I. INTRODUCTION

“We should not be surprised then if translation is now central to debates about language and cultural identity, stressing the role of translation and translators as necessary to safeguard and promote linguistic and cultural diversity in the changing geography of globalized societies.” (Ceramella 2008, p. 5). This statement shows that culture has an important role in everyday lives of human beings and, hence, admits that culture itself has influenced in many areas including language. Bassnett (1991) quotes Edward Sapir, language has the ultimate key to our lives and acts as our ‘medium of expression’ to connect with others (p. 12). Ceramella (2008) states that translation is one of the key ingredients in culture sharing and translator has to treat a text carefully without neglecting the cultural background of the text (p. xi). In doing so, the translator faces different challenges in different text depending on its cultural background.

In literary works, writers tend to introduce their beliefs, cultures, opinions, thoughts, and traditions. Nord (1997) believes that poor understanding on a phrase or even a word and its cultural background can make us lose the meaning conveyed by the given material (p. 28). If the readers are native speakers or having wide knowledge on the culture of the language that is used in the literary work, the widely used of cultural concepts will not be a serious problem because they may understand what the writer tried to say. In another case, since most Indonesian literary works contain cultural aspects within the diversity of the country itself, they need to be translated properly to English in order to be known globally.
Translation of literary works can be highly challenging for some reasons. Literary works can introduce people to something that is completely new, such as belief, idea, opinion, and culture. People can learn or familiar with the cultures of a certain country by reading the country’s literature; and literary works, like novel, as a good and fun way to introduce them to the reader. However, if the words, phrases, or sentences related to cultures are translated in a literal way, there is a possibility for readers of other cultures do not understand the meaning. Vermeer (2000) finds that culture is part of language so that it would be impossible to translate cultural elements (p. 222). There may be possibility if some of the cultures are well known by foreigners, through learning or globalisation, but it cannot be denied that many of the foreigners are not familiarized with the concept of the cultures, known as culture-specific concepts.

Culture-specific concepts in process of translation have been analyzed in many different perspectives. Dian Hapsari and Setianingsih (2013) conducted a research focusing on analyzing types of cultural words found in Twilight novel in the English and Indonesian version and also revealing the most used procedure in the process. Transference is found as the most commonly used strategy because Indonesia and English have different cultures which are transferred along in the process of translation (p. 12). For example, it is difficult to translate Indonesian food and local ceremony names into English. Transposition is the second in place to be used, since Indonesian and English have different grammar, therefore changes from plural to singular, and active to passive are acceptable to be used by the translators (p. 13).
Other study conducted by Blazyte and Liubiniene (2016) finds that in each specific culture there are truly distinguishable feature which have no equivalence or share no similarities with the target culture. Therefore, majority of these items are preserved and left to be in the same form as the source text. Examples used are trademarked names such as, Big Mac, McNuggets, McMuffins, etc are preserved in Lithuanian text and are treated similarly as how brand names are treated. Localization and literal translation strategy are also used to seek to render foreign culture items into the target text (p. 11). Maasoum and Davtalab (2011) also finds that couplet as strategy to transfer culture-specific items is a commonly used one. It is a strategy where the translator combines two or more than two different strategies to deal with a single problem (p. 9).

Since translator acts as a bridge between two or more different languages, being aware with existence of culture-specific concepts is important. Finding and knowing culture-specific concepts is crucial to understand what cultures that the author of the novel tried to convey and introduce to the readers. The translator has to consider how to treat the culture-specific concepts, for instance whether preserving the source culture, adapting or changing the source culture with target culture, or omitting the source culture. Culture-specific concepts must be treated differently in order to prevent a misunderstanding between what the speaker said and what the readers understood. Therefore, translators are demanded between to be bilingually and culturally competent because language is an activity of cross-language and cross-cultural.

Translating culture-specific concepts from Indonesian into English is an interesting topic to be scrutinized since each country practices different cultures,
hence translation of culture-specific concepts can be considered problematic. That said, the purpose of this study is to know what culture-specific concepts appeared in Rambe’s *Aimuna dan Sobori* (2013) and analyze how the English translator, Miagina Amal, translated these culture-specific concepts in *Cloves for Kolosia* (2015).

Based on the background of study, this paper aims to find out what culture-specific concepts found in Hanna Rambe’s *Aimuna dan Sobori* and what strategies Miagina Amal uses to translate those culture-specific concepts in *Cloves for Kolosia* based on Newmark’s (1988) proposed theories on cultural classifications. This study investigates the strategies applied by the English translator of *Aimuna dan Sobori* in translating culture-specific concepts and determines the most frequently used strategy.

In addition to classifying the strategies that have been applied in translating culture-specific concepts in the novel *Aimuna dan Sobori* by Hanna Rambe, this paper tries to get an idea of how various procedures for culture-specific concepts translation are used by Indonesian to English translator in the real world. This study does not aim to judge the quality of the translation, but rather to determine strategies that are applied in translating culture-specific concepts, and help other student translators, in the future, when they are dealing with difficulties in translating culture-specific concepts.

This study is expected to be useful for several references. Firstly, this study will be helpful for the students majoring in translation and world literature to get more explanation and description about procedures that can be used in translating culture-specific concepts from Indonesian to English as it is an
important skill for the development of translation studies. Secondly, this study can be used as an input in translating culture-specific concepts from Indonesian to English in order to improve the translator’s competence in translating works contained cultural aspects. Lastly, this study may be able to provide some information about translation, especially culture-specific concepts translation and may give ideas for further researches about culture-specific concepts translation that related to this study.