

## **CULTURAL TERMS TRANSLATION IN HIRATA’S LASKAR PELANGI AND THE IMPACT ON THE TRANSLATION QUALITY**

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### **ABSTRAK**

*Makalah ini bertujuan untuk mengevaluasi penerjemahan istilah budaya yang terdapat dalam novel Andrea Hirata Yang berjudul Laskar Pelangi yang diterjemahkan ke dalam bahasa Inggris. Tulisan ini juga menginvestigasi kualitas terjemahan dari penerjemahan istilah budaya tersebut. Data dalam penelitian ini adalah istilah-istilah budaya yang ada di dalam novel tersebut. Temuan istilah budaya dibagi dalam lima kategori. (1) Ekologi, (2) materi, (3) sosial, (4) organisasi, adat dan ide, (5) kebiasaan. Secara keseluruhan penerjemahan istilah budaya mengurangi tingkat keberterimaan dan keterbacaan dari kualitas terjemahan novel tersebut.*

**Kata Kunci:** *penerjemahan, istilah budaya, laskar pelangi, rainbow troops*

### **ABSTRACT**

This paper aims to evaluate the translation of cultural terms in English version of of the Hirata’s *Laskar Pelangi*. This paper investigates also the translation quality of those cultural terms. The data, in this study, are the terms of culture that exist in the novel. The finding of the cultural term is divided into five categories. It consists of ecology, material, social, organization, customs, ideas, motion and habits. Overall, translation cultural terms lead to reduce the level of acceptability and readability of the translation quality.

**Keywords:** translation, cultural terms, laskar pelangi, rainbow troops,

## **I. INTRODUCTION**

Translation is a study to overcome the inability of a person in obtaining certain information due to language barriers. It can be a bridge in the transfer process of information between source language (SL) and target language (TL) users. With

time, the scope of information transferred continuously is expanding. Starting with holy book translation, the objects of translation thrive on technological transfer, even the exchange of cultural information, including the translation of literary works—novel, poetry and drama.

Many foreign literary works have been translated into Indonesian, conversely, few Indonesian writers whose work is translated into various foreign languages. *Laskar Pelangi* novel by Andrea Hirata is an example of Indonesian novel that has been translated into many foreign languages. As well as it has been translated into various languages, the success of this novel in the award-winning also helped reinforce the feasibility of this novel as an object of study in this research. The latest award has been achieved is the Winner of the New York Book Festival 2013, general fiction category. (<http://newyorkbookfest.brinkster.net> see also <http://andrea-hirata.com/>).

*Laskar Pelangi* novel revolves around the lives of a bunch of poor children in one of the regions in Indonesia—Belitong. Of course, the novel would full of cultural values of local wisdom for example the way in addressing people with Pamanda Guru, many Islamic culture connect to Belitong people, etc. Furthermore, this study is to examine the translation of the cultural terms happened in *Rainbow Troops*. Seeing that, translation is not only transferring of meaning or message from ST to TL, but cultural values contained in the message must also be properly transferred to TL.

The translation of the cultural term often raises a problem if the concept of culture in ST is hardly found in the TL. It leads to reduce the quality of translation product. In this case, the concept of culture that exists in Belitong or Indonesia in general, could not be found in the English culture. It brings the concept of untranslatability. For instance,

<b>Source text (ST):</b> “Sembilan orang ... baru sembilan orang Pamanda Guru, masih kurang satu...” katanya gusar pada bapak kepala sekolah.	<b>Target text (TT):</b> “Nine people, just nine people, Pamanda Guru, still short one,” she said anxiously to the principal.
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*Pamanda Guru* is translated into *Pamanda Guru*. For Indonesian reader, *Pamanda Guru* phrase could be understood simply. The word *Pamanda* is derived from the word *Paman* that means uncle or brother’s father or mother. It can also be interpreted as a greeting used for men who respected. To the context, the use of *Pamanda* demonstrated social distance between the speaker and hearer. However, the term *Pamanda Guru* is not found in the target language culture, obviously, it

may lead to misunderstanding of the target reader if the translator does not notice it. It would affect quality of translation. Perfect translation, of course, results understandable text.

This study covers the translation of a literary works especially a *Laskar Pelangi* novel. However, it does not analyze all aspect of its translation. It focuses on the translation of cultural terms, which connect into its translation quality. Finally, the translation quality assessment toward this novel also limits its focus on *accuracy, acceptability, and readability-rating instrument; adapted from* Nagao, Tsuji and Nakamura (1988) and Nababan (2010).

## II. RELATED THEORIES

Related theories comprehend references of the theories used in this research. This study examines the untranslatability in a translation product--a novel, and its impact to the readability. An applicable theory to this study is translation theory, obviously, including the definition of translation, the concept of culture, and the parameter of translation quality.

### A. Defining translation

Experts have different definition of the translation, especially in the use of the term. Each of these definitions has tended to the same purpose even though it used different expressions in defining it. The delineation of translation by some expert is used as a reference for understanding the concept of the translation. First, according to Nida (1969) "Translation consists of reproducing in the receptor language the closest natural equivalence of the source language message, first in terms of meaning and Secondly in terms of style" (p.12). Translation is to reproduce natural and closest equivalence to the ST message. First, related to meaning, and then associated with style. In this definition, meaning and style of the ST should be delivered suitably in TT.

The next definition comes from Catford (1978), "the translation is a replacement of a ST into the TL" (p.20). It does not mean to substitute a text with another text material. Consequently, on the word of Catford, the translator should be able to substitute a text material that is equivalent to the TT. It can be understood from this definition, that the translation is the process of finding equivalences to be placed as TT.

Afterward, Larson (1984) stated, "Translation is transferring the meaning of the source language into the receptor language. This is done by going form the form of the first language to the form of a second language by way of semantic structure. It means translation is the transfer of meaning from the ST into TT. Further explanation, the transfer is made on its form and semantic structure.

Newmark (1988), "Translation is rendering the meaning of a text into another language in the way that the author intended the text" (p.5). Remarkable part in the concept of translation by Newmark is a translator must think through the intention of the author. Thus in translation, the author's intention in ST is used as a parameter to confirm the quality of a translation product.

Based on four definitions above, the translation involves two languages, the source language (SL) and the target language (TL). Both languages are tied to the equivalent of meaning. Moreover, it can be concluded, translation is the transfer of meaning from ST to TT. It is created by the message content, ideas, and ideas that exist in the SL, and then placed appropriately in TT. The transfer in translation is not just its form but also the comprehended meaning. Even cultural values in ST demand to be transferred in order to produce an accurate, acceptable, and readable translation.

## **B. The concept of culture**

Cultural differences bring about cultural untranslatability. In simple word, it means different perception between the user of ST and user of TT. For a start, the understanding of cultural concept is necessary. According to Anthropholigal Lingustics, "A culture is a mental system which generates all and only the proper cultural behavior. Another delineation, —Culture is here not understood in the narrower sense of man's advanced intellectual development as reflected in the arts, but in the broader anthropological sense to refer to all socially conditioned aspects of human life" (Hymes, 1964, quoted in Snell-Hornby, 1988/1995: 39, see Kanji Kitamura, 2009). First idea identifies culture in scopes of mental system and behavior. The second, it classifies culture with all socially conditioned aspects of human life. Both are too general view, if applied to find cultural terms in the context of translation studies.

As said by Peter Newmark (1987: 94), an expert in translation studies, culture is "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression. Moreover, Newmark points out five are of culture, (1) ecology (flora, fauna, etc.); (2) material culture (artifacts, foods, clothes, houses, transport, etc.); (3) social culture (work and leisure); (4) organizations, customs, ideas; (5) gesture and habit. This definition is better than two previous statements. It means applicable in translation studies.

Ecology actually is the study of the relationships between living organisms and their interactions with their natural or developed environment. Nevertheless, in the context of translation of cultural term, the definition fits into specific organism lived in specific location, which characterized specific culture. Material culture refers to physical object. People must use it to define their culture. All the physical object of

a culture expresses the behavior of members who interact with. Social culture refers to the shared rules of social behavior, such daily life activity, family, marriage, and gender roles. Next, ideas belong to non-material culture, which describe a specific culture. Gesture as a culture refers to body movement or specific activity that defines the characteristic of its members. In finding cultural terms, this writing uses definition by Newmark, which divided culture into ecology, material, social, organizations, customs, ideas, gesture, and habit.

### **C. The parameter of translation quality.**

Nida (1964) says, —A Translator is severely criticized if he makes a mistake, but only faintly praised when he succeeds. Readers often perceive the product of translation (i.e. target text) as the only material available to be examined. A tendency to ignore the process of decision-making lies behind the lack of objectivity in translation assessment. Consequently, any attempt to evaluate translation quality is done without considering the procedures undertaken by the translator to resolve problems (Hatim and Mason 1990: 3). The ST writer selects lexical items and syntactic arrangement to suit his/her communicative aims. The translator works at recovering those targets.

Three aspects determine the quality of the translation: accuracy, acceptability, and readability (Nababan, 2010). The goal in doing translation is to make a translation product with high-ranking accuracy, acceptability, and readability. However, with a variety of considerations in practical translation, it is difficult to produce a perfect translation. Translators are often faced with the choice to emphasize one aspect and sacrifice other aspects.

**Accuracy.** It associates with the equivalence of meaning between ST and TT. Translated messages must be sent accurately, the same meaning. The accuracy is the critical principles of translation. It should be the focus of the translator. Accuracy means equivalence. The equivalence of meaning is not just the form, but the messages, idea of the ST that is transferred into TT. Equivalence does not mean one-to-one, with a word-for-word translation, but on the overall idea or message. Say, translating an official letter should result should be an official letter as well.

**Acceptability.** In addition to accuracy, acceptability is also an important factor in determining the quality of the translation. Acceptability is the naturalness degree of a translation text according to the norms, rules, culture in TT. Grammatical differences between ST and TT affect the level of acceptability. Moreover, cultural elements behind ST and TT are different, sometimes, so it needs adjustments to increase the acceptability of a text. To achieve acceptability, a translator must have TT cultural competence.

**Readability.** Last, readability is a measure of the ease with which a translation product may be read. A text with high-ranking readability is a text that is easily understood by the target readers. The reader plays important role in determining the level of readability. In addition, the readability level of a translation text is influenced by several factors such as the average length of sentences, the number of new words, and grammatical complexity of the language used. A translator is forced to produce a translation that is easily understood by the target reader.

Accuracy, acceptability, and readability--have an important role in assessing the quality of the translation. The accuracy has the highest consideration, then acceptability and readability. If it had something to be sacrificed, the accuracy should remain the primary goal of a translation. However, it remains to be understood that the acceptability and readability are also very important elements as well. Good translation is a translation text with equivalence meaning (SL and TL), not violate TT norms, and easy to be understood.

### **III. RESEARCH METHOD**

#### **A. Research Design**

This paper belonged to a basic research on translation discipline, was categorized into embedded research and uses qualitative method. This translation research aimed to analyze translation as a product not as a process. It was applied into a novel Hirata's *Rainbow Troops*, with focused on its cultural untranslatability and its impact to the quality.

This research fitted in a basic research because it intended for academic reason, describing detail analysis based on the research problems. It also went to embedded research, because the researcher had determined the subject matter earlier.

As confirmed by Maleong (1989) qualitative research relied on data such as word, phrase, and sentence instead of numerical data or statistical analysis. The data in this research were words, phrases, clauses or sentence which contains SL cultural terms.

#### **B. Data and Source of Data**

##### **1. Data**

The data of this research involved detailed description of situation, events, people, interactions and observed behaviors (Patton, 1980). The data were those collected by the researcher (Blaxter et al., 2006). The data in this research consisted of words, phrases, clauses or sentences in novel *Laskar Pelangi* which contained any cultural terms belong to Belitong's or Indonesian's culture.

## 2. Source of Data

As said by Sutopo (2006), the source of data in qualitative research can be a man and his behavior, events, documents, archives and other objects. As stated by Moleong (2000), the data derived from written sources can be divided into source books and scientific magazines, sources from archives, personal documents and official documents. The sources of data in this research were selected novel *Laskar Pelangi* and its English version.

## C. Data Collection

The observation, or as Sudaryanto (1988a; 1988b) calls 'read through and take note', was used to collect the data. To start with, the researcher read a *Laskar Pelangi* novel thoroughly, made note if found any cultural terms level of words, phrases, clauses or sentences. Next, made a contrastive analysis between data in Indonesian version and *Rainbow Troops* its English version.

## D. Data analysis

Spradely (1980) recommended the data analysis in the following ways: domain, taxonomic, componential analyses, and finding cultural values. The domain analysis was applied to separate any words, phrases, clauses, or sentences contained ST cultural terms, apart from other linguistic units to develop the patterns or the organization of cultural untranslatability. The taxonomic analysis was used to see the categories of those cultural terms based on the translation technique. The componential analysis was applied to see the categories--cultural terms and translation technique--in their relation to their quality assessment. How a cultural term was translated, and what was the impact to the quality. Finally, cultural terms, translation technique, quality assessment in their natural settings were interpreted to find out the cultural values of untranslatability in the contexts of a literary works especially novel.

## IV. FINDING AND DISCUSSION

### A. Cultural Terms in *Laskar Pelangi*

The explanation of culture by Peter Newmark was used in examining cultural terms in *Laskar Pelangi* novel. Afterward, the finding of cultural words was 36 data classified into five points, ecology; material; social; organizations, customs, ideas; and gesture and habit.

#### 1. Ecology

The concept of ecology in this paper is appropriate to geographical features, which could be on notable from other cultural terms. Yet, their diffusion depended

on the importance of their origin place as well as their degree of specificity, for example flora and fauna in a specific place.

*Pelintang Pulau* was the name of birds in Belitong. According to the author, furthermore, the depiction of this bird was like a parrot but it had specific sign. The emergence *Pelintang Pulau* bird to Belitong people was a sign of hurricane. This sign was only known in ST culture, not in TT culture. Second finding was the name of bird *ungkut-ungkut* and *cinenen kelabu*. *Ungkut-ungkut* was a bird with greenish color at the back and white at the chest. Also, *cinenen kelabu* was a bird with black at the wing, yellow at the chest, and red at the head. These two birds belonged to ecological culture because many countries might have ‘local’ names for these birds, then *ungkut-ungkut* and *cinenen kelabu* were bonded to ‘local’ Belitong. Last, the cultural term, which is part of flora, is *akar jawi*. It referred to family of banyan tree that usually grows in the riverside.

## **2. Material**

Material indicates physical, relating to solid physical matter, such artifacts, foods, clothes, houses, transport, etc. Nine data are classified into material culture. Material cultures locates in this novel were artifact, clothes, location, and food. Artifact means an object made by human being that had cultural interest.

Artifact in this novel were *cunghai*, a sandal made by tires; *atap sirap* which signified a kind of roof made by *ulin* tree; *bubu*, a tool to catch fishes made by bamboo; *peneng sepeda*, kind of sticker which was adhered a sign for bicycle tax. Next, clothes as material culture fitted to things worn on body. It also delineated the specific culture which bond to specific people. *Baju takwa* and *belacu* were the example of material culture, which belonged to clothes. *Belacu* led to yellowish plain clothes. It was usually used in Belitong as material for pants. *Baju takwa* also was material culture because it was actually Chinese model of clothes. Next, *Gangan* grew into the example of material culture especially food. It was a name of traditional food with turmeric flavor. A specific name of location might lead to material culture. *Bengkel ketok magic* represented body repair garage especially for car. *Keramba* also belonged to location; it meant a box made by bamboo placed in a beach to raise fishes. At last, those locations could be found in ST culture only.

## **3. Social**

Social is resulted to society. It is to the way in which people in groups behaved and interacted. The example of social culture is work and leisure activities. Ten data are recognized as social cultural terms. The findings of social culture in this novel are divided into kinship pattern, addressing person, type of work.



Kinship pattern relates to human relationship. It could be by blood or marriage to another. The examples were *Pamanda Guru* and *Ibunda Guru*. The word *Pamanda* was derived from word *paman* which meant uncle. Meanwhile, the word *Ibunda* was arisen from *Ibu* which meant mother. However, the suffix *-da* in ST culture told about respect and close relationship.

Social cultural terms, which belonged to addressing person, in this research, were five data, such as *tauke*, *Pak Cik*, *Bang*, *Ki Agus* and *Nyi Ayu*. Those terms referred to address someone that is bond to ST culture. *Tauke* referred to Chinese people who own a shop, *Pak Cik* was connected to Melayu culture, *bang* was local addressing for older people. *Ki Agus* and *Nyi Ayu* meant addressing person to royal family in Belitong.

Three social cultural terms found in the novel were *kuli kopra*, *penjual kaligrafi dan tionghoa kebun*. *Kuli kopra* referred to people hired for manual labor in making dried coconut. *Kaligrafi* meant an art of writing, in ST culture usually refers to writing Arabic. The stereotype of Chinese in ST culture was a rich trader. However, in this novel, some Chinese were not trader but farmer and usually they were not rich called *tionghoa kebun*.

#### 4. Organizations, customs, and ideas

The political and social life of a country is reflected in its institutional terms, and religious terms. The name of organization as cultural term found in this novel was Muhammadiyah, the second largest Islamic organization in Indonesia with more than 30 million members. Custom category also found in this analysis, i.e. *Dul Muluk*. It referred to an ancient play in Belitong especially in villages.

Many religious terms found as cultural words in this novel. Actually, it referred to Islam as religion, as a major one in ST, Indonesia. Those terms were *jilbab*, *subuh*, *bin*, *binti*, *arab gundul*, *amar ma’ruf nahi munkar*, *masya Allah*, *lebaran*, *Lauhul Mahfuzh*, *Adnal Ardli*. *Jilbab* was female headwear that exposes face but not ears, neck, or hair. In Islamic understanding, it was necessary for woman wearing the *jilbab*. *Subuh* referred to the time for Islamic prayer, usually early morning prayer, around four o’clock a.m.

Next, *bin* and *binti* referred to kinship pattern in ST culture, *bin* for male and *binti* for female, which meant ‘son of’ or ‘daughter of’. *Arab gundul* referred to the Arabic without ‘punctuation’. *Amar ma’ruf nahi munkar* was Islamic jargon which meant do what is good and prevent what is evil. *Masya Allah* also belonged to Islamic terms as expressive terms. *Lebaran* was great day for moslem.

Last, *Lauhul Mahfuzh* and *adnal ardli* both are Arabic. *Lauhul Mahfuzh* was a concept about fate in Islamic understanding. Meanwhile, *adnal ardli* referred to a place the nearest land, and interpretively the lowest land on the earth.

## 5. Gesture and habit

Gesture and habit means an action or pattern of behavior that is repeated so often that it becomes typical of somebody, although he or she may be unaware of it. Only one cultural word belonged to gesture and habit, i.e. *tercepuk-cepuk*. It referred to local term for the way someone walks i.e. in lame or shuffling way.

## B. Rainbow Troops’ Translation Quality Assessment

The parameter of accuracy, acceptability, and readability measure the quality of a translation product (Nababan, 2010). Accurate, less accurate, and not accurate are the level of accuracy assessment. Similar with accuracy, acceptability and readability also is divided into, acceptable, less acceptable and not acceptable; readable, less readable and not readable.

### 1. Accuracy

Accuracy means equivalent in meaning. The translation process does not raise distortion in meaning. The cultural terms in ST are transferred accurately into TT. By 36 data, 18 data belonged to accurate translation; five data were recognized as less accurate translation, 13 data were not accurate translation.

#### a. Accurate

Accurate translation concerns to the meaning of cultural terms accurately transferred the ST into TT; distortion does not occur at all meaning. For 36 data, 18 data were identified as accurate translation. Below were the examples of accurate translation happened in the translation of *Laskar Pelangi*,

	ST	TT
12	Bagi Lintang, kota kecamatan, tempat sekolah kami ini, adalah metropolitan yang harus ditempuh dengan sepeda sejak <b>subuh</b> .	For Lintang, the city district of our school was like a metropolitan city, and to get there he had to begin his bicycle journey at <b>subuh, early morning prayer, around four o’clock a.m.</b>

The translation of cultural term above was the example of an accurate translation. The information about *subuh* was transferred correctly in TT, without any meaning distortion.

#### b. Less accurate

Less accurate translation means some distortion or deletion of meaning happened, which disruptes the integrity of the message (Nababan, 2010). Five data

in these findings were identified as less accurate translation. Below was the example of less accurate,

	<b>ST</b>	<b>TT</b>
7	Ayahnya itu tak beralas kaki dan bercelana kain <b>belacu</b> .	His father wasn’t wearing shoes and had on cheap, <b>cotton</b> pants.

The cultural term *belacu* was translated into cotton. It fitted with less accurate translation. Actually in Indonesian Dictionary, *belacu* meant yellowish cotton. Some distortion happened in this case. The information about the color of cotton was not transferred into TT. It became an accurate translation if was transformed into yellowish cotton.

c. Not accurate

Last, not accurate translation happens when meaning of cultural terms in the ST is not accurately transferred into the target language. In translating cultural terms in *Laskar Pelangi* novel, 13 data belonged to not accurate translation. Data 19 was the example of it.

	<b>ST</b>	<b>TT</b>
19	Orang-orang itu tentu saja kepala sekolah kami Pak K.A. Harfan Efendy Noor <b>bin</b> K.A. Fadillah Zein Noor dan Ibu N.A. Muslimah Hafsari Hamid <b>binti</b> K.A. Abdul Hamid.	-

Data 19 belonged to not accurate translation. For, the translator removed the cultural terms *bin* and *binti*.

**B. Acceptability**

Acceptability refers to naturalness degree of a translation text according to the norms, rules, culture in TT (Nababan, 2010). Acceptable translation of cultural terms was found seven data, less acceptable was realized 16 data, and 13 data belonged to not acceptable translation.

1. Acceptable

Acceptable translation indicates the translation senses natural; The use of cultural term is familiar to the reader; the used terms are in accordance with the rules of TT. The analyzing of translation technique resulted seven data was acceptable translation. For example,

22	<p><b>ST</b> Bapak Tionghoa berwajah ramah ini dikenal sebagai seorang <b>Tionghoa kebun</b>, strata ekonomi terendah dalam kelas sosial orang-orang Tionghoa di Belitong.</p>	<p><b>TT</b> He was a <b>farmer</b>, the lowest status in the social ranks of Chinese in Belitong.</p>
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Data 22 was an example of acceptable translation. *Tionghoa kebun* translated into farmer. The usage of farmer did not violate the TT rules. It meant the culture of TT was familiar with term farmer.

## 2. Less acceptable

If there are a slight problem in the use of cultural term, and arise few grammatical errors, then it belongs to less acceptable translation. Sixteen data were identified as less acceptable translation. Data 24 was the example of less acceptable translation.

24	<p><b>ST</b> “Jumlah gurunya banyak.” Demikian ujar <b>Bang</b> Amran Isnaini bin Muntazis Ilham—yang pernah sekolah di sana—persis pada malam sebelum esoknya aku masuk pertama kali di SD Muhammadiyah itu.</p>	<p><b>TT</b> “They have a lot of teachers,”<b>Bang</b> Amran Isnaini, who once attended school there, informed me the night before my first day at Muhammadiyah Elementary</p>
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The data above, cultural term *bang* was translated into *bang*. It became less acceptable translation because the TT culture was not familiar with the term *bang*. *Bang* was addressing person in ST culture. It had similar meaning with term brother in TT. The word *bang* was unknown in TT culture.

## 3. Not acceptable

Last, not acceptable means the cultural terms used are not commonly used and not familiar to the reader. The translation of 13 cultural term found in this research belonged to not acceptable translation. Data 13 was the example of it,

13	<p><b>ST</b> N.A. Sahara Aulia Fadillah <b>binti</b> K.A. Muslim Ramdhani Fadillah, gadis kecil berkerudung itu, memang keras kepala luar biasa.</p>	<p><b>TT</b> Sahara was extraordinarily hard-headed.</p>
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In data 13, the translator removed cultural word *binti*. It made the translation product became not acceptable.

### C. Readability

Readability is level of translation product to be understood by the target reader (Nababan, 2010). The researcher found 16 data, which belonged to readable translation, seven data were identified as less readable translation, and 13 data belonged to not readable translation.

#### 1. Readable

Readable translation means readers can understand cultural terms easily. Sixteen data of cultural term were readable translation. Below was the finding of readable translation,

12	ST Bagi Lintang, kota kecamatan, tempat sekolah kami ini, adalah metropolitan yang harus ditempuh dengan sepeda sejak <b>subuh</b> .	TT For Lintang, the city district of our school was like a metropolitan city, and to get there he had to begin his bicycle journey at <b>subuh, early morning prayer, around four o’clock a.m.</b>
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Data 12 showed the translation of *subuh* as cultural term. It was translated into *subuh* also, without any changes. Even though term *subuh* itself was hardly understood by target reader, the following additional information “early morning prayer, around four o’clock a.m.” helped the reader in understanding the TT. It made this example was readable for target reader.

#### 2. Less readable

If there are certain parts that should be read more than once to understand the translation, it means the translation product is less readable. 7 data were identified as less readable translation. As found in data 9,

9	ST “Anak <b>Pak Cik</b> akan sebangku dengan Lintang,” kata Bu Mus pada ayahku.	TT “ <b>Pak Cik</b> , your son will share a desk with Lintang,” Bu Mus said to my father.
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Data 9 was less readable translation. The cultural term *Pak Cik* was translated into *Pak Cik*. It was Melayu culture in addressing older people. Term *Pak Cik* was not known in TT culture. It made this case belonged to less readable, because the reader needed help in understanding this cultural term.

3. Not readable

Not readable is the cultural term which is difficult to understand by the reader.

13 data belonged to not readable translation, as the example below,

	ST	TT
20	K.A. pada nama depan Pak Harfan berarti <b>Ki Agus</b> . Gelar K.A. mengalir dalam garis laki-laki silsilah Kerajaan Belitong.	-

Data 20 was the example of not readable translation. In this data, the translator removed the cultural term in ST. It was deleted in TT. Of course, it rose difficulty for the target reader to understand the text.

## VI. CONCLUSION

This paper studies the translation of cultural terms in *Laskar Pelangi* novel and the impact to the translation quality. By evaluating it, the researcher concludes,

1. The 36 data apply to five cultural categories. They are ecology (8,3%), material (25%), social (27,7%), organizations, customs, ideas (36,1%), gesture and habit (2,7%). Religious terms especially Islamic terms, as part of ideas cultural terms, dominate the findings. Belitong, as the setting of *Laskar Pelangi* that indicates Islam as the major religion, influence it.
2. Accuracy, acceptability, and readability indicate the quality of cultural terms translation. In the term of accuracy, 50% data are accurate, 13,8% data fit to less accurate, and 36,1% data belong to not accurate. In the level of acceptability, 19,4% data are acceptable, 44,4% data are less acceptable, and 36,1% data are not acceptable. In the case of readability, 44,4% data fit to readable, 19,4% data are less readable, and 36,1% data belong to not readable. The main obstacle in cultural term translation is finding the equivalence. Finding equivalence is the main concern of translation theory. Translation process, as a realization of translation theory, always involves achieving equivalence. It leads a translator into the concept of translatability and untranslatability. Translatability means TT owns the equivalence of a word or phrase, clause or sentence in ST. For example, the word *hitam* in Indonesian is equivalence with ‘black’ in English, and *ireng* in Javanese. On the contrary, the concept of untranslatability raises dilemma for translator. They try to obtain the equivalence that is impossible to be found in TT. For example, the concept of ‘Pamanda Guru’ in Indonesia that hardly reached in English.

Translation of cultural terms leads to cultural untranslatability. It happens in cultural context. Word or phrase in ST may convey a totally unknown concept in TT. It can be related to the religious ceremony, food, ritual tradition, etc. That concept is often referred as specific concept of culture. For example, the concept of *midodareni*, which had close relationship to Javanese tradition, this concept is not known in English. Besides, the second possibility cultural untranslatability might happen is once the concept in ST is not available in the TT. TT understands the concept from ST, but TT does not have any word to correspond it. For example, a food named 'hamburger', Indonesian people already know about that food, but Indonesian does not have word-for-word equivalence for 'hamburger'.

Translator must pay attention in untranslatability. Obstructions in untranslatability downgrade the target reader level of text understanding. It affects the quality of translation product, of course. Cultural untranslatability demands cultural competence by the translators to win the obstacle.

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