A TRANSLATION TECHNIQUE ANALYSIS ON TRANSLATING CULTURAL WORDS IN LASKAR PELANGI NOVEL by ANDREA HIRATA

THESIS
Submitted in Partial Fulfillment of the Requirements of the degree of Sarjana Sastra

Bong, Pamela Stefanie Pratama
392015056

ENGLISH LITERATURE PROGRAM FACULTY OF LANGUAGE AND ART UNIVERSITAS KRISTEN SATYA WACANA SALATIGA 2019
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NOVEL by ANDREA HIRATA

Thesis
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UNIVERSITAS KRISTEN SATYA WACANA
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ABSTRACT

The purpose of doing this research is to analyze translation technique, as a tool on translating cultural words on *Laskar Pelangi* by Andrea Hirata. This research aim is to find out the translation technique that is used on translating the cultural words. Translation technique by Molina and Albir is used on this research and the cultural words theory by Peter Newmark and Mona Baker. During the data taking process, Material Culture is the cultural category found at the most. Therefore, in the data analysis chapter, the data focuses on Material Culture item. The data are analyzed using qualitative method by Kothali. Amplification, Reduction, Description, Generalization, and Particularization technique are used on this paper. There are 31 cultural words found on the novel. However there are 13 samples are presented in this research. Generalization is the technique used at the most on translating the Material Culture cultural words.

Key words: translation technique, cultural words, *Laskar Pelangi.*
CHAPTER I

INTRODUCTION

A. BACKGROUND OF THE STUDY

Translating is a process that is not just about transferring a message from the source language to the target language, but making sure that the readers get the message from it. According to Newmark, “translation is rendering the meaning of a text into another language in the way that the author originally intended. In short, the meaning of a text should be the same with the author’s aim when it is translated” (5). A translator has to have a flair and feel for his own language. There is nothing mystical about this 'sixth sense', but it is comprised of intelligence, sensitivity and intuition, as well as knowledge” (Newmark 4). Another expert, such as Bassnett also states, “What is generally understood as translation involves the rendering of a source language (SL) text into the target language (TL) so as to ensure that (1) the surface meaning of the two will be approximately similar and (2) the structures of the SL will be preserved as closely as possible but not so closely that the TL structures will be seriously distorted” (12). Those statements above trying to explain that, we as a translator must make sure that we deliver the message from the source language (SL) will give result as close as the target language (TL) without changing the structure that possibly can give another completely different interpretation. That is why each translator has to use their own way to support their statement on deliver the message from the source language (SL) to the target language (TL) based on the suitable theory into a something that is worth reading and learning”(12).

Culture is in the fabric of people’s being. It gives color in our life. Culture also is part of our identity as human. How the way we interact, communicate, and even behave are defined by our culture. In Laskar Pelangi novel, there are quite a lot of cultural words that is worth to be analyzed. Therefore, this paper will analyze the translation technique on how the cultural words in Laskar Pelangi are translated.

B. RESEARCH QUESTION

1. What are the categories of the cultural words found in Laskar Pelangi?
2. What are the translation techniques that are used by the translator (Angie Kilbane) on translating cultural words into English?
C. OBJECTIVE OF THE STUDY

1. To find out the categories of the cultural words those are found in Laskar Pelangi

2. To find out the translation technique that may be used on translating cultural words into English.

D. SIGNIFICANTS OF THE RESEARCH

By discussing the techniques that are used on translating cultural words on both *Laskar Pelangi* and *Rainbow Troops*, this research may be beneficial for people who need to know how to use translation technique, especially dealing with cultural words. This research might give them ideas and references for their study. Not only literature students will get the benefit but also the public who are interested in translation. They will learn to acknowledge the variety of translation techniques, and understand the application of it, especially dealing with cultural words.
CHAPTER II
REVIEW OF LITERATURE

A. CULTURAL WORDS

1. THE DEFINITION OF CULTURE AND CULTURAL WORDS

Before we know the definition of cultural words it would be necessary if we understand the definition of culture first. Based on what Newmark refers 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” (94). The particular language here refers to cultural words. It can be concluded that cultural words is a particular language or word that is used by a particular community as its way of life and manifestation on expressing their idea. “Most 'cultural' words are easy to detect, since they are associated with a particular language and cannot be literally translated” (Newmark 95) such as the word “macaroni”, “bratwurst”—for the German Sausage.

Newmark differentiates culture becomes universal and personal language. Universal language is a language that is generally known in society and more than likely can be translated without any problem, such as the words “eat”, “sleep”. Personal language is a language that is used by a person to express base on their own way.

Meanwhile Newmark refers cultural words in a form of “word”, Baker refers cultural words as cultural specific concepts. “A concept where the source language word may express a concept that is unknown on the target language” (Baker 28). “The concept in question may be abstract or concrete; it may relate to a religious; belief, a social custom, or even a type of food” (28). Baker supports the definition with an example about Speaker (House of Commons) which is translated in Russian as a Chairman that has the whole different role as Speaker (House of Commons) as an independent person who maintains authority and order in chamber of parliaments.

2. THE PROBLEM ON TRANSLATING CULTURAL WORDS

On translating cultural words, the writer should try to be as accurate as she can on the delivering the message to the reader. “Frequently, where there is cultural focus, there is a translation problem due to the cultural 'gap' or 'distance' between the source and target languages” (Newmark 94). For example is, the word “siraman” cannot be translated literally,
because there is cultural gap here. Cultural gap here refers to the translator comprehension and knowledge with the target language cultural backgrounds.

In a sense, if we have less, even none understanding about the target language cultural backgrounds, it will create a problem like the failure on delivering the message.

3. HOW TO SOLVE THE PROBLEM ON TRANSLATING CULTURAL WORDS

Newmark introduces “two procedures which are at opposite ends if the scales are normally available. “Transference is a procedure which, usually in literary texts, offers local colour and atmosphere, and in specialist texts enables the readership (some of whom may be more or less familiar with the SL) to identify the referent - particularly a name or a concept - in other texts (or conversations) without difficulty” (Newmark 96). Componental analysis in the other hand is an analysis of the component word where we add an extra context of the word itself. By mentioning these procedures, it does not mean it is the only possible way to deal with. There are another procedure or technique even strategy are available and possible to be applied.

Meanwhile Newmark refers it as procedure to deal with cultural words; Baker refers it as a strategy. “This strategy involves replacing a culture-specific item or expression with a target language item which does not have the same propositional meaning but is likely to have a similar impact on the target reader It does not necessary need to have the exact or equivalent meaning of it, but at least has the similar impact. The main advantage of using this strategy is that it gives the reader a concept with which s/he can identify, something familiar and appealing” (Baker 42).
4. CULTURAL CATEGORIES

Adapting Nida, Newmark mentions some category on categorizing the cultural words;

4.1. Ecology

In this section consists of everything that is in the nature, such as plants, animal, savanna, tundra, and etc.

4.2. Material Culture

This section included material culture like food, clothes, houses, transportation, music instrument, tools, and etc. The words “seruling”, “batagor”, “kendang” can be concluded in this section.

4.3. Social culture

This cultural category consists of work, leisure, entertainment, profession, or type of music, such as “dangdut”, “tukang parker”-a person who helps parking vehicle.

4.4. Organizations, customs, activities, procedures, concepts

This section has correlate with institution, and social activities, such as; “pramuka”, ”PMI”(Palang Merah Indonesia, the Indonesia Bank Blood).

4.5. Gestures and habits

This category consists of body language that is used for communicating, can be considered as visual stimulation. Like making circle by circling thumb and index finger as an indication for saying OK, holding up money while pointing the item you want to purchase as indication on asking “how much?”(Newmark 95).

B. REVIEW OF PREVIOUS RESEARCH

There were a lot studies on Laskar Pelangi but did not discuss specific to this matter. In addition, there were no studies discussing particularly about Molina and Albir translation
techniques on translating cultural words that were used by the translator on translating *Laskar Pelangi* into *Rainbow Troops*.

Fedora (2015) did a research discussing on translating cultural words using translation procedure and its shift meaning with the title “An Analysis of Procedure in Translating Cultural Words and Their Meaning Shift Found in The Indonesian Novel *LASKAR PELANGI*”. The cultural words were categorized using Newmark’s categorization. In analyzing the data the writer used theory from Newmark(1998), Vinay and Darbelnet (1995), Catford (1974) and supported by Baker’s (1992) and Larson’s (1984). In translating the cultural words, the translator used cultural equivalence procedure in the translation. Moreover, there would be seven cultural words shifted in meaning in the translation. The writer concluded that the translator was not successful to deliver the meaning of the source language into the target language.

In Fedora’s research, the relevance from this research is the part where she analyzes the cultural words on the book. The different from this research is, this research does not categorize the cultural words, and instead of using translation procedure this research uses translation technique.

Gunawan (2011) did a research analyzing about “The Translation Strategy of Cultural Words in *LASKAR PELANGI*”. The researcher analyzed the translation procedure on analyzed the data and identified which strategy were used at most. Qualitative descriptive method was used on analyzing the data. The researcher concluded there were seven procedures that were used, and the most strategy that was used was domesticating.

C. TRANSLATION TECHNIQUE

This section explains the definition of translation technique, and its varieties, the differences and correlation between Translation Method, Translation Strategy, and Translation Technique. Molina and Albir explain in their proposal *A Dynamic and Functionalist Approach* that techniques as procedures to analyze and classify how translation equivalence work. They have five basic characteristic. The first one gives effect to the result of the translation, classified by the comparison with the original, affect micro-unites of the text; it is by nature discursive, contextual, and functional (Molina and Albir 509).
1. TRANSLATION METHOD AND TRANSLATION TECHNIQUE

Translation method and technique complements each other. Meanwhile, translation method seeks on a certain purpose that affects the whole text. The methods are chosen based on the translating purpose. How the method is chosen will affect the micro units of the text that will be translated, which is translation technique. It can be concluded, the application of the translation technique depends on the translating method that is chosen (Molina and Albir 507-508).

2. TRANSLATION STRATEGY AND TRANSLATION TECHNIQUE

A translator might find difficulty during a translating process, especially when deals with cultural words. They may find cultural gap, difficulty on finding the equivalence word, etc. This is where translation strategy takes part. Molina and Albir explain “Strategies are the procedures (conscious or unconscious, verbal or nonverbal) used by the translator to solve problems that emerge when carrying out the translation process with a particular objective in mind” (qtd. in Hurtado Albir 1996, 1999). During translation process, strategy and technique have important role in solving problem. Strategy opens a possible way on finding the suitable solution for solving the problem. Meanwhile, the solution will work by using a particular technique. Therefore, strategy and technique has their own role on solving a problem in translation. Strategy is part of the process and technique affects the result. In some case, both strategy and technique can work together (Molina and Albir 508).

3. THE VARIETIES OF TRANSLATION TECHNIQUE

There are the following techniques are mentioned by Molina and Albir on their proposal:

3.1. Adaptation is a translation technique where replaces a ST cultural words on the TT.

3.2. Amplification is a translation technique where adds and introduces new details that are not available in the ST

3.3. Borrowing is a translation technique where translates a word or expression directly from another language. It can be pure, without any change (Pure Borrowing)

3.4. Calque is a translation technique where translates a foreign word or phrase word literary that can be lexical or structural.
3.5. Compensation is a translation technique to introduce a ST information item or stylistic effect somewhere in the TT because it cannot be placed in the same place as in the ST.

3.6. Description is a translation technique to replace a term or expression with by giving its description.

3.7. Discursive creation, is a translation technique to create an experience that is unpredictable that has no control that only last a short while.

3.8. Established equivalent is a translation technique to use dictionary words that has a similar meaning in the TT.

3.9. Generalization is a technique to replace the ST word and use more generic word in the TT.

3.10. Linguistic Amplification is a translation technique where adds and introduces new linguistic elements on the TT.

3.11. Linguistic compression is a translation technique where re-creates linguistic item in the TT. This technique is mostly used in subtitling and interpreting.

3.12. Literal translation is a translation technique to translate a word or expression from the ST to TT word by word.

3.13. Modulation is a translation technique to retell the point of view or idea from the ST to the TT, that can be lexical or structural.

3.14. Particularization is a translation technique to use specific words or expression in the TT.

3.15. Reduction is a translation technique to reduce, or omit an information or details from ST in the TT

3.16. Substitution (linguistic, paralinguistic) is a translation technique to change the linguistic item especially gesture, or intonation or vice versa.

3.17. Transposition is a translation technique where there is grammatically change in the TT

3.18. Variation is a translation technique where there is linguistic or gesture, intonation item that gives effect to the linguistic variation. It can be the changes of tone, dialect, etc. (Molina and Albir 510-511)
CHAPTER III

METHODOLOGY

A. TYPE OF RESEARCH

The type of this research is qualitative research. According to Kothari, “qualitative is concerned with qualitative phenomenon. i.e., phenomenon relating to or involving quality or kind”. (3) For instance, the researcher is interested to understand the quality of the cultural words are translated, by using translation technique as a tool by the translator on dealing with cultural words in Laskar Pelangi novel.

B. DATA AND DATA SOURCES

The data sources of this research are Laskar Pelangi written by Andrea Hirata represented as the Source Text (ST) and its English translation Rainbow Troops translated by Angie Kilbane represent as the Target Text (TT). The source and the translated book are published by Bentang Pustaka. The data are presented both in English and Bahasa Indonesia.

C. METHOD OF DATA COLLECTION

The data was collected by reading Laskar Pelangi and Rainbow Troops simultaneously. Through the reading process, there were found few sample related to the cultural words. However, there are lots of cultural words related to the Material Culture category. The samples were chosen by focusing on analyzing the cultural words related to the Material Culture category and analyzed by translation technique by Molina and Albir.
CHAPTER IV

DATA ANALYSIS

In this chapter, there are 14 data presented, focusing on the Material Culture category. All the data presented, are analyzed using Molina and Albir’s translation techniques.

1.

<table>
<thead>
<tr>
<th>ST</th>
<th>TT</th>
<th>Cultural Category</th>
<th>Type of Technique</th>
</tr>
</thead>
<tbody>
<tr>
<td>air jeruk sambal (p.31)</td>
<td>Orange juice (p.49)</td>
<td>Material Culture(beverage)</td>
<td>Generalization</td>
</tr>
</tbody>
</table>

In Indonesia, there are a lot variety of oranges. One of them is “jeruk sambal”. “jeruk sambal” or it is also known as “jeruk limau”, is a kind of orange that is commonly used for making “sambal” (chili paste). According to KBBI “jeruk sambal” means “pohon yang buahnya kecil, buahnya berkulit tebal, berwarna hijau tua dan tidak mudah dikuliti, daunnya biasa digunakan sebagai pelengkap masakan; jeruk limau”. These cultural words are considered as Material Culture since it considered as beverage.

The use of general term in this sample is shown by translating the word “air jeruk sambal” becomes “orange juice”, as a way of the translator helps the reader to identify the equivalence meaning of “air jeruk sambal” because “air jeruk sambal” is unknown in the target language.
According to the sample above, DDT stands for Dichlorodiphenyltrichloroethane, refers as International term since it is an acronym. This chemical has a function to eliminate insect, such as mosquito. In Indonesia, this kind of chemical is often used in a public place like school. Sometimes it is also used in residential area.

In the sample above, the word “DDT” is generalized becomes chemical gas. It is as a way of the translator helps the reader to understand the general term of DDT since DDT is considered part of chemical gas.

“Kopiah” is usually called “peci” or “songkok” is a Malay traditional hat. It can be worn anytime in any occasion. It is also considered as national outfit. In Indonesia the president commonly wears it during formal occasion, like giving speech. “Kopiah” is normally worn by a male. “Kopiah” is considered to cultural word that refers as material culture (outfit).

The technique that is applied on this sample is generalization. The word “Kopiah” is generalized becomes traditional hat because it is part of Indonesian traditional hat. It will give the reader an understanding about what “Kopiah” is.
4.

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<th>ST</th>
<th>TT</th>
<th>Cultural Category</th>
<th>Type of technique</th>
</tr>
</thead>
<tbody>
<tr>
<td>kain belacu (p.22)</td>
<td>cheap, cotton (p.3)</td>
<td>Material Culture(fabric)</td>
<td>Generalization</td>
</tr>
</tbody>
</table>

Back then, “Kain belacu” is a piece of fabric that is usually known for storing flour. For some people whom cannot afford better material, uses this fabric as an outfit. Nowadays “Kain belacu” is used to make a bag, curtain, and other handcraft. The fabric has rough texture. It is not expensive and easy to be found.

Description translation technique is used for this sample, to describe what “kain belacu” is, that helps the reader to be able to identify it. “Kain belacu” as cultural word, refers to the material culture as cloth.

5.

<table>
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<tr>
<th>ST</th>
<th>TT</th>
<th>Cultural Category</th>
<th>Type of Technique</th>
</tr>
</thead>
<tbody>
<tr>
<td>tasbih (p.329)</td>
<td>Tasbih-pray beads (p.427)</td>
<td>Material Culture (prayer utensil)</td>
<td>Generalization</td>
</tr>
</tbody>
</table>

Based on Merriam-Webster, “tasbih” means “a set or string of 33, 66, or 99 prayer beads used by Muslims as a counting aid in reciting the 99 titles of Allah and in meditation”. The word “tasbih” is a cultural word that refers to material culture since it refers to a material for praying. There is another kind of prayer beads in other religion (Catholic), that is called “rosary”.

For this sample, generalization technique is applied by using neutral term on translating the word “tasbih” becomes prayer beads, since “tasbih” is part of prayer beads.
6.

<table>
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<th>ST</th>
<th>TT</th>
<th>Cultural Category</th>
<th>Type of Technique</th>
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</thead>
<tbody>
<tr>
<td>tabla (p.167)</td>
<td><em>a tabla</em>-traditional</td>
<td>Material Culture</td>
<td>Generalization</td>
</tr>
<tr>
<td></td>
<td>drum (p.181)</td>
<td>Culture(music instrument)</td>
<td></td>
</tr>
</tbody>
</table>

Based on *KBBI* the word “*tabla*” means “alat musik pukul berupa dua gendang kecil, satu berbentuk silinder dan satu lagi berbentuk mangkuk, dimainkan dengan cara diketuk dengan jari”. “*tabla*” is commonly used in “*dangdut*” music. This cultural word is classified as Material Culture (music instrument).

“*tabla*” is translated as traditional drum as a way of the translator uses generic term of introducing the word “*tabla*” to the reader, since “*tabla*” is also considered as Belitong traditional drum.

7.

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<th>ST</th>
<th>TT</th>
<th>Cultural Category</th>
<th>Type of Technique</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baju takwa (p.24)</td>
<td>Simple shirt (p.23)</td>
<td>Material Culture</td>
<td>Generalization</td>
</tr>
</tbody>
</table>

Based on *KBBI* “Baju Takwa” means “baju model Cina, leher tertutup tinggi, belakangnya tidak simetris, berkancing sampai leher dan bersaku dua yang terletak pada bagian depan bawah”. The concept of “baju takwa” is an outfit that is normally worn by a man that is adapted from chinese-style like. It can be worn on daily basis. “*Baju takwa*” is considered as cultural words since it is classified to Newmark’s categorization as material culture (cloth)

The neutral term is applied on translating “*baju takwa*” becomes simple shirt, since the style is simple and it can be worn on daily basis. Generalization technique is applied on this sample.
8.

<table>
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<th>ST</th>
<th>TT</th>
<th>Cultural Category</th>
<th>Type of Technique</th>
</tr>
</thead>
<tbody>
<tr>
<td>sajadah (p.150)</td>
<td>Prayer rugs (p.163)</td>
<td>Material culture (prayer utensil)</td>
<td>Particularization</td>
</tr>
</tbody>
</table>

“Sajadah” is a kind of rug that is used for Muslim people to pray that has form like rugs. Based on KBBI “sajadah”; “alas yang digunakan untuk salat, berupa karpet dan sebagainya berukuran kecil”. “Sajadah” is considered as cultural words because it refers to the material culture (utensil for praying).

“Sajadah” is kind of rug that is particularly for Muslim people to pray, particularization technique is used since a specific term is used on translates the word.

9.

<table>
<thead>
<tr>
<th>ST</th>
<th>TT</th>
<th>Cultural Category</th>
<th>Type of Technique</th>
</tr>
</thead>
<tbody>
<tr>
<td>berjilbab (p.10)</td>
<td>Wearing headscraft (p.1-2)</td>
<td>Material Culture (outfit)</td>
<td>Generalization</td>
</tr>
</tbody>
</table>

Based on KBBI, the word “jilbab” means “kerudung lebar yang dipakai wanita muslim untuk menutupi kepala dan leher sampai dada”. In other religion such as Catholic, they have this piece of fabric also for covering their head, that they call “mantilla”. The word “jilbab” as a piece of fabric is considered cultural word since it refers to material culture (outfit).

Generalization technique is applied on this sample as a way of the translator translates the word “jilbab” becomes headscraft as the neutral term.
Based on *KBBI* the word “*sempoa*” or “*swipoa*” means “alat untuk menghitung (menjumlah, mengurangi, membagi, dan memperbanyak); dekak-dekak (buatan Cina)”. “*sempoa*” is commonly used by kindergarten kids for learning how to count. Nowadays, the modern version of “*sempoa*” is made from plastic. “*sempoa*” is categorized as Material Culture (calculation tool).

The specific term is used by the translator on translating the word “*sempoa*”. Particularization technique is used on this sample as a way of the translator to be specific and avoid any confusion to the reader.

Based on *KBBI* the word “*ketupat*” means “makanan yang dibuat dari beras yang dimasukkan ke dalam anayaman pucuk daun kelapa, berbentuk kantong segi empat dan sebagainya, kemudian direbus, dimakan sebagai pengganti nasi”. The word “*ketupat*” here is translated becomes braided as a way of the translator uses a neutral term on explaining that “*ketupat*” is wrapped by coconut leaf in woven way or braid style. The word “*ketupat*” is considered as cultural words and it is classified as material culture (food).
A generic term is applied on this sample by translating the pattern of “ketupat” becomes braided. Generalization is applied on this sample as a way of the translator gives the reader the idea of “ketupat” pattern.

<table>
<thead>
<tr>
<th>ST</th>
<th>TT</th>
<th>Cultural Category</th>
<th>Type of Technique</th>
</tr>
</thead>
<tbody>
<tr>
<td>sabun colek</td>
<td>None</td>
<td>Material Culture(Soap)</td>
<td>Reduction</td>
</tr>
<tr>
<td>(p.146)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

“Sabun colek” is a soft-textured soap that is used for washing dishes or clothes that is relatively cheap. The word “colek” here refers to the gesture like pinching or scooping with fingers. “Sabun colek” is considered as cultural word that is classified as material culture(soap).

The word “sabun colek” is omitted on this sample. Reduction technique is applied on this sample, since it is possible that the translator omits it, as a way to avoid any confusion to the target reader, since the concept of “sabun colek” is not familiar in the target text.

<table>
<thead>
<tr>
<th>ST</th>
<th>TT</th>
<th>Cultural Category</th>
<th>Type of Technique</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kerupuk udang</td>
<td>none</td>
<td>Material Culture(food)</td>
<td>Reduction</td>
</tr>
<tr>
<td>(p.146)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

According to KBBI the word “kerupuk” means “makanan yang dibuat dari adonan tepung dicampur dengan lumatan udang atau ikan, setelah dikukus disayat-sayat tipis atau dibentuk dengan alat cetak, dijemur agar mudah digoreng”. On this sample “kerupuk udang” means a cracker that is made from shrimp and flour as the main ingredients. This cultural words is considered as Material Culture(food).
The cultural words “kerupuk udang” are not translated to the target text as a way of translator avoid any confusion, since “kerupuk udang” is a kind of food that is unknown in the target text.
CHAPTER V

CONCLUSION

In this paper, there are 13 samples cultural words that are presented and analyzed. The cultural words are categorized in Material Culture category. There are five translation techniques that are used, there are; Amplification, Reduction, Description, Generalization and Particularization. During the data analyzing process, Generalization is the translation technique that is used at the most on translating the cultural words related to the Material Culture category.

The application of Amplification technique gives knowledge to the reader; by adding some detail as new information. Reduction technique is beneficial by reducing or omitting some words to avoid any confusion. Generalization technique gives advantage to the reader to identify the word by using general term, Description technique helps the reader to notify the cultural words by description presented and last but not the least Particularization technique helps the reader to identify the word easily with specific words that is presented.

The application of the techniques above supports the translator goal on translating the book which is to attract wider reader by sharing it with the world—not just Southeast Asian Studies libraries and classes.
ACKNOWLEDGEMENT

I would express my gratitude to Jesus Christ Almighty for His blessing, guidance, abundance love and endless support to me, for every plan that he has planned to me from the beginning of my study until I finish this project thesis. I cannot thank enough for His blessing to me.

I would address my gratitude to:

1. My beloved parents, Bong Rangga Pratama and Hoo, Weny Setiowati.
   Without your support, care, love, and praying for me. I will never able to be in my current position right now

2. My brother, Bong William Mariano Pratama
   Thank for helping me out during my thesis process and your patience.

   Thank you for the guidance, advice, support, and endless patience during the consultation process until this point.

4. My examiner, Deta Maria Sri Darta, M.Hum.
   Thank you for examining my thesis, for the knowledge and experience until I reach this point.

5. My one and only fiancé, Pruitt Gregory DeLoach
   Thank you for becoming my mental support, for helping me to be positive where I got down.
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