SEVERAL TRANSLATION TECHNIQUES ANALYSIS OF CULTURAL
WORD TRANSLATION IN THE NOVEL “THE SECRET GARDEN” BY
FRANCES HODGSON BURNETT TO “THE SECRET GARDEN-
PERSAHABATAN SEJATI DI TENGAH TAMAN RAHASIA” TRANSLATED
BY RIEN CHAERANI

THESIS
Submitted in Partial Fulfillment of
The Requirement of The Degree of
Sarjana Sastra

Martha Tesaloni Mahendra
392015050

ENGLISH LITERATURE PROGRAM
FACULTY OF LANGUAGE AND ART
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Abstract

This thesis will discuss about several translation techniques in translating cultural word in the novel The Secret Garden which translated into The Secret Garden – Persahabatan Sejati di Tengah Taman Rahasia. The novel has become one of the best novel for children and it has strong culture. This thesis uses descriptive qualitative method and all of the data are taken from the original novel and the translated version of the novel. The writer uses tables to put the data and analyze it. The theories that are used are theory from Newmark about cultural word and its categories, and the theory from Molina and Albir about translation techniques. The goal is to know which techniques are used to translate cultural words in the novel from chapter one to chapter four. The result show that there are 5 techniques use in this novel translation: Adaptation 23.81%; Amplification 38.10%; Borrowing (Pure Borrowing) 14.29%; Borrowing (Naturalized Borrowing) 9.52%; Generalization 9.52%; and Variation 4.76% based on the data analysis. Keyword: cultural word, translation, culture in translation, translation technique.

CHAPTER 1
INTRODUCTION

A. Background of The Study

Culture is part of identity. The writer thought that since every society has it’s own culture, it becomes one of the most important thing that can represent a person, a group, a place, a nation, or a country that differentiate them. It shows the differences of a person from another person, a group to another group, a place to another place, a nation to another nation, or a country to another country. It is important to underlined that differences appear by it’s own
identity of culture but not in the bad definition of difference. From culture, we have cultural word that representate our culture.

Cultural word become one of the most important things in translation. Many have discussed about the cultural word whether it actually can be translated or cannot be translated. Newmark (1988: 95) associated cultural word with a particular language and cannot be literally translated. Cultural word is a word that only exists in a particular language. The statement is supported by Baker (1992: 21) “SL word may express a concept which is totally unknown in the target language culture”. It may be abstract or concrete and relates to religious, belief, social custom, or even type of foods. Therefore, cultural word means a word that involves culture in whichculture itself, according to Hornby (1995: 285) is “art, literature, music, or other intellectual expression of a particular society or time”.

Different culture and environment make cultural words translation from a language to another language become difficult. There are lots of differences between or among cultures that must be translated without losing its own meaning and the message it consists of. Since cultural word is the identity of something, it is hard to find any word from the other language that has the same meaning with the original one. The characteristic of the cultural word itself makes the translator often find difficulties in searching the relevance word of the cultural word in the source language that should be translated to the target language.

In conclusion, cultural word is a specific word for kinds of things, events, or customs, which only exist in one language. Some cultural words can not be literally translated, because it will distort the meaning of the culture word itself.

Cultural word often appear in literature text such as book, novel, comic, and many others. In this thesis, the writer decided to take novel as one of many literature text to be analyzed. Based on Oxford Dictionary (2000:904); novel is a story long enough to fill a complete book in which the characters and the events are usually imaginary. Novel usually add many detail of the story to guide the readers to imagine what the author of the novel itself wants to share through the novel. The writer decided to use One of The Best Children Novel: The Secret Garden by Frances Hodgson Burnett which has been translated to The Secret Garden – Persahabatan Sejati di Tengah Taman Rahasia by Rien Chaerani to be analyzed since the novel has wide range of
culture that seeks the writer’s attention and curiosity about how the cultural word in this novel translated. By doing this research analysis, the writer is going to analyze what techniques are used to translate cultural word in *The Secret Garden*.

**B. Thesis Statement**

1. What are techniques which are used to translate the cultural words in *The Secret Garden*?

**C. Objectives/Motivation**

1. To fulfill the requirement of the degree of sarjana sastra.

2. To find out what techniques are used in translating *The Secret Garden (English Version)* to *The Secret Garden – Persahabatan Sejati di Tengah Taman Rahasia*.

3. To classify the cultural words to their categories and the explanation why those cultural words are translated using specific technique.

**D. Significance of The Study**

1. For the readers, they may get more understanding about the culture word itself and get more knowledge about the translation techniques used to translate cultural word.

2. For other students, they may use this thesis as their reference to do their own research(es).

**E. Previous Study**

After looking through internet and books, the writer cannot find any analysis about cultural word translation technique for novel *The Secret Garden*. However, the writer decided to put some related studies about cultural word translation analysis; the first one is *Analysis Of Translation Techniques In Translating Cultural Word Into Indonesian In “EAT, PRAY, LOVE” By Elizabeth Gilbert*. In this analysis, the author decided to use theory of newmark to explain about culture, cultural word, and the category of cultural word. The writer take this related study as an inspiration to make this thesis topic since the writer got interested while reading the paper.
The other previous study which concern about cultural word in translation is *Translation Analysis On Cultural Term In The Novel “LASKAR PELANGI” by Andrea Hirata to Its Translation “THE RAINBOW TROOPS” by Angie Kilbane*. As one of the best novel in Indonesia, many people have talked about *Laskar Pelangi* and *Rainbow Troops*. In this paper, the author focus on the term of culture in *Laskar Pelangi* to be analyzed.

By reading those related study, the writer gain more interest in culture and analyzing cultural word in purpose of classify the cultural words to their categories and find out what techniques are used in translating *The Secret Garden (English Version)* to *The Secret Garden – Persahabatan Sejati di Tengah Taman Rahasia*.

**F. Scope of The Study**

There are many cultural words in this novel that the writer wants to analyze to find out techniques used to translate cultural word in this novel. However, due to the time limitation, the writer decided to only use data from chapter 1 to chapter 4 from *The Secret Garden*. The data are all cultural words appear in chapter 1 to chapter 4 in *The Secret Garden*. 
CHAPTER 2
THEORITICAL FRAMEWORK

A. Translation

Translation become a bridge to people who want to understand anything in foreign language which they do not understand. Through translation, people have opportunity to understand many things that they want to know. Translation also helps people who use different language to understand each other, communicate, and exchange their ideas. A good translation focuses on the messages from a language delivered to another language, avoiding ambiguity, and highly stay away from the possibility of misunderstanding. The goal is to deliver the meaning and message than just translate it’s form word by word.

According to Newmark (1981: 7), “translation is a craft consisting in the attempt to replace a written message and or statement in one language by the same message and/or statement in another language” and based on Newmark (1988: 5) “translation is rendering the meaning of a text into another language in the way that the author intended the text”. These statements by Newmark got the point that translation is basically the way we replace and change a phrase or sentences through different language. However, Newmark stated here that translation should render the meaning and message like how the author of the text write the meaning and message in the text itself.

B. Culture

According to Peter Newmark (1988:111) he defined culture as the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression. This statement shows that all people who live in a community always have their own culture and uses particular language to express their feelings or communicate using specific language that creates their own characteristic. Culture also cannot be separated from human life since people always need it to socialized with people from the same community.

Still focusing on Newmark (1988;111), he specifically distinguish 'cultural' from 'universal’ and ‘personal’ language. There are gaps and differences for each culture. However,
humans need to communicate each other and socialized. Not only with people from the same community but also with people from other community. This is why culture is one of the most important things to be learned especially in translation.

In learning or understanding each other culture, the way people communicate is through language. According to Oxford Dictionary, language is the method of human communication, either spoken or written, consisting of the use of words in a structured and conventional way. Language is a key for people to communicate and understanding each other. When people with different language meet, they cannot communicate except if they understand each other’s language or they have a translator to help them.

Based on Newmark (1988), language does however contain all kinds of cultural deposits, in the grammar (genders of inanimate nouns), forms of address (like Sie? usted) as well as the lexis (‘the sun sets’) which are not taken account of in universal either in consciousness or translation. Through language, people can learn and understand each other cultures. But some people come through different languages too. In order to communicate, people need the translation of the language to get the message. Hardly, one culture often off another culture since different culture also has something that no match to other culture (does not have any similarity or equivalence). Not only while people meet and talk, but the exchange of culture can also be transferred through written form such as text. In translating text, the translator must have a wide range of knowledge about cultures in order to translate the right message from the source text (culture and language) into the target text (culture and language).

C. Culture in Translation

In translation, many cultural words that are hard to be translated since it has it’s own characteristic that differentiate them from other cultural specific item. Often in most cases, cultural item lost it’s characteristic while being translated to another language with different cultural terms. The way the translator translates those items really influence the meaning and characteristic delivered to another language.

Some translators agree that everything can be translated using strategies, procedures, and techniques to help the translator rendering the meaning into another language. Like in the introduction above, Newmark, Baker, and Hornby said that cultural word cannot be literary
translated, but it doesn’t mean cultural word cannot be translated. However, the writer thinks that language is part of culture which means can be translated using various ways. If culture cannot be translated that means language cannot too. This argument come to conclusion that a translator may translate a cultural item from the source language into target language using description or by explaining it if there is no relevance item in the target language.

In the other hand, people may believe that cultural items should have it’s own characteristic and will lose the uniqueness if a translator decided to translate it, this is because they assume that translator will look for item in target language which has similarity or relevance, which actually a different item with the cultural item mentioned in source language.

Translator often get troubles in translating culture word since it does not have any relevance in the target language. Newmark (1998:96) states that cultural word need general considerations; A few general considerations govern the translation of all cultural words. Translators really need to concern about the translation of cultural word since it should explain the real characteristics of the cultural word itself in order not to lose the characteristics because every cultural word has its own characteristics that make it different from another cultural word.

D. Cultural Word

Cultural word always represent a culture. Every cultural word has it’s own characteristic which make it different with other cultural word from other culture. Newmark (1998:95) states that most 'cultural' words are easy to detect, since they are associated with a particular language and cannot be literally translated, but many cultural customs are described in ordinary language ('topping out a building', 'time, gentlemen, please1, 'mud in your eye'), where literal translation would distort the meaning and a translation may include an appropriate descriptive-functional equivalent. Since every cultural word is different from other cultural word, it is really easy to find a cultural word in the text by looking at its characteristics.

Still at the same page, Newmark stated that cultural objects may be referred to by a relatively culture-free generic term or classifier (e.g., 'tea') plus the various additions in different cultures, and you have to account for these additions Cram', 'lemon', 'milk1, 'biscuits', 'cake', other courses, various times of day) which may appear in the course of the SL text. In this statement, Newmark shows that cultural word easily detect and classify, however, when it is too
difficult to translate a cultural word, the translator may add detail to explain the cultural word since different culture make people often do not understand about specific things such as cultural word in another culture.

E. Categories of Cultural Word

According to Newmark (1988: 96) the adaptation from Nida has come into the divided of the cultural words into some part of categories:

(1) Ecology: Geographical features can be normally distinguished from other cultural terms in that they are usually value-free, politically and commercially. Nevertheless, their diffusion depends on the importance of their country of origin as well as their degree of specificity.

Notoriously the species of flora and fauna are local and cultural, and are not translated unless they appear in the SL and TL environment ('red admiral', vulcain, Admiral). For technical texts, the Latin botanical and zoological classifications can be used as an international language, e.g., 'common snail', helix aspersa (Newmark 1998:98).

These items included as cultural word because every country has different nature condition that makes differences between or among countries. Some example that the writer gets are the difference between Indonesia’s forest and Arab’s desert which each other do not have same environmental condition which makes each of them have different characteristic of nature and field.

(2) Material Culture (artefacts)

(a) Food: Food is for many the most sensitive and important expression of national culture; food terms are subject to the widest variety of translation procedures.

As Newmark stated that cultural word is easy to detect, food is one of the easiest cultural to be detected. People in every culture always have their own traditional food that make it become their characteristic too. For example for food or beverage, in Indonesia we do not have many kinds of alcohol beverage while in America people really familiar with many kinds of alcohol beverage.
Newmark also give examples that included to this category: various settings: menus - straight, multilingual, glossed; cookbooks, food guides; tourist brochures; journalism increasingly contain foreign food terms. The examples are 'zabaglione', 'sake', Kaiserschmarren.

**b) Clothes:** Clothes as cultural terms may be sufficiently explained for TL general readers if the generic noun or classifier is added.

Every culture mostly has their own traditional clothes as their characteristic. In Indonesia, specifically Central Java, people have Kebaya as traditional cloth that have strong characteristic and representating Javanese women. In the other side, people in Papua has Koteka as their characteristic. Even in the same country, people still have different culture and have different characteristic. To explain these cultural word, translator needs to explain about how does Kebaya looks like and what does Koteka looks like to make people understand about those cultural word.

Newmark also give example for clothes as cultural word: Lshintigin trousers* or "basque skirt", or again, if the particular is of no interest, the generic word can simply replace it. The examples are 'anorak', kanga (Africa), sarong (South Seas), dhoti (India).

**c) Houses and towns:** Many language communities have a typical house which for general purposes remains untranslated: palazzo (large house); hotel (large house); chalet, 'bungalow', hacienda, posada, pension. French shows cultural focus on towns (being until 50 years ago a country ol'small towns) by having ville bourzmi bourgade (cf. borgo, borgata, paese) which have no corresponding translations into English. French has 'exported1 salon to German and has 'imported' living or living room. The other example are kampong, bourg, bourgade7 'chalet', 'low-rise', 'tower'.

Kinds of houses in every culture are different. Take an easy example from Indonesia that have some traditional houses such as Rumah Gadang, Rumah Minang, Rumah Toraja, Rumah Joglo which are totally different from England which have Mansion, Mannor, Bungalow, and many other kind of houses, while in Indonesia all modern houses are mostly the same and only called as ‘house’.

**d) Transport:** Transport is dominated by American and the car, a female pet in English, a 'bus', a 'motor', a 'crate', a sacred symbol in many countries of sacred private property. American
English has 26 words for the car. The system has spawned new features with their neologisms: 'lay-by1, 'roundabout' ('traffic circle')* 'fly-over1, 'interchange' (eckangeur).

Transportation in many countries are different and influenced by the culture and ecological condition. For example people in Indonesia still use ‘becak’ and ‘andong’ since there are still many people live in village with no motorcycle or car, while in America people mostly use personal car to travel around because of the different level of modernity.

(3) Social culture - work and leisure such as ajaki amah, condottiere, biwa, sithar, raga, 'reggae', and 'rock'.

This social culture always appear in every culture to consider about level and honor given to a person. Like in Indonesia we called people with higher position in work with honor.

(4) Organisations, customs, activities, procedures, concepts
(a) Political and administrative
(b) Religious: dharma, karma? ‘temple’
(c) Artistic

(5) Gestures and habits ('Cock a snook','spitting').

Gesture and habits in every culture mostly different. Take an example from Indonesia especially in Java, kids mostly do salam by kissing their parents hand to show honor to them and people with same ages shaking hands. Different with in Korea, people bow each other to show their honor to each other.

F. Translation Technique by Lucia Molina et Amparo Hurtado Albir

In translating cultural word, many strategies, techniques, and procedures have been developed to help the translator in translating cultural word. As the thesis statements, the writer is going to analyze the techniques of translation to translate cultural word in The Secret Garden (English Version) to The Secret Garden – Persahabatan Sejati di Tengah Taman Rahasia (Indonesian Version-Translated). Some of the techniques suggested to translate the cultural word are taken from Molina and Albir (2002). There are 18 techniques included in Molina and Albir’s
proposal (2002) which some of them suggested to be used in translating culture word. The techniques that included in Molina and Albir’s proposal are:

The first technique is adaptation. This technique uses to replace a cultural element in source language with another word from the target language, Molina and Albir give examples to change baseball, for fútbol in a translation into Spanish. This corresponds to SCFA’s adaptation and Margot’s cultural equivalent.

The second technique is amplification. This technique uses to introduce details of the word that are not formulated in the source language. This technique basically adding more details such as information, or explicative paraphrasing. This includes SCFA’s explicitation, Delisle’s addition, Margot’s legitimate and illegitimate paraphrase, Newmark’s explicative paraphrase and Delisle’s periphrasis and paraphrase. Footnotes are a type of amplification. This technique is in opposite to reduction which reduce the word or phrase instead of adding more details on it.

The third technique is borrowing. This technique only take a word or expression straight from the source language to be placed in target language. There are two kinds of borrowing; borrowing can be pure or borrow a word without any change and the second is naturalized borrowing which change some letters to make domestication for target language. For example the translator can borrow the word manor to purely transfer it into the target language. Other example is the translator may borrow the word cookies and translate it using naturalized borrowing to be ‘kukis’ instead of translate it into ‘kue kering’ in Bahasa Indonesia.

The next is calque. Literal translation of a foreign word or phrase which it can be lexical or structural. The other one is compensation. This technique introduce an element from source language information or stylistic effect to another place in the target language because it cannot be reflected in the same place as in the source language. This corresponds to SCFA’s conception.

Next technique is description. This is to replace a term or expression with different words or description of its form or/and function. This technique focuses or looking for relevance in the other language that has similar description as in the source language.
The other technique is discursive creation. This is establishing the equivalence that is totally unpredictable out of context. Molina and Albir also have established equivalent. This technique uses a term or expression by dictionaries and uses it as an equivalent in the target language.

The technique generalization uses a more general or neutral term, this makes a cultural word translated in more general term in the target text. For example the writer take a word ‘batik trans solo’ to be translated as ‘bus’ eventhough in Indonesia actually ‘batik trans solo’ has different characteristic with usual bus, but it still translated as bus because the function remains the same eventhough the physical appearance is different. In different way with particularization which make a word become very specific.

Linguistic amplification techniques uses to add linguistic elements and often used in consecutive interpreting and dubbing. This is basically to be more detail in expressing through other linguistic elements that can support the translation in interpreting.

In the other side, linguistic compression synthesize linguistic elements and often used in simultaneous interpreting and in sub-titling. This technique focuses on how a sentence can be to the point.

Literal translation is a technique to translate a word or an expression word for word. This translation technique uses to render the meaning based on the word itself without change. The modulation technique uses to change the point of view, focus or cognitive category in relation to be lexical or structural. This technique change a sentence from active to passive or vice versa.

The next is substitution for linguistic or paralinguistic. To change linguistic elements for paralinguistic elements or vice versa. This technique actually works on interpreting since it changing inotation and gesture from the source language to be translated in target language. For example translator may change the gesture of ‘salam’ to bow since different culture has different way to express their respect.

The transposition technique changes a grammatical category. It can be from verd to adverb or vice versa. The last is variation. This technique changes linguistic or paralinguistic elements such as intonation and gestures that affect aspects of linguistic variation: changes of
textual tone, style, social dialect, geographical dialect, etc. This technique mostly uses to expressing the dialect or accent to differentiate the different classes among people.
CHAPTER 3
RESEARCH METHODOLOGY

The writer uses qualitative research methods. Basically, qualitative method is a method which concern about quality and not to amount of something. This method used to seek for answer question about quality regarding whether something is considered as good or not good. In general terms, scientific research consists of an investigation that: seeks answers to a question, systematically uses a predefined set of procedures to answer the question, collects evidence, produces findings that were not determined in advance, and produces findings that are applicable beyond the immediate boundaries of the study. Creswell (in Herdiansyah, 2010:8), stated that qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzed words, report detailed views of information, and conducts the study in a natural setting. The qualitative research result is not going to be focused on how much work was done but how the quality of the done work instead. In this thesis, qualitative method used as the method to answer one of the thesis statement about consideration whether the translation of *The Secret Garden (English Version)* to *The Secret Garden – Persahabatan Sejati di Tengah Taman Rahasia* considered as a good translation or not.

The data collected from the novel *The Secret Garden (English Version)* and *The Secret Garden – Persahabatan Sejati di Tengah Taman Rahasia* translated by Rien Chaerani. The data put into the column table in order to compared them. This strategy goal is to make it easier to see how the cultural word translated from source language to target language and analyze the relevance and equivalence of the translation to consider whether the translation considered as good translation or bad translation.

The writer decided to use Sampling and Population method to support the data collection for analysis. The population here are all cultural words found in the novel in both *The Secret Garden (English Version)* and *The Secret Garden – Persahabatan Sejati di Tengah Taman Rahasia (Translated Version)*. After collecting all of the data as the population, the writer do sampling method since there are so many cultural word found in the novel. However, analyzing
all of the population is almost impractical in every research, here sampling method works. Sampling method is a method choosing some of the population as sample to be analyze.

Beside those two method, the writer also use Personal Experience in analyzing the novel. The writer use the advantage of having self experience of knowing Indonesian culture that makes the writer know well about all cultural words in the translated version. The writer also has the advantage of having relation with foreigner whose a native English speaker, the writer ask them and do a sharing session in order to know their culture in order to consider the accuracy of the translation of the cultural word. The writer main focus is to understand the cultural words from both language and it’s delivery inter language through translation.
After reading and comparing both translated version and original version of the novel from chapter 1 to 4, the writer found 21 cultural words in this novel. To make it easy to read, the writer decided to put the data into a table below:

<table>
<thead>
<tr>
<th>No.</th>
<th>Cultural Word (SL)</th>
<th>Cultural Word (TL)</th>
<th>Category</th>
<th>Technique</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Misselthwaite Manor</td>
<td>Misselthwaite Manor</td>
<td>MC: House</td>
<td>Pure Borrowing</td>
</tr>
<tr>
<td>2</td>
<td>Ayah</td>
<td>Ayah</td>
<td>SC: Work</td>
<td>Amplification</td>
</tr>
<tr>
<td>3</td>
<td>Memsahib</td>
<td>mem sahib</td>
<td>SC: Work</td>
<td>Amplification</td>
</tr>
<tr>
<td>4</td>
<td>Hut</td>
<td>pondok-pondok</td>
<td>MC: House</td>
<td>Adaptation</td>
</tr>
<tr>
<td>5</td>
<td>Bungalows</td>
<td>Bungalow</td>
<td>MC: House</td>
<td>Naturalized Borrowing</td>
</tr>
<tr>
<td>6</td>
<td>Biscuit</td>
<td>Biscuit</td>
<td>MC: Food</td>
<td>Naturalized Borrowing</td>
</tr>
<tr>
<td>7</td>
<td>Wine</td>
<td>Anggur</td>
<td>MC: Food</td>
<td>Generalization</td>
</tr>
<tr>
<td>8</td>
<td>Cold Beef</td>
<td>daging sapi dingin</td>
<td>MC: Food</td>
<td>Adaptation</td>
</tr>
<tr>
<td>9</td>
<td>Brougham</td>
<td>kereta kuda</td>
<td>MC: Transportation</td>
<td>Adaptation</td>
</tr>
<tr>
<td>10</td>
<td>The Moor</td>
<td>Padang Kerangas</td>
<td>EC: Field</td>
<td>Adaptation</td>
</tr>
<tr>
<td>11</td>
<td>Long waterproof coat</td>
<td>mantel tahan air</td>
<td>MC: Cloth</td>
<td>Adaptation</td>
</tr>
<tr>
<td>13</td>
<td>Missel Moor</td>
<td>Missel Moor</td>
<td>EC: Field</td>
<td>Pure Borrowing</td>
</tr>
<tr>
<td>14</td>
<td>Heather</td>
<td>Heather</td>
<td>EC: Flora</td>
<td>Amplification</td>
</tr>
<tr>
<td>15</td>
<td>Gorse</td>
<td>Gorse</td>
<td>EC: Flora</td>
<td>Amplification</td>
</tr>
<tr>
<td>16</td>
<td>Broom</td>
<td>Broom</td>
<td>EC: Flora</td>
<td>Amplification</td>
</tr>
<tr>
<td>17</td>
<td>Lark</td>
<td>Lark</td>
<td>EC: Fauna</td>
<td>Amplification</td>
</tr>
<tr>
<td>18</td>
<td>Saalam</td>
<td>Saalam</td>
<td>Gesture</td>
<td>Amplification</td>
</tr>
<tr>
<td>19</td>
<td>Oak Chairs</td>
<td>Kursi-kursi Oak</td>
<td>MC: Furniture</td>
<td>Pure Borrowing</td>
</tr>
<tr>
<td>20</td>
<td>Robin</td>
<td>burung robin</td>
<td>EC: Fauna</td>
<td>Amplification</td>
</tr>
<tr>
<td>21</td>
<td>“Canna’ th’a’ dress thysen!”</td>
<td>“Apa kamu ’ndak bisa make baju ndiri?”</td>
<td>SC: Dialect</td>
<td>Variation</td>
</tr>
</tbody>
</table>
The writer will explain some significant sample to be explained below based on Molina and Albir techniques:

A. ADAPTATION

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
<th>Category</th>
<th>Technique</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Moor</td>
<td>Padang Keranggas</td>
<td>Ecology</td>
<td>Adaptation</td>
</tr>
</tbody>
</table>

In this context, the novel use the word ‘moor’ as a noun word refers to an open cultivated upland. Indonesia rarely has kind of field like that, but the moor still translated to ‘padang keranggas’ to keep the characteristic of England cultural ecology. The word ‘padang’ is an adaptation word to adapt Indonesian culture where people have kind of grass field which translated as ‘padang rumput’. The ‘padang keranggas’ is an adaptation from the translator to put the image of large field and ‘keranggas’ as the explanation about it’s avid condition. Although Indonesia rarely has the same ecological place, it still translated as ‘padang keranggas’ since there are many explanation in this novel that can shaped reader’s mind about what the moor is and how it looks like.

The translation is not put any explanation such as foot notes because in the novel there is brief information about the moor at page 39 of the translated version or at page 27 (twenty seven) of the original version.

"No, not it," answered Mrs. Medlock. "Nor it isn't fields nor mountains, it's just miles and miles and miles of wild land that nothing grows on but heather and gorse and broom, and nothing lives on but wild ponies and sheep."

Another cultural word that considered using adaptation technique is:

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
<th>Category</th>
<th>Technique</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A brougham</strong> stood on the road before the little outside platform.</td>
<td><strong>Sebuah kereta kuda</strong> berdiri di jalan di depan peron luar yang kecil itu.</td>
<td>Material Culture: Transport</td>
<td>Adaptation</td>
</tr>
</tbody>
</table>

A brougham is a transportation which there is a carriage-drawn by some horses in front of it with the coachman chair to sit outside the carriage to coach the horses. The passengers sit inside the carriage sit by facing each others. Most 90s century novels use a horse-drawn carriage as the transportation. For more understanding, reader may see the brougham which appear in the first beginning of Alice in Wonderland movie or more dramatically represented by Cinderella horse-drawn carriage.

In Indonesia, there is an equivalence since Indonesia also has kind of ‘kereta kuda’. However, ‘kereta kuda’ is more general in Indonesia since Indonesia has some traditional names of it such as ‘andong’, ‘dokar’, and ‘delman’. This cultural word translated using adaptation technique, because there is a relevance word in the target language, so the translator decided to adapt instead of give definition to it. Although the brougham and kereta kuda in Indonesia have some different characteristic, both of them has similar function and close characteristic that can be understand easier by the reader from the target language.
B. AMPLIFICATION

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
<th>Category</th>
<th>Technique</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Ayah¹ (Di India) pengasuh pribumi yang merawat anak-anak.</td>
<td>Social Culture</td>
<td>Amplification</td>
</tr>
<tr>
<td>2.</td>
<td>Mem Sahib² Dahulu, sebutan penghormatan untuk wanita kulit putih Eropa di koloni India (dari madam sahib).</td>
<td>Work</td>
<td></td>
</tr>
</tbody>
</table>

This part actually listed as foot notes in the translated version of the novel. As listed above in Molina Albir theories; foot notes are included in Amplification technique. The definition of how people from the low social status and high social status in India (at this scene’s setting) are different. The white European women are more prestigious there and they call them as Mem Sahib. In the other side, the native people are work as the servant for some of memsahibs and they are considered as low social status. One servant who work as a babysitter called as Ayah in Indian culture. Different with Indonesia, people from low social status work as servant called ‘Bibi’ or for babysitter they called ‘Suster’ while the high social status people as their master called as ‘Nyonya’ for the female and ‘Tuan’ for the male or ‘Ndoro’ which can be refer to both of female and male.

Because those different class are different with other country, the translator decided to use the defition put in order to give information about some cultural which don’t have any relevance words to the target text in order to deliver the real messages about how the social status in India separated people into one who called as the highness and those who called as common people.

The other samples that use amplification technique are:
<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
<th>Category</th>
<th>Technique</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Heather</td>
<td>Ecology : Plant – Flora and Fauna</td>
<td>Amplification</td>
</tr>
<tr>
<td>2</td>
<td>Gorse</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Broom</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Lark</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Salaam</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Heather
1. Tumbuhan hijau berbatang rendah dengan daun berduri, bunga kecil berbentuk lonceng (warna ungu, merah muda, atau putih).
2. Semak berduri dengan bunga kuning dan kelopak hitam.

Lark
1. Burung pekicau

Salaam

The environment differences make us imagine about others' environmental condition and sometimes we can not get the real depiction. In this case, the translator choose to explain the detail of each csi which has it's own characteristics to give the real depiction for the reader who has never seen those csi before. However, the translator decided to put it as foot notes in order not to make the sentences too long and make the reader more comfortable to read. Instead of translating the csi to something not similar or just purely borrow the words from the original language, the translator decided to explain and giving new sights for the reader.
C. BORROWING

1. Pure Borrowing

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
<th>Category</th>
<th>Technique</th>
</tr>
</thead>
<tbody>
<tr>
<td>When Mary Lennox was sent to Misselthwaite Manor to live with her uncle everybody said she was the most disagreeable-looking child ever seen.</td>
<td>Ketika Mary Lennox dikirim ke Misselthwaite Manor untuk tinggal bersama pamannya, semua orang mengatakan ia adalah anak paling menyebalkan yang pernah mereka lihat.</td>
<td>Material Culture: House</td>
<td>Borrowing (Pure)</td>
</tr>
</tbody>
</table>

In England, there are many kinds of houses such as mansion, house, manor, hut, and many others. Every house has its own characteristics. House in England is just a usual house with only two or three bedroom, one living room, one dining room, one kitchen, and build on the common society land. While mansion is the huge version of house which has some floors, many rooms, many servants, and build on the large land area that usually use to build a farm behind the mansion or other business matters, Manor itself if the bigger version of mansion. Defined as a large country house with lands or the principal house of landed estate.

In the other hands, Indonesia as the target language has many traditional house such as Rumah Joglo and Rumah Minang. Indonesia also has some houses which represent the owner’s condition such as Rumah Gedek is a house made of bamboo woven which is an old style houses. Nowadays, many poor people still use Rumah Gedek since they do not have high salary, so they build a house which at least can be a place to rest. People usually refer Rumah Gedek to poor people by saying “Oh, how poor they are. They even still use Rumah Gedek”. However there is no kind of house which has same characteristic or similar appearance to manor.

The translator’s decision to borrow the name of Misselthwaite Manor to the target text without change anything on it refers to pure borrowing. If the translator change the word to “Rumah Misselthwaite,” The Misselthwaite Manor itself is going to lose its characteristics and
can not be related each other since ‘rumah’ and ‘manor’ are different in appearance and characteristics although both of them are kinds of houses. The translator choose pure borrowing instead of put explanation using definition technique because there is an explanation of this place at the next chapter of the novel (pg.33 – Indonesian Version). The other possibility why the translator did not use definition technique instead was because this is a fictional place that become the characteristic of The Secret Garden itself. Although it is a fictional house, it described as how the huge mansion in England is to define England’s manor characteristics. It’s characteristics show us about the common mansion in England which belong to England’s culture because the characteristics are totally different with other country.

`2. Naturalized Borrowing:

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
<th>Category</th>
<th>Technique</th>
</tr>
</thead>
<tbody>
<tr>
<td>The child ate some fruit and <strong>biscuits</strong>, and being thirsty she drank a glass of wine which stood nearly filled.</td>
<td>Mary memakan sedikit buah dan <strong>biskuit</strong>, dan karena haus ia menenggak segelas anggur yang diisi hampir penuh.</td>
<td>Material Culture: Food</td>
<td>Naturalized Borrowing</td>
</tr>
</tbody>
</table>

In England, biscuit is a kind of cookies with crunchy texture. Different with Indonesia, biscuit actually an borrowed word from English which refer to ‘kue kering’ and soon known as ‘jajanan kue kering’. The biscuits just translated into biskuit instead of kue kering. The translator decided to just naturalized the word biscuit into biskuit to adapt it with Indonesian’s spelling. Biscuit itself translated as biskuit because it already known in Indonesia that biscuit is kind of crunchy cookies. Many people already get the mind set about how biscuit looks like.

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
<th>Category</th>
<th>Technique</th>
</tr>
</thead>
<tbody>
<tr>
<td>There was panic on every side, and dying people in all the <strong>bungalows</strong>.</td>
<td>Kepanikan berlangsung dimana-mana, dan orang sekarat ada di semua <strong>bungalo</strong>.</td>
<td>Material Culture: House</td>
<td>Naturalized Borrowing</td>
</tr>
</tbody>
</table>
Bungalow has its own characteristics and have no resemblance with Indonesian houses. Based on Kamus Besar Bahasa Indonesia, bungalow (written as bungalo) is kind of house with only one floor. Basically, bungalow is from Hindi and this word has been absorbed to many other languages. Due to its unique characteristic, bungalow translated using naturalized borrowing to keep its characteristics. This is kind of transference where a word brought to another language without changing. However, this translation been naturalized by the translator by write it as “bungalo” instead of “bungalow” to make it more natural with Indonesian spelling.

D. GENERALIZATION

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
<th>Category</th>
<th>Technique</th>
</tr>
</thead>
<tbody>
<tr>
<td>The child ate some fruit and biscuits, and being thirsty she drank a glass of wine which stood nearly filled.</td>
<td>Mary memakan sedikit buah dan biskuit, dan karena haus ia menenggak segelas anggur yang diisi hampir penuh.</td>
<td>Material Culture: Food</td>
<td>Generalization</td>
</tr>
</tbody>
</table>

Wine is a western fermented beverages. Various fruits can be used to make Wine, not only grape but some people there also use apple and other fruits. There are also many other beverages made by grape, called as Grape Alcohol, Grappa, and Brandy with different taste and characteristic on its own. Wine here just straightly translated as ‘anggur’ without given any definition or information of the specification of wine itself. It is because in Indonesia as target language, people don’t have many kind of alcoholic grape beverages, but ‘anggur’ itself has already generally represented alcoholic beverage in Indonesia. It is the most common alcohol drink and it is easier for the reader to understand it.
In this novel, strong characteristics represented by some people using their own accent and dialect. In this case, the translator choose to make it general eventhough in original version the conversation written differently to show the strong yorkshire accent. The translator decided to make translation of accent to be more general for accent here to make difference between accent and dialect used by characters here. The word ‘tha’ here uses Yorkshire accent which means ‘you’ in English, and it translated to be ‘anda’ in Indonesia in order to show respect by the man to Ms. Medlock.

**E. VARIATION**

<table>
<thead>
<tr>
<th>SL</th>
<th>TL</th>
<th>Category</th>
<th>Technique</th>
</tr>
</thead>
</table>

As dicussed above, different social status is one of the matter in this novel. Martha is one of Mrs. Medlock servant who assigned to take care of Mary. Martha is a native person who speak using her vernacular language or mother tongue with not only traditional accent but also the dialect which make Mary confused. Mary who comes from other country and considered more prestigious speak in more proper standard English.

The translator use the different dialectical which relevance to Indonesian culture to show how Martha as a servant speak differently and considered as low social status while Mary speak using more proper standrad English language than Martha does. It translated to ‘ndak instead of
tidak, make instead of memakai, and ndiri instead of sendiri to show that Martha use the dialect from her vernacular language. In Indonesia, ‘ndak’, ‘make’, and ‘ndiri’ are used by javanese or sundanese dialect which come from vernacular language javanese and sundanese. Mary speak more proper by saying ‘tidak’, ‘memakai’, and ‘sendiri’ to show that she has higher status and considered more educated.
CHAPTER 5

CONCLUSION

Every cultural word has its own characteristics that shaped people’s mind about the identity of something. However, since it is specific, something has different characteristic appearance to the others. As in the novel *The Secret Garden (English Version)* by Frances Hodgson Brunett which translated to *The Secret Garden – Persahabatan Sejati di Tengah Taman Rahasia (Indonesia Version-Translated)* by Rien Chaerani, many cultural words appear in defining the cultural things such as ecology, material culture, social culture, organisations, customs, activities, procedures, concepts, gestures, and habits.

Based on the analysis above, the translator – Rien Chaerani – used several techniques to translate *The Secret Garden (English Version)* to *The Secret Garden – Persahabatan Sejati di Tengah Taman Rahasia (Indonesia Version-Translated)*. According to Molina and Alibir’s proposal there are 18 (eighteen) translation techniques. However, not all techniques are used to translate cultural word from *The Secret Garden (English Version)* to *The Secret Garden – Persahabatan Sejati di Tengah Taman Rahasia (Indonesian Version-Translated)*.

Some techniques that are used to translate the cultural word in *The Secret Garden (English Version)* to *The Secret Garden – Persahabatan Sejati di Tengah Taman Rahasia (Indonesian Version-Translated)* are Adaptation 23.81%; Amplification 38.10%; Pure Borrowing 14.29%; Naturalized Borrowing 9.52%; Generalization 9.52%; and Variation 4.76%. Every culture word has been translated by concerning meaning and characteristic of the culture word itself but also well explained to make the readers understand about those cultural word. The translator mostly used description technique and keep the accuracy in order to help the reader get more understanding and make it easier since this novel is dedicated for children.

The writer thought that the translator really care to deliver the real meaning of cultural word by adding some details or more explanation in order to make the reader really understand about the visualization of the cultural word in this novel.
ACKNOWLEDGEMENT

With this, the writer wants to thank to God Almighty who blessed and always by my side until the writer can done this thesis with all of the writer’s best effort.

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References:


