FOREIGNIZATION AND DOMESTICATION OF CULTURE-RELATED TERMS IN PAULO COELHO’S ENGLISH VERSION OF ADULTERY INTO INDONESIAN VERSION OF SELINGKUH

AN UNDERGRADUATE THESIS

Presented as Partial Fulfillment of the Requirements for the Degree of Sarjana Sastra in English Letters

By

CHAESARY HUSNA REKINAGARA
Student Number: 124214025

ENGLISH LETTERS STUDY PROGRAM
DEPARTMENT OF ENGLISH LETTERS
FACULTY OF LETTERS
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I certify that this undergraduate thesis contains no material which has been previously submitted for the award of any other degree at any university, and that, to the best of my knowledge, this undergraduate thesis contains no material previously written by any other person except where due reference is made in the text of the undergraduate thesis.

Yogyakarta, February 8, 2017

[Signature]

Chaesary Husna Rekinagara
Carpe diem,
quam minimum
credula postero.
(Horatius)
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My very first gratitude goes to Allah SWT for always accompanying me during my college year. His blessings and His grace have always strengthen me to cope up with all the struggles in life. Without His mercy, I will not be who I am now.

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ABSTRACT


This undergraduate thesis explores the foreignization and domestication translation of culture-related terms in the Indonesian’s version of Paulo Coelho’s Adultery. These two aspects are assessed by analyzing the strategies applied in foreignization and domestication translation.

There are two problems raised in this research. The first is to analyze the strategies applied in dealing with foreignization and domestication translation of culture-related terms. The second is to figure out the reason why some terms are foreignized and domesticated.

The method applied in this research is a mixed method which compiles of library research and qualitative research. The library research is taken from books, papers, thesis, and journal. Meanwhile, the qualitative method is done since the results of this thesis are all in the form of words.

The finding of the research is out of 48 data of culture-related terms, 36 data are foreignized and 12 data are domesticated. The finding data show that most data are foreignized because in this globalization era, people have been familiar with foreign terms. Thus, the adjustment of some terms is not really needed.
ABSTRAK


Skripsi ini membahas tentang penerjemahan *culture-related terms* (kata-kata yang berhubungan dengan budaya) menggunakan forenisasi dan domestikasi dalam versi Indonesia novel *Adultery* karangan Paulo Coelho. Dua aspek tersebut dikupas dengan menganalisis strategi penerjemahan yang digunakan dalam forenisasi dan domestikasi.

Ada dua perumusan masalah yang diangkat dalam skripsi ini. Yang pertama adalah menganalisis strategi yang diterapkan dalam menghadapi terjemahan kata-kata yang berhubungan dengan budaya menggunakan forenisasi dan domestikasi. Yang kedua adalah mencari alasan mengapa beberapa kata diforenisasi atau didomestikasi.

Metode yang diaplikasikan dalam penelitian ini campuran dari penelitian studi pustaka dan kualitatif. Studi pustaka diambil dari buku, karya tulis, skripsi, dan jurnal. Sedangkan metode kualitatif diterapkan karena hasil dari skripsi ini berupa kata-kata.

Temuan dari skripsi ini menunjukkan bahwa dari total data temuan sejumlah 48 data, 36 data diforenisasi dan 12 data didomestikasi. Data temuan tersebut membuktikan bahwa mayoritas data diforenisasi karena efek dari globalisasi yang menyebabkan masyarakat akrab dengan kata asing. Hal ini mengakibatkan penyesuaian untuk beberapa kata tidak begitu diperlukan.
CHAPTER I
INTRODUCTION

A. Background of the Study

Globalization gives an effect in the spread of literary texts, such as novels and books. They are not only distributed in their Source Language (SL) country, but also spread across the world. This aspect uplifts the intention to read other countries’ texts. Yet, not anyone can read the text which is different from their mother tongue. Thus, they need to be translated into different languages.

This phenomenon also happens in Indonesia. Many foreign books are translated into Indonesian version. Yet, those translated books are not always a hundred percent equal. Some of them have a good translation and some of them do not have a good translation. There will be some ‘gap’ in the translated books and it is a common problem in a translation world. The problems which are occuring in the translation are mostly because of the difference in the aspect of culture, grammar, sentence structure, phrases, etc. It is a great deal for a translator to cope with these kinds of problems.

A translation will be categorized as a good translation when it can be read and understood by the readers without losing its meanings. Venuti (2008: 1) says that a good translated text will be accepted by most publishers, reviewers, and readers when the absence of linguistic and stylistic peculiarities seem to be transparent, so it reflects the source text writer’s personality or deliver the essential meaning of the source text smoothly.
Unfortunately, two different languages must have cultural differences. It happens either some terms do not exist in the TT (Target Text) or it is the urge of the translator to keep the feel of the ST (Source Text). These kinds of matter occur in translating literary text. Thus, dealing with different cultures, especially in translating literary text, always becomes an obstacle for the translator.

The bridging of culture differences in a translated text plays an important role. Thus, strategies and changes are needed to be applied in order to make it readable. Therefore, this topic is worth studying because it will give a clearer understanding about classification of culture-related terms and how they are translated using foreignization and domestication.

Foreignization and domestication are two ways to bridge the culture ‘gap’ between source text and target text. In this case, *Adultery* which is originally written in Portuguese, then translated into English by an American translator, and finally translated into Indonesian must have experienced shifting in the culture-related terms. It can be seen in the Indonesian version that some terms are not translated, and some are adapted in accordance with Indonesian culture. Therefore, this thesis will only focus on the English and Indonesian text.

Culture-related terms which are chosen as the object of this study play a quite significant role in the ST to strengthen the atmosphere made in the novel. These are sensitive terms which need to be handled thoroughly. Thus, if it is not translated in-depth without considering the cultural aspect, it can bring out a different meaning.
Moreover, Adultery which the setting of place is in Geneva, Switzerland, has a quite distinct culture from Indonesia. Geneva, as the international organizations headquarter, for instance, United Nations, is a multinational city. It affects the population of the citizen which are mostly originally from outside Geneva. In 2011, it is registered that the majority inhabitants of the native Geneva makes up to 60.8 %, while the rest 39.2% of Geneva’s populations are non-nationals. They are Portuguese-7.4%; French-5.5%; Italians-4.85%, and Spanish-2.95% (https://rm.coe.int/CoERMPublicCommonSearchServices/DisplayDCTMContent?documentId=0900001680482a3b)

Besides, Geneva is an independent city state and sanctuary for the persecuted. It is the city of Calvin, where Protestants and Catholics able to live side by side in a harmony. In more recently, it is the birthplace of Tariq Ramadan who is the leading advocate of a liberal form of European Islam (https://rm.coe.int/CoERMPublicCommonSearchServices/DisplayDCTMContent?documentId=0900001680482a3b). Therefore, for these reasons and as implicitly stated in the novel through the way how Geneva citizens behave, Geneva has a strong self-image and civic pride as a city which pursues its own destiny and liberal city, regardless of the changing conditions in the surrounding world. For example, Geneva people mind their own problems and matters. It is contradictory to the Indonesian people manners which like to interrupt others’ matters.

This thesis is inspired by Widiastuti’s thesis in 2011 about the accuracy and readability of domesticated and foreignized translation of specific words in Indonesian translation of Stephanie Meyer’s Twilight. Despite the brought up
similar topic, this thesis concentrates more on figuring out the translation technique applied in the foreignization and domestication of the culture-related terms.

This study will give a valuable reference for other studies which uses foreignization and domestication as the topic of analysis. Through this study, these two strategies will give an outline how they affect the translation process of culture-related terms. These strategies will come out as a way to “bridge” the culture gap by moving the culture-related terms closer to the TT or keeping in its original terms to introduce the different culture to the TT readers.

B. Problems of Formulation
1. How are the English and Indonesian version of culture-related terms in Coelho’s *Adultery* classified?
2. What are the methods applied in the Indonesian translation of English culture-related terms in Coelho’s *Adultery*?

C. Objectives of The Study

From the above problems, there are two objectives of the study. First is to analyze the culture-related terms in the texts. Second is to find the method to analyze the foreignization and domestication of culture related terms in the ST and TT.
D. Definition of Terms

There are many terms used in this study. The definitions of the terms are explained in the following description.

**Foreignization** is an effort to keep the original terms as it is. It is done mostly because no balance terms are found in the Target Text as the result of the culture ‘gap’. Besides, it is used as a way to keep the sense the author made so that it will not ruin the atmosphere of the Source Text. It is in line with Venuti’s statement (1998b: 242) (in Munday 2008: 145) that foreignization tends to ‘entails choosing a foreign text and developing a translation method along lines which are excluded by dominant cultural values in the target language.’ However, some of terms might not exist in the Target Language, but it will give a deeper understanding towards the whole situation from the Source Text.

**Domestication** is a strategy to substitute terms from Source Text with other terms in the Target Text which are similar or carry the same meaning. This case is mostly because the term from the Source Text is inappropriate if it is applied in the Target Text, so it needs to be reduced in some parts (Venuti, 1995: 21).

**Culture-related term** is a term which is highly respected by people in a country, and it has been rooted in the daily life. Newmark (1988: 94) states that “I define culture as the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expressions”.

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CHAPTER II
REVIEW OF LITERATURE

This chapter is concerned with studies and theories which are conducted by other researchers which have similar topic with this thesis. The resembling studies whose the topic inspire this thesis are taken from Widiastuti’s and Sari’s. Each study reviews the cultural difference phenomenon which needs to be bridged by some strategies, such as foreignization and domestication. Some theories are examined and reviewed further in order to get the ground understanding for this thesis.

A. Review of Related Studies

1. Widiastuti’s thesis “The Accuracy and Readability of Domesticated and Foreignized Translation of Specific Words in Stephenie Meyer’s Twilight into Indonesian Translation Twilight by Devita Sari”

This undergraduate thesis examines the accuracy and readability of specific translated words which undergoes domesticated and foreignized process. It shows the accurateness of some words and whether the readers get the message or not. This study analyzes the sentences which hold specific terms, namely as measurement, clothes, terms of address, technological terms, color, plants, food and drinks, idiomatic expression, and everyday expression. It adopts the accuracy and readability score to indicate how the translation of foreignized and domesticated terms delivers the message of the ST and is received by the readers. Through this thesis, it is revealed that the choice to use foreignization is due to the
absence of appropriate terms in the TT and the publisher’s policy to maintain some terms untranslated to give exoticism effect. It examines the translation’s quality towards the readers. Its results are the choice to apply foreignization and domestication is accurate and the readability percentage of domestication is higher than foreignization (Widiastuti, 2010).

Instead of the similarities shared, particulary in the aspect of foreignization and domestication, the focus of the present thesis is different in which it further pursues the reason why the translator chooses to apply foreignization and domestication.

2. Sari’s thesis “The Domesticated Translation of the Terms Related to ‘Tools’ in Toer’s This Earth of Mankind: A Study of Accuracy and Readability”

In Sari’s thesis, the problems which are discussed is about the accuracy and readability of the domesticated translation of terms related to ‘tools’ in Toer’s This Earth of Mankind. She only focuses in the domesticated translation since this novel has strong Indonesian cultural terms. The terms which are related to ‘tools’ in this novel rarely has the equivalent translation in the target text. The accuracy level only reaches 54%. The reason is because sometimes the replacement of the source material with target material considers not quite accurate. Meanwhile, from the readability aspects, the domesticated translation enables the terms to be understood easily with the percentage of 85%.
The focus of Sari’s thesis is different in a way that it analyzes the accuracy and readability of domesticated translation. It does not go further with the foreignized translation. Though, it also has similarity with the present thesis in terms of cultural expression.

B. Review of Related Theories

1. Theories of Translation

The first definition is presented by Catford (1974:20). He states that translation is the replacement of textual material in one language by equivalent textual material in another language. Here, the core focus in translation is to find the equivalent translation. If a text cannot keep the equivalence of the SL, it will trigger to an ambiguous meaning and the reader will come to a different conclusion.

The second definition comes from Newmark. He states that “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.” (1988: 7). This definition supports Catford’s since it highlights the same message carried by the translation. The ‘craft’ in this definition strengthen the point that there is not any exact way in translating the text. It depends on the interpretation of the translator and the way how the translator interprets it in the TT. However, the translator cannot ruin the message though he/she shares different attempts or methods.
The last definition is stated by Venuti:

Translation is a process by which the chain of signifiers that constitutes the source-language text is replaced by a chain of signifiers in the target language which the translator provides on the strength of an interpretation (1995: 17).

According to Venuti’s definition of translation, the chain of signifiers in this context means the meaning of the text. In addition, the meaning of the text, both from ST and TT, are consisting of diverse linguistic and cultural materials. However, the translator needs to have a strong interpretation considering many aspects such as cultural and social condition.

From those definitions, it can be concluded that translation is a craft of textual material replacement from ST to TT equivalently created by a sharp interpretation of a translator. In addition, both Catford and Newmark certainly emphasize the equivalence of the message, though Catford and Newmark apply different linguistic or cultural structure. Thus, a great attempt is required in order to get a proper interpretation.

2. Foreignization

Foreignization and domestication are terms which are originally initiated by German theologian and philosopher Friedrich Schleiermacher in his essay entitled On the Different Method of Translations on 1813. Then, these methods are elaborated further by American translation theorist Lawrence Venuti to tackle the cultural differences in translation.

Schleiermacher argues that a foreignizing method is “an ethnodeviant pressure on those values to register the linguistic and cultural difference of the foreign text, sending the reader abroad” (in Venuti 1995: 20). ‘Sending the reader

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abroad” in this context is sending the reader towards the foreign culture to feel the culture differences.

The preceding explanation is supported by Munday, as he states that:

Foreignization reflects the SL norms and reminds the target culture reader that they are dealing with a translation, thus in some ways bringing them closer to the experience of the foreign text (2009: 189).

Thus, foreignizing is applied to make the TT reader aware that the translator is ‘visible’ and it is source language oriented. For instance, some translators insist to add forewords, afterwords, footnotes, or some other text in order to make their work visible to the readers.

In the further discussion, the notion of foreignization is applied to deal with cultural gaps. Thus, translator should preserve the local culture of the source culture in order to introduce the foreign culture to the reader or create a natural translation which is well-accepted by the reader. It is in line with what Venuti says (1998: 242) (qtd. in Munday 2008: 145) that foreignization tends to apply a foreign text and develop a translation method along lines which are barely found in the target culture expression. However, that is the reason why foreignization takes the reader in the TT to the foreign culture which is to feel the linguistic and cultural differences.

3. Domestication

Schleiermacher argues that there are two methods to be chosen by translator. He states that:

There are only two. Either the translator leaves the author in peace, as much as possible, and moves the reader towards him; or he leaves the reader in peace, as much as possible, and moves the author towards him (in Venuti 1995: 20).
These two options are either a domesticating method explained by Schleiermacher as “an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home”, or foreignizing method explained as “ethnodeviant pressure on those values to register the linguistic and cultural difference of the foreign text, sending the reader abroad” (1995: 20).

On the other hand, according to Venuti (1995: 21), domestication is a theory that recommends fluent translation by producing the illusion of transparency and inscribing the foreign text with a partial interpretation. In other words, it can be stated as the adjustment or replacement of terms from the ST with appropriate and acceptable terms in the TT, as Venuti says:

…foreign text is rewritten in domestic dialects and discourses, registers and styles, which results in the production of textual effects that signify only in the history of the domestic language and culture (2000: 471).

Although the foreign text is rewritten according to the domestic values, domestication still has limitation. In doing so, the different cultures should not overlook the foreign culture. Preferably, the translation process should maintain the original message, not simply domesticating the elements.

4. Culture
   a. Notions of culture

   The process of translation cannot be separated from culture’s matters. Some theorists have been defining the definition of culture. Newmark (1988: 94) states that “I define culture as the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of
expressions”. Therefore, culture is things which have rooted in the daily life of one community.

Vermeer in Christina Schäffner’s journal (2003: 92) states that “culture […] the open system of norms and conventions and their results which govern the behavior of whoever wants to be taken as a member of a certain society.”

Hence, the task to bridge the gap between two or more different cultures is getting more complex since culture deals with common norms and conventions which can indicated the behaviour of someone who wants to be taken as a member of a certain society. In the other hand, if there is cultural overlap between ST and TT, the translation process will get easier to be handled.

b. Culture-Related Terms

Reviewing from how culture has rooted in one community, culture-related terms should be carefully taken by the translator in order to make the target readers appreciate the foreign culture and recognize the difference among the culture. Newmark 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…, where literal translation would distort the meaning and a translation may include an appropriate descriptive-functional equivalent (1988: 95).

Therefore, it can be said that culture-related words are particular words which are symbolized in the way how a particular group of people interacts and communicates to each other which cannot be literally translated.

If some terms are deeply rooted in their source culture, they will not have equivalent terms in the target culture. As stated by Nida and Taber, “differences
between cultures may cause more severe complications for the translator than do differences in language structure” (1974: 130). That matter exists because culture is something which has been pursued by a group of people for a very long time. Thus, even the slightest mistake in translating the cultural – related terms can be taken as an act against the culture it represents.

c. Culture-Related Term Classifications

In this thesis, the classification which are chosen to specify the culture-related terms are taken from the combination of three theories. The first classification is from Espindola and Vasconcellos (2006: 49) which classify the culture-related terms into twelve classifications. The second is Zare-Behtash and Firoozkoohi’s (2009: 1578) classification which sorts out the culture-related terms into eleven categories. The third is Barry Tomalin and Susan Stempleski’s classification which defines culture into three classifications.

Espindola and Vasconcellos depict the classification into:

a) Toponyms: a place name, a geographical name, a proper name of locality, region, or some other part of Earth’s surface or its natural or artificial feature;

b) Anthroponyms: ordinary and famous people’s names, nicknames, or names referring to regional background which acquire identification status;

c) Forms of entertainment: amusement or diversion including public performances or shows, it also encompasses hospitality, such as dinners, parties, business lunches, etc.

d) Means of transportation: the facilities used for the movement of people and goods from one place to another;
e) Fictional character: a person in a novel, play, or film who is related to fiction, works of imagination;

f) Legal system: rules to conduct inherent in human nature and essential in binding the human society;

g) Local institution: an organization that helps or serves people in a certain area (health, education, work, political, administrative, religious, artistic, etc.)

h) Measuring system: units used in the determination of the size, weight, speed, length, etc.;

i) Food and drink: any solid or liquid substance that is used by human beings as a source of nourishment;

j) Scholastic reference: related to school or studying;

k) Religious celebration: to do something special to mark a religious occasion;

l) Dialect: user-related variation, which determines speaker’s status as regards social class, age, sex, education, etc.

The second classification is taken from Zare-Behtash and Firoozkoohi’s journal. They sort out the classification just the same as Espindola and Vasconcellos except religious celebration, scholastic reference, local institution, and legal system. They are replaced with date, costume and clothes, and idiom.

According to *Oxford Advanced Learners Dictionary*, date is a particular day of the month stated in numbers or words. Besides, date is not only refers to particular day, it also refers a time in the past or future (2000: 318). In conclusion, date as the categorization of culture-related terms covers any time in the whole entire universe, it can be date, day, month, year, or era.
Meanwhile, as stated in *Longman Dictionary of Contemporary English*, clothes are things which is worn to cover someone’s body or to keep the body warm (2011: 306). In the meantime, still from the same dictionary, costumes are defined as clothes which are usually worn by an actor or someone to make them look like something they pretend to be, such as animal, famous person, plants, etc (2011: 382). In short, costume and clothes depicted by Zare-Behtash and Firoozkoohi are things that someone wears to cover him or her body or things to make him or her look like someone else.

Lastly, as mentioned in *Longman Dictionary of English Language and Culture*, the first definition of idiom is a phrase which has different meaning from the words which are formed. The second is a typical expression of a person or a group using their own language (1992: 655). In other words, idiom is words which are used to express something which is different from their real meaning and is usually different from one culture to another.

The third classification is taken from Tomalin and Stempleski cited by Kraus (2012: 47) in his paper. Tomalin and Stempleski define culture into three elements. They are: (1) Ideas (values, beliefs, and institutions), (2) Products (e.g. customs, habits, food, dress, and lifestyle), (3) Behaviors (e.g. folklore, music, art, literature).

Furthermore, the combination of classification which are applied in this thesis are: (1) Toponym, (2) Anthroponym, (3) Form of entertainment, (4) Fictional character, (5) Measuring system, (6) Food and drink, (7) Costume and clothes, (8) Idiom, (9) Values, (10) Lifestyle.
5. The Translation Techniques

The notion of foreignization and domestication is very broad, thus it requires many translation techniques. In this study, the researcher adopts the combined theories from Vinay and Darbelnet and Padersen. This study combines those theories since they are applicable in translating Coelho’s English version of *Adultery* into Indonesian version.

In the table below, there are translation techniques which are categorized into direct translation (foreignization) and oblique translation (domestication) as proposed by Vinay and Darbelnet (in Munday 2008: 56 – 59).

<table>
<thead>
<tr>
<th>Foreignization</th>
<th>Domestication</th>
</tr>
</thead>
<tbody>
<tr>
<td>Borrowing</td>
<td>Transposition</td>
</tr>
<tr>
<td>Calque</td>
<td>Modulation</td>
</tr>
<tr>
<td>Literal translation</td>
<td>Equivalence</td>
</tr>
<tr>
<td></td>
<td>Adaptation</td>
</tr>
</tbody>
</table>

They are figured out as follows (Vinay and Darbelnet 1995: 31 – 40):

Firstly, borrowing is a technique in which the ST is transferred directly to the TT in order to fill a semantic gap in the TT without translation. It is used to introduce the flavor of the ST culture to the translation and to conform to the rules of grammar or pronunciation of the TT. For example, account which is translated into ‘akun’.

Secondly, calque is a special kind of borrowing where the ST expression or structure is transferred in a literal translation of each element. For instance, ‘anywhere door’ which is translated into ‘pintu kemana saja’.

Thirdly, literal translation is ‘word-for-word’ translation described as the most common between languages of the same family and culture. It is a direct
transfer of a ST into a grammatically appropriate TT. The example is ‘honey moon’ which is directly translated into Bahasa Indonesia as ‘bulan madu’.

Fourthly, transposition is a change of one part of speech for another without changing the sense. The changes can be from singular to plural, position of adjective, and the changing of word class or part of speech. The example is ‘keyword’ which is a compound word is translated into Bahasa Indonesia as ‘kata kunci’ which is a phrase.

Fifthly, modulation is the changes of the semantic and point of view of the ST. It is applied to express the same phenomenon in a different way. It can be in the form of negative to positive or vice versa. For instance, ‘the stars went out’ which is translated into ‘pagi menjelang’.

Sixthly, equivalence is the description of language in the same situation by different stylistic or structural means. It is useful in translating idioms and proverbs. The example is ‘ouch’ which is translated as ‘aduh’ or ‘aw’ in Bahasa Indonesia.

Lastly, adaptation is the changes of cultural reference when a situation in the source culture does not exist in the target culture. This technique creates a new situation that can be considered as an equivalent translation. For instance, ‘hide and seek’ which is translated into ‘petak umpet’.

The next translation technique is taken from Jan Pedersen’s theory (2005: 4) which divides the techniques in translating either foreignized or domesticated culture-related terms. He split it up into SL-oriented (foreignization) and TL-oriented (domestication).
<table>
<thead>
<tr>
<th>Foreignization</th>
<th>Domestication</th>
</tr>
</thead>
<tbody>
<tr>
<td>Retention</td>
<td>Generalization</td>
</tr>
<tr>
<td>Explicitation</td>
<td>Substitution (Cultural Substitution &amp; Paraphrase)</td>
</tr>
<tr>
<td>Addition</td>
<td>Omission</td>
</tr>
<tr>
<td>Direct translation</td>
<td></td>
</tr>
</tbody>
</table>

Retention is the most ST-oriented technique as it lets the element from ST enters the TT. It mostly comes up by quotes or italics. However, though retention is ST-oriented technique, the culture related terms still can be adjusted to slightly meet the TT conventions by adjusting the spelling or dropping an article. As this technique concerns not only to the meaning but also every letter of the ST, it is classified as the fidelity technique in translation. This technique is similar with borrowing technique.

Explicitation is a technique which engages the expansion of a text, or making anything that is implicit in the ST becomes explicit in the TT. It produces a more elaborated translated text by spelling out an acronym or abbreviation, adding someone’s first name, completing an official name to disambiguate the unfamiliar ST terms. The example is the sentence of ‘and the others come back this week’ which is translated into ‘teman-teman kita akan kembali minggu ini’.

Addition is a technique which the adding material of the ST terms is latent as it is a part of connotations of the term. By using this technique, the translator steps in to give guidance to the TT readers. The example is the sentence ‘you are early today’ which is translated into ‘kau datang lebih awal hari ini’.

Direct translation is a translation technique which nothing is added or subtracted. Thus, the semantic load of the ST term in unchanged. By using this technique, the translator does not require any effort to transfer the connotation or
guide the TT readers in any way. Based on the outcome of the translation, direct translation has two subgroups which are calque and shifted. Calque is the result of strict literal translation and it may appear unfamiliar to the TT readers. Meanwhile, shifted is used to transfer terms which are common in TT culture so the TT readers are familiar with them.

Generalization technique means replacing a culture-related term from something specific into something more general. Typically, it may involve hyponymy or not. The example is the term ‘earmuffs’ which is translated into ‘penutup telinga’.

Substitution is a technique which removes the ST culture-related term and substitutes it with either different a term or paraphrase. However, the applied substitution does not necessarily contain a cultural term. Furthermore, this technique consists of two subgroups which are cultural substitution and paraphrase. Cultural substitution is a technique by means that the ST culture-related term is removed and replaced with different culture-related term. Meanwhile, paraphrase is a technique which rephrases the ST culture-related term, either by reducing the sense or by completely removing the ST culture-related term then paraphrases it with sentence or phrase that fits the context.

Lastly, omission, according to Baker (1992: 40), is a drastic technique by omitting translating word or expression is some contexts. This technique can be applied as long as the meaning conveyed by particular expression is not vital to the development of the text. The example is the sentence of “Mom, why didn’t
you wake me?” which is translated into “Kenapa kau tidak membangunkan aku?”.
In that example, the word ‘Mom’ is omitted in the translation version.

Hence, the combination of translation techniques applied in this thesis is:

<table>
<thead>
<tr>
<th>Foreignization</th>
<th>Domestication</th>
</tr>
</thead>
<tbody>
<tr>
<td>Borrowing</td>
<td>Equivalence</td>
</tr>
<tr>
<td>Literal translation</td>
<td>Adaptation</td>
</tr>
<tr>
<td>Addition</td>
<td>Generalization</td>
</tr>
</tbody>
</table>

C. Theoretical Framework

The definition of translation from Catford, Newmark, and Venuti are the basic ground to go further on the next step of the analysis of this study. By understanding what a translation is, the analysis of foreignized and domesticated terms cited from Venuti’s theory can be applied to answer the problem formulations. The notion of culture-related terms from Newmark and Nida plays an important role in analyzing the first problem formulation which is the culture-related term classification cited from combined theories. The translation technique theory which is taken from Vinay and Paderson’s theory are used to answer the second problem formulation to find out the appropriate technique in dealing with the culture-related terms.
CHAPTER III

METHODOLOGY

A. Areas of Research

The area of research applied in this study is text analysis and translation. It concerns on the culture-related terms translation from Paulo Coelho’s *Adultery* to its translated text by Rosi L. Simamora. Thus, this study focuses more in the translation comparison between the English and Indonesian version. According to Williams and Chesterman (2002: 6-8), a translation comparison deals with several translations of the same original text, either to the same language or to different languages. In this context, specific aspect needs to be chosen since this topic cannot deal with every possible aspect, or it can be started by examining the translation problem and figure out how the translator solves that problem.

B. Object of the Study

This study analyzes the culture-related terms of both ST and TT. Culture-related terms become the object since the setting of this novel is in Geneva which has different culture from Indonesia, for instance it adopts different lifestyle compared to Indonesia. In Geneva, the people are more independent and liberal. However, the translator needs to keep the atmosphere of the ST so that the reader in the TT can get in to the feel built in the ST.
C. **Method of the Study**

This study applies mixed methods of research methodologies. The first method is library which all of the theories are taken from books, papers, thesis, and journal. This study is done by observing the theory in the library and taking notes of the sources which are used. The information comes from theorist or personal opinion about related research questions. The second method is qualitative in which the data are descriptive in the analysis and the result is in the form of words rather than numbers. It aims to understand one or some aspects in depth (Brikci, et al, 2004: 9).

D. **Research Procedure**

1. **Types of Data**
   a. **Objective Data**

   The objective data in this study are the culture-related terms found in English version of Paulo Coelho’s *Adultery* by Margaret Jull Costa and Zoë Perry, and its Indonesian version by Rosi L. Simamora. The English version is published by Vintage Books, a division of Penguin Random House LLC, New York, in 2014. It is originally published in Brazil as *Adultério* by Sextante, Rio de Janeiro, in 2012. On the other hand, the Indonesian version is published by PT Gramedia Pustaka Utama in 2014. In addition, the English version consists of 257 pages, while the Indonesia version 320 pages.

   These are the cover of *Adultery*, both in English version (left) and Indonesian version (right).
2. Data Collection

The initial activity done was reading the novel both from English and Indonesia version. Besides, the writer collected and compared the culture-related terms in ST and TT. Then, the culture-related terms which were found were highlighted, categorized as either foreignization or domestication, and typed with the coding as follows:

Table 1.1 Table of Data Finding

<table>
<thead>
<tr>
<th>Code</th>
<th>ST</th>
<th>Code</th>
<th>TT</th>
</tr>
</thead>
<tbody>
<tr>
<td>D1/ST/3</td>
<td>In my thirties, <em>five-foot-eight, 150 pounds</em>, and I wear the best clothes…</td>
<td>D1/TT/D/10</td>
<td>Usiaku pertengahan tiga puluh, <em>seratus tujuh puluh sentimeter, enam puluh delapan kilogram</em>, dan aku mengenakan pakaian terbaik…</td>
</tr>
</tbody>
</table>
In which:
1 : Data number
ST : Source Text
TT : Target Text
D : Domestication Category
3 : Page number in the ST
10 : Page number in the TT

The second activity done was classifying the translation method which is applied in translating the culture-related terms and take further analysis to it.

3. Population and Sample

The population data in this thesis consists of 48 culture-related terms comprising of 36 foreignized terms and 12 domesticated terms. All the data are analyzed and discussed according to theories applied.

4. Data Analysis

Some steps are required in analyzing the lifted problem in this thesis. According to the problem formulation, the first step is by listing the culture-related terms and putting it in a table. Then, those culture-related terms are categorized whether it is foreignized or domesticated like the preceding table mentioned.

The next step taken is by classifying both data from ST and TT in the table of analysis. The data classification and data encoding are arranged as follows:

a. The classification code for translation strategies of foreignized and domesticated terms:
1) Foreignized translation strategies
   a) Br: Borrowing
   b) Lt: Literal Translation
   c) At: Addition

2) Domesticated translation strategies
   a) Eq: Equivalence
   b) Ap: Adaptation
   c) Gr: Generalization

b. The classification for cultural categories:
   1) C1: Toponyms
   2) C2: Anthroponyms
   3) C3: Entertainment
   4) C4: Fictional character
   5) C5: Measuring system
   6) C6: Food and drink
   7) C7: Costume and cloth
   8) C8: Idiom
   9) C9: Values
   10) C10: Lifestyle

3) The data coding is explained as follows
   a) The coding in the data finding

   Example: D1/ST/3 → Data 1; Source Text; page 3
   D1/TT/D/10 → Data 1; Target Text; Domesticated; page 10
b) The coding in the chapter of discussion

Example: D1/D/Eq/C8 → Data 1; Domesticated terms; Equivalence; Measuring System

The example of table of analysis is as follows:

### Table 2 Table of Analysis

<table>
<thead>
<tr>
<th>No</th>
<th>Culture Related Terms</th>
<th>C1</th>
<th>C2</th>
<th>C3</th>
<th>C4</th>
<th>C5</th>
<th>C6</th>
<th>C7</th>
<th>C8</th>
<th>C9</th>
<th>C10</th>
<th>Foreignization</th>
<th>Domestication</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>In my thirties, five-foot-eight, 150 pounds, and I wear the best clothes… (D1/ST/3)</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>Usiaku pertengahan tiga puluh, seratus tujuh puluh sentimeter, enam puluh delapan kilogram, dan aku mengenakan pakaian terbaik… (D1/TT/D/10)</td>
<td></td>
<td></td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The data coding is as follows:

- **Code 1: D1/ST/3**
  - Br: Borrowing
  - D1: Data 1
  - Lt: Literal Translation
  - ST: Source Text
  - 3: Page 3
  - C1: Toponyms

- **Code 2: D1/TT/D/10**
  - Ap: Adaptation
  - D1: Data 1
  - Gr: Generalization
  - TT: Target Text
  - 10: Page 10
  - C5: Measuring System
  - C6: Food and Drink
  - C7: Costume and Cloth
  - C8: Idiom
  - C9: Values
  - C10: Lifestyle
CHAPTER IV

ANALYSIS RESULTS AND DISCUSSIONS

This chapter is divided into two parts. The first part is dealing with the first problem formulation which is about the analysis of culture-related terms seen from the combination of Espindola and Vasconcellos, Zare-Behtash and Firoozkoohi, and Barry Tomalin and Susan Stempleski culture-related terms classification. The combination of culture-related terms classification is applied to analysis the first problem formulation in order to specify the culture-related terms. The second part covers the analysis of foreignized and domesticated culture-related terms by analyzing the translation techniques applied using the combination theory from Vinay & Darblenet and Jan Padersen.

A. The Discussion of Culture-Related Terms Existing in the Translation of Adultery from English into Indonesian

As figured in Chapter 2, the process of classification of culture-related terms is based on the ten categories which are: (1) Toponym, (2) Anthroponym, (3) Form of entertainment, (4) Fictional character, (5) Measuring system, (6) Food and drink, (7) Costume and clothes, (8) Idiom, (9) Values, and (10) Lifestyle.

The following table and chart show further illustration of the finding of culture-related terms classification existing in terms in the translation of Adultery from English into Indonesian.
Table 4: Data Finding of the Categorization of Culture-Related Terms Found in the Translation of *Adultery* from English into Indonesian

<table>
<thead>
<tr>
<th>No</th>
<th>Categorization of the Culture-Related Terms</th>
<th>∑</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Toponym</td>
<td>5</td>
<td>10.4</td>
</tr>
<tr>
<td>2.</td>
<td>Anthroponym</td>
<td>2</td>
<td>4.2</td>
</tr>
<tr>
<td>3.</td>
<td>Entertainment</td>
<td>6</td>
<td>12.5</td>
</tr>
<tr>
<td>4.</td>
<td>Fictional Character</td>
<td>1</td>
<td>2.08</td>
</tr>
<tr>
<td>5.</td>
<td>Measuring System</td>
<td>3</td>
<td>6.25</td>
</tr>
<tr>
<td>6.</td>
<td>Food and Drink</td>
<td>18</td>
<td>37.5</td>
</tr>
<tr>
<td>7.</td>
<td>Costume and Cloth</td>
<td>3</td>
<td>6.25</td>
</tr>
<tr>
<td>8.</td>
<td>Idiom</td>
<td>6</td>
<td>12.5</td>
</tr>
<tr>
<td>9.</td>
<td>Values</td>
<td>1</td>
<td>2.08</td>
</tr>
<tr>
<td>10.</td>
<td>Lifestyle</td>
<td>1</td>
<td>2.08</td>
</tr>
<tr>
<td></td>
<td>Jumlah</td>
<td>48</td>
<td>100</td>
</tr>
</tbody>
</table>

From the study, the researcher finds 48 culture-related terms in the translation of Paulo Coelho’s *Adultery*. The category which has the highest finding is food and drink with 18 terms or 37.5%, followed by entertainment (6 terms or 12.5%), toponym (6 terms or 12.5%), idiom (5 terms or 10.4%).
measuring system (3 terms or 6.25%), costume and clothes (3 terms or 6.25%), anthroponym (2 terms or 4.2%), fictional character (1 term or 2.08%), values (1 term or 2.08%), and the last is lifestyle (1 term or 2.08%).

The result shows that the translation novel of *Adultery*, which is *Selingkuh*, does not really have a lot of culture-related terms with the total finding of 48 culture-related terms. Terms of food and drink come up with the highest number since the novel has different culture with the TT. The culture of the ST is western and the TT comes from eastern culture. Both ST and TT do not have any similarities of food and drink terms. Thus, that category gets the highest frequency amidst the modernity atmosphere built in the novel.

Moreover, the researcher adopts ten categories in classifying the culture-relate terms. Those categories are toponym, anthroponym, form of entertainment, fictional character, measuring system, food and drink, dialect, costume and clothes, idiom, values, and lifestyle. Some of the sample data are discussed below:

1. **Toponym**

   According to Espindola and Vasconcellos’s (2006: 49), toponym is the name of any place in the world, it can be a geographical name, a proper name of locality, region, or some other parts of earth’s surface or its natural or artificial feature. Meanwhile, *The New International Webster’s Comprehensive Dictionary of The English Language* defines toponym as “Any name derived from the name of place or the study of place name, or a register of place name.” (1996: 1324). In the research, the researcher finds 6 culture-related terms. The example taken from the data is described below:
“Fin de siècle” is a French term whose the definition is “(typical) of the end of the 19\textsuperscript{th} century, especially when thought of as a time of decadent ideas in literature, art, etc.” (Longman Dictionary of English Language and Culture, 1992: 478). In addition, café is “a simple restaurant where you can buy drinks and simple meals.” (Longman Dictionary of Contemporary English: 226). In other words, “fin de siècle café” in the novel is a café with a fin de siècle theme and atmosphere.

Café is a typical small restaurant which does not exist in the TT culture. The term which has similar characteristic and exists in the TT culture is warung. According to Kamus Besar Bahasa Indonesia, warung itself is defined as tempat menjual makanan, minuman, kelontong, atau biasa disebut dengan kedai. (KBBI Daring). In English, it is said as a simple building where the seller sells his/her goods. Although these two terms have similar characteristic, they are still different in term of modernity. In the meantime, fin de siècle is an era which does not exists in the TT culture. Therefore, “fin de siècle cafés” are classed as culture-related term since those two terms cannot be found in the TT culture.

The next example also contains of culture-related term. They are stated as follow

| ST/137 | When the reign of terror began, they would go down to the guillotine square bright and early. |
| TT/D/167 | Ketika pemerintahan teror itu dimulai, mereka pergi ke lapangan guillotine pagi-pagi sekali, menjaga kursi-kursi mereka di barisan terdepan, |
guarding their front-row seats and knitting as they waited on those who had been condemned to die.

lalu merajut sambil menunggu orang-orang yang telah dijatuhi hukuman mati.

(D30/F/Br/C1)

According to *Longman Dictionary of English Language and Culture*, *guillotine* as a noun is “a piece of equipment used especially in France for cutting off the heads of criminals, which works by means of a heavy blade sliding down between two posts”. It was used especially during the French Revolution to kill members of Aristocracy.” Meanwhile, guillotine as a verb is “to cut off the head of (a person) with a guillotine.” (1992: 584). Thus, “a guillotine square” is a place where the execution of cutting off a person’s head happened. That term is grouped as culture-related term since that kind of square might only exist in Geneva or especially in France.

The next example is also taken from toponym culture-related term.

<table>
<thead>
<tr>
<th>35/ST/163</th>
<th>I push him away gently; go to the minibar, and down a small bottle of gin in one gulp.</th>
</tr>
</thead>
<tbody>
<tr>
<td>35/TT/F/199</td>
<td>Dengan lembut aku mendorongnya, menghampiri minibar dan menenggak sebotol kecil gin dalam sekali teguk.</td>
</tr>
</tbody>
</table>

(D35/F/Br/C1)

Bar is “(a place with) a counter where alcoholic drinks are served.” (*Longman Dictionary of English Language and Culture*, 1992: 81). The term used in the novel is minibar. It is a bar which is simple and small. In the TT culture, a place where alcoholic drinks served are not existed, thus that term is classified as culture-related term.
2. Anthroponym

Espindola and Vasconcellos define anthroponyms as “ordinary and famous people’s names, nicknames, or names referring to regional background which acquire identification status.” (2006: 50). There are 3 data of anthroponym found in this study. The first example is described as follows:

| 28/ST/F/137 | “Like the tricoteuses.” |
| 28/TT/F/167 | “Seperti tricoteuses – para wanita yang duduk dan merajut sambil menonton eksekusi pada zaman Revolusi Francis.” |

(D28/F/Ad/C2)

As stated in Dictionary of Foreign Terms, tricot is a French word whose meaning is “knitted vest.” (1975: 3432). In the meantime, Stops define tricoteuses in her paper as:


From the preceding definition, it can be concluded that “tricoteuses” is woman who are living in the French Revolution era and are not existed in today’s era. Thus, “tricoteuses” is recorded in the anthroponym categorization since it is obviously kind of name of woman.

The next example which categorized as culture-related term in term of anthroponym is:

| 34/ST/162 | After a stressful half an hour, I leave my car with the valet and run up to the room. |
| 34/TT/F/196 | Setelah setengah jam yang membuat tertekan, aku meninggalkan mobilku dengan seorang valet dan berlari naik ke kamar. |

(D34/F/Br/C2)
In *Longman Dictionary of Contemporary English*, “valet” is defined as a person who offers the car parking service in a hotel, restaurant, etc. (2011: 1941). The history of valet is beginning in the late of Middle Ages when the term of ‘*Valet de Chambre*’ is introduced. It is actually a role for junior coutiers in a royal court (Blomfield, 1912: 55). The term “valet” is often refers to an ordinary servant which responsible for the personal belongings of an employer. In the modern era, it is an evolutionary thing which now mostly known as a valet parking. A progression from a noble’s servant which serves his boss to a profession of a parking service for the guest. Since this term is taken from French and that kind of parking service is not originally come from the TT culture, it is sorted in the anthroponym of culture-related terms.

3. Entertainment
   
   As mentioned by Espindola and Vasconcellos in their paper, entertainment is defined as “amusement or diversion including public performances or shows, it also encompasses hospitality, such as dinners, parties, business lunches, etc.” (2006: 51). Meanwhile, *Longman Dictionary of Contemporary English* describes entertainment as “things such as films, televisions, performances, etc. that are intended to amuse or entertain people.” (2011: 564). There are 7 data recorded as entertainment categorization. The first datum is:

<table>
<thead>
<tr>
<th>9/ST/54</th>
<th>I’ve put on my best dress, even at the risk of dressing to the nines for a laid-back party</th>
</tr>
</thead>
<tbody>
<tr>
<td>9/T/27</td>
<td>Aku mengenakan gaun terbaikku, meskipun dengan resiko penampilanku kelewat sempurna hanya untuk acara santai.</td>
</tr>
</tbody>
</table>

(D9/F/Eq/C3)
The meaning of “laid-back” itself is a cheerfully informal person or behavior, another meaning of it is relax (Longman Dictionary of English Language and Culture, 1992: 734). Based on the previous paragraph in the novel, it is clearly stated that one of the activities the characters going to do in that party is dancing. That paragraph is:

My husband comes downstairs dressed for a party and asks how long it will take me to get ready. I’d forgotten that we’d agreed to go dancing tonight (Coelho, 2014: 72)

However, it can be said that “laid-back party” is a relaxed party with some dancing in it. On the contrary, party with dancing in it is barely exist in the TT culture. Even if there are some parties with dancing found in the TT culture, it must be because of the influence from the past colonization. It is not originally coming from TT culture. Thus, “laid-back party” is recorded as a culture-related term in the section of entertainment.

The second datum is:

| 26/ST/123 | Of course there is: little toys you can buy at sex shops, swinger clubs, inviting a third person to join, or taking adventurous chances at parties hosted by unconventional friends. |
| 26/TT/F/151 | Tentu saja ada: mainan-mainan kecil yang dapat kau beli di toko seks, klub swinger, mengundang orang ketiga untuk ikut serta, atau pergi ke pesta-pesta liar yang diadakan teman-teman yang tidak konvensional. |

(Cited from Bergstrand & Williams’ paper, he defines swinging, or in the Coelho’s Adultery called as “swinger club”, as:

Swinging is non-monogamous sexual activity, treated much like any other social activity, that can be experienced as a couple. Emotional monogamy, or commitment to the love relationship with one's marital partner, remains the primary focus. Swinging is usually done in the
presence of one's spouse and requires the consent of both to the experience (2000: 2).

In the Western society, “swinger club” is widely known as a club in which all the members have been married and in that club they are having sex-related activities with other partner. It also can be called as wife-swapping or husband-swapping.

Pippa Norris and Ronald Inglehart (2004: 5) state in their paper that Western culture is known for their casual sex activities while in the TT culture it is considered as a taboo activity. In Western itself, it is actually one of the impact of the secularization where religious values slowly losing its authority in society. They describe secularization as a systematic erosion of religious practices, values, and beliefs which mostly happen in the prosperous societies and secure post-industrial nations.

The previously mentioned theory does not literally mean that religion has died in some country. Yet, the main core of religion and its influence on how people live their life has gradually eroded. In the meantime, modernization also takes role in this secularization since modernization encourages human liberties which leads to people mindset that religion is a personal decision not societal decision. Pippa Norris and Ronald Inglehart mention Sweden as one of the country which gradually loose its religion values:

“Even when there are established churches, their societal significance gradually fades away; nominally, such country as England and Sweden have established churches; their power has become very modest. Human development tends to generate both greater tolerance for religious freedom and the erosion of religious values.” (2004: 230)

As been discussed in Jakarta Undercover 2, such sex activities are not an odd thing for some society especially for urban society in major cities, such as
Jakarta. Swinger club or swing partner party is currently becoming a happening activities. It is one of the sex activities which for common people may seen as an bizarre activity (Emka, 2006: 157). For some reasons, casual sex activity is not an Indonesian culture. It is brought to Indonesia during Dutch colonization. The existence of European prostitutes in Java was recorded in the late nineteenth century. Many women are involved in this business to serve young and unmarried Dutch men. Poverty is one of the reasons why many women are willing to “serve” the Dutch men. They did it as a way to survive in a vicious Dutch colonial rule (Stetz and Bonnie, 2015: 47–48).

Reviewing from the preceding explanation, it is clearly seen that such free sex activities, or swinger club to be exact, is an activities which is brought in to Indonesia. That means it is not classified as an Indonesia culture. Thus, it is strengthen the conclusion that “swinger club” is categorized as a culture-related term.

The third datum is listed below:

| 27/ST/123 | Of course there is: little toys you can buy at sex shops, swinger clubs, inviting a third person to join, or taking adventurous chances at parties hosted by unconventional friends. |
| 27/TT/F/151 | Tentu saja ada: mainan-mainan kecil yang dapat kau beli di toko seks, klub swinger, mengundang orang ketiga untuk ikut serta, atau pergi ke pesta-esta liar yang diadakan teman-teman yang tidak konvensional. |

(D27/F/Ad/C3)

In Longman Dictionary of English Language and Culture, party is described as “an occasion when people meet together, usually by invitation and often in a private home, to enjoy themselves, e.g. by eating and drinking, dancing, etc.” (1992: 963). Yet, considering the preceding activities in the same sentence
talking about sex-related things, the activities of the term ‘parties’ is considered as “wild” activities. Since there is not any kind of that party in the TT culture-related term, that term is classified in the culture-related term.

4. Fictional Character

Fictional character is “a person in a novel, play, or film, who is related to fiction, works of imagination.” (Espindola and Vasconcellos, 2009: 50). Meanwhile, in the *Longman Dictionary of Contemporary English*, fictional is defined as “belonging to fiction or told as a story.” (1980: 406). There is 1 datum found in this categorization. The datum is described below:

<table>
<thead>
<tr>
<th>4/ST/19</th>
<th>Feeling that the simplest of tasks requires a Herculean effort.</th>
<th>4/TT/D/29</th>
<th>Merasa tugas-tugas paling remeh pun membutuhkan upaya sangat keras.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>(D4/D/Eq/C4)</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

“Herculean” as defined in the *Longman Dictionary of English Language and Culture* is the need of a very great strength or determination (1992: 617). The origin of that term is originally comes from Greek classical mythology about a hero who is really strong named Hercules. As mentioned in Mark’s article entitled *The Life of Hercules in Myth and Legend*, he explains Hercules as follows:

Hercules is the Roman name for the Greek hero Heracles, the most popular figure from ancient Greek mythology. Hercules was the son of Zeus, king of the gods, and the mortal woman Alcmene (http://www.ancient.eu/article/733/).

As the origin of term “Herculean” comes from the name of Greek mythology hero, “Herculean” is grouped in the fictional character classification of culture-related terms.
5. Measuring System

Measuring system is a system used to measure the size, weight, speed, length, etc. of something (Espindola and Vasconcellos: 2009: 50). In this study, there are 3 data found. The first data of measuring system is presented below:

<table>
<thead>
<tr>
<th>D1/ST/3</th>
<th>D1/TT/D/10</th>
</tr>
</thead>
<tbody>
<tr>
<td>In my thirties, five-foot-eight, 150 pounds, and I wear the best clothes…</td>
<td>Usiaku pertengahan tiga puluh, seratus tujuh puluh sentimeter, enam puluh delapan kilogram, dan aku mengenakan pakaian terbaik…</td>
</tr>
</tbody>
</table>

(D1/D/Eq/C5)

The measuring system of weight and height in the ST culture is using “foot” and “pound”, while in the TT culture the system used in describing both weight and height are *sentimeter* and *kilogram*. Therefore, those two measuring system is classed as culture-related terms.

The next datum is explained as follows:

<table>
<thead>
<tr>
<th>20/ST/104</th>
<th>20/TT/F/128</th>
</tr>
</thead>
<tbody>
<tr>
<td>Only a few more feet.</td>
<td>Hanya beberapa meter lagi.</td>
</tr>
</tbody>
</table>

(D20/D/Eq/C5)

Feet or foot is the way to describe length in the ST culture;

Feet are the plural form of foot. Carlson defines foot in his essay as: “The length of a man’s foot as a measure of length. From town to town, country to country, this measurement could differ, but according to the rule of a French Pied it was equal to 12.8 English inches, while to a Spanish Pied it was equal to 10.96 English inches.” (http://www.personal.utulsa.edu/~marc-carlson/history/measure.html)

In the TT culture, the measuring system used in describing length is *meter*. As mentioned in the *Kamus Besar Bahasa Indonesia*, *meter* is “*satuan dasar ukuran panjang sama dengan 39,37 inci*.” (2008: 910). In English it is stated that *meter* is measuring system of length which is the same with 39.37 inches. Since the
measuring system of length adopted in the TT culture is different from the ST culture, feet are classified into culture-related term.

The last datum is described below:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>24/ST/119</td>
<td>As you can see, you’ll need to spend five thousand Swiss francs.</td>
<td>24/TT/F/147</td>
</tr>
</tbody>
</table>

(D24/F/Br/C5)

“Franc” is “the standard unit of money of France, Switzerland, Belgium, and many countries that were formerly ruled by France.” (Longman Dictionary of English Language and Culture, 1992: 513). As the setting of this novel is in Geneva, which is one of the cities in Switzerland, it uses franc as their official currency. Meanwhile, the TT country, which is Indonesia, uses different currency. The currency used is Rupiah. Therefore, “franc Swiss” classed as culture-related term because the currency used in the TT is different.

6. Food and Drink

Espindola and Vasconcellos define food and drink as “any solid or liquid substance that is used by human beings as a source of nourishment.” (2009: 50). According to Longman Dictionary of Contemporary English, food is “things that people and animals eat, such as vegetables and meats” (2011: 675). Meanwhile, the definition of drink cited from the same dictionary is any kinds of liquid that can be drunk (2011: 518). In this study, the culture-related terms of food and drink have the biggest quantity. There are 18 data found in this study. Some of the data will be explained below.
The first datum is:

| 5/ST/31 | He tries to show me that he’s a wine connoisseur; he talks about “bouquet”, “texture”, and “legs”,... |
| 5/TT/F/43 | Dia mencoba menunjukkan padaku bahwa dirinya ahli wine, dia berbicara tentang bouquet – aroma khas pada wine, tekstur, dan legs,... |

(D5/F/Br/C6)

“Wine” is a kind of drink which is commonly found in the Western country or country which is not adopting Middle Eastern culture, such as Japan and Korea. As mentioned in Longman Dictionary of English Language and Culture, “wine” is “an alcoholic drink made from grapes.” (1992: 1504). Alcoholic drink is not common in the TT culture since Indonesia is mostly inhabited by Moslem who is forbidden in drinking alcoholic drink. Thus, “wine” is considered as culture-related term since the TT culture has different drinking habit.

The second datum is explained below:

| 6/ST/31 | He tries to show me that he’s a wine connoisseur; he talks about “bouquet”, “texture”, and “legs”,... |
| 6/TT/F/43 | Dia mencoba menunjukkan padaku bahwa dirinya ahli wine, dia berbicara tentang bouquet – aroma khas pada wine, tekstur, dan legs,... |

(D6/F/Br/C6)

“Bouquet” in this sentence is not about a bunch of flowers, but the unique smell of wine (1992: 134). Another researcher, Jeffrey Conclin, gives a deeper explanation about what bouquet is in his paper. He defines “bouquet” as “fragrances detected by the nose resulting from a wine’s development, fermentation and/or aging.” (2012: 5). As bouquet is one of the characteristics of wine, the TT culture is not familiar with it. Thus, it is categorized as culture-related term.
The third datum is:

| 7/ST/31 | He tries to show me that he’s a wine connoisseur; he talks about “bouquet”, “texture”, and “legs”... |
| 7/TT/F/43 | Dia mencoba menunjukkan padaku bahwa dirinya ahli wine, dia berbicara tentang bouquet – aroma khas pada wine, tekstur, dan legs... |

Another term related to wine in this sentence is “legs”. Concklin mentions that “wines with light body will sheet quickly down the glass while higher viscosity wines will slowly drip down the surface forming what is known as “legs.”” (Conclin, 2012: 29). Since this term is allied with wine and is rarely known by the TT reader, it is classified into culture-related term.

The fourth datum about food and drink is described below:

| 10/ST/59 | When I go downstairs, the table is perfectly set with fruit salad, olive oil, cheese, whole-grain bread, yogurt, and plums. |
| 10/TT/E/78 | Ketika aku turun, meja sudah penuh dengan salad buah, minyak zaitun, keju, roti gandum, yogurt, dan buah plum. |

Salad is raw or cooked vegetables, etc. that are cut into small pieces, often mixed with mayonnaise and served cold with other food (Oxford Advanced Learner’s Dictionary 2010: 1.305). Another definition which defines the origin of the word salad is:

Salad, a term derived from the Latin sal (salt), which yielded the form salata, ‘salted things’ such as the raw vegetables eaten in the classical times with a dressing of oil, vinegar, or salt. The word turns up in Old French as salade and then in late 14th century English as salad or sallet. (Davidson, 2006: 682)

Besides, salad is a food served as an appetizer or starter to stimulate the appetite before coming to the main course. As food with mayonnaise or oil dressing and an
eating ethic which is started with an appetizer is not exist in the TT, salad is classified into culture-related term.

7. Costume and Clothes

According to Longman Dictionary of Contemporary English, clothes are things which is worn to cover someone’s body or to keep the body warm (2011: 306). Meanwhile, the definition of costume cited from the same dictionary is clothes which is usually worn by an actor or someone to make them look like something they pretend to be, such as animal, famous person, plants, etc. (2011: 382). In short, costume and clothes which depicted by Zare-Behtash and Firoozkoohi as things that someone wears to cover him or her body or things to make him or her look like someone else. In this study, there are 2 terms which are classified into culture-related term in the case of costume and clothes.

The first term will be described below:

<table>
<thead>
<tr>
<th>33/ST/157</th>
<th>I put on a cowl scarf to protect me from the cold and start to walk aimlessly around the hamlet.</th>
</tr>
</thead>
<tbody>
<tr>
<td>33/TT/F/189</td>
<td>Aku mengenakan sehelai scarf untuk melindungiku dari dingin dan mulai berjalan tanpa tujuan di sekitar desa kecil itu.</td>
</tr>
</tbody>
</table>

Scarf is “A piece of cloth, usually long and narrow or sometimes (especially for woman) square, for wearing round the neck, head, or shoulders for warmth or decoration.” (Oxford Advanced Learner’s Dictionary, 2010: 1176). Scarf is originally coming from Rome. It is a linen kerchief known as a sudarium (Latin term for “sweat cloth”) which is used by the Romans to wipe their face and neck (Smith, 2011). So, at first, scarf is not used to keep the neck or body warm, but it is used to wipe the sweat on the neck or face. However, as the time goes by, scarf
has been through many changes and adaptation in the world of fashion or as daily necessities.

In this datum, the scarf which is mentioned in the ST is used to keep the body warm. Thus, it is usually made of wool since wool is by far the warmest material as it is a natural fiber and allows the skin to breathe at the same time as keeping the cold out (Smith, 2011). In the other hand, in the TT country, the majority of Indonesian people do not have the habit of wrapping their neck using scarf to keep their body warm since Indonesia’s climate is tropical. Thus, scarf is classified into culture-related term.

The next datum about cloth and costumes is going to be explained below.

<table>
<thead>
<tr>
<th>ST/215</th>
<th>TT/F/265</th>
</tr>
</thead>
<tbody>
<tr>
<td>…; despite this magnificent view, your impeccably tailored suit from London, your smile, and your hair, dyed with utmost care so as to leave just a few white hairs to give the impression of “naturalness”;…</td>
<td>…; terlepas dari pemandangan menakjubkan ini, setelan dari Londonmu yang tak bercela, senyummu, dan rambutmu, yang dicat dengan sangat hati-hati dan meninggalkan hanya beberapa helai uban untuk menciptakan kesan “alami”;…</td>
</tr>
</tbody>
</table>

Suit is “a set of clothes made of the same material, usually including a short coat (jacket) with trousers or skirt.” (1992: 1327). Suit is firstly introduced in the 1970s as men’s leisure, bold neckties, double-knit jacket, and pants flared at the bottoms (Tyler, 2001).

Polyester went to the extreme in the leisure suit, a two piece suit for men. The suit consisted of slacks and a jacket a large collar and top stitching. A bright flared shirt was worn beneath the jacket.

Suit is a Western formal cloth which is originally made for men, though nowadays it becomes unisex clothes. In the TT, it is translated into setelan which is
“selengkap pakaian (celana dan baju)” (Kamus Besar Bahasa Indonesia, 2008: 1294). In English, it is defined as a pair of pants and shirt. Setelan can be any pair of pants and shirt, it is not specifically referring to the term “suit” in the ST. In short, setelan is not particularly translating the word of “suit” since suit is not really familiar in the TT culture. Thus, it is categorized in the culture-related term.

8. Idioms

There are two definitions of idiom in the Longman Dictionary of English Language and Culture, the first definition of idiom is phrase which has different meaning from the words which are formed. The second is typical expression of a person or a group using their own language (1992: 655). In other words, idiom is words used to express something which is different from their real meaning and is usually different from one culture to another. In this study, the researcher finds 6 idioms. Some of the idioms will be described below.

The first datum is:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3/ST/15</td>
<td>... and using us as guinea pigs to see how we’ll react to the stimulus</td>
<td>3/TT/D/26</td>
</tr>
</tbody>
</table>

(D3/D/Eq/C8)

According to Oxford Advanced Learners Dictionary, guinea pig as an idiom is a term to describe people who are used in medical or other experiments (2008: 667). Meanwhile, as an animal, guinea pig is a small animal with no tail and short ears, and it is often kept as a pet. Guinea pig is chosen as an animal to describe the idiom of people who are used as an experiment because in the 17th century a
biological experimental of respiration is conducted on guinea pigs. By then, guinea pigs are frequently used as a model of an experiment (Beretta, 2012).

In Indonesia, the animal which is commonly used in the laboratory is rabbit. Rabbit is chosen as an experimental animal since it has high sensitivity to the research methods. Besides, rabbit has a similar structure and physiology as human (Harmusyanto, 2013: 3). Because of those dissimilarities type of animal used in the TT and ST, “guinea pig” is classified in the culture-related term.

The second datum of culture related term in the case of idiom is explained as follow:

| 8/ST/51 | And all these things make us feel old, make us feel that we’re leading dull, unadventurous lives as our skin grows even more flaccid, and the pounds pile on irrevocably. |
| 8/TT/D/68 | Dan semua ini membuat kita merasa tua, membuat kita merasa bahwa kita menjalani kehidupan yang membosankan dan tanpa petualangan sementara kulit kita semakin kendur, dan berat badan kita terus bertambah. |

Pound is a unit for measuring weight which is equal to 0.454 of a kilogram (2008: 1145). In this term, “pound” is used to describe the weight of someone. Though pound is used as a measurement of weight, it does not apply in the TT culture. Indonesia adhere different measurement system, which is gram. Thus, it is classed as culture-related term.

The next datum will be explained below:

| 25/ST/121 | Some friend who will spill the beans the first time he has a little too much to drink? |
| 25/TT/D/149 | Orang-orang yang bakal mengumbarnya begitu terlalu banyak minum alkohol? |

(D25/D/Eq/C8)
“Spill the beans” is an idiom of telling a secret inadvertently or not (Linda and Flavell, 2005: 175). There is a story from Greek which is the background of this idiom. It is stated in the Dictionary of Idioms and Their Origins:

The story goes that ancient Greeks were very particular about the sort of person they allowed into membership of their numerous secret societies. If a candidate presented himself to a group, his application was put to the vote. A discreet voting system was devised whereby members walked past a jar and dropped a single bean into it. White showed approval and black registered disapproval. Just a few negative votes would be enough to reject the candidate. Only officials in the society had the right to know how many black beans the jar contained. Yet, occasionally, someone’s arm would catch the pot and the contents would spill out for everyone to see. The beans were spilt; the secret was known (2005: 176).

As the story is coming from Greek and the TT culture does not have any similar stories, this idiom is classed in the culture-related term.

9. Values

According to Oxford Learner’s Dictionary, values is a belief about what is right, wrong, and important in life (2010: 1649). Another theorist describe value as a belief about what is impotent in lives (i.e., security, independence, wisdom, success, kindness, pleasure). Besides, the importance of values hold by each individual is varied (Shalom S. Schwartz, 2007: 1). A particular value may be very important to one person, but unimportant to another.

Shalom states in his paper that values are shaped by some factors which will influence the attitudes and behavior. Some aspects can change one’s value in his/her adulthood. Those aspects are historical events which impact on specific age cohorts (e.g., war, depression), physical ageing (e.g., loss of strength or memory), and life stage (e.g., child rearing, widowhood). Shalom (2007: 8) also declares that nowadays Western Europe, which also the setting of place of
Adultery, has been experiencing an increase in security and prosperity over the past 50 years. Thus, it increases the individuals’ opportunities to indulge themselves, to be more adventuresome, and to choose their own way. These opportunities will clearly give less priority to security, tradition, and conformity values.

In this study, the researcher finds one datum which categorized in value section. The datum is:

<table>
<thead>
<tr>
<th>37/ST/173</th>
<th>37/TT/D/214</th>
</tr>
</thead>
<tbody>
<tr>
<td>When it comes to adultery, meditation helps little or not at all.</td>
<td>Kalau berhubungan dengan perselingkuhan, meditasi hanya membantu sedikit atau tidak sama sekali.</td>
</tr>
</tbody>
</table>

(D37/D/Gr/C9)

According to Oxford Learner’s Dictionary, adultery is “sex between a married person and somebody who is not their husband or wife (2010: 20). In other words, adultery is actually an affair of a married person with sex activities as the main focus.

Based on the previous paragraph which talks about value, Adultery is one of the concrete examples of the value changing which mostly experienced by people from prosperous country. It has been stated that people in Western Europe try to be more adventurous and liberal in choosing their own way. It cannot be separated from their culture which really appreciate others’ way of thinking, attitude, or behavior. They tend to give more space to others in expressing themselves. Although it is sometimes interpreted in improper things which lack of conformity values. It is surely different with TT culture which mostly like to interrupt others’ life. Thus, this term is classified into value cultural classification.
10. Lifestyle

Based on the definition cited from *Oxford Advanced Learner’s Dictionary*, lifestyle is the way in which a people or group of people lives and works (2010: 859). Another definition taken from Shahnoushi and Fateme’s paper states that lifestyle is a collection of individuals to not only satisfy their needs, but also portray to others the narrative in which they have chosen to identify themselves (2016: 1615). So, lifestyle is a way of living embraced by an individual or a group to get known by others in what narrative they want others to see them. Besides, in-depth analysis, lifestyle cannot be separated from the weave of economic, political, culture, and religious frameworks because individual choices or personal identities always get affected by the culture behind them.

In this study, the researcher finds 1 datum conceived of lifestyle cultural terms. The datum is:

| 46/ST/230 | He points out the bench where we sat to have coffee one morning and were approached by a couple of neo-hippie foreigners asking for money. |
| 46/TT/F/284 | Dia menunjuk bangku tempat kami duduk minum kopi pada suatu pagi dan dihampiri sepasang orang asing neo-hippie yang meminta-minta. |

(D46/F/Br/C10)

According to *Oxford Advanced Learner’s Dictionary*, hippie is a person who rejects the way how mostly Western society live, and often having a long hair, wearing bright colored clothe, and taking illegal drugs (2010:710). In the contrary, Steve Schaphiro who spent two years observing the neo-hippie community states that this movement is different with the old hippie movement in the late of 1970s. Neo-hippies are hippies who are focusing on God and do not relly into drugs.
They are more inclined toward meditation-yoga, prayer, and ecstatic dance to find the joyful they are always longing to. They do those activities as means of entering altered stated as opposed to the use of psychedelics (*Bliss: Transformational of Festivals and The Neo Hippie*, 2016).

As hippie or neo-hippie is a movement which is originally initiated by Western people, it is really distinct and uncommon in the TT culture. People in the TT are not familiar with the term of neo-hippie. That is the reason why neo-hippie is classed as culture-related term.

**B. The Applied Method in the Translation of Adultery from English into Indonesian**

The translation techniques applied in this study to analyze the foreignization and domestication culture-related term based on some scholar’s theories. Firstly, the techniques used in analyzing foreignization method are: (1) Borrowing, (2) Literal Translation, and (3) Addition. Secondly, the techniques used in analyzing domestication method are: (1) Equivalence, (2) Adaptation, and (3) Generalization. Finally, the data finding of translation techniques used by the translator in translating foreignized and domesticated culture-related term will be listed in the table below.
Table 5: Data Finding of the Foreignization and Domestication Translation Techniques in the Translation of Adultery from English into Indonesian

<table>
<thead>
<tr>
<th>No</th>
<th>Translation Techniques</th>
<th>∑</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Foreignization</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>Borrowing</td>
<td>28</td>
<td>77.8%</td>
</tr>
<tr>
<td>2.</td>
<td>Literal Translation</td>
<td>4</td>
<td>11.1%</td>
</tr>
<tr>
<td>3.</td>
<td>Addition</td>
<td>4</td>
<td>11.1%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>36</td>
<td>100%</td>
</tr>
<tr>
<td></td>
<td>Domestication</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>Equivalence</td>
<td>9</td>
<td>75%</td>
</tr>
<tr>
<td>2.</td>
<td>Adaptation</td>
<td>1</td>
<td>8.3%</td>
</tr>
<tr>
<td>3.</td>
<td>Generalization</td>
<td>2</td>
<td>16.7%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>12</td>
<td>100%</td>
</tr>
</tbody>
</table>

Chart 2: Foreignization Translation Technique

![Foreignization Translation Technique Chart](image)

Chart 3: Domestication Translation Technique

![Domestication Translation Technique Chart](image)
From the table and diagram above, it can be seen that foreignization has higher occurrences than domestication. There are 36 foreignized expressions which are divided into: (1) Borrowing: 28 terms or 77.8%, (2) Literal Translation: 4 terms or 11.1%, (3) Addition: 4 terms or 11.1%. In the other hand, domestication only has 12 expressions which consist of 3 translation techniques, (1) Equivalent: 9 terms or 75%, (2) Adaptation: 1 term or 8.3%, (3) Generalization: 2 terms or 16.7%.

According to the result, the translator has the tendency to apply foreignized terms more than domesticated terms. It is shown with the total occurrences of foreignized terms which are 36 occurrences, while domesticated terms are 12 terms.

In the following discussion, 26 examples are analyzed further based on their translation technique classification.

1. **Foreignization**

In this study, there are three translation techniques applied which are considered as foreignization. They consist of borrowing, literal translation, and
addition. There are 36 foreignized terms are found in this study. Yet, the researcher only analyzed 18 examples as the sample which represents each of the translation techniques.

a. Borrowing

Borrowing according to Vinay and Darbelnet is a technique when the ST is transferred directly to the TT without any translation to fill the semantic gap between ST and TT culture. By applying this technique, the translator can choose whether to conform to the rules of grammar or pronunciation of the TT or not. In this study, there are 28 culture-related terms which are using borrowing as their translation techniques. The 14 samples out of 28 culture-related terms are analyzed below:

The first sample of borrowing translation technique is:

| 2/ST/12 | ...., with its *fin de siècle cafés* and elderly ladies strolling about the city. |
| 2/TT/F/20 | .... *dengan kafe-kafe model fin-de-siècle-nya* dan *perempuan-berjalan-jalan di kota*. |

(D2/F/Br/C1)

The ST’s term of “fin de siècle cafés” is transferred directly into *kafe-kafe model fin-de-siècle-nya* in the ST. The term of “fin de siècle” is still typed the same as the ST, while the term “cafés” is translated into *kafe-kafe* which is conforming to the pronunciation of the TT. The pronunciation of “cafés” is changing because any English terms with the initial letter of “c” is always converting into Indonesian pronunciation of “s”, “k”, “c”. It is applied to Indonesian loanwords taken from English. Let it be illustrated by some examples. The first example is the word “komik” in Indonesian language comes from the word “comic” in English.
Then “selebrasi which is a loanword from an English word “celebration”. These two examples has been morphologically and phonologically adapted into Indonesian language.

According to Kamus Kata-Kata Serapan Asing dalam Bahasa Indonesia, kafe is “rumah (kedai) kopi yang pengunjungnya dihibur dengan musik.” (2007: 169). Meanwhile, fin de siècle itself, as it has been described in the culture-related term, is an era in the end of 19th century when the ideas of literature, art, etc. is decreasing (Longman Dictionary of English Language and Culture, 1992: 226).

Since the term “cafés” and “fin de siècle” is directly transferred and only conforming the pronunciation of the TT, the translation technique applied is borrowing.

The second example is:

<table>
<thead>
<tr>
<th>5/ST/31</th>
<th>He tries to show me that he’s a wine connoisseur, he talks about “bouquet”, “texture”, and “legs”,…….</th>
</tr>
</thead>
<tbody>
<tr>
<td>5/TT/F/43</td>
<td>Dia mencoba menunjukkan padaku bahwa dirinya ahli wine, dia berbicara tentang bouquet – aroma khas pada wine, tekstur, dan legs,....</td>
</tr>
</tbody>
</table>

(D5/F/Br/C6)

The term “wine” from the ST is transferred directly into the TT without any translation. The term of “wine” is still typed the same as the ST with italic words. The meaning of “wine” itself according to Oxford Advanced Learner’s Dictionary (2010: 1704) is an alcoholic drink made from the juice of grapes which has been fermented for years. Meanwhile, there is a term in the TT which defines “wine”. The term is anggur. According to Kamus Besar Bahasa Indonesia (2001: 49), anggur is “minuman dari sari buah anggur yang difermentasi.” In English, anggur is a kind of drink made of fermented grape juice. The only difference from
both “wine” and anggur is that, in the *KBBI*, *anggur* is not mentioned to be an alcoholic drink, while “wine”, in the *Oxford Advanced Learner’s Dictionary*, is specifically mentioned as an alcoholic drink. However, amidst the equal term in the TT, the translator chooses not to translate the term “wine”. As a result, it is classified as a borrowing translation technique.

The third example is:

<table>
<thead>
<tr>
<th>7/ST/31</th>
<th>He tries to show me that he’s a wine connoisseur; he talks about “bouquet”, “texture”, and “legs”.……</th>
</tr>
</thead>
<tbody>
<tr>
<td>7/TT/F/43</td>
<td>Dia mencoba menunjukkan padaku bahwa dirinya ahli wine, dia berbicara tentang bouquet – aroma khusus pada wine, tekstur, dan legs,….</td>
</tr>
</tbody>
</table>

“Legs” in the TT is still typed in its original spelling in italicized word. According to Martine Ben Amar and his friends in their book, “legs” or commonly known as the tears of wine are taken by sommeliers to be an indicator of the quality of wine (2011: 42). The clearer explanation of “legs” examined by Martine Ben Amar is:

> The wine climbs until reaching the top of the film, where it accumulates in a band of fluid that thickens until eventually becoming gravitationally unstable and releasing the tears of wine (2011: 43).

Namely, “legs” is the way how the swirled wine in a glass runs down the inside surface of the glass. This process continuous until the alcohol is completely evaporated. As this kind of phenomenon and habit when drinking an alcoholic drink is not exist in the TT culture, this term is is not changed to other terms since there is no substitute word.
The forth sample is:

| 12/ST/59 | When I go downstairs, the table is perfectly set with fruit salad, olive oil, cheese, whole-grain bread, yogurt, and plums. |
| 12/TT/F/78 | Ketika aku turun, meja sudah penuh dengan salad buah, minyak zaitun, keju, roti gandum, yogurt, dan buah plum. |

The term “yogurt” in the TT does not encounter any changes. It is still typed the same as the ST. The only difference is in the TT it is typed in italics which signifies that the term “yogurt” does not originally come from the TT or a foreign term.

According to Longman Dictionary of Contemporary English, “yogurt” or yoghurt is “a thick liquid food that tastes slightly sour and is made from milk.” (2011: 2039). Although in the TT it is classified as a foreign term, it is listed in the Kamus Besar Bahasa Indonesia (KBBI). In the KBBI, it is typed as yoghurt, and the definition is “susu yang diproses menjadi susu asam (untuk minuman) dengan cara menularinya dengan jenis bakteri tertentu.” (2008: 1567). In English, the definition of yoghurt cited from KBBI is a kind of milk which is processed using a certain kind of bacteria and then turns it into sour milk.

This term, “yogurt”, is originally coming from Turkish word “yog˘urmak,” which means to thicken, coagulate, or curdle (Fisberg and Rachel Machado, 2015). This product is discovered around 10,000-5,000 BC. It is explained in the Fisberg and Rachel Machado’s journal:

At that time, herdsmen in the Middle East carried milk in bags made of intestinal gut. It was discovered that contact with intestinal juices caused the milk to curdle and sour, preserving it and allowing for conservation of a dairy product for extended periods of time.
Based on the preceding explanation, “yogurt” is not a kind of milk which originally comes from Indonesia. Instead, it is coming from Middle East which is then spreading into Europe. In the other hand, the history of how “yogurt” entered into Indonesian industry is barely known. The most convincing probability is Dutch be the one who brings “yogurt” along as one of European’s culture to Indonesia.

In fact, Indonesia actually has similar dairy product named *dadih*. *Dadih* is “Air susu sapi, kerbau, dan sebagainya yang pekat atau dikentalkan.” (*KBBI*, 2008: 283). In English, *dadih* is milk from cow, buffalo, etc. which is thickened. *Dadih* is a traditional dairy product from Minangkabau, West Sumatra. The factors which differentiate *dadih* from yogurt are the texture, the bacteria, and the process applied in making those two products. “Yogurt” has a creamy texture while *dadih* has a solid texture. Furthermore, “yogurt” is produced through the fermentation of milk by lactic acid bacteria, which are Lactobacillus bulgarius and Streptococcus thermophiles. The milk is stored in a sterile container or bottle to start fermenting. In the other hand, *dadih* is made through the fermentation of buffalo milk by Lactobacillus, sp. bacteria which are then stored in bamboo to start fermenting (Marito, Jane and Maria Theresia, 2013: 11).

As explained in the preceding paragraph, “yogurt” does not have substitute term in the TT. Although it has similar product, *dadih*, these two products share different ‘role’. According to the text, “yogurt” is consumed as a dressing for the salad or as a dessert. Meanwhile, *dadih* is consumed as a side dish along with rice.
or *emping* crackers. Therefore, the translator chooses to keep the term “yogurt” and does not change it into *dadih* or any other terms since no term can substitute it.

The fifth example is:

| 13/ST/76 | ..., she chooses the cheeses that are the pride of the Canton of Vaud: *Gruyère* (all three varieties: mild, salé, and the most expensive of all which takes nine to twelve months to mature)...
| 13/TT/F/96 | ..., dia memilih keju kebanggaan Canton of Vaud: *Gruyère* (semua ketiga jenisnya: lembut, salé, dan yang paling mahal dari semua, yang membutuhkan sembilan hingga dua belas bulan untuk matang)... |

(D13/F/Br/C6)

In this sample, “*Gruyère*” as a name of a cheese is typed in its original spelling with italicized words. It does not encounter any changes from ST to the TT. It indicates that this term is not originally from TT.

Jeffrey Fox (2015: 9) on a report from the American Academy of Microbiology states that mostly the name of the cheese is taken from their place of origin where they were first produced. One of the examples is cheddar which took the name of the village in England where the cheese was produced. This case also applies in “*Gruyère*”. This cheese is named after the town of Gruyère in Western Switzerland. Therefore, as this cheese is from Switzerland and cheese is not the signature dish from Indonesia, the ST term is borrowed to the TT.
The sixth example is:

<table>
<thead>
<tr>
<th>ST/TT</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>14/ST/76</td>
<td>…, she chooses the cheeses that are the pride of the Canton of Vaud: Gruyère (all three varieties: mild, salé, and the most expensive of all which takes nine to twelve months to mature)…</td>
</tr>
<tr>
<td>14/TT/F/96</td>
<td>…, dia memilih keju kebanggaan Canton of Vaud: Gruyère (semua ketiga jenisnya: lembut, salé, dan yang paling mahal dari semua, yang membutuhkan sembilan hingga dua belas bulan untuk matang)…</td>
</tr>
</tbody>
</table>

(D14/F/Br/C6)

“Salé” is a taste of salted, salt, or briny (Girard, 1980: 666). This term is taken from French words to describe how Gruyère cheese tastes like. In the TT, the translator borrows the term of “salé” since there is no other expression in the ST which can substitute the term of “salé”. Besides, cheese is not a local Indonesian food which make the translator keep the ST term without adding any changes.

The seventh example is:

<table>
<thead>
<tr>
<th>ST/TT</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>15/ST/76</td>
<td><strong>Tomme Vaudoise</strong> (soft and creamy, to be eaten in a fondue or on its own)…</td>
</tr>
<tr>
<td>15/TT/F/96</td>
<td><strong>Tomme Vaudoise</strong> (lembut dan creamy, untuk dimakan dalam hidangan fondue atau dimakan begitu saja)…</td>
</tr>
</tbody>
</table>

(D15/F/Br/C6)

“**Tomme Vaudoise**” is a small round cow’s milk cheese from Vaud Canton and Geneva region that is creamy melting well. It has a thin rind and covered in a white or red mold (Hot and Cheesy, 2012). “Tomme Vaudoise” is a kind of cheese which is barely found in the TT country since it can be said as a signature cheese from Geneva, Switzerland. If this term is changed into TT familiar kind of cheese, such as cheddar or mozarella, it will lead to a different meaning and does not deliver what the author says in the ST. Thus, “Tomme Vaudoise” is not translated or transferred into another term.
The eighth example is:

<table>
<thead>
<tr>
<th>16/ST/76</th>
<th>Tomme Vaudoise (soft and creamy, to be eaten in a fondue or on its own)…</th>
<th>16/TT/F/96</th>
<th>Tomme Vaudoise (lembut dan creamy, untuk dimakan dalam hidangan fondue atau dimakan begitu saja)…</th>
</tr>
</thead>
</table>

(D16/F/Br/C6)

The foreignized term applied in this sample is “fondue”. This term is also kept in its original spelling to point out the culture difference.

According to Oxford Advanced Learner’s Dictionary, “fondue” is “a Swiss dish of melted cheese and wine into which pieces of bread are dipped.” (2010: 580). As the setting of place of this novel is taken in Swiss, many terms related to Swiss signature dish are commonly found and they are mostly untranslated. It is in line with what Newmark stated in his book. He stated that “Food is for many the most sensitive and important expression of national culture; food terms are subject to the widest variety of translation procedures.” (1988: 97). “Fondue” is one of the examples of those terms. Thus, “fondue” is kept as it is to strengthen the atmosphere of Switzerland.

The ninth example is:

<table>
<thead>
<tr>
<th>18/ST/97</th>
<th>Tonight for dinner we had a cheese fondue that we Swiss call raclette, accompanied by thin slices of raw bison meat and traditional rösti potatoes with cream.</th>
<th>18/TT/F/121</th>
<th>Malam ini untuk makan malam kami menyantap cheese fondue yang oleh kami orang Swiss disebut raclette, ditemani irisan tipis daging bison mentah dan kentang rösti dengan krim.</th>
</tr>
</thead>
</table>

(D18/F/Br/C6)

“Raclette” is a Swiss cheese-based dish consisting of cheese melted over a fire which then scrapped onto bread or boiled potatoes (https://www.merriam-webster.com/dictionary/raclette). As “raclette” is another Swiss cheese-based
dish, the translator chooses not translating the term considering its cultural context.

The tenth example is:

| 19/ST/97 | Tonight for dinner we had a cheese fondue that we Swiss call raclette, accompanied by thin slices of raw bison meat and traditional **rösti** potatoes with cream. |
| 19/TT/F/121 | Malam ini untuk makan malam kami menyantap cheese fondue yang oleh kami orang Swiss disebut raclette, ditemani irisan tipis daging bison mentah dan kentang **rösti** dengan krim. |

“**Rösti**” is another Swiss dish which is basically a grated potato pancake. It is varies from city to city in Switzerland – some add cheese, bacon, onion, or fried egg onto the traditional **rösti** (Darling-Gansser, 2007: 224). In the TT country, there is a similar dish which is also made out of potato, named **perkedel**. **Perkedel** according to **KBBI** is a dish made from fried or boiled potato which is then mashed and mixed with ground beef, seasoned with pepper, garlic, salt, then shaped into disc-shaped, and finally fried (http://kbbi.kemdikbud.go.id/entri/perkedel). Although these two dishes are made from the same main ingredient and also a kind of fritter, the way how the potato prepared is different. In “**rösti**”, the potato is sliced, while in **perkedel** the potato is mashed. Those differences are the reason why “**rösti**” is kept in its original term.

The eleventh example is:

| 22/ST/104 | Jacob orders a Campari and **tonic**, and I order tea, as planned. |
| 22/TT/D/129 | Jacob memesan Campari dan **tonic**, dan aku memesan the, seperti yang sudah kurencanakan. |

(D22/F/Br/C6)
“Tonic” is a kind of fizzy drink and usually has a slightly bitter taste which usually mixed with alcoholic drink, especially gin and vodka (Oxford Advanced Learners Dictionary, 2010: 1574). “Tonic” is also known as a drink which is drank due to its distinctive bitter flavor. Behind it all, there is a storied history about tonic and gin which places it at the heart of the British Empire as they are not only just a drink, but also a drug.

Kal Raustiala describes the story behind gin and tonic in her article entitled The Empirial Cocktail. It was all started when the British Empire colonized India and they were facing a mallaria plaque which actually has been known in a long history in Europe but it got even more deadly in tropical locations. Back then, in the 17th century, the Spanish found that people in Peru used a kind of bark, which is stripped from cinchona tree, to address various fevers and work well with mallaria. Then, they were starting producing cinchona powder, known as quinine. Since quinine was so bitter, the British officials mixed it with soda and sugar. Tonic water, of a sort, were born. (http://www.slate.com/articles/health_and_science/foreigners/2013/08/gin_and_tonic_kept_the_british_empire_healthy_the_drink_s_quinine_powder.single.html)

As gin is known as the companion of gin or vodka and has a history as a drug, it strengthen its position to be not translated into any other terms. Besides, the TT does not have any substitute term since it has spesific usage and history.
The twelfth example is:

<table>
<thead>
<tr>
<th>26/ST/123</th>
<th>26/TT/F/151</th>
</tr>
</thead>
<tbody>
<tr>
<td>Of course there is: little toys you can buy at sex shops, <strong>swinger clubs</strong>, inviting a third person to join, or taking adventurous chances at parties hosted by unconventional friends.</td>
<td><strong>Tentu saja ada</strong>: mainan-mainan kecil yang dapat kau beli di toko seks, <strong>klub swinger</strong>, mengundang orang ketiga untuk ikut serta, atau pergi ke pesta-esta liar yang diadakan oleh teman-teman yang tidak konvensional.</td>
</tr>
</tbody>
</table>

(D26/F/Br/C3)

According to *Longman Dictionary of English Language and Culture*, swinger is a term to indicate that someone behaves in a sexually free way (1992: 1342). Meanwhile, club is “An organization for people who share a particular interest or enjoy similar activities, or a group of people who meet together to do something they are interested in.” (*Longman Dictionary of Contemporary English*, 2011: 308). As already discussed in the culture-related term section, “swinger club” is a casual wife swapping sex club which is done by those who do not know each other well. The TT is borrowing the ST term since it is an odd term in the TT. Besides, the general meaning of this term has been pictured out from the kinds of activities stated in the same sentence. Those activities is not far from sexual activities which is also similar with the meaning of swinger club. Thus, the translator does not need to translate it as the TT reader can grasp the meaning from reading the whole sentence.

The thirteenth example is:

<table>
<thead>
<tr>
<th>30/ST/137</th>
<th>30/TT/D/167</th>
</tr>
</thead>
<tbody>
<tr>
<td>When the reign of terror began, they would go down to the <strong>guillotine square</strong> bright and early, guarding their front-row seats and knitting as they waited on those.</td>
<td><strong>Ketika pemerintahan teror itu dimulai</strong>, mereka pergi ke <strong>lapangan guillotine</strong> pagi-pagi sekali, menjaga kursi-kursi mereka di barisan terdepan, lalu merajut sambil menunggu orang-orang yang telah...</td>
</tr>
</tbody>
</table>
who had been condemned to die. | dijatuhkannya hukuman mati.

(D30/F/Br/C1)

As what has already been discussed in the culture-related term section, guillotine square is a place where the execution of cutting off a person’s head happened. The meaning of square itself is “an open area in a town, usually with four sides, surrounded by buildings (Oxford Advanced Learner’s Dictionary, 2010: 1444). In the TT, it is translated into lapangan which the meaning according to KBBI is “tempat atau tanah yang luas dan biasanya rata, juga dapat disebut sebagai alun-alun.” (http://kbbi.kemdikbud.go.id/entri/lapangan). Both square and lapangan have the same meaning which is an open square, and the difference between those terms are square usually has four sides while lapangan does not have a specific sides requirement. The term which is borrowed in the TT is the term of guillotine, while square is translated into lapangan despite the different outline.

The fourteenth example is:

| 33/ST/157 | I put on a cowl scarf to protect me from the cold and start to walk aimlessly around the hamlet. | 33/TT/F/189 | Aku mengenakan sehelai scarf untuk melindungiku dari dingin dan mulai berjalan tanpa tujuan di sekitar desa kecil itu. |

(D33/F/Br/C7)

As stated in Oxford Advanced Learner’s Dictionary, “scarf” is “a piece of cloth that is worn around the neck, for example for warmth or decoration. Women also wear scarves over their shoulders or hair.” (2010: 1317). In the TT, there is similar clothing wear which is called as syal. According to Kamus Besar Bahasa Indonesia, syal is “kain pembebat leher.” (http://kbbi.kemdikbud.go.id/entri/syal).

In other words, syal is a cloth which is used to to cover up the neck.
Syal or shawl is taken from Persian *shal* which is then travels into India via Urdu, then spreading in Hindi, and finally enters English (http://www.bbc.com/culture/story/20150619-how-india-changed-english)

Meanwhile, shawl according to *Oxford Advanced Learner’s Dictionary* is “a large piece of fabric worn by a woman around the shoulders or head, or wrapped around the baby” (2010: 1359). As *syal* is also a borrowing word from Persian and the function of this term is not clearly stated to warmth the neck, the translator keeps the ST term in its original term, which is scarf.

(http://www.bbc.com/culture/story/20150619-how-india-changed-english)

b. Literal Translation

Literal translation refers to ‘word-for-word’ translation which described as the most common between languages of the same family and culture. It is a direct transfer of a ST into a grammatically appropriate TT (Vinay and Darbelnet, 1995: 130). The researcher finds 4 terms which applying literal translation in the TT. 2 samples out of 4 samples will be further analyzed below:

The first example is:

| 10/ST/59 | When I go downstairs, the table is perfectly set with *fruit salad*, olive oil, cheese, whole-grain bread, yogurt, and plums. |
| 10/TT/F/78 | *Ketika aku turun, meja sudah penuh dengan salad buah, minyak zaitun, keju, roti gandum, yogurt, dan buah plum.* |

(D10/F/Lt/C6)

“Fruit salad” is basically a cold dessert, a sweet dish, consisting of small pieces of different types of fruit (*Oxford Advanced Learner’s Dictionary*, 2010: 605). *Longman Dictionary of English Language and Culture* defines “fruit salad” as “a dish made of several types of fruit cut up and served in a bowl at the end of a
meal.” (1992: 524). In substance, “fruit salad” is a dish served as a dessert which consists of small pieces of several types of fruit.

In the TT culture, there are two dishes which are similar to fruit salad. They are *rujak* and *lotis*. *Rujak* is:

*Makanan yang dibuat dari buah-buahan kadang-kadang disertai sayuran yang diiris (ditumbuk dsb), kemudian diberi bumbu yang terdiri atas asam, gula, cabai, dsb (KBBI, 2008: 1187).*

In other words, *rujak* is a dish which is made of cut up or roughly mashed fruits, sometimes it is added with some kind of veggies, and it has a dressing consists of tamarind, coconut sugar, chilies, etc. Meanwhile, *lotis* is *makanan yang terdiri dari buah-buahan yang diiris agak besar kemudian dimakan dengan sambal manis yang terbuat dari gula jawa, cabai, garam, dan lain-lain (KBBI, 2008: 843).* In English, *lotis* is a dish made of fruits cut up in a bigger size which has a sweet sauce or dressing as its complement which made of coconut sugar, chilies, salt, etc. Alan Davidson mentions *rujak* in his book and strengthen the idea that *rujak* and salad are two dishes which are patently different, though they share some similitudes.

Fruit salad, an item which has adorned millions of menus in the Western world, was first recognized as a dish in the mid 19th century. It is of course possible to have a ‘salad’ of dried fruits and nuts, as in the Middle Eastern khoshab; and further East, Indonesia offers the spicy fruit salad *rujak*, which is patently different from anything in the Western world. (1999: 323)

However, although those three dishes are similar due to their basic ingredients which are several types of cut up fruits, they still have dissimilarity. “Fruit salad” is a dish eaten as a dessert or at the end of a meal, while *rujak* and
lotis do not have any specific time when they can be eaten. Another difference of those dishes is the dressing. Therefore, fruit salad cannot be replaced with either rujak or lotis.

The second sample is:

| 40/ST/201 | I get up, thank them for dinner, and go to the **cloak room** to get my coat. |
| 40/TT/F/245 | Aku bangkit berdiri, mengucapkan terima kasih atas makan malam itu, dan pergi ke **ruang mantel** untuk mengambil mantel. |

Based on *Longman Dictionary of English Language and Culture*, “cloak room” is a room in a building, for example in a theatre, where hats, coats, etc. can be left for a short time (1992: 231). In addition, cloak itself is a sleeveless garment used as an outer that hangs loosely from the shoulders and mostly worn in an outdoor space (https://en.oxforddictionaries.com/definition/cloak). However, “cloak room” is a room which not only used to kept cloak, but people can also leave their hats, coats, etc. for a short time.

“Cloak room” in the TT is translated into **ruang mantel**. The term of “cloak” is translated into mantel. Mantel according to *KBBI Edisi III* is baju panjang (berlengan ataupun tidak) yang biasanya terbuat dari kain tebal digunakan untuk menyelubungi tubuh (2001: 713). The translation of “cloak room” in the TT is done by translating word-by-word which is not totally transferring the main definition of the “cloak room”. In the TT, the definition of **ruang mantel** is only focusing to kept the cloak. Yet, in the ST, “cloak room” is a room to kept cloak, coat, or hats. Accordingly, “cloak room” applies literal translation in translating it into the TT.
c. Addition

Addition is a technique which the adding material of the ST terms is latent as it is a part of connotations of the term. By using this technique, the translator steps in to give guidance to the TT readers. In this study, the researcher finds 4 samples adopting addition technique in translating the text. Yet, only 2 samples will be further explained below.

The first example is:

| 6/ST/31 | He tries to show me that he’s a wine connoisseur; he talks about “bouquet”, “texture”, and “legs”,... | (6/TT/F/43) | Dia mencoba menunjukkan padaku bahwa dirinya ahli wine, dia berbicara tentang bouquet – aroma khas pada wine, tekstur, dan legs,... |
| (D6/F/Ad/C6) |

“Bouquet” according to *Oxford Advanced Learner’s Dictionary* is “the pleasant smell of a type of food or drink, especially of wine.” (2010: 164). Wine itself is not a common drink in the TT culture since it is not originally from Indonesia. Since wine is not familiar to the TT reader, all the more with the addition of particular feature of wine, such as “bouquet”, the translator adds the information of what actually bouquet is behind it. The information added is typed as *aroma khas pada wine* which portrays the meaning of bouquet for the TT readers.

The second example is:

| 27/ST/123 | Of course there is: little toys you can buy at sex shops, swinger clubs, inviting a third person to join, or taking adventurous chances at parties hosted by unconventional friends. | 27/TT/F/151 | Tentu saja ada: mainan-mainan kecil yang dapat kau beli di toko seks, klub swinger, mengundang orang ketiga untuk ikut serta, atau pergi ke pesta-esta liar yang diadakan teman-teman yang tidak konvensional. |
| (D27/F/Ad/C3) |
In this sample, “parties are translated into *pesta-pesta liar*. Basically, “party” is “a social occasion, often in a person’s home, at which people eat, drink, talk, dance, and enjoy themselves.” (*Oxford Advanced Learner’s Dictionary*, 2010: 1071). In the TT, the meaning of *pesta* is *suatu perjamuan makan atau minum (bersuka ria) untuk merayakan sesuatu* (*Kamus Besar Bahasa Indonesia Edisi III*, 2001: 867).

Literally, the meaning of “parties” is already translated in the TT as *pesta-pesta*. Yet, according to the context of the sentence, the parties mentioned in the ST are not just ordinary parties. There are some wild things mentioned in advance to describe the parties hosted in the ST, such as sex shops and swinger clubs. Hence, in the TT, the translator adds an adjective word to strengthen what type of party it is. The word used is *liar* which the meaning is “*tidak teratur, tidak menurut aturan (hukum)*” (*Kamus Besar Bahasa Indonesia Edisi III*, 2001: 668). As *liar* is an adjective which describing something people can barely control or organize, this word is suitable to give a clearer understanding about the party.

### 2. Domestication

In this study, there are four translation techniques applied which considered as domestication. They consist of equivalence, adaptation, generalization, and substitution. There are 13 domesticated terms found in this study. Yet, the researcher only analyzed 6 samples which represent each of the translation techniques.

**a. Equivalence**

Equivalence is the description of language in the same situation by different stylistic or structural means. It is useful in translating idioms and
proverbs. In this study, there are 9 data found and 4 of them will be analyzed further below.

The first example is:

| D1/ST/3 | In my thirties, **five-foot-eight, 150 pounds**, and I wear the best clothes… | D1/TT/D/10 | Usiaku pertengahan tiga puluh, seratus tujuh puluh sentimeter, enam puluh delapan kilogram, dan aku mengenakan pakaian terbaik… |

(D1/D/Eq/C5)

“Foot” in this context is used as measurement. It is a unit to measure the length of something which equal to 12 inches or 30.48 centimeters (Oxford Advanced Learner’s Dictionary, 2010: 581). Another unit used as measurement is “pounds”. Pound(s) is a unit to measure weight which equal to 0.454 kilogram (Oxford Advanced Learner’s Dictionary, 2010: 1145).

Those two measurement units are not commonly used in the TT culture. The TT readers will get confused in visualizing inch and pound in reality. Another reason why the translator convert those measurement units is because majority country in this world using the metric system, such as centimeter and kilogram, while United States uses customary system, such as inch and pound (https://www.cdfa.ca.gov/dms/kidspage/History.htm). Thus, the translator converts it into **sentimeter** and **kilogram** which is commonly used in the TT. **Sentimeter** is **satuan ukuran panjang 0.01 m yang sering disingkat menjadi cm** (Kamus Besar Bahasa Indonesia Edisi IV, 2008: 1276). In plain English, **sentimeter** is a length measuring unit which equal to 0.01 m and often abbreviated as cm. Besides, **kilogram** is **satuan ukuran berat atau massa yang setara dengan 1000 g dan biasa disingkat menjadi kg** (Kamus Besar Bahasa Indonesia Edisi IV,
2008: 699). In other words, *kilogram* is a measuring unit of weight or mass which equal to 1000 g and frequently abbreviated into kg.

Based on the preceding explanation, the translator change five-foot eight into an equivalence measurement which is *seratus tujuh puluh sentimeter*, and converts 150 pounds into *enam puluh delapan kilogram* which also equivalence.

The second example is:

<table>
<thead>
<tr>
<th>3/ST/15</th>
<th>3/TI/D/26</th>
</tr>
</thead>
<tbody>
<tr>
<td>... and using us as <strong>guinea pigs</strong> to see how we’ll react to the stimulus.</td>
<td>... dan menjadikan kita <strong>kelinci percobaan</strong> untuk melihat bagaimana kita bereaksi terhadap rangsangan itu.</td>
</tr>
</tbody>
</table>

Guinea pig” is a kind of animal which also used as an idiom. As an animal, guinea pig is a small furry animal with short ear, no tail, and often kept as a pet. As an idiom, it is used to describe someone who is used in a scientific test to see how successful or safe the product, system, or anything which is currently under research (*Longman Dictionary of Contemporary English*, 2011: 780).

In the TT, “guinea pig” is translated into *kelinci percobaan*. *Kelinci percobaan* is *kelinci yang sengaja dipelihara sebagai objek percobaan obat-obatan, bahan kimia dan hal-hal lain yang sedang dalam penyelidikan atau orang yang dimanfaatkan pertama kali dalam percobaan* (*Kamus Besar Bahasa Indonesia Edisi III*, 2001: 533). In plain English, *kelinci percobaan* is rabbit who is kept to grow with a purpose of being a research object of medicines, chemical, and other things which are under experiment. The other definition is a person who is used as the first trial of an experiment.
Although those two terms from ST and TT have the same meaning, the animal being used is different. In the ST, guinea pig is chosen as an animal to describe the idiom of people who are used as an experiment because in the 17th century a biological experimental of respiration is conducted on guinea pigs. By then, guinea pigs are frequently used as a model of an experiment (Beretta, 2012). Meanwhile, in the TT, the animal which is commonly used in the laboratory is rabbit. Rabbit is chosen as an experimental animal since it has high sensitivity to the research methods. Besides, rabbit has a similar structure and physiology as human (Harmusyanto, 2013: 3). Thus, the translator applies different animal in describing the same idiom to adjust with the common idiom used in the TT.

The third example is:

<table>
<thead>
<tr>
<th>9/ST/54</th>
<th>9/TT/D/72</th>
<th>(D9/D/Eq/C3)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I’ve put on my best dress, even at the risk of dressing to the nines for a laid-back party.</td>
<td>Aku mengenakan gaun terbaikku, meskipun dengan resiko penampilanku kelewat sempurna hanya untuk acara santai.</td>
<td>“Laid-back” is an adjective word describing about calm, relaxed, and not to worry about anything (Oxford Advanced Learner’s Dictionary, 2010: 831). In addition, in Longman Dictionary of English Language and Culture, party is described as “an occasion when people meet together, usually by invitation and often in a private home, to enjoy themselves, e.g. by eating and drinking, dancing, etc.” (1992: 963). Tutera and Laura Morton state in their book that “laid-back party” is a theme of a party which is informal and more casual (2001: 99). In other words, “laid-back party” is a relax occasion where people meet up to enjoy themselves without worrying about anything else.</td>
</tr>
</tbody>
</table>
In the TT, “laid-back party” is translated into acara santai. Party, which is mostly translated as pesta in the TT, is translated into acara. In the TT, pesta is an event which has the tendency of formality because it is described as perjamuan makan atau minum (Kamus Besar Bahasa Indonesia Edisi III, 2001: 867). Thus, to maintain the meaning and the feel of laid-back party, the translator translated it into acara santai since santai has the meaning of having no tension (Kamus Besar Bahasa Indonesia Edisi III, 2001: 997). Acara santai also can fully describe the meaning of laid-back party for the TT readers.

The fourth example is:

<table>
<thead>
<tr>
<th>25/ST/121</th>
<th>Some friend who will spill the beans the first time he has a little too much to drink?</th>
<th>25/TT/D/149</th>
<th>Orang-orang yang bakal mengumbarnya begitu terlalu banyak minum alkohol?</th>
</tr>
</thead>
</table>

“Spill the beans” is an idiom to describe an action of telling a secret inadvertently or not (Linda and Flavell, 2005: 175). In the TT, this idiom is not translated into TT idiom, but directly translates it into word that explains its idiom. The word itself is mengumbar. Mengumbar is a word of umbar with a prefix of me-. According to KBBI Edisi III, umbar or mengumbar is “membiarkan lepas” or wittingly let something off (2001: 1243). This sample is applying equivalence translation technique since the ST idiom is translated into another equivalence word which explains its idiom.

b. Adaptation
Adaptation is the changes of cultural reference when a situation in the source culture does not exist in the target culture. In this study, only one sample is found and will be further explained below.

| 41/ST/215 | ...; despite this magnificent view, your impeccably tailored *suit* from London, your smile, and your hair, dyed with utmost care so as to leave just a few white hairs to give the impression of “naturalness”;... |
| 41/TT/D/265 | ...; terlepas dari pemandangan menakjubkan ini, *setelan* dari Londonmu yang tak bercela, senyummu, dan rambutmu, yang dicat dengan sangat hati-hati dan meninggalkan hanya beberapa helai uban untuk menciptakan kesan “alami”;... |

The occurrence above is classified into adaptation translation technique since “suit” is not the original word or kind of cloth from the TT. Thus, the translator adapts it into *setelan*. “Suit” itself is “a set of clothes made of the same cloth, including a jacket and trousers/pants or skirt” (*Oxford Advanced Learner’s Dictionary*, 2010: 1494). “Suit” is formal clothes with a jacket on it.

In the meantime, *setelan* is *selengkap pakaian yang terdiri dari celana dan baju*. In plain English, *setelan* is a set of clothes which contain of pants/trousers and shirt. The similarity shared between suit and *setelan* is these two are a set of clothes. On the contrary, the dissimilarity within these terms is the top of suit is in the type of jacket, while in *setelan* it can be any form of shirt. A jacket with large collar is the distinct characteristic of suit which makes it different with *setelan*.

c. Generalization

Generalization is a technique means replacing a culture-related term from something specific into something more general. Typically, it may involve hyponymy or not. In this study, there are 2 samples found. One of the samples is
In this sample, bread is translated into makanan. It can be clearly seen that bread is translated into more general food in the TT, which is makanan, since bread is not the main food in the TT culture. According to Oxford Advanced Learner’s Dictionary, bread is “a type of food made from flour, water, and usually yeast mixed together and baked” (2010: 170). Meanwhile, makanan is segala sesuatu yang dapat dimakan seperti lauk pauk, pengunan, atau kue (KBBI Edisi III, 2001: 701). In other words, makanan is something can be eaten, such as snack, side dish, or cake. The explanation of makanan shows that cake or bread is one of its members. As a result, this occurrence is classified into generalization translation technique.
CHAPTER V

CONCLUSION

From the analysis of the previous chapter, it can be concluded that the highest occurrences of culture-related term goes to food and drink classification and the occurrences of foreignizing is higher than domestication with the domination of borrowing translation technique. The terms from food and drink are mostly being foreignized since they barely can be translated due to the difference culture which leads to different kinds of local food.

The percentage of the culture-related terms found in the Adultery is listed as follows: food and drink (18 terms or 37.5%), followed by entertainment (6 terms or 12.5%), toponym (6 terms or 12.5%), idiom (5 terms or 10.4%), measuring system (3 terms or 6.25%), costume and cloth (3 terms or 6.25%), anthroponym (2 terms or 4.2%), fictional character (1 term or 2.08%), values (1 term or 2.08%), and the last is lifestyle (1 term or 2.08%).

Meanwhile, the percentage of the foreignization occurrences are: 36 data, 28 terms are borrowing (77.8%), 4 terms are literal translation (11.1%), and 4 terms are addition (11.1%). Meanwhile, the percentages of domestication occurrences are: 12 data, 9 terms are equivalent (75%), 1 term are adaptation (8.3%), and 2 terms are generalization (16.7%).

The translation of the culture-related terms is barely done since the TT still hold to the original term without converting it to the TT. Most of the food and drink terms, such as the name of cheese or other dairy products, are kept in its
original terms to re-inforce the Geneva atmosphere since Geneva as one of the cities in Switzerland is known for the cheese. Another reason is to emphasize that both ST and TT share different culture. That is why foreignizing has the highest percentage in translating the novel.

The foreignization which is mostly done does not interfere the meaning delivery from the ST to the TT. The impact of foreignization is the readers can recognize the existence of the translator. It is quite different from the aim of the domestication that tries to make the translated text seems like the “original” text and the existence of the translator is ‘blur’ or even undetected.

In this study, as the impact example from the foreignization, some food terms are really odd for the TT readers, but it can be understood by the help of the preceding and the following sentences. In the other hand, one of the acts of domestication which can be seen in a measuring system classification can successfully fuse the ST to TT. The reader is expected to grasp what the author means.

Yet, there is not any absolute technique which forces a translator to use one particular technique. Every technique has its own positive and negative effects, such as loss and gain meaning, which has to be further analyzed by the translator. Besides, the smoothness of the translation result still occupies the significant consideration which has to be dealt by the translator.
BIBLIOGRAPHY


In my thirties, *five-foot-eight, 150 pounds*, and I wear the best clothes… (D1/ST/3)

Usiaku pertengahan tiga puluh, *seratus tujuh puluh sentimeter, enam puluh delapan kilogram*, dan aku mengenakan pakaian terbaik… (D1/TT/D/10)

…, with its *fin de siècle cafés* and elderly ladies strolling about the city. (2/ST/12)

…, dengan *kafe-kafe model fin-de-siècle-nya* dan perempuan-perempuan manula yang berjalan-jalan di kota. (2/TT/F/20)

… and using us as *guinea pigs* to see how we’ll react to the stimulus. (3/ST/15)

… dan menjadikan kita *kelinci percobaan* untuk melihat bagaimana kita bereaksi terhadap rangsangan itu. (3/TT/D/26)

Feeling that the simplest of tasks requires a *Herculean effort*. (4/ST/19)

Merasa tugas-tugas paling remeh pun membutuhkan *upaya sangat keras*. (4/TT/D/29)

<table>
<thead>
<tr>
<th>No</th>
<th>Culture Related Terms</th>
<th>Cultural Categories</th>
<th>Translation Strategies</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>C1 C2 C3 C4 C5 C6 C7 C8 C9 C10</td>
<td>Foreignization</td>
</tr>
<tr>
<td>1.</td>
<td>In my thirties, <em>five-foot-eight, 150 pounds</em>, and I wear the best clothes… (D1/ST/3)</td>
<td>V</td>
<td>Br</td>
</tr>
<tr>
<td>2.</td>
<td>…, with its <em>fin de siècle cafés</em> and elderly ladies strolling about the city. (2/ST/12)</td>
<td>V</td>
<td>Br</td>
</tr>
<tr>
<td>3.</td>
<td>… and using us as <em>guinea pigs</em> to see how we’ll react to the stimulus. (3/ST/15)</td>
<td>V</td>
<td>Br</td>
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<tr>
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<td></td>
<td>He tries to show me that he’s a <em>wine</em> connoisseur; he talks about “bouquet”, “texture”, and “legs”,...</td>
<td>C1 C2 C3 C4 C5 C6 C7 C8 C9 C10</td>
<td>Foreignization Domestication</td>
</tr>
<tr>
<td>5.</td>
<td>Dia mencoba menunjukkan padaku bahwa dirinya ahli <em>wine</em>, dia berbicara tentang bouquet –aroma khas pada wine, tekstur, dan legs,... (5/TT/F/43)</td>
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<tr>
<td>6.</td>
<td>He tries to show me that he’s a wine connoisseur; he talks about “<em>bouquet</em>”, “texture”, and “legs”,... (6/ST/31)</td>
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<tr>
<td>7.</td>
<td>Dia mencoba menunjukkan padaku bahwa dirinya ahli <em>wine</em>, dia berbicara tentang <em>bouquet</em> –aroma khas pada wine, tekstur, dan legs,... (6/TT/F/43)</td>
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<td></td>
<td>And all these things make us feel old, make us feel that we’re leading dull, unadventurous lives as our skin grows even more flaccid, and the pounds pile on irrevocably. (8/ST/51)</td>
<td>C1 C2 C3 C4 C5 C6 C7 C8 C9 C10</td>
<td>V V Br Lt Ad Eq Ap Gr</td>
</tr>
<tr>
<td>8</td>
<td>Dan semua ini membuat kita merasa tua, membuat kita merasa bahwa kita menjalani kehidupan yang membosankan dan tanpa petualangan sementara kulit kita semakin kendur, dan berat badan kita terus bertambah. (8/TT/D/68)</td>
<td></td>
<td>V V</td>
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<tr>
<td>9</td>
<td>I’ve put on my best dress, even at the risk of dressing to the nines for a laid-back party. (9/ST/54)</td>
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<td>V V</td>
</tr>
<tr>
<td></td>
<td>Aku mengenakan gaun terbaikku, meskipun dengan resiko penampilanku kelewat sempurna hanya untuk acara santai. (9/TT/D/72)</td>
<td></td>
<td>V V</td>
</tr>
<tr>
<td>10</td>
<td>When I go downstairs, the table is perfectly set with fruit salad, olive oil, cheese, whole-grain bread, yogurt, and plums. (10/ST/59)</td>
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<td>V V</td>
</tr>
<tr>
<td></td>
<td>Ketika aku turun, meja sudah penuh dengan salad buah, minyak zaitun, keju, roti gandum, yogurt, dan buah plum. (10/TT/F/78)</td>
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<td>V V</td>
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<tr>
<td>11</td>
<td>When I go downstairs, the table is perfectly set with fruit salad, olive oil, cheese, whole-grain bread, yogurt, and plums. (11/ST/59) Ketika aku turun, meja sudah penuh dengan salad buah, minyak zaitun, keju, roti gandum, yogurt, dan buah plum. (11/TT/F/78)</td>
<td>V</td>
<td>BrLtAdEqApGr</td>
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<tr>
<td>12</td>
<td>When I go downstairs, the table is perfectly set with fruit salad, olive oil, cheese, whole-grain bread, yogurt, and plums. (12/ST/59) Ketika aku turun, meja sudah penuh dengan salad buah, minyak zaitun, keju, roti gandum, yogurt, dan buah plum. (12/TT/F/78)</td>
<td>V</td>
<td>BrLtAdEqApGr</td>
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<tr>
<td>13</td>
<td>…, she chooses the cheeses that are the pride of the Canton of Vaud: Gruyère (all three varieties: mild, salé, and the most expensive of all which takes nine to twelve months to mature)… (13/ST/76)</td>
<td>V</td>
<td>BrLtAdEqApGr</td>
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<td></td>
<td>…, dia memilih keju kebanggaan Canton of Vaud: Gruyère (semua ketiga jenisnya: lembut, salé, dan yang paling mahal dari semua, yang membutuhkan sembilan hingga dua belas bulan untuk matang)… (13/TT/F/96)</td>
<td>V</td>
<td>BrLtAdEqApGr</td>
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<td></td>
<td>Tomme Vaudoise (soft and creamy, to be eaten in a fondue or on its own)... (15/ST/76)</td>
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<td></td>
<td>Tomme Vaudoise (lembut dan creamy, untuk dimakan dalam hidangan fondue atau dimakan begitu saja)... (14/TT/F/96)</td>
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<td>Tomme Vaudoise (soft and creamy, to be eaten in a fondue or on its own)... (16/ST/76)</td>
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<td>Tomme Vaudoise (lembut dan creamy, untuk dimakan dalam hidangan fondue atau dimakan begitu saja)... (15/TT/F/96)</td>
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</table>
Tonight for dinner we had a *cheese fondue* that we Swiss call *raclette*, accompanied by thin slices of raw bison meat and traditional *rösti* potatoes with cream. (17/ST/97)

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<thead>
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<th>Cultural Categories</th>
<th>Translation Strategies</th>
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<td>17.</td>
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<td>C1 C2 C3 C4 C5 C6 C7 C8 C9 C10</td>
<td>Domestication</td>
</tr>
<tr>
<td></td>
<td>Malam ini untuk makan malam kami menyantap <em>cheese fondue</em> yang oleh kami orang Swiss disebut <em>raclette</em>, ditemani irisan tipis daging bison mentah dan kentang <em>rösti</em> dengan krim. (17/TT/F/121)</td>
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<td>18.</td>
<td>Tonight for dinner we had a cheese fondue that we Swiss call <em>raclette</em>, accompanied by thin slices of raw bison meat and traditional <em>rösti</em> potatoes with cream. (18/ST/97)</td>
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<td>Domestication</td>
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<td></td>
<td>Tonight for dinner we had a cheese fondue that we Swiss call raclette, accompanied by thin slices of raw bison meat and traditional rösti potatoes with cream. (19/ST/97)</td>
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<td>V</td>
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<td></td>
<td>Malam ini untuk makan malam kami menyantap cheese fondue yang oleh kami orang Swiss disebut raclette, ditemani irisan tipis daging bison mentah dan kentang rösti dengan krim. (19/TT/F/121)</td>
<td></td>
<td>V</td>
</tr>
<tr>
<td>19.</td>
<td>Only a few more feet. (20/ST/104)</td>
<td></td>
<td>V</td>
</tr>
<tr>
<td></td>
<td>Hanya beberapa meter lagi. (20/TT/F/128)</td>
<td></td>
<td>V</td>
</tr>
<tr>
<td>20.</td>
<td>Jacob orders a Campari and tonic, and I order tea, as planned. (21/ST/104)</td>
<td></td>
<td>V</td>
</tr>
<tr>
<td>21.</td>
<td>Jacob memesan Campari dan tonic, dan aku memesan the, seperti yang sudah kurencanakan. (21/TT/D/129)</td>
<td></td>
<td>V</td>
</tr>
<tr>
<td>22.</td>
<td>Jacob orders a Campari and tonic, and I order tea, as planned. (22/ST/104)</td>
<td></td>
<td>V</td>
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<td></td>
<td>Jacob memesan Campari dan tonic, dan aku memesan the, seperti yang sudah kurencanakan. (22/TT/D/129)</td>
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<tr>
<td>23</td>
<td>I want to tell him that the ones he mentioned are also banned, but I bite my tongue.</td>
<td>C8</td>
<td>V</td>
</tr>
<tr>
<td></td>
<td>Aku ingin memberitahu dia bahwa semua yang ditawarkannya tadi juga dilarang, tetapi kugigit bibirku.</td>
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<tr>
<td>24</td>
<td>As you can see, you’ll need to spend five thousand Swiss francs.</td>
<td>C8</td>
<td>V</td>
</tr>
<tr>
<td></td>
<td>Seperti yang kau lihat, kau perlu menyediakan lima ribu franc Swiss.</td>
<td></td>
<td></td>
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<tr>
<td>25</td>
<td>Some friend who will spill the beans the first time he has a little too much to drink?</td>
<td>C8</td>
<td>V</td>
</tr>
<tr>
<td></td>
<td>Orang-orang yang bakal mengumbarnya begitu terlalu banyak minum alkohol?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Of course there is: little toys you can buy at sex shops, swinger clubs, inviting a third person to join, or taking adventurous chances at parties hosted by unconventional friends.</td>
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<td>26</td>
<td>tentu saja ada: mainan-mainan kecil yang dapat kau beli di toko seks, klub swinger, mengundang orang ketiga untuk ikut serta, atau pergi ke pesta-pesta liar yang diadakan teman-teman yang tidak konvensional. (26/TT/F/151)</td>
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<td>27</td>
<td>Of course there is: little toys you can buy at sex shops, swinger clubs, inviting a third person to join, or taking adventurous chances at parties hosted by unconventional friends. (27/ST/123)</td>
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<td>28</td>
<td>“Like the tricoteuses.” (28/ST/F/137)</td>
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<td></td>
<td>“Seperti tricoteuses – para wanita yang duduk dan merajut sambil menonton eksekusi pada zaman Revolusi Prancis.” (28/TT/F/167)</td>
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<td>Foreignization Domestication</td>
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<tr>
<td>29</td>
<td>Yes, like those hardworking women who wanted justice and <em>bread</em> for the poor,… (29/ST/137)</td>
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<td></td>
<td>Ya, seperti para wanita pekerja keras yang menginginkan keadilan dan <em>makanan</em> bagi kaum miskin,… (29/TT/D/167)</td>
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<td>30</td>
<td>When the reign of terror began, they would go down to the <em>guillotine square</em> bright and early, guarding their front-row seats and knitting as they waited on those who had been condemned to die. (30/ST/137)</td>
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<td></td>
<td>Ketika pemerintahan teror itu dimulai, mereka pergi ke <em>lapangan guillotine</em> pagi-pagi sekali, menjaga kursi-kursi mereka di barisan terdepan, lalu merajut sambil menunggu orang-orang yang telah dijatuhi hukuman mati. (30/TT/D/167)</td>
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<td>31</td>
<td>Let’s say, hypothetically, that during one of these moments of aggression, a person devises a <em>Machiavellian plan</em> to destroy another person. (31/ST/147)</td>
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| 32. | Katakanlah, secara hipotesis, bahwa pada salah satu saat-serangan itu, seseorang menyusun rencana licik untuk menghancurkan orang lain.  
(31/TT/F/178) |     |    |    |    |    |    |    |    |    |     |    |    |    |    |    |    |
| 33. | “Yes, there is light at the end of the tunnel, if that’s what you mean.”  
(32/ST/147) |     |    |    |    |    |    |    |    | V  |     |    |    |    |    |    |    |
| 32. | “Ya, masalah sesulit apa pun pasti akan berakhir, jika itu yang Anda maksud.”  
(32/TT/D/179) |     |    |    |    |    |    |    | V  |     |    |    |    |    |    |    |    |
| 34. | I put on a cowl scarf to protect me from the cold and start to walk aimlessly around the hamlet.  
(33/ST/157) |     |    |    |    |    |    |    | V  |     |    |    |    |    |    |    |    |
| 33. | Aku mengenakan sehelai scarf untuk melindungiku dari dingin dan mulai berjalan tanpa tujuan di sekitar desa kecil itu.  
(33/TT/F/189) |     |    |    |    |    |    |    |    |     | V  |    |    |    |    |    |    |
| 34. | After a stressful half an hour, I leave my car with the valet and run up to the room.  
(34/ST/162) |     |    |    |    |    |    |    | V  |     |    |    |    |    |    |    |    |
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<tr>
<td>34</td>
<td>After a stressful half an hour, I leave my car with the valet and run up to the room. (34/ST/162)</td>
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<td></td>
<td>Setelah setengah jam yang membuat tertekan, aku meninggalkan mobilku dengan seorang valet dan berlari naik ke kamar. (34/TT/F/196)</td>
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<td>35</td>
<td>I push him away gently; go to the minibar, and down a small bottle of gin in one gulp. (35/ST/163)</td>
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<td></td>
<td>Dengan lembut aku mendorongnya, menghampiri minibar dan menenggak sebotol kecil gin dalam sekali teguk. (35/TT/F/199)</td>
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<td>36</td>
<td>I push him away gently; go to the minibar, and down a small bottle of gin in one gulp. (36/ST/163)</td>
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<td></td>
<td>Dengan lembut aku mendorongnya, menghampiri minibar dan menenggak sebotol kecil gin dalam sekali teguk. (36/TT/F/199)</td>
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<td>37</td>
<td>When it comes to adultery, meditation helps little or not at all. (37/ST/173)</td>
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<td>38</td>
<td>Kalau berhubungan dengan perselingkuhan, mediasi hanya membantu sedikit atau tidak sama sekali. (37/TT/D/214)</td>
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<td>39</td>
<td>Bahkan kalaupun pesta itu bersifat professional seperti halnya cocktail hour. (38/TT/F/234)</td>
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<td>40</td>
<td>I get up, thank them for dinner, and go to the cloakroom to get my coat. (40/ST/201)</td>
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| 38 | Even when it comes to something professional like tonight's cocktail hour. (38/ST/192) |
| 39 | I have to feign interest in what they're saying and respond with a question before I can finally put the hors d'oeuvre in my mouth and finish chewing them without seeming rude. (39/ST/194) |

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**PLAGIAT MERUPAKAN TINDAKAN TIDAK TERPUJI**
Aku bangkit berdiri, mengucapkan terima kasih atas makan malam itu, dan pergi ke ruang mantel untuk mengambil mantel. (40/TT/F/245)

…; despite this magnificent view, your impeccably tailored suit from London, your smile, and your hair, dyed with utmost care so as to leave just a few white hairs to give the impression of “naturalness”;… (41/ST/215)

…; terlepas dari pemandangan menakjubkan ini, setelan dari Londonmu yang tak bercela, senyummu, dan rambutmu, yang dicat dengan sangat hati-hati dan meninggalkan hanya beberapa helai uban untuk menciptakan kesan “alami”;… (41/TT/D/265)

I carefully study the walls covered with carved wood panels and beautiful frescoes on the ceiling. (42/ST/223)

Dengan saksama aku memandang lekat-lekat dinding-dinding yang dilapisi panel-panel kayu yang diukir, dan fresco-fresco indah di langit-langit. (42/TT/F/275)
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<td>43.</td>
<td>We will meet again at galas and cocktail parties, at election and press conferences, but we will never again be the way we were today. (43/ST/227)</td>
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<td></td>
<td>Kami akan beretemu lagi pada jamuan-jamuan makan dan pesta-pesta koktail, pada acara pemilihan dan konferensi pers, tapi kami tak akan pernah lagi seperti ini. (43/TT/D/280)</td>
<td>V</td>
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<tr>
<td>44.</td>
<td>We will meet again at galas and cocktail parties, at election and press conferences, but we will never again be the way we were today. (44/ST/227)</td>
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<td></td>
<td>Kami akan beretemu lagi pada jamuan-jamuan makan dan pesta-pesta koktail, pada acara pemilihan dan konferensi pers, tapi kami tak akan pernah lagi seperti ini. (44/TT/F/280)</td>
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<td>45.</td>
<td>The manager’s card is on the table, greeting us and offering us the bottle of champagne that we’ve already emptied. (45/ST/229)</td>
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<td></td>
<td>Kartu sang manajer tergeletak di meja, menyambut kami dan menawarkan kami sebotol sampanye yang sudah habis kami tenggak isinya. (45/TT/F/283)</td>
<td>V</td>
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He points out the bench where we sat to have coffee one morning and were approached by a couple of neo-hippie foreigners asking for money.

Dia menunjuk bangku tempat kami duduk minum kopi pada suatu pagi dan dihampiri sepasang orang asing neo-hippie yang meminta-minta.

Maybe it’s just the effect of the bottle of champagne, coupled with two glasses of aquavit.

Mungkin itu hanya efek sampanye yang kami minum, ditambah dua gelas aquavit.

The waiter enters with a silver tray, a vase with a rose, coffee (for my husband), tea (for me), croissants, hot toast, rye bread, …

Pelayan masuk membawa nampang perak, vas dengan setangkai mawar di dalamnya, kopi (untuk suamiku), teh (untukkku), croissant, roti panggang panas, roti rye, …
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