedures, concepts.

Excerpt 18

Data 244

SL : Pak Yunus adalah pegawai Pemda Bandung dan aktif di Muhammadiyah. (page 218)

TL : Mr. Yunus was a Bandung government employee and was active in the Muhammadiyah organization. (page 205)

The word *Muhammadiyah* is a term closely related to Organizations. *Muhammadiyah* is a well known Islamic organization in Indonesia. Then it is not necessary to add the word *organisasi* to the word *Muhammadiyah* because the Indonesian people know it as an Islamic organization. But the target language has no equivalent for the word so it is translated using foreignization by keeping the word *Muhammadiyah*

which presents the culture of the source text and also by adding the word organization after the word *Muhammadiyah* to inform that it is an organization. The translator uses ideology of foreignization for introducing the word *Muhammadiyah* to the target reader culture. However, the target reader will still be able to understand that term as an organization.

Excerpt 19

Data 280

SL : Giliran dia bercerita tentang <u>karapan sapi</u>, .. (page 244)

TL : During his turn, he told about *<u>karapan sapi,</u>* <u>the famous bull races in Madura</u>. (page 230)

The phrase *karapan sapi* is a term closely related to customs or activities. As it has explained in the target text as an additional description to the word, it is a famous bull races in Madura. So it is translated by adding a description because that term is unknown in the target language culture and the translator wants to keep it by adding an additional description. Therefore the ideology used is foreignization because the culture of the source text is kept in the target text. The translator chooses foreignization to introduce the phrase *karapan sapi* to the target reader culture and bringing the strangeness to them but there is also an explanation which will make them understand the term.

Excerpt 20

Data 27

SL : "..Belajar ilmu agama sama dengan berjihad di jalan <u>Allah</u>," (page 14)

TL : "..Studying religion is the same as upholding Islam on the path of <u>Allah</u>," (page 14)

The word *Allah* in the source text is a term closely related to religion. The term *Allah* which has the same meaning as God, is used in Islam and the term God is more preferable in the target language culture. The translator uses foreignization in order to show the religious aspect of the novel by keeping the word *Allah* is being in the target text. This word is frequently comes up in the novel and almost all of them are translated that way. In translating this term, the translator chooses foreignization to introduce the word *Allah* to the target reader culture.

Excerpt 21

Data 44

SL : Pagi mulai beranjak <u>*dhuha*</u>. (page 25)

TL : The morning started to approach <u>*dhuha*, the time when the sun starts to rise in the morning but it's not yet afternoon</u>. (page 24)

The word *dhuha* in the source text is a term closely related to religion. It is used in Islam as a time indicator which has the exact description as the one given by the translator in the target text, the time when the sun starts to rise in the morning but it's not yet afternoon. There is no equivalent for the word *dhuha* in the target text so it is translated using foreignization by keeping the word *dhuha* which presents the culture of the source text and also by adding a description after the word *dhuha* to make the target reader understand the word. The translator chooses to use foreignization ideology to introduce the word *dhuha* to the target reader culture and bring strangeness to them.

Excerpt 22

Data 46

SL : ".. Saya Ismail siswa kelas 6 <u>PM atau Pondok Madani</u>…" (page 25)

TL : ".. I'm Ismail. A student in year six at <u>MP, or Madani Pesantren</u>…" (page 25)

The phrase *Pondok Madani* is a term closely related to religion. *Pondok* or *pondok pesantren* is an Islamic boarding place and *Madani* is the name of the *pondok pesantren* in this novel which located in East Java. That term is translated into *Madani Pesantren* using foreignization. It is translated by keeping the word *Madani* and replacing the word *pondok* with *pesantren* which taken from its long term *pondok pesantren* which presents the culture of the source text into the target text. That term is also being abbreviated into PM in the source text and MP in the target text, from *Madani Pesantren*, which are mentioned very frequently in the novel. In this data, the translator is using foreignization ideology to introduce the word *pesantren* to the target reader culture.

Excerpt 23

Data 76

SL : "Tentu kita berjamaah di masjid, tapi hanya <u>magrib</u> saja..." (page 57)
TL : "Of course we pray at the mosque but only for <u>Magrib</u>..." (page 54)

The word *magrib* in the source text is a term closely related to religion. *Magrib* is a five time prayers in Islam which also used as time indicator when the sun is set and the night is coming. In this context, it is a pray and it is translated using foreignization by presenting the culture of

the source text through the word *magrib* which is taken straight to the target text because it is quite difficult to bring the equivalent on that context. By using foreignization ideology, the translator wants to introduce the word *magrib* to the target reader culture and make them feel the strangeness through that word.

Excerpt 24

Data 90

SL : Di masjid kami yang gagah ini setiap sore berhimpun 3 ribu pelajar untuk menyambut datangnya <u>azan Magrib</u>. (page 69)

TL : Every evening, three thousand students gathered in our mighty mosque to greet the coming of <u>the Magrib call to prayer</u>. (page 65)

The phrase *azan Magrib* is a term closely related to religion. This phrase is consists of two words *azan*, a call to prayer in Islam, and *magrib*, a prayer when the sun is set and the night is approaching. The word *Magrib* is similar with excerpt 23 (data 76). The term *azan Magrib* is also translated using foreignization by keeping the word *Magrib* which presents the culture of the source text and also by replacing the word *azan* into the call to prayer, so it becomes the *Magrib* call to prayer. The translator also chooses foreignization to introduce the word *Magrib* to the target reader culture.

Excerpt 25

Data 92

SL : <u>Shalat Magrib</u> di masjid jami' dihadiri seluruh penduduk sekolah. (page 70)

TL : <u>Magrib prayer</u> at that main mosque was attended by the whole school. (page 66)

The word *shalat Magrib* in the source text is a term closely related to religion. That phrase consists of two words, *shalat*, a prayer in Islam with some special systematic movements, and *Magrib*, a kind of five time prayers in Islam similar with the previous analysis in excerpt 24 (data 90) and in excerpt 23 (data 76). That term is translated using foreignization by keeping the word *Magrib* which presents the culture of the source text and replacing the word *shalat* with prayer as its equivalent, so it becomes *Magrib* prayer. Once again the translator chooses foreignization to introduce the word *Magrib* to the target reader culture.

Excerpt 26

Data 93

SL : Tiba-tiba Said mengangkat tangan dengan gembira, menggumamkan alhamdulillah dan berteriak yes, sambil tangannya ditarik ke bawah, layaknya striker habis mencetak gol tunggal di *injury time*. (page 71)

TL : Suddenly Said's hand shot up happily, he whispered *alhamdulillah, thank God*, and yelled yes! As he pulled his hand back down like a striker after scoring the last goal of a soccer game in overtime. (page 67)

The word *alhamdulillah* in the source text is a term closely related to religion. It is used to express a grateful feeling in Islam which has the same meaning as 'thank God'. This word is commonly used in Indonesia because Islam is the majority religion in the country but not in the target reader. This word is said by Said who is a very religious character so the word is kept to show the religious aspect. Therefore, the ideology used in translating that term is foreignization. It is translated by by adding the equivalent thank God after the word *alhamdulillah* to make the target

reader understand the word. In translating this term, the translator is using foreignization ideology to introduce the word *alhamdulillah* to the target reader culture.

Excerpt 27

Data 161

SL : Setelah kenyang makan sate dan belanja, kami menuju pesantren putri. (page 128)

TL : After we were filled with satay and shopping, we headed for the girl's pesantren. (page 119)

The word *pesantren* in the source text is a term closely related to religion. *Pesantren* or *pondok pesantren*, the long term, is place to study about the religion, Islam religion with the students living in a dorm during the study. This term is unknown in the target language then the word is translated using foreignization by keeping the word in the target text and presenting the culture of the source text. In translating this term, the translator is using the ideology of foreignization for introducing the word *pesantren* into the target reader culture and bringing the strangeness to them.

Excerpt 28

Data 167

SL : Sementara 2 kali seminggu, setiap selesai subuh, .. (page 133)

TL : Also, two times a week, after Subuh, .. (page 124)

The word *subuh* in the source text is a word closely related to religion. It is similar with *magrib* in excerpt 23 (data 76). It is a pray in this context which is difficult to find the equivalent in the target language,

therefore the word is translated using foreignization by taking the word *subuh* straight away into the target text and bringing the culture of the source text into the target text. By using foreignization ideology, the word *subuh* is introduced by the translator to the target reader culture.

Excerpt 29

Data 227

SL : Alhamdulillah, setelah selesai tahajud badanku terasa lebih enteng dan segar. (page 197)

TL : *Alhamdulillah*, after Tahajud, my body felt lighter and fresher. (page 185)

The word *tahajud* in the source text is a term closely related to religion. It is a night prayer in Islam. This prayer is *sunnah* in Islam, meaning that it is not a must, like the five time prayers, but is good to do. This term is being kept in the target text because it is unknown in the target language due to the cultural differences. Therefore, the ideology used in translating this term is foreignization. The translator chooses foreignization to introduce the word *tahajud* to the target reader culture and bring the strangeness to them.

Excerpt 30

Data 156

SL : ".. Saya ingin mencoba kaligrafi *khoufi* yang penuh garis-garis dan hiasan daun, Tad…" (page 126)

TL : ".. I want to try *khoufi* calligraphy which is full of lines and leaf decorations, sir." (page 118)

The phrase *kaligrafi khoufi* is a term closely related to art. *Kaligrafi* or calligraphy is an art of Koran verses writing and *khoufi*

calligraphy is a kind of calligraphy, as it has explained in the novel, a calligraphy which full of lines and leaf. The word *khoufi* has no equivalent in the target language, so it is translated using foreignization by keeping the word *khoufi*, presenting the culture of the source text and also by replacing the word *kaligrafi* with calligraphy. Here, the translator is using foreignization ideology to introduce the word *khoufi* to the target reader culture and bring strangeness to them. However, the target reader will still be able to understand that term as a kind of calligraphy.

4.2.2 Domestification

Domestification is an ideology of translation which is target text oriented, meaning that a good and right translation work is that if the target reader feels like they're reading an original text, not a translated text. In the target text, the cultural words in source language are replaced by the cultural words in target text, making the cultural elements in source language disappear or if not, faded.

There are 5 (five) categories of cultural words found using domestification: ecology; material culture; social culture; organizations, customs, activities, procedures, concepts; and gestures and habits.

4.2.2.1 Ecology

Table 4.6 shows cultural words in ecology which are translated using domestification.

Table 4.6 Ecology Translated Using Domestification

Cultural Words	Data
Ecology	28, 125, 153, 186, 192, 193, 287, 301, 339
Total	**9**

The cultural words in ecology are closely related to the geographical features, flora, and fauna. There are 9 cultural words found related with ecology.

Excerpt 31

Data 28

SL : Kutinggalkan rumah kayu kontrakan kami di tengah hamparan <u>sawah</u> yang baru ditanami itu. (page 15)

TL : I left our rented, wooden house in the middle of a freshly planted <u>rice field</u>. (page 15)

The word *sawah* in the source text is a term closely related to geographical features. It is a term commonly used in Indonesia for a rice field. It has the same meaning as rice field in the target language. Therefore it is translated using domestification by replacing the word *sawah* with its equivalent, making the culture of the source text completely left out. The translator chooses domestification to make the translation as natural and as readable as possible for the target reader. Also by using domestification, the target reader will not feel the culture of the source text.

Excerpt 32

Data 125

SL : ..dan tertawa-tawa melihat <u>mujair-mujair</u> berserabutan menyambar ludah yang dikira makanan kiriman dari langit. (page 95)

TL : ..laughing at <u>the fish</u> snatching the saliva that they thought was food from the sky. (page 89)

The words *mujair-mujair* is a term closely related to fauna. *Mujair* is a kind of fish living in freshwater and found in African and Indonesian waters. In Indonesia, this fish is firstly found by Mr. Mujair in Blitar, East Java back in 1939 (*in.wikipedia.org*). Then it was named *mujair*, to memorize the founder of this fish. In the target language, this fish is known as Mozambique tilapia, or sometimes wrongly called as Java tilapia. But in translating this term, the translator uses domestification by transferring the term *mujair* into fish to not only make the culture of the source text disappear but also to make the target reader easier to understand the word since the term Mozambique tilapia is quiet confusing. The translator uses domestification to make the translation as natural as possible for the target reader by using the general term that more acceptable and easier for the target reader to understand.

Excerpt 33

Data 153

SL : Mengingatkan aku kepada <u>belalang sembah</u> yang dalam diam bias tiba-tiba melesatkan kaki gergajinya menangkap lalat yang sedang terbang siang. (page 124)

TL : They reminded me of a <u>praying mantis</u> in silence suddenly springing its saw-like legs into action to catch a fly on an afternoon flight. (page 115)

The word *belalang sembah* is a term closely related to fauna. *belalang sembah* is a kind of mantis. It is called *sembah*, in the target language called with prayer, because of its front legs that looks like a praying man raising his hands up. This mantis is called differently in many regions in Indonesia, for example *walang kekek* in Central Java. However, in the target language, it is known as a praying mantis, so the term *belalang sembah* is translated into praying mantis, so the ideology used is domestification because the culture of the source text is being left out. The translator is using domestification to make the translation more acceptable for the target reader and easier for them to understand.

4.2.2.2 Material Culture

Table 4.7 shows cultural words in material culture which are translated using domestification.

Table 4.7 Material Culture Translated Using Domestification

Cultural Words	Data
Material Culture	7,10, 25, 30, 31, 33, 34, 35, 39, 38, 41, 48, 49, 65, 78, 79, 80, 83, 88, 97, 99, 102, 106, 107, 109, 110, 112, 113, 118, 121, 122, 123, 128, 137, 147, 148, 152, 155, 157, 168, 203, 219, 220, 224, 229, 230, 234, 240, 241, 246, 251, 253, 263, 271, 275, 276, 283, 289, 292, 295, 299, 302, 303, 305, 306, 307, 309, 313, 337
Total	**69**

There are many classifications of cultural words in this category; foods, clothes, houses and towns, and transports. There are 69 cultural words found related with material culture.

Excerpt 34

Data 10

SL : Amak terpaksa menjadi guru sukarela yang hanya dibayar dengan beras selama 7 tahun, sebelum diangkat menjadi pegawai negri. (page 6)

TL : Before being given civil servant status, Amak's only option was to be a volunteer teacher, being paid only rice for seven years. (page 6)

The word *beras* in the source text is a term closely related to foods. *Beras* is a hulled rice, the uncooked rice. It is one of the mostly consumed staple foods in Indonesia. The Indonesian people always have it as their main meal with various side dishes. In the target language it is known as rice, where in Indonesia there are *padi* (the plants), *gabah* (unhulled, unhusked), *beras* (hulled, husked), and *nasi* (cooked) which are generally known as rice in the target language. In translating this term, the translator uses domestification by transferring the term *beras* into its general term, rice which removes the culture of the source text. The translator is using domestification as the ideology to make the translation as natural as possible for the target reader and more acceptable for them.

Excerpt 35

Data 168

SL : .., bahkan sampai komunikasi dengan mbok-mbok yang mengurusi nasi di dapur. (page 134)

TL : .., to communication with the *mboks* who managed the <u>rice</u> in the kitchen. (page 125)

  The word *nasi* in the source text is a term closely related to foods. It is similar with the previous analysis on excerpt 34 (data 10). The difference is that the term *nasi* is the cooked one. The term *nasi* is also translated using domestification by transferring that term into its general term, rice which makes the culture of the source text disappear. The translator is using domestification to make the translation fit the culture of the target text and easier to understand for the target reader.

Excerpt 36

Data 107

SL : Setelah menyantap sarapan goreng pisang raja dan <u>*katan jo karambia*</u> sajian Amak, .. (page 88)

TL : After a breakfast of fried banana and <u>sticky steamed rice mixed with coconut meat and sugarcane</u> from Amak, .. (page 82)

  The phrase *katan jo karambia* is a term closely related to foods. *Katan jo karambia* is traditional food from Maninjau, West Sumatra. As explained in the footnote and described in the target text, it is a sticky steamed rice mixed with coconut meat and sugarcane. The footnote in the source text is not presented in the target text but it is presented as a description in translating that term because the term *katan jo karambia* is unknown in the target language. Therefore, the ideology used is domestification because the culture of the source text is not presented in the target text. The translator chooses domestification to make the translation as natural as possible for the target reader.

Excerpt 37

Data 220

SL : Di musim ujian ini, menu kami yang biasa sangat sederhana, tahu, tempe, ikan asin, dan <u>tewel</u>, naik kelas menjadi lebih bergizi. (page 191)

TL : During this exam season, we, who usually ate very simple foods like tofu, tempeh, salted fish and <u>young jackfruit pulp</u> were upgraded to more nutritious foods. (page 179)

The word *tewel* in the source text is term closely related to foods.

Tewel, as described in the target text, is a young jackfruit pulp. It is translated to the target text using domestification by replacing the word *tewel* with its description and removing the culture of the source text because there is no equivalent for that term due to the cultural differences between two languages. In translating this term, the translator chooses domestification to fit the translation with the culture of the target reader.

Excerpt 38

Data 331

SL : Kurdi dengan <u>baju teluk belanga</u>, kopiah hitam, dan sarung yang dilipat setengah membelit pinggang. (page 346)

TL : Kurdi wore <u>a traditional Malay outfit</u> with a black kopiah and sarong around his waist. (page 324)

The phrase *baju teluk belanga* is a term closely related to clothes. That term, as described in the source text, is a traditional Malay outfit. That term is unknown in the target language. Therefore, it is translated into target text using domestification by replacing the phrase *baju teluk belanga* with its description, making the culture of the source text

disappear. The ideology of domestification is being used by the translator to make the translation as natural as possible for the target reader.

Excerpt 39

Data 113

SL : Sapi lalu dinaikkan ke *otoprah*. Mobil truk. Dikirim langsung ke <u>*nagari*</u> kami di Maninjau. (page 91)

TL : The cow then loaded onto a truck and sent straight to our <u>mosque</u> in Maninjau. (page 84)

The word *nagari* in the source text is a term close related to towns, places. *Nagari* is a term for referring a district in Minang, Sumatra. But in the target text, it is translated into mosque, a place to pray, which is really got nothing to do to a district. That term is translated into mosque because in this context, what was sent into a district in Maninjau is a cow for Islam's great day, *Iedul Adha*, so replacing the word *nagari* into mosque is acceptable because it is usually sent to a mosque then. Therefore, the ideology used is domestification because the culture of the source text is not presented in the target text. The translator chooses domestification to make the translation as natural as possible for the target reader and acceptable for them.

Excerpt 40

Data 121

SL : Aku sendiri sejak kecil sudah takjub dengan <u>menara</u> dan suka menaikinya karena terobsesi merasakan bagaimana rasanya menjadi orang yang tinggi. (page 95)

TL : I myself had been fascinated with <u>towers</u> and liked to climb them since childhood, and I was obsessed with how it'd feel to be tall. (page 88)

The word *menara* in the source is a term closely related to houses or buildings. This term is similar with excerpt 9 (data 117) which uses foreignization by translating the term into *manara*. Different from the previous analysis, which it is being a part of a mosque, in this context, the word *menara* refers to a *menara*, a tower, in general. Therefore the translator translated the term using domestification by transferring the word *menara* into towers, removing the culture of the source text. The translator chooses domestification to make the translation as natural as possible for the target reader and fit the culture in the target language.

Excerpt 41

Data 97

SL : Di luar ruangan, terparkir rapi tujuh <u>sepeda ontel</u>, .. (page 73)
TL : Outside, seven <u>bicycles</u> were neatly parked, .. (page 69)

The phrase *sepeda ontel* in the source text is a term closely related to transports. *Sepeda ontel* is a kind of bicycle, an old and antique bicycle commonly used in Indonesia. The term *ontel* is only found in Indonesia and it is unknown in the target language. Therefore, it is translated using domestification by transferring the term *sepeda ontel* into its general term, bicycle, making the culture of the source text through the word *ontel* disappear in order to make the target reader easier to understand the term. In translating this term, the translator is using domestification to make the translation as natural as possible and more acceptable for the target reader.

Excerpt 42

Data 157

SL : Kami memilih sepeda ketimbang naik <u>angkot</u>, karena lebih bebas dan waktu tidak mengikat. (page 127)

TL : We choose bikes over <u>public transportation</u> because we had more flexibility that way. (page 118)

The word *angkot* in the source text is a term closely related to transports. It is similar with excerpt 11 (data 249) in foreignization analysis. Different with the previous analysis which translated this term using foreignization by taking the word *angkot* straight away to the target text and presenting the culture of the source text which is confusing for the target reader, this time the translator is translating the term *angkot* using domestification by replacing the word *angkot* into its general term public transportation to make the target reader easier to understand that word which also makes the culture of the source text disappear. The translator chooses domestification to make the translation easier to understand for the target reader since the word *angkot* will be confusing them.

Excerpt 43

Data 229

SL : Puluhan <u>lampu semprong</u> berkerlap-kerlip di atas setiap meja pasukan *sahirul lail*. (page 198)

TL : Dozens of <u>lanterns</u> flickered on each table of *sahirul lail* troops. (page 185)

The phrase *lampu semprong* is a term closely related to tools, equipments, and devices. *Lampu semprong* is a lantern with kerosene and a wick used commonly in Indonesia, which known more as a traditional

lighting equipment. However, in the target language it is similar with lantern. Therefore, the term *lampu semprong* is translated using domestification by replacing that term into its equivalent, lanterns, removing the culture of the source culture. The translator is using domestification to make the translation as natural as possible for the target reader.

4.2.2.3 Social Culture

Table 4.8 shows cultural words in social culture which are translated using domestification.

Table 4.8 Social Culture Translated Using Domestification

Cultural Words	Data
Social Culture	8, 11, 12, 13, 14, 17, 29, 32, 36, 40, 56, 59, 66, 67, 72, 84, 104, 124, 130, 138, 154, 172, 181, 184, 185, 187, 195, 235, 237, 243, 245, 267, 274, 285, 316, 321, 323, 325, 327, 333, 334
Total	**41**

Cultural words in this category are works, leisure, and addressing terms, proper names and kinship. There are 41 cultural words found related with social culture.

Excerpt 44

Data 32

SL : <u>Kenek</u> bilang ini kamar tidur pilot. (page 16)

TL : <u>The driver's assistant</u> said this was the pilot's bedroom. (page 16)

The word *kenek* in the source text is a word closely related to works. *Kenek* is the person assisting the bus' or other similar public transportation's driver for collecting money from the passengers. This term is commonly used in Indonesia and it is unknown in the target language. However, in translating this term, the translator uses domestification by transferring the word *kenek* into the diver's assistant which is acceptable as its equivalent and makes the culture of the source text disappear. The translator chooses domestification to make the translation readable for the target reader.

Excerpt 45

Data 333

SL : Ada pun kuda adalah pinjaman dari Pak Simin, <u>tukang andong</u> yang biasa mangkal di gerbang PM. (page 347)

TL : We'd even borrowed a horse from Mr. Simin, <u>a traditional buggy coachman</u> who usually picked up passengers in front of MP's gate. (page 325)

The phrase *tukang andong* in the source text is a term closely related to works. *Tukang andong* is a man who drives *andong*, a carriage drawn by two horses common in Central Java. In the source text it is described as a traditional buggy coachman. Therefore it is translated using domestification by replacing the term *ukang andong* which is removing the culture of the source text into its description due to cultural differences and because that term is unknown in the target language. In translating this term, the translator chooses domestification to make the translation as

readable as possible for the target reader and so they will feel like reading

an original text.

Excerpt 46

Data 13

SL : "Buyuang, sejak waang masih di kandungan, Amak selalu punya cita-cita," mata Amak kembali menatsapku. (page 8)

TL : "Son, since you were still in your Amak's womb, I have always had dreams," Amak's eyes returned to staring at me. (page 7)

The word *buyuang* is a term closely related to addressing terms and

kinship. *Buyuang*, according the footnote given in the source text, is a term

to address a son in Minangkabau, West Sumatra. However, the footnote is

not given in the target text, so the word *buyuang* is translated using

domestification by transferring that term into son, which makes the culture

of the source text disappear. In translating this term, the translator chooses

domestification to make the translation fit with the culture in the target

reader by removing the cultural features of the source language.

Excerpt 47

Data 237

SL : Raja tidak pulang ke Medan, tapi ke rumah *tulang*nya di Jakarta. (page 214)

TL : Raja wasn't going home to Medan, but to his uncle's house in Jakarta. (page 201)

The word *tulang* in the source text is a term closely related to

kinship. *Tulang*, which commonly used of the ethnic groups in North

Sumatra, has the same meaning as uncle. Therefore, the translator is

translating the term using domestifiction by transferring the word *tulang*

into uncle, removing the culture of the source text. The translator is using

domestification in translating the word *tulang* into uncle to make the

translation as natural as possible and acceptable for the target reader.

4.2.2.4 Organizations, Customs, Activities, Procedures, Concepts

Table 4.9 shows cultural words in organizations, customs,

activities, procedures, concepts which are translated using domestification.

**Table 4.9 Organizations, Customs, Activities, Procedures, Concepts
Translated Using Domestification**

Cultural Words	Data
Organizations, Customs, Activities, Procedures, Concepts	4, 9, 26, 52, 62, 63, 74, 75, 85, 91, 94, 95, 96, 97, 114, 142, 166, 171, 173, 176, 183, 190, 200, 201, 202, 212, 217, 236, 247, 284, 288, 290, 294, 320, 322, 324, 326, 328, 343, 344, 345
Total	**41**

Also including in this category are political and administrative,

religious, artistic, and history. There are 41 cultural words found related

with organizations, customs, activities, procedures, concepts.

Excerpt 48

Data 322

SL : ..apalagi dia sosok yang sedang naik daun dengan komentarnya yang
tegas tentang dwi fungsi <u>ABRI</u>. (page 329)

TL : ..since his name had recently been on the rise with regards to his stern
comments on the dual function of <u>the Indonesian armed forces</u>. (page
308)

The word *ABRI* in the source text is term closely related to organizations. It is the abbreviation of *Angkatan Bersenjata Republik Indonesia*, Indonesian military forces. Thus term is used in the past, and now the term *TNI* is used. This term is translated using domestification by transferring the term *ABRI* into the Indonesian armed forces, which is the equivalent to the term *ABRI*. In translating this term, the translator is using domestification ideology to make the translation as natural as possible for the target reader.

Excerpt 49

Data 164

SL : "Dikampungku kalau lagi <u>carok</u>, orang juga telanjang dada dan tidak kalah sama Arnold ini." (page 129)

TL : "In my village, if they're <u>having a sickle battle</u>, half-naked, they wouldn't pale in comparison with this Arnold." (page 121)

The word *carok* in the source text is a term closely related to customs or activities. *Carok* is a tradition in Madura, a battle of men using sickle as the weapon. In the source text it is described as having a sickle battle. This term is translated by replacing the term *carok* with its description. Therefore, the ideology used here is domestification because the culture of the source text through that term is not presented in the target text. It is being used by the translator to make the translation as natural as possible for the target reader.

Excerpt 50

Data 74

SL : ".. Bagian tengah kamar harus tetap kosong untuk kita gunakan tempat <u>shalat jamaah</u> setiap kamar," tambah Kak Is. (page 56)

TL : ".. The center of the room must remain vacant for us to use for daily <u>communal prayers</u> in every room," added Kak Is. (page 53)

The phrase *shalat jamaah* in the source text is a term closely related to religion. *Shalat berjamaah* is a prayer in Islam which is done together or communal with other Muslims in some rules. This term is translated by transferring the term *shalat berjamaah* into its equivalent, communal prayers. The translator is using domestification in translating that term by finding the equivalent which fit the culture of the target language the most to make the translation as natural as possible for the target reader.

Excerpt 51

Data 91

SL : Setelah lelah beraktivitas sejak jam 4.30 <u>subuh</u>, .. (page 69)

TL : Exhausted from activities since four thirty <u>in the morning</u>, .. (page 65)

The word *subuh* in the source text is a term closely related to religion. It is similar with excerpt 23 (data 76) in foreignization analysis. In this context, it refers to the time indicator for dawn, or an early morning. This term is translated using domestification by transferring the term *subuh* into its equivalent, in the morning which makes the culture of the source text disappear. The translator uses domestification to make the

translation as natural as possible for the target reader by finding the most suitable equivalent for the target language culture.

Excerpt 52

Data 176

SL : <u>Rasulullah</u> menjawab, "ibumu." (page 141)

TL : *<u>The Prophet Muhammad</u>* answered, 'Your mother.' (page 132)

The word *Rasulullah* is a term closely related to religion. This term, similar with the term The Prophet, is used in Islam to refer the Prophet Muhammad. But it is different that *Rasulullah* is not only receiving messages but is also spreading them. This term is translated by transferring the term *Rasulullah* into its equivalent, the Prophet Muhammad. Therefore, the ideology used by the translator is domestification because the culture of the source text is not presented in the target text. The translator chooses to use domestification to make the translation as natural as possible and more acceptable for the target reader.

Excerpt 53

Data 236

SL : ..atau dimanakah letak geografis <u>Nabi Adam</u> pertama turun ke bumi. (page 209)

TL : ..or where was the exact geographic location where <u>the Prophet</u> first came to earth. (page 197)

The phrase *Nabi* Adam in the source text is a term closely related to religion. *Nabi* Adam is a Prophet, the first Prophet and also the first man on Earth. The story of Adam is told differently in Islam, Christian, and Jewish. And in this context, this term is related to Islam. Therefore, it is

translated using domestification into the Prophet, the general term of the term *Nabi* Adam which removes the religious aspect of the culture in the source text. In translating this term, the translator chooses domestification to make the translation more acceptable and more natural for the target reader.

Excerpt 54

Data 326

SL : .."Pak Panglima yang diberkati <u>Allah</u>..." (page 330)
TL : .."Mr.General blessed by <u>God</u>..." (page 309)

The word *Allah* in the source text is a term closely related to religion. It is similar with excerpt 20 (data 27) in foreignization analysis, which translated this term into *Allah*, instead of God which is more preferable in the target language, to emphasize the religious aspect of the novel. As it has also explained in the previous analysis, this term is frequently mentioned and almost all of them translated using foreignization by taking the word straight away into the target text and bringing the religious aspect of the source text. So there is only one word which translated using domestification by transferring the term *Allah* into its equivalent, God. In translating this term, the translator is using domestification to make the translation as natural as possible and more acceptable for the target reader.

Excerpt 55

Data 343

SL : "Aku sedang berpikir-pikir. Selama di PM, aku semakin sadar bahwa inti hidup itu adalah kombinasi niat ikhlas, kerja keras, doa dan <u>tawakkal</u>..." (page 382)

TL : "I was thinking, the longer I'm at MP, the more I realize that the essence of life is actually a combination of sincere intention, hard work, prayer, and <u>surrender to God</u>..." (page 360)

The word *tawakkal* is a term closely related to religion. *Tawakkal* is a term in Islam, which means that we are surrender to God, after a work and a prayer, leaving all the rest up to Him. That term is unknown in the target language due to the cultural differences. Therefore the word *tawakkal* is translated using domestification by replacing that word with the description, making the culture of the source text disappear. Here, the translator chooses domestification to make the translation as natural as possible for the target reader to fit the culture of the target text.

Excerpt 56

Data 190

SL : Sedangkan untuk bidang olahraga, aku memilih <u>silat</u> dan sepakbola. (page 161)

TL : As for sports, I chose <u>martial arts</u> and soccer. (page 151)

The word *silat* is a term closely related to art. *Silat* according to *en.wikipedia.org*, is a collective word for indigenous martial arts of the Indonesian Archipelago and Malay Peninsula of Southeast Asia. It is a traditional martial art originally from Nusantara, Indonesia which then spread into Malay Peninsula. This term is translated using domestification by transferring the term *silat* into its general term, *silat*, and removing the

culture of the source text in order to make the target reader easier to understand the word. The translator chooses domestification to make the translation as natural as possible for the target reader and make them feel like they are reading a non-translated text.

Excerpt 57

Data 9

SL : Dia menamatkan SPG bertepatan dengan pemberontakan <u>G30S</u>, sehingga negara yang sedang kacau tidak mampu segera mengangkatnya jadi guru. (page 6)

TL : Her graduation from teaching school coincided with <u>the happening of the communist uprising in 1965</u>, and the country in chaos could not afford to immediately make her a teacher. (page 6)

The term *G30S* is a term closely related to history. *G30S*, as explained in the target text, is the happening of the communist uprising in the 196. That term is happen in this country, so it is unknown in the target language. Therefore, it is translated by replacing the term *G30S* with its description. Therefore, the ideology used in this data is domestification because the culture of the source text is not presented in the target text. Domestification is being used by the translator to make the translation as natural as possible for the target reader by removing the cultural element of the source language text.

4.2.2.5 Gestures and Habits

Table 4.10 shows cultural words in gestures and habits which are translated using domestification.

Table 4.10 Gestures and Habits Translated Using Domestification

Cultural Words	Data
Gestures and Habits	228
Total	**1**

There are only one cultural word found related with gestures and habits.

Excerpt 58

Data 228

SL : Ada yang <u>bersila</u>, ada yang berselonjor, ada yang menopang punggungnya dengan dinding, dengan bermacam gaya. (page 197)

TL : There were some <u>sitting cross-legged</u>, some stretched out, some leaning against the wall, a variety of styles. (185)

The term *bersila* in the source text is a term closely related to gestures. It is a style of sitting by crossing the two legs one up to another. This term is used commonly in Indonesia and in the target language, there is no similar term. Therefore, this term is translated using domestification by replacing the term *bersila* with its description, sitting cross-legged and removing the culture of the source text. The translator is using domestification in translating this term to make the translation as natural as possible for the target reader.

4.3 Finding of Translation Methods Used

The translation method used is based on Hoed's simplified method which consists of six methods: exotic method; cultural borrowing method; calque method; idiomatic method; communicative method; and adaptation method.

Table 4.11 is the finding of the translation method used in translating the cultural words in Ahmad Fuadi's *The Land of Five Towers.*

Table 4.11 Translation Method Used in Translating the Cultural Words in Ahmad Fuadi's *The Land of Five Towers*

No	Translation Method	Data	Percentage
1	Exotic	159	45,82%
2	Cultural Borrowing	14	04,03%
3	Calque	13	03,75%
	Source Text Oriented	**186**	**53,60%**
3	Communicative	133	38,33%
4	Adaptation	28	08,07%
	Target Text Oriented	**161**	**46,40%**
	Total	**347**	**100%**

From table 4.11, it can be seen that the translation methods used in translating cultural words of Ahmad Fuadi's *Negeri 5 Menara* into *The Land of Five Towers* are exotic, cultural borrowing, calque, communicative, and adaptation. The methods which oriented towards the source text used are exotic method, cultural borrowing method, and calque method, with exotic method as the highest percentage. The methods which oriented towards the target text used are communicative method and adaptation method with

communicative method as the highest percentage. Overall, exotic method shows the highest percentage and then followed by communicative method, and adaptation method. Calque method is the lowest percentage.

Furthermore, the researcher gives the explanation about how those methods are being applied in translating the cultural words.

4.4 The Discussion of the Finding

According to the finding in table 4.11, the discussion shows the classification of translation method used in translating cultural words and its categorizations. The cultural words found are not all being analyzed and discussed since there are so many data. Some data are presented and discussed as representative data. The data are presented in a full sentence, or clause, or phrase to show the context of the selected cultural words which are underlined.

4.4.1 Exotic Method

This is a method with a purpose on giving 'exotic' impression on the target text by keeping the culture of the source text into the target text and bringing the strangeness into the target text.

Table 4.12 shows the cultural words with its categorization translated using exotic method.

Table 4.12 Exotic Method

Cultural Words	Data
Ecology	338, 340
Material Culture	6, 21, 22, 23, 24, 37, 42, 43, 47, 51, 61, 81, 82, 86, 89, 108, 111, 116, 117, 126, 127, 129, 150, 151, 159, 169, 170, 204, 231, 233, 238, 239, 242, 249, 250, 256, 257, 258, 260, 262, 265, 268, 269, 286, 291, 293, 310, 314, 315, 319, 329, 330, 331, 347
Social Culture	3, 54, 55, 57, 58, 64, 71, 73, 98, 105, 120, 132, 134, 139, 149, 160, 174, 175, 205, 221, 248, 252, 266, 308, 335, 341, 346
Organizations, Customs, Activities, Procedures, Concepts	1, 2, 5, 15, 18, 19, 27, 44, 45, 46, 50, 53, 60, 68, 69, 70, 76, 77, 87, 90, 92, 93, 115, 119, 131, 133, 135, 136, 140, 141, 143, 144, 145, 146, 156, 161, 163, 164, 165, 167, 177, 179, 180, 182, 188, 189, 191, 194, 196, 197, 198, 199, 206, 207, 208, 213, 214, 215, 216, 218, 222, 225, 227, 244, 254, 264, 279, 280, 281, 282, 298, 304, 312, 317, 336, 342
Total	**159**

There are four categories of cultural words found translated using this method: ecology; material culture; social culture; organizations, concepts, activities, procedures, concepts, with the total of 159 words which is the most among the others.

Excerpt 59

Data 149

SL : Di balik loket yang dibatasi kawat ini telah menunggu tiga orang petugas, dua orang *mbok* berkebaya dan bersarung Jawa dan satu lagi Kak Saif, pengurus dapur umum. (page 121)

TL : Behind the counter separated by wires, three people were waiting— two *mbok* wearing Javanese kebayas and sarongs and Kak Saif, the kitchen supervisor. (page 113)

The word *mbok* in the source text is a term closely related to addressing terms in social culture. That word is used to address mature/old

women in Javanese culture. It is translated into *mbok* in singular even though it is actually plural in that context. The translator wants to keep the Javanese culture by taking the word *mbok* into the target text. By keeping that word, the translator is applying exotic method because the culture of the source text shown by the word *mbok,* here the Javanese culture, is presented in the target text. Therefore, the target reader can feel the culture of the source text and feel the difference and the strangeness, the "exoticness" through that word. However, there is no explanation about that word which can be very confusing for the target reader. There are also another terms on this data which translated using exotic method, Kak and kebaya. Kak is an addressing term which used commonly in Indonesia to address a senior in school and in this data it is used to address Kak Saif. Meanwhile, the word kebaya is a term closely related to clothes. It is a traditional clothe in Indonesia. Similar with the word *mbok,* the word Kak and kebaya is also translated by taking that word straight away into the target text without any explanation and information following the word, but different from *mbok,* which is kept in singular, the word *kebaya* is translated in plural into kebayas because there are two persons wearing it in that context.

4.4.2 Cultural Borrowing Method

Cultural borrowing method is a method used to translate specific term. This method is similar with Newmark's faithful translation. But it can be included in semantic translation if the main concern is the context.

Table 4.13 shows the cultural words with its categorization translated using cultural borrowing method.

Table 4.13 Cultural Borrowing Method

Cultural Words	Data
Material Culture	20, 158, 162, 178, 261, 272
Organizations, Customs, Activities, Procedures, Concepts	16, 209, 210, 211, 226, 278, 300, 311
Total	**14**

There are two categories of cultural words found translated using this method: material culture and organizations, concepts, activities, procedures, concepts, with the total of 14 words.

Excerpt 60

Data 20

SL   : <u>Sarung</u> dan kopiah serta sebuah kardus mie berisi buku, ... (page 14)

TL   : <u>Sarong</u> and kopiah prayer cap inside, and an empty noodle box... (page 14)

The word *sarung* in the source text is a word closely related to clothes. *Sarung* is a large tube or length of fabric, often wrapped around the waist and worn by men and men throughout much of South Asia, Southeast Asia, the Arabian Peninsula, the Horn of Africa, and on many Pacific islands (*en.wikipedia.org)*. In Indonesia, it usually used by men for religious occasion. In the target text this term is known as sarong by adopting the word *sarung*. It can be seen from a definition given from Oxford dictionary

that "a sarong is a garment consisting of a long piece of cloth worn wrapped round the body and tucked at the waist or under the armpits, traditionally worn in SE Asia and now also by women in the West". Therefore, the method used in translating this term is cultural borrowing because the target text is adopting and borrowing a culture from source text to be used in the target text as their culture. This term is different with the word *kopiah* in this data, because the word *kopiah* is unknown in the target text, meanwhile the word *sarung* is known as sarong, but it still feel strange because it is borrowed culture.

4.4.3 Calque Method

Calque method is a method used to translate the idiomatic expressions from the source language text into the target language text, even though the result will sound strange in the target language. This method is similar with borrowing, but to differentiate them, calque is more on phrase translation.

Table 4.14 shows the cultural words with its categorization translated using calque method.

Table 4.14 Calque Method

Cultural Words	Data
Material Culture	101, 103, 255, 259, 270, 277
Organizations, Customs, Activities, Procedures, Concepts	100, 223, 232, 273, 296, 297, 332
Total	**13**

There are two categories of cultural words found translated using this method: material culture and organizations, concepts, activities, procedures, concepts, with the total of 13 words.

Excerpt 61

Data 297

SL : Waktunya libur panjang akhir tahun—berpuasa sebulan penuh dan <u>berlebaran</u> di rumah masing-masing. (page 275)

TL : It was time for the long-end-of-the-year holiday—fasting for one full month and <u>spending Eid ul-Fitr</u> at home. (page 259)

The word *berlebaran* in the source text is a term closely related to religion. *Berlebaran* is a tradition for celebrating Islam's great day after fasting for a month in *Ramadhan*. This term is unknown in the target language, so it is translated using calque method into spending *Eid ul-Fitr*, but the term *Eid ul-Fitr* which is an Arabic term of *lebaran* is known and is also used as a term in the target text's culture. The prefix *ber-* in the word *berlebaran* means doing something (an activity), so it can be replaced with spending, because in this context it relates to holiday. The method used is calque because the term *berlebaran* is translated into a phrase spending *Eid ul-Fitr* which is acceptable for the target reader because the term *Eid ul-Fitr* is known in the target text but it still feels strange because it is borrowed from another culture.

4.4.4 Communicative Method

Communicative method is a method which used often in translation. In this method, the message or the idea is the important thing to be

delivered. The result itself will be acceptable and comprehensible for the target reader.

Table 4.15 shows the cultural words with its categorization translated using communicative method.

Table 4.15 Communicative Method

Cultural Words	Data
Ecology	28, 125, 153, 186, 192, 193, 301
Material Culture	7, 10, 25, 30, 31, 33, 34, 35, 38, 39, 41, 48, 49, 78, 79, 80, 83, 88, 97, 99, 106, 107, 109, 110, 112, 113, 121, 122, 123, 128, 137, 147, 148, 152, 155, 157, 168, 203, 219, 220, 224, 230, 234, 241, 246, 253, 263, 275, 289, 295, 299, 305, 306, 307, 309, 337
Social Culture	8, 11, 13, 14, 29, 32, 36, 40, 56, 59, 67, 72, 84, 104, 124, 130, 138, 181, 184, 185, 187, 195, 235, 237, 243, 245, 267, 316, 321, 323, 325, 334
Organizations, Customs, Activities, Procedures, Concepts	4, 9, 26, 52, 62, 74, 75, 85, 91, 94, 95, 96, 114, 142, 166, 171, 173, 176, 183, 190, 200, 201, 202, 212, 217, 236, 247, 288, 290, 294, 318, 322, 324, 326, 343, 344, 345
Gestures and Habits	228
Total	**133**

There are five categories of cultural words found translated using this method: ecology; material culture; social culture; organizations, concepts, activities, procedures, concepts; gestures and habits, with the total of 133 words.

Excerpt 62

Data 275

SL : Atang yang baru menerima wesel memborong aneka makanan, mulai dari <u>kacang sukro</u>, mie instant, minuman energi, roti, sampai kerupuk. (page 240)

TL : Atang, who had just received a money order, bought everything—<u>peanuts</u>, instant noodles, energy drinks, bread and crackers. (page 227)

The phrase *kacang sukro* is a term closely related to foods. *Sukro* is brand of peanut in Indonesia which is very popular and then it is being used in daily conversation as a kind of peanut. It is similar with excerpt 6 (data 347) in foreignization analysis which translates this term as *sukro* peanuts. In this data the translator translates it into peanuts, instead of keeping the word *sukro*, the translator is removing that word and translating it into only peanuts. Therefore the method used in translating that term is communicative method because in translating the term *kacang sukro* the concern is delivering the idea or the message that it is a peanut so that it will be acceptable and easier to understand for the target reader. If it is translated into *sukro* peanuts, then the method used is exotic because the word sukro brings the strangeness and exoticness into the target text. But in this data, it is translated into peanuts which delivering only the idea, therefore the method used is communicative.

4.4.5 Adaptation Method

Adaptation method is method used to substitute the cultural elements in the source language text with the cultural elements in the target language text.

Table 4.16 shows the cultural words with its categorization translated using adaptation method.

Table 4.16 Adaptation Method

Cultural Words	Data
Ecology	287, 339
Material Culture	65, 102, 118, 229, 240, 251, 271, 276, 283, 292, 302, 303, 313
Social Culture	12, 17, 66, 154, 172, 274, 285, 327, 333
Organizations, Customs, Activities, Procedures, Concepts	63, 284, 320, 328
Total	**28**

There are four categories of cultural words found translated using this method: ecology; material culture; social culture; organizations, concepts, activities, procedures, concepts, with the total of 28 words.

Excerpt 63

Data 287

SL : Tapi aku adalah seekor <u>garuda</u> yang terbang tinggi dan mendarat di bulan. (page 262)

TL : I was an <u>eagle</u> flying high, landing on the moon. (page 246)

The word *garuda* is a term closely related to fauna. Garuda is a mythical bird and in Hindu mythology, it is mounted by God Vishnu. Meanwhile in Indonesia, it used as an official seal of the country. Indonesia adopts a more stylistic approach to the *Garuda's* depiction as its national symbol, where it depicts a Javanese eagle (being much larger than a kite) (*en.wikipedia.org*). The term *garuda* is unknown in the target text. So it is translated by substituting *garuda* with eagle which is known in the target text. Therefore, the method used is adaptation. This method applied to make the target reader understand because the word *garuda* will be confusing for them, though eagle is different with *garuda* because eagle is much smaller, but it is more acceptable for the target reader. It will also make the translation more natural and readable for the target reader.