

## **CHAPTER IV**

### **DISCUSSION AND FINDING**

This chapter is aim to answer the question of this study which is how the local translation translated in the Rainbow Troops novel.

#### **4.1. Data Descriptive**

The source of the data in this study is the Rainbow Troops novel and Laskar Pelangi novel, while the data of this study are the terms which indicate Local Culture in Laskar Pelangi, a novel by Andrea Hirata, which is compared to the English translation titled The Rainbow Troops by Angie Kilbane. The choosing of the terms is done by the researcher herself without using native Balitong people. However, the researcher used the glossaries made by the novelist in the novel for choosing the data.

#### **4.2. Discussion**

Based on Baker's theory there are 8 strategies using in dealing the non equivalence. However, in this study the writer only uses 6 of them which are; translation by more general word, translation by cultural substitution, translation using a loan word or loan word with an explanation (2007:58-59).

Here are the detail discussions of this study.

#### 4.2.1. Translation by a more general word (super ordinate)

This strategy is using by going up one level, so the reader will easy to get the meaning because word is more general. Using this strategy will make the distinctive features of certain concept is missing but, the sentence will be more understandable and shorter. In this novel, there are 6 terms that translated using this strategy.

First sentence:

*SL: Atau pada juragan pantai untuk menjadi **kuli kopra** agar dapat membantu ekonomi keluarga. (p.2)*

*TL: Or to the coast to work as **a coolie** to help ease the family's financial burdens.*

Same with the first, *bedak tepung beras*, the translator use this strategy to translate “*kuli kopra*” as “**a coolie**”. Coolie has more general meaning then *kuli kopra*. However, the translator used that sentence to make the reader easier understanding the meaning contextually. The translator made the meaning contextually as natural as possible. Although *Kopra* was missing, at least the reader will get the point that *kuli kopra* is a poor people’s job.

This word existed in Chapter 1 page 2. *Kuli kopra* is people who work by relying on physical strength to make copra which is the dried coconut meat to make coconut oil.

Next sentence:

*SL: Ayahnya itu tak beralaskan kaki dan bercelana **kain belacu**. (p.3)*

*TL: His father wasn't wearing shoes and had on cheap, **cotton** pants.*

The word **Belacu** is translated as **cotton** because there is not the equal term for it. However, **Belacu and Cotton** have same texture and cheap. The translator use **cotton** to translate **Belacu** since **cotton** is not a luxuries cloth. Thus, the reader will understand the condition of Lintang Father who is poor man. This word only occurs in page 3.

The next sentence:

*SL: Bapak Tionghoa berwajah ramah ini dikenal sebagai seorang **Tionghoa Kebun**, strata ekonomi terendah dalam kelas sosial orang-orang Tionghoa di Belitong. (p.26)*

*TL: The Chinese father had a friendly face. He was **a farmer**, the lowest status in the social ranks of Chinese in Belitong.*

The word **Tionghoa Kebun** was just translated as a farmer. However, there is “**a Chinese**” word that showed that he is Chinese. Thus, without explaining the word **Tionghoa** in **Tionghoa Kebun**, the reader will understand. It became clearer since there are following clause that is “**the lowest status in the social ranks of Chinese in Belitong.**” This term occurred on page 26.

Next Sentence:

*SL: Kekuatan ekonomi Balitong dipimpin oleh urang staff PN dan para **cukong swasta** yang mengerjakan setiap konseksi eksploitasi timah. (p.55)*

*TL: The economic strength of Balitong Island was dominated but the Staff living in the Estate, **the businessmen** receiving concessions from the tin exploitation lived in Jakarta...*

The translator used **the businessmen** to translate **cukong swasta**. **Cukong** is people who have a lot of money who provide funds or capital required for a business or activities of others. The strategy to make it simpler is by going up one step. The term is also can be easy to understand since there are more explanation follow.

Next sentence:

*SL: Aku terperangkap seperti **ikan kepuyu** di dalam **bubu**. (p.81)*

*TL: I was **a fish** trapped in a net.*

The meaning of *ikan kepuyu di dalam bubu* has the same meaning with “**a fish trapped in a net**”. Even though, the specification of *kepuyu* fish and *bubu* is missing, the reader will understand the meaning because there is the word trapped between them which indicate that that fish could not get free.

Thus, the translator use super ordinate in translating this terms. Even though the meaning of the terms is little change, however, contextually the meaning is acceptable. The reader also will understand the word rice. Thus, they will get the main point of this sentence.

#### **4.2.2. Translation by cultural substitution**

Translation by cultural substitution is choosing a cultural terms exist in the target language as the equivalent of the cultural terms in source language. This is used to make the reader get the same effect when read the sentence because cultural terms has special own meaning, thus, if the cultural terms in SL translated into the cultural terms in the TL, the reader will get the exact effect or emote when read the sentence. In translating this novel Angi use this strategy for only 4 terms.

First sentence:

*SL: Diakarnya yang menonjol kami duduk berkeliling mendengar kisah Bu Mus tentang petualangan **Hang Jebat**, dan di bawah keteduhan daunnya yang rindang kami bermain lompat kodok, berlatih sandiwara, tertawa, menangis, bernyanyi, belajar dan bertengkar. (p.65)*

*TL: on its protruding roots, we sat around listening to Bu Mus tell the story of **Robin Hood**. And under the shade of its leaves, we played leap-frog, rehearsed plays, laughed, cried, sang, studied and quarreled.*

**Hang Jebat** is a kind of the heroes in Balitong people. **Hang Jebat** was the prominent defenders of the truth of heroes. He does not have a weapon like the hero in this era; he just relies on his physical strength to fight. **Robin Hood** also is kind of heroes in the target reader who never bring special weapon like gun or samurai, he also trusts to his physical power to beat his enemy.

Angi used this strategy to get the same feeling with the source language. Thus, the reader also can feel that's usually children happy when someone tell them story about a hero. The reader can fell emote and effect when read this novel as well. This term exist in Chapter 9 page 65.

The next sentence:

*SL: Warga Tionghoa semakin rajin menekuni kebiasaanny: mandi saat tengah hari, menyisir rambutnya yang masih basah ke belakang, lalu memotongi ujung ujung kukunya dengan **atip**. (p.177)*

*TL: the Chinese community became more vigorous in their routine: bathe in the middle of the day, comb back their wet hair and trim nails with **clippers**.*

**Atip** and **clippers** has the same references which is a tool for cutting the nail. The translator directly used clipper because the target reader will also known and familiar with that tool. It will make them easier to understand. Even though the translator did not using or mentioning the source terms, the reader will understand the meaning or the references of the terms. Besides, there is another clue for explaining the terms that is “trim nails” which indicates the function of the terms.

The next sentence:

*SL: Jumpai aku di acara **sembahyang rebut**.*

*TL: Met me at **Chiong Si Ku**.*

This term used cultural strategy because the term is translated by the same word that refers to the same event. **Sembahyang rebut** is traditional ceremony for Chinese community. Angi use the word **Chiong Si Ku** as the original term for that event to translate this term, to make her easy to transfer the meaning. She did not need more explanation in translating this term and the reader can get the meaning of this sentence.

#### 4.2.3. Translation using a loan word or loan word plus explanation

This strategy is usually used to translate the name of traditional dancing, traditional folklore, and puppet or tradition thing. This strategy is only maintaining the word in source language or also adding an explanation afterwards. The translator used this strategy for 10 terms.

First sentence:

*SL: Membuat wajahnya coreng moreng seperti pemeran emban bagi permaisuri dalam **Dul Muluk**, sandiwara kuno kampung kami.*  
(p.2)

*TL: Streaking her face and making her look like the queen's servant in **Dul Muluk**, an ancient play in our village.*

Angi maintain the source terms which is **Dul Muluk** because it is the traditional folklore, and there is not equivalent meaning in the target language. However, she gave the explanation following the terms so that the reader still can get the meaning. It only occurred in page 2 chapter 1.

Next sentence:

*SL: Mahar bersiap-siap, kami menunggu penuh keingintahuan, dan kami semakin takjub ketika ia membuka tasnya dan mengeluarkan sebuah alat musik: **ukulele!** (p.136)*



*TL: Mahar got ready. We waited in suspense and we blown away when he opened his ratan sack and pulled out an instrument: **a ukulele!***

**Ukulele** is the traditional instrument from Balitong. And Angi use this strategy to maintain the meaning and the term. However, the reader still can get the meaning because Angi gave an explanation afterwards. The term existed on page 136.

Next sentence:

*SL: Satu-satunya manusia terhormat di antara mereka adalah sang kepala suku, seorang **shaman** sekaligus dukun, dan jabatan itu sama sekali bukan hereditas. (p.165)*

*TL: the one and only exalted one among them was the head of the tribe, usually **a shaman**, and the position weren't hereditary.*

**Shaman** is a spiritual leader or someone who acts as an intermediary between the spiritual and the real world. **The shaman** word did not translated and did not adding by any explanation. However, the word the head of the tribe had explained that shaman is someone who has power in that community. Thus, the reader did not need more explanation to make it clearer. This term occurred in 165 and some other page.

Next sentence:

*SL: Semua susah payah melawan larangan orang tua itu hanyalah untuk memetik buah-buah karet dan demi sedikit taruhan harga diri dalam arena **tarak**. (p.168)*

*TL: All of these painstaking efforts - which, by the way, went against our parents' wishes - were for the sake of obtaining rubber fruit and increasing the worth of our bets in the **tarak** arena.*

**Tarak** is a traditional game using rubber fruit. The **Tarak** did not translate. The translator maintained the term without adding any explanation but before the terms there are some words that referring to this game like rubber fruit, and also arena that show that it a kind of game. **Tarak** occurred in page 168.

Next sentence:

*SL: Semua itu gara-gara sekawanan burung hebat nan misterius yang dinamai orang orang Balitong sebagai **burung pelintang pulau**. (p.183)*

*TL: It was all because of a flock of mysterious birds the people of Balitong call **pelintang pulau birds** - literally meaning island crossing birds.*

**Burung Pelintang Pulau** is a kind of sacred birds in Balitong. The translator still maintained the source word. It is the name of a bird. Thus,

the translator just added the explanation afterwards so that the readers know the meaning. This term occur in many pages.

Next sentence:

*SL: Di sekolah, mata pelajaran mulai terasa bermanfaat. Misalnya pelajaran membuat telur asin, menyemai biji sawi, membedah prut kodok, keterampilan menyulam, **menata janur**, membuat pupuk dari kotoran hewan, danpraktek memasak. (p.191)*

*TL: At school, lessons became more useful. We learned how to make salty eggs, embroidery, **and menata janur** - a Malay wedding decoration.*

In translating this term, the translator described it by adding information about the function of the terms. The terms **menata janur** mean making a wedding decoration from coconut leave. In this translation, Angi use the function of the function of the product of the activities. Thus, the reader will understand and get the meaning clearly. This term occurred on page 191.

Next sentence:

*SL: Dia duduk sendirian menabuh **tabla**, mencari-cari musik, sampai sore di bawah filicium. (p.223)*

*TL: All evening, Mahar sat alone in the middle of the field behind our school. He beat a **tabla - traditional drum** - searching for music.*

**Tabla** is a kind of instrument in Balitong. The translator added the explanation to make the readers know the term specifically. However, the translator still maintained the term to keep the strange effect of the term. This term occurred in many pages.

Next sentence:

*SL: **Kopiah** resaman Taikong Razak menghantam rihalan Syahdan.  
(p.253)*

*TL: Taikong Razak's **kopiah - traditional hat** - struck Syahdan's Koran bookstand.*

The translator still maintained the source terms to keep the terms, but she added the description afterwards. That is “**traditional hat**” that describe **Kopiah**. **Kopiah** is a hat that used to pray for Muslim people. The translator translated **Kopiah** as “**traditional hat**” because Balitong people still hold on religion rules, and most of them wear Muslim clothes as their daily clothes. That is why Muslim clothes become their culture.

Next sentences:

*SL: Koper ini sangat istimewa karena di sana sini ditempli bekas **peneng sepeda** dan berbagai lambang pemerintahan sehingga*

*mengesankan Mahar seperti seorang pejabat penting kabupaten.  
(p.305)*

*TL: It was a very special suitcase because it was covered in **peneng sepeda** - the stickers used back in the day to show that the bicycle tax had been paid - and various government symbols to give the impression and they were important regional government office.*

It is just the same like the explanation above. The translator still kept the source word because there is not the equivalent word for it. However, to make reader understand, the translator added the description of the term as the explanation of the function of that term. This term occurs in several pages.

Next sentence:

*SL: Rumah sakit Jiwa Sungai Liat sudah sangat tua. Orang Balitong menyebutnya **Zaal Batu**. (p.446)*

*TL: Sungai Liat Mental Hospital was very old and the people of Balitong called it **Zaal Batu, or stone room**.*

The translator maintained the source word because it is the term of native people that refers to a place. However, the translator added the words stone room which are stone refers to **batu** and room refers to **zaal**. At least, the readers know the literary translation of Zaal **Batu**. There

did not need an explanation because the reader can understand the word from the clause before.

#### 4.2.4. Translation by paraphrase using a related word

Translation using this strategy is translated by giving explanation but still using or maintaining the source word. This strategy is used in 11 terms.

First sentence:

*SL: Bau hangus yang kucium tadi ternyata adalah bau **sandal chunghai**. (p.11)*

*TL: That burn smell I noticed earlier was actually the smell of his **cunghai sandals, made from car tires**.*

In this sentence the translator still maintaining the source word but she add some word to explain that terms which is **made from car ties**. Thus, the reader can understand the meaning. This term occur in page 11 and some other page.

Next sentence:

*SL: Kuperlukan bantuan syahdan, namun ku lihat ia sedang berbicara dengan putri tukang **Hok Lo Pan**, atau martabak terang bulan*

*seperti orang menceritakan dirinya sedang banyak uang karna baru saja selesai menjual 15 ekor sapi. (p.208)*

*TL: I needed Syahdan's help, but I saw that he was talking animately to daughter of the **hok lo pan cake** seller as if he had just sold 15 cows.*

The translator still kept the source term in case to maintain the term. However, Angi added the word “cake” to describe that **hok lo pan** is a kind of cake. It will make reader can understand the story. However, she did not describe more detail, but the reader can understand because they already know the word cake. This term occurred on page 208.

Next sentence:

*SL: itu dibuat dari **buah pohon aren** yang masih hijau sebesar bola pimpong yang ditusuk seperti sate dengan tali rotan kecil. (p.233)*

*TL: The most ordinary looking of our accessories was a necklace made from **aren (sugar palm) fruits** strewn together like skewered meat on a rattan string.*

Angi maintained the word **aren** because it is a name of something. She added the word sugar palm inside the parenthetically to make reader who do not know the word **aren** understand the meaning. This term occurred on page 233.

Next sentence:

*SL: Daya tarik terkuat dari sembahyang rebut adalah sebuah benda kecil yang disebut **fung pu**, yakni secarik kain merah yang disembunyikan di sela sela barang-barang tadi. (p.260)*

*TL: The main draw is **a small red pouch called fung fu**, hidden in the mountains of other things.*

Angi describe the term *fung pu* as “**a small red pouch**”.

However she still maintained the source word to keep the original word of something. It will make the readers who do not familiar with that term, understand the meaning from the form of *fung pu*. This term occurred on page 260.

#### **4.2.5. Translation by paraphrase using unrelated word**

Translation by paraphrasing using unrelated word is translating by explaining or describing by another word. There are 18 terms translated by this strategy.

First sentence:

*SL: Lebih mudah menyerahkannya kepada **tauke pasar pagi** untuk jadi tukang parut. (p.2)*



*TL: It would have been much easier to send me to work as a helper for a Chinese grocery stall owner at the morning market.*

The translator used the description for translating *Tauke Pasar Pagi*. Angi directly translate the terms with description of it which is a Chinese grocery stall owner at the morning market. She translated *Tauke* as a Chinese grocery stall owner because *Tauke* is a person who have a shop and usually they are become the owner of the enterprise and most of them is Chinese people. However, Angi made the reader more understand clearly about the term. This term occurred in many pages of this novel.

Next sentence:

*SL: Ia seperti bunga pilea, bunga meriam itu, yang jika butiran air jatuh di atas daunnya, ia melontarkan tepung sari, semarak, spontan, mekar, dan penuh daya hidup. (p.12)*

*TL: He was like an artillery plant. When drops of water fall on its petals, it shoots out pollen - glittering, blossoming and full of life.*

Angi used **artillery plant** to translate *bunga pilea* because there were the descriptions afterward. Angi used the original term from the author which is *meriam* to describe the plant as “**when drops of water fall on its petals, it shoots out pollen**”. It showed that the act of that plant was like artillery.

Next Sentence:

*SL: Jika dilihat dari jauh sekolah kami seolah akan tumpah karena tiang-tiang kayu yang tua sudah tak tegak menahan **atap sirap** yang berat. (p.19)*

*TL: If seen from afar, our school looked like it was about to tumble over. The old wooden beams were slanted, unable to endure the weight of **the heavy roof**.*

The translator only used the description of that term. **Atap sirap** that is heavy because it was made from **sirap**. However, the reader will understand the condition of a school that only made from old wooden beams must endure **the heavy roof**. This term occurred on page 19 in this novel.

Next sentence:

*SL: Hingga mereka musnah **dilamun** ombak. (p.22)*

*TL: Until they were **crushed under** the waves ..."*

The translator used the way or the process which is “**crushed under**” of the term to translate it. Therefore, the reader will understand the situation of **dilamun**. The Translator using the word **crushed** to emphasize the situation of the event. This term occurred on page 22.

Next sentence:

*SL: Sebuah kawasan yang disebut **Gedong**. (p.36)*

*TL: **an elite area called the Estate***

**Gedong** is translated as **an elite area called the Estate**. It showed the condition of the **Gedong** itself. Although the translator did not maintain the source terms but the reader still can understand the meaning because there is an explanation. This sentence is occurred in many pages of this novel.

Next sentence:

*SL: Kasta majemuk itu tersusun rapi mulai dari para petinggi PN Timah yang disebut "orang staff" atau urang setap dalam dialek lokel sampai pada tukang pikul pipan di instalasi enambangan serta warga suku sawang yang menjadi buruh buruh **yuka** penjahit karung timah. (p.41)*

*TL: The highest caste was occupied by PN executives. They usually were referred to as Staff. The lowest caste was comprised of none other than our parents, who worked for PN as pipe carriers, **hard laborers sifting tin or daily paid laborers**.*

Same with the first sentence, even though the translator did not keep the source term, but she gave the description of **Yuka** which is **hard**

**laborers sifting tin or daily laborers** to make readers understand the meaning. It occurred in page 41.

Next sentence:

*SL: Menu utama itu adalah **ikan gabus**.*

*TL: About the menu, always **the cheapest fish** for breakfast, dinner and lunch.*

**Ikan gabus** is a kind of fish that popular in the poor community in Balitong. The translator used **the cheapest** which refers to something that it only for poor people because the price is cheap. It only occurred in page 53.

The next sentence:

*SL: Kekuatan ekonomi Balitong dipimpin oleh **urang setap** PN dan para cukong swasta yang mengerjakan setiap konseksi eksploitasi timah. (p.55)*

*TL: the economic strength of Balitong Island was dominated by the **Staff living in the Estate**, the businessmen receiving concessions from the tin exploitation lived in Jakarta.*

**Urang setap** refers to the rich people who live in elite area. The translator still maintained the word staff in order to keep the meaning stand still. However, to make the word understandable, she added more

information that is “**living in the estate**”. Thus, the readers who don’t understand word **staff** still can get the meaning.

Next sentence:

*SL: Filicium decipiens biasanya ditanam botanikus untuk mengundang burung. daunnya lebat tak kenal musim. konfigurasi ini menguntungkan bagi burung-burung kecil cantik nan aduhai yang diciptakan untuk selalu menjaga jarak dengan manusia, yaitu red breasted hanging parrots atau tak lain serindit melayu. (p.64)*

*TL: Filicium Decipiens are usually planted by botanists to attract birds. Their bountiful leaves know no reason. **Gorgeous parakeets** would often visit them,...*

The translator used “**Gorgeous Parakeets**” to translate *serindit melayu*. However, the word gorgeous was the describing of the *serindit melayu* that describe in the previous sentence. Angi concluded those descriptions into one word that is Gorgeous. Thus, the reader will know the description of that bird. This term occurred on page 64

Next Sentence:

*SL: Diakarnya yang menonjol kami duduk berkeliling mendengar kisah Bu Mus tentang petualangan Hang Jebat, dan di bawah keteduhan daunnya yang rindang kami bermain **lompat kodok**,*

*berlatih sandiwara, tertawa, menangis, bernyanyi, belajar dan bertengkar. (p.65)*

*TL: On its protruding roots, we sat around listening to Bu Mus tell the story of Robin Hood. And under the shade of its leaves, we played **leap-frog**, rehearsed plays, laughed, cried, sang, studied and quarreled.*

The translator just translated the terms literary. That is lead for **lompat** and frog for **kodok**. There was not any addition before and after words. However, from the translation of that word the reader will guest that the game only imitates the frog which is leaping. This term only occurred on page 65.

Next Sentence:

*SL: Katanya lagi dengan polos dan tahu diri sambil melipat **karung kecanggih** yang dipakainya sebagai tas sekolah. (p.66)*

*TL: on the other sentence:*

*Mahar got ready. We waited in suspense and we blown away when he opened his **ratan sack (as a bag)** and pulled out an instrument: a ukulele!*

This term is unique because there was no translation of the source sentence. However, the researcher found the translation in the other sentence. The translation added the description to translate the term

**karung kecampang** which is **rattan sack** that means a sack that was made from rattan. This term refers to Mahar's bag.

The Next Sentence:

*SL: Tapi lebih dari itu, yang paling seru adalah permainan tanpa nama yang melibatkan pelepah-pelepah pohon pinang hantu. Anehnya, justru peristiwa terjatuh, terhempas, dan terguling-guling yang menciderai, lalu disusul dengan tertawa keras saling mengejek itulah yang kami anggap sebagai daya tarik terbesar **permainan pelepah pinang**. (p.175)*

*TL: The most fun game didn't have a name, but it involved pinang hantu tree leaves. The strange thing was, while falling, crashing and rolling around were painful, they were nonetheless followed by loud laughter and teasing - which were the most appealing parts of the **no-name game**.*

The translator followed the terms occur in the source language because there is not an equal meaning of the term. The explanation of this game had already told in the previous sentence. This term occurred on page 175.

Next Sentence:

*SL: Seluruh akumulasi bau tengik itu masih ditambah lagi dengan aroma keringat kuli-kuli panggul yang petantang-petenteng membawa **gancu**. (p.196)*

*TL: The accumulation of stench was amplified by the odor of the Sawang coolies' sweat as they mindlessly went back and forth with **pickaxe**.*

The word **Gancu** is refers to a tool to pluck fruit on the trees. The translator translated the terms as the function of that term. Thus, the readers understand the meaning. This term occurred on page 190.

Next sentence:

*SL: Jika tangannya menjulur tak ku lihat ada cincin di jari jemarinya yang lentik, halus, panjang panjang, dan ramping, namun, **siuk a**, gelang giok indah berwarna hijau tapak berkarakter dan melingkar garang pada pergelangan tangannya yang ditumbuhi bulu-bulu halus. (p.204)*

*TL: What kept me respectful was the **jade stone bracelet**,*

The translator use “**jade stone bracelet**” to translate **siuk a** that is a kind of bracelet that use Chinese stone called jade. Thus, in this case, the translator used the translation of **giok** to describe the word **siuk a**. thus,



the reader understand the meaning of the term. This term occurred on page 204.

Next sentence:

*SL: Kopiah resaman Taikong Razak menghantam **rihalan** Syahdan.  
(p.253)*

*TL: Taikong Razak's kopiah - traditional hat - struck Syahdan's **Koran bookstand**.*

The translation used the function of the term to describe the term. Angi translated the word *rihalan* as “**Koran bookstand**” as its function. Thus, at least the reader who do not familiar with *rihalan*, know the function of it. This term occurred on page 253.

Next sentence:

*SL: **Pohon-pohon tua ru'** yang tinggi tumbuh dengan akar tertanam di dasar sungai ini,... (p.311)*

*TL: **Old Australian pines** grew down to the middle of the river.*

Angi used the place where that term comes from. *Pohon-pohon tua ru'* described by the Old Australian Pines. In this way, the translator use Australian pines to describe *pohon ru'*. Therefor, the reader will understand at least that trees are a kind of pines that come from Australia. This sentence occurred on page 311.

Next sentence:

*SL: Anggota paling senior saat ini berusia 57 tahun, pensiunan **syah bandar**. (P.387)*

*TL: the oldest member of the group, a retired **harbormaster**, was 57 years old.*

The translator used harbor to describe **Bandar** and master to describe **syah**. They are refers to one person that is someone who mastered the harbor. Even though the translator did not using the source terms, the reader still understand because they know referring of harbormaster. It occurred in several pages of this novel.

Next sentence:

*SL: Sekali lagi kami para pendukung kami berjingkrak jingkrak histeris seperti **doger monyet**. (p.382)*

*TL: Our supporters jumped around like **dancing monkeys**.*

**Doger Monyet** is a kind of entertaining activities which is a monkey dancing to get money from the spectator. In this case, Hirata use **doger monyet** as the assumption for the supporter who were doing unorganized dancing like **doger monyet**. The Translator maintained the word monkey as referring to the object **monyet** and dancing for **doger** as the condition of the object. Thus, the readers know that **doger monyet** is a monkey that is dancing. This word was only occur in page 382.

#### 4.2.6. Translation by Omission

This strategy is omitting the terms at all. This strategy used when the term is not very important or just the additional sentence to support the main sentence. There are 15 terms which translated using this strategy.

First sentence:

*SL: Karena pikiran mereka, seperti ayahku, melayang layang ke pasar pagi atau ke **keramba** di tepian laut membayangkan anak lelakinya lebih baik menjadi pesuruh di sana. (P.3)*

*TL: Their thoughts, like my father's, was drifting off to the morning market as they imagined their sons better off as workers.*

**Keramba** is a place to retain the fish. It is just additional information after morning market that has same reference that a place where collie can work in. it is not became serious problem if the translator omitting this terms because there is morning market that represent the place. This word occurred in page 3.

Next sentence:

*SL: Mendirikan sekolah dari **jerjak** kayu bulat seperti kandang.  
(p.23)*

*TL:*

Generally, the translator already explained this sentence in the previous sentence. Thus, the translator did not need to translate this term because the explanation was already done before. The reader also would not miss any meaning through the story. This sentence only occurred in the page 23.

Next sentence:

*SL: Trapani dan Mahar memakai **terindak**, topi kerucut dari daun lais khas tentara Vietkong, untuk melindungi jambul. (p.32)*

*TL: -*

This sentence is also just addition information that the condition of they go to school when the rain was fall. Thus, the translator omitted the sentence. This sentence occurred in page 32.

Next sentence:

*SL: Di situlah diguyur semangkuk **gangan**. (p.53)*

*TL: -*

The previous sentence was explained about the differences among rich and poor people in Balitong. This sentence is just a part of those sentences. The translator had already explained about those differences generally. Thus, she did not need to translate this sentence. This sentence occurred in page 53.

Next Sentence:

*SL: Mereka mendiami tanah ulayat dan dibelakang rumah mereka tarhampar... (p.54)*

*TL: -*

**Tanah ulayat** means the land that given for generations but there's not a proof to indicate that the land is theirs. Thus, if the government wants to take that land, they must give it freely because they do not have any certificate as a proof. The translator did not translate this term because these word just additional information for the reader.

Next sentence:

*SL: Ia tampak sangat bersalah telah membuat ibunya gurunya muntab. (p.352)*

*TL: -*

The translator had already explained in the previous sentence about Mahar's expression. In this case, those explanations are enough to make reader understand that Mahar felt guilty about the conversation between him and Bu Mus. Thus, without translated this term, the reader still can understand the situation. This term occurred on page 352.

Next sentence:

*SL: Kalau dulu Mahar berurusan dengan primbon atau prasasti dan istilah istilah kuntilanak, **jenglot**, **dalbho** anak genderuwo, dan pocong, (p.360)*

*TL: -*

The word **jenglot** and **dalbho** do not have equal meaning and terms in target language. However, this sentence is just addition the main sentence which is Flo's effect to Mahar. In the previous sentence there was the explanation of the effect and this sentence is just addition.

That is why the translator did not translating this part, because she already explain in the previous sentence. Even though the translator also did not translating those terms, the reader still get the point of the story. However, **Jenglot** and **Dalbho** is a kind of ghosts in Baitong. These words only occurred in page 360.

Next sentence:

*SL: Selain semua elektronik yang canggih itu pada setiap ekspedisi mereka juga membekali diri dengan kemenyan, **gaharu**, jimat telur biawak, **buntat**, dan penangkal bala, serta seekor ayam kate kampung ... (p. 389)*

*TL: They also equipped themselves with incense, aloewood, monitor lizard egg charms, -, -, and a wild dwarf chicken, the use of which*

*was considered the quickest way to detect the approach of devils.*

The word **incense, aloe wood, monitors lizard egg charms, and a wild dwarf chicken which was considered the quickest way to detect the approach of devils** showed that that is something related to invisible sphere. The word equipment also showed that they are tools to do something.

Thus, if the translator missing *gaharu* and *buntat* which has no equal meaning in the Target Language, the reader would still understand what those tool are. Those terms occurred on page 389.

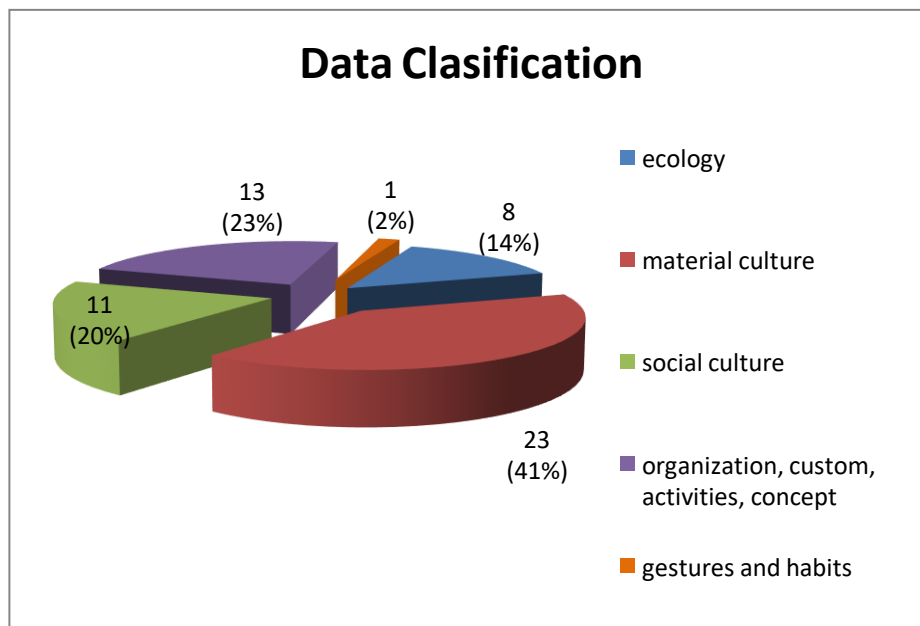
### **4.3. Findings**

There are 56 local cultural terms found in this novel. They are classified into five category based on Newmark (1988:95) theory which are ecology, material culture, social culture, organization, custom, activities, procedures and concepts, and the last is Gesture and Habits.

The classification is 8 terms which indicates ecology category including Flora, Fauna, winds, plains, hills. 23 terms of material culture including food, clothes, houses, town, and transport, 11 terms of social culture including work and leisure, 13 terms of organization, custom, activities, procedures, concepts including political and administration, religious, artistic, and 1 terms of gestures and habits.

All of the data is 56 Local Culture terms so the percentage of each category are 8 terms or 14 % of ecology, 23 terms or 41 % of material culture, 11 terms or 20 % of social culture, 13 terms or 23 % of organization, custom, activities, procedures, concepts , and 1 terms or 2 % of gestures and habits. For more details can be seen in the diagram follow:

Chart 1: Data Classification

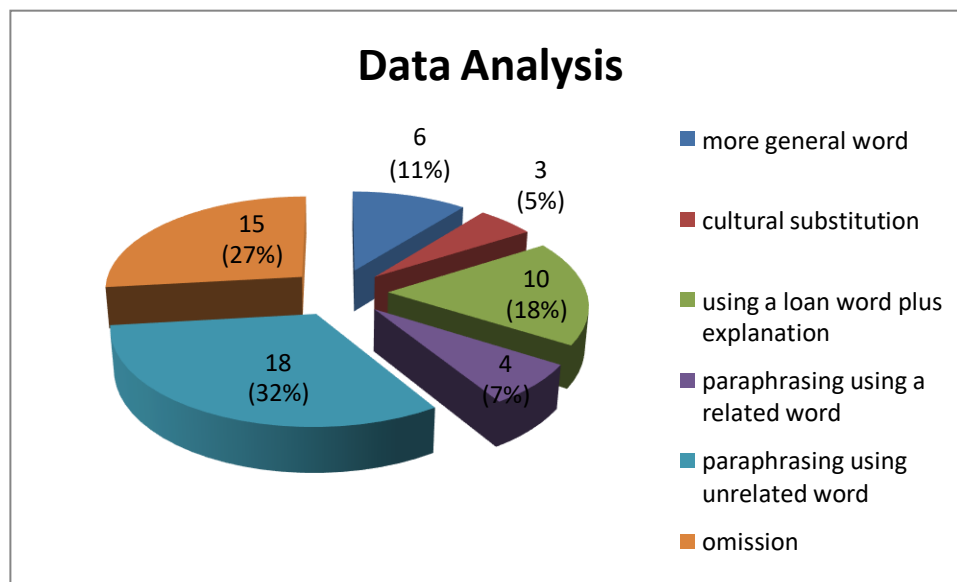


Thus, in Laskar Pelangi novel the sequence of the characteristic Local Cultural Terms is material culture (41 %), organization, custom, activities, concept (23 %), social culture (20 %), ecology (14 %) and the last is gestures and habits (2 %). Thus, the dominant character is material culture which is 23 terms or 41 % and the rarest category is gestures and habits which is only 2 % or 1 terms.



The strategy used in *The Rainbow Troops* is evenly enough since there is not a dominant strategy used in translating the terms. For more detail about the strategy used in this novel can be seen from this percentage diagram follow:

Chart 2: The Translation Strategy in the *Rainbow Troops*.



The sequences of the strategy is Angi often use paraphrasing using unrelated word which is 18 terms or 32 %, second is omission which is 15 times or 27 %, next is using a loan word plus explanation as 10 times or 18 %, and then translating using more general word as 6 times or 11 %, while paraphrasing using related word as 7 % or 4 times and cultural substitution as 3 times or 5%.

It shows that there is not strong distance of the number in each strategy. There is not very dominant strategy used in translating this novel, even though Angi very often using paraphrasing using unrelated word and

omission strategy, but it only 32 %, it shows that the strategy in this strategy is vary enough.

Cultural substitution is only 3 times or about 5 %. It shows that Angi rarely change the local terms into Target Language local terms and rarely using related word to explain the terms, she often use the target language and terms to explain the terms to make the target reader understand the meaning.