A TRANSLATION ANALYSIS OF INDONESIAN MATERIAL CULTURAL TERMS IN “TENUN IKAT” AND IN THE ENGLISH TRANSLATION “INDONESIAN IKATS”

(A minor Thesis)

BY
ZENI RIMARI
C0303058

ENGLISH DEPARTMENT
FACULTY OF LETTERS AND FINE ARTS
SEBELAS MARET UNIVERSITY
SURAKARTA
2010
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Has been approved by thesis consultant
To be examined before the Board of Examiners
Faculty of Letters and Fine Arts
Sebelas Maret University

Thesis Consultant

Ida Kusuma Dewi, S.S, M.A
NIP 197105251998022001

The Head of English Department

Dr. Djatmika, M.A.
NIP 196707261993021001
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Accepted and Approved by the board of Examiners
Faculty of Letter and Fine Arts
Sebelas Maret University
On February 11 2010

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<td>Second Examiner</td>
<td>Prof. Drs. M. R. Nababan, M. Ed, M.A, Ph. D</td>
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Dean of Faculty of Letters and Fine Arts
Sebelas Maret University

Drs. Sudarno, M.A.
NIP 195303141985061001
PRONOUNCEMENT

Name: Zeni Rimari
NIM: C0303058

I hereby declare that the thesis entitled “A Translation Analysis of Indonesian Material Cultural Terms in “Tenun Ikat” and in the English Translation “Indonesian Ikats” (A minor thesis), is originally composed by myself. It is not a plagiarism nor written by others. The things related to other people’s works are written in quotations and included within the bibliography.

If it is, then, proven that I cheat, I am ready to take the responsibility including the withdrawal of my academic title.

Surakarta, 1 February 2010
The Researcher,

Zeni rimari
MOTTO

“Happy is he who does good to others, and miserable is he who expects good from others”
(Prophet Muhammad)

“Help yourself and God will help you”
(Prophet Muhammad)

“He who loses wealth loses much, but he who loses courage loses all”
(My self)
I wholeheartedly dedicated this thesis to:
people who love and support me
ACKNOWLEDGMENT

Alhamdulillahi robbil’alamin, finally I can accomplish this thesis, something that makes me almost give up, but better late than never. The Almighty God, Allah SWT, thank you very much because You keep me healthy and brave to face my problem and give me so many chances to make me a better person.

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I do believe that this thesis is not perfect, therefore suggestions, and recommendations are thoughtfully accepted. Hopefully this small research will be beneficial for all the readers.

Surakarta, 1 February 2010

The Researcher,

Zeni Rimari
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ABSTRACT

ZENI RIMARI. C0303058. 2010. A translation analysis of Indonesian material cultural terms in “Tenun Ikat” and in the English translation “Indonesian Ikats”. Undergraduate thesis, English Department, Faculty of Letters and Fine Arts, Sebelas Maret University, Surakarta.

This research focuses on the translation analysis of material culture translation in bilingual book entitled “Tenun Ikat” and its English “Indonesian Ikats”. This study aims to find out (1) the strategies employed by the translator to translate the material culture terms, and (2) the accuracy of the translation.

This research belongs to a descriptive qualitative research. The data were obtained by using content analysis and questionnaire. In content analysis, the researcher collected the data by collecting material culture terms found in the book. There are 50 data in this research. The questionnaires were distributed to three raters in the form of close and open-ended questionnaire.

The research findings show that the translation strategies used to translate material culture terms are translation using its equivalence in the target language (12 data or 24%), translation by a more general word or superordinate (9 data or 8%), translation by cultural substitution (8 data or 16%), translation using a loan word (10 data or 20%), and translation by omission (11 data or 22%). Dealing with the accuracy of translation, the result is as follows: translation that is very accurate (27 data or 54%), less accurate (12 data or 24%), and inaccurate (11 data or 22%) and there are no very inaccurate data. The average score of the mean for accuracy is 1.47 meaning that the translation is less accurate.
CHAPTER I
INTRODUCTION

1.1 Research Background

Textiles are a part of man’s life and have been known to him since prehistorically times as a development in body-covering after grasses and bust-cloth. Ikat, like other weaving techniques evolved as a method of decorating textiles which were designed to fill one of man’s basic needs, along with food, drink and a place to live. Aside from being a necessity, in their own communities, textiles have particular functions in the social, economic, religious, aesthetic and other aspects of communal life. As a necessity, they are connected with all man’s daily requirements, and are an integral unit.

A variety of techniques are used to provide textiles with ornamentation. One of them is ikat-dyeing process that can be worked on either the vertical warp threads or the horizontal weft threads. Ikat means literally to tie or to bind in Malay language.

There are many people in the world interested in ikat weaving because it is made traditionally. Besides, it is also due to the fact that decorations on each woven cloth tell about believe and value in a society. As a result, many weaving books are published in many languages including in English. Therefore, translation has very important role to solve the problem.

When discussing culture and language, both of them cannot be separated since they have a strong relationship. Language is the heart of the body of the
culture which provides life energy that continuously exists. Sapir and Wholf in Bassnett and Mc. Guire (1991:14) state, “No language can exist unless it is stepped in the context of culture, and no culture can exist which does not have at its center, the structure of natural language”. From this statement, it can be said that language and culture are two entities that relate to each other.

Translating book containing cultural terms becomes a challenge, as the translator has to find appropriate strategies to translate it. Nida (1964:130) states “Differences between cultures may cause severe complications for the translator than do differences in language structure”. The translator must be aware of cultural terms occurring in the book, they will become a problem when the translator fails to find the right translation.

In doing translation, especially translating a cultural term, a translator usually encounters some problems related to some names of object of the SL that cannot be found in another language. Here are some of them and their translations found in a bilingual book entitled Indonesian Ikats:

Example 1:

ST: Benang dipilin kemudian dipintal dengan jantra untuk membuat benang.

TT: The fluff obtained is twisted and spun on a spindle to obtain thread.

In the example above ‘jantra’ is translated into ‘spindle’, as traditional instrument to weave ‘Jantra’ is familiar for Indonesian, it is an upright loom, usually made from wood, while according Oxford Advance Learner’s Dictionary (1974), ‘spindle’ is thin rod for twisting and winding thread by hand, sometimes it
uses a machine. In this book “jantra” is translated into ‘spindle’ to give the reader a concept which she/ he can identify something familiar and appealing. This strategy is accurate as it transfers the message accurately.

Example 2:

ST: Keharmonisan dan keserasian dalam ragam hias pada kain-kain tenun terlihat pada bentuk-bentuk kain yang dipakai sebagai kain sarung, baju, jaket, ikat kepala, bahkan sebagai hiasan dinding.

TT: The harmony of the ornamentation on textiles can be seen in the various fabrics used as sarongs, jackets, headcloths, and as wall decorations.

In this cultural book ‘ikat kepala’ has a particular function in religious ceremony, besides having value in the social, economic, aesthetic, and other aspects of communal life, while ‘head cloths’ is cloths that is used to cover head. Such as hat, cap hat, Stetson, woolly hat, skullcap, etc. The translator translates ‘ikat kepala’ into ‘head cloths’ by strategy of using general word (superordinate) to overcome a relative lack of specificity in the target language compared to the source language.

Another thing potentially problematic is translating the ornamentation of Indonesian Ikats, because people of different places usually have different ornaments on their cloths.

From the phenomenon above, the researcher is interested to conduct a further research about the translation of Indonesian material cultural terms found in the bilingual book entitled “Indonesian Ikats”.
1.1.1. Problem Statement

Considering the research background, the problems are formulated as follows:

1. What are the strategies used by the translator to translate material cultural terms in bilingual book entitled *Indonesian Ikats*?
2. How is the accuracy of the English translation of the Indonesian material cultural terms in the book?

1.1.2. Problem Limitation

To avoid deviation in this thesis, the researcher focuses the analysis on the strategies to translate material cultural terms and accuracy of their resulted translation in bilingual book entitled *Tenun Ikat* and its English version entitled *Indonesian Ikats*.

1.1.3. Research Objectives

Based on the problem statement, the objectives of this research are as follows:

1. To describe the strategies of Indonesian material cultural terms translation in bilingual book entitled *Tenun Ikat* and its English entitled *Indonesian Ikats*.
2. To know the accuracy of translation.
1.1.4. Research Benefits:

The research is expected to give some benefits for:

1. Students of English Department
   
   This study is expected to give a wider perspective of Indonesian material cultural terms translation to students of English Department.

2. Cultural Translators
   
   This study is expected to be an additional input about what should be considered in translating material cultural terms in order to produce a good translation which is accurate, and can be understood easily by the readers.

3. Other Researchers
   
   The result of this research can be used as a further research in translating a cultural book.

1.2. LITERATURE REVIEW

1.2.1. Definition of translation

In order to fully understand what is involved in the process of translation, some definitions are quoted as the basic operational concept for this research.

Translation is a complex process of transferring thoughts and ideas from one language to another, whether the languages are written or oral forms (Brislin, 1976:6) it is supported by Nida and Taber (1974:210) who state that the process of translation is reproducing in the receptor language the closest natural equivalence of the source language message, first in terms of meaning and secondly in terms of style.
Nida and Taber’s concept of translation have similarities as Brislin’s that translation process is the process of transferring the message that the author/speaker wants to pass to the reader/hearer. However, in Nida and Taber’s concept beside the transfer of message, the transfer of language style is also important.

Catford (1974:20) has a different definition of translation. He states that the translation is the replacement of textual material in one language by the equivalent textual material in another language. This concept focuses on the textual material. It is different from Brislin’s concept that translation is to transfer thoughts and ideas from source language (SL) to target language (TL), either in oral or written form. Translation is not just replacing a certain textual material in one language (SL) with the equal textual material in another language (TL), but also transferring the ideas and thoughts of the author/speaker.

In other words, translation is the process of reproducing message from one language (SL) with the closest natural equivalence of another language (TL), in written or in oral form, first in terms of meaning and secondly in terms of style.

1.2.2. Process of translation

Translation is a process consisting of serial activities of transferring the author’s idea into another language with attention on the style of author’s writing.

Nida in Bassnett illustrates a model of translation process as follows:

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<th>Source</th>
<th>Receptor</th>
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<tr>
<td>Text</td>
<td>Translation</td>
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From the diagram above, it can be stated that the process of translation consists of three stages, they are: analysis, transfer, and restructuring stages.

1. Analysis stage

In this stage, in order to understand the entire content, the translator conducts an analysis in terms of linguistic aspects either grammatical or semantic analysis, that involves referential and connotative meaning of words, phrases, clauses, or whole texts.

2. Transfer

After the translator understands the meaning or the message of the SL, he/she transfers the content or the message into the TL. In transferring, the translator finds the appropriate equivalence of SL words, phrases, clauses, sentences, or the whole text into TL, so that he/she would be able to convey the content exactly without any changes in meaning. This stage is not easy to do because sometimes there are some expressions in SL having no equivalence in TL or they are untranslatable into TL. For this case, the
translator should consult the expert to find out the closest equivalence in TL though he/she masters the TL well.

3. Restructuring

Nida and Taber (1974:33) state that the transferred material is restructured in order to make the final message fully acceptable in receptor language. It means that after the transfer is finished, it is necessary to restructure the result of transfer. Restructuring aims to make the text of TL better, accurate, and acceptable. In relation to this, restructuring covers adjusting activity. Here, the translation must be adjusted with the grammar of the TL. The translator should take into consideration the style of SL text, the readers or viewers of the translation, so that he/she could produce an appropriate or good way of expressing according to the type of SL Text, the reader or viewers of the translation, so that he/she could produce an appropriate or good way of expressing according to the type of SL text.

1.2.3. Definition of Cultural items

As this research analyzes the material culture in translation, this subchapter will discuss the definition of culture and its relation to translation.

Manser (1980:102) defines culture as a capacity to appreciate or understand art, and literature. It means that culture has a relationship with human society, because appreciation or understanding of art and literature is only produced by human being. As stated by Hornby (1973:238), culture is evidence of intellectual development of art and science in human society. Newmark gives the
definitions of culture as the way of live and its manifestations that are peculiar to community that uses a particular language as its means of expression (1988:94).

In other words, culture is produced by certain community that uses a particular language to express it.

From the definitions above, it can be said that culture is the way of life as an evidence of intellectual development in human society that uses particular language to express.

In the relation of language as one factor of culture, a translator who is closely concerned with language is consequently affected by culture. It means that the reader interprets the massage of a text based of his own background culture. The reader understands the translations work in his /her way, not on the translator’s background.

In terms of culture in translation, it will never end since cultural problems have a wide scope and culture has close relation to nation where the culture exists. So the culture of one nation will be different with the other.

Adapting Nida, there are some categories of cultural objects, they are:

1. Ecology

   Ecology defines the study of relations of living things to their surrounding. It involves ecological features such as: flora, fauna, winds, plains, hills, forests, etc. (Newmark, 1988)


   Material culture relates to the objects produces by humans own by certain cultures. Every culture has its own characteristics and it is expressed in
its materials. The materials involved in this category are food, clothes, houses, and towns, transportation, etc. (Newmark, 1988)

3. Social culture

Social cultures relates to work and leisure. The activities done by people vary in one place to another. This happens because every place has its own culture. (Newmark, 1988)

4. Organizations, customs, activities, procedures, concepts.

Organizations, customs, activities, procedures, concepts relate to the things above which exist in certain culture. The concepts may include political and administrative, religious, artistic, etc. (Newmark, 1988)

5. Gesture and habit.

Gesture and habit are included as category since gesture and habit from one culture may differ from another, Newmark points out that gesture and habits are often described in ‘non-cultural’ language. (Newmark, 1988).

For example is the term headshake. Headshake is the action of shaking head right and left. In India this gesture shows disagreement. (Newmark, 1988:95).

1.2.4. Strategies to Translate Cultural Items

Strategies are related to the mechanism used by translators throughout the translation process to find solution of the problems they find.
Strategies are the procedures (conscious or unconscious, verbal or non-verbal) used by the translator to solve problems that emerge when carrying out the translation process with particular objective in mind (Molina and Albir, 2002).

1. Translation using its equivalence in the target language.

   This strategy is applied when the translator finds the word in the target language which expresses the same meaning as the source language word. The message can be transferred accurately. (Baker, 1992:10)

   For example:

   ST: Kain tenun yang dipakai masyarakat Aceh dikenakan sebagai selendang dipunggung dan untuk selendang di dada dan di bahu.

   TT : The Acehnese wear their textiles as shawls across their back and stoles draped over shoulders and chest.

   In the example above the term ‘selendang’ is translated into ‘shawl’. The meaning of the term ‘selendang’ is a textile used by women in her shoulders, or to wrap round a baby. The term ‘selendang’ can be accurately translated into ‘shawl’ because the term ‘shawl’ means large piece of material worn about the shoulders or head of woman, or wrapped round a baby (Oxford English Advanced Learner’s Dictionary), ‘selendang’ and ‘shawl’ have the same concept, therefore the term ‘shawl’ is able to transfer the message of the term ‘selendang’ that refers to the same thing.

2. Mona baker suggests eight alternatives to translate non-equivalence above word level, they are:

   a. Translation by a more general word (Superordinate).
This strategy refers to the use of a general word (Superordinate) to overcome a relative lack of specificity in the target language compared to the source language.

ST: Shampoo your hair with wella.

TT: Cuci rambutmu dengan wella

‘Shampooing’ can be seen as a type of ‘washing’ since it’s more restricted in its use: we can wash a lot of things but we only shampoo hair.

b. Translation by more neutral / less expressive word.

This strategy is used if a word has no direct equivalent in a target language, or target language does not have a concept of that word. It also used when the translator feels that the translation of expressive word will sound impolite to the target reader, for example:

ST : She is a fussy girl

TT : Dia adalah gadis yang ramah

The word ‘fussy’ refers to the person who likes to talk on and on. This term has negative meaning than ‘ramah’. The translator chooses to translate ‘fussy’ into the word ‘ramah’ which conveys less expressive meaning.

c. Translation by cultural substitution.

This strategy involves replacing a culture- specific item or expression with a target language item which does not have the same propositional meaning but is likely to have similar impact on the target
reader. The main advantage of using this strategy is that it gives the reader the concept with which she/he can identify something familiar and appealing.

ST : Tomorrow will be **halloween party**.

TT : Besok akan diadakan **pesta topeng**.

‘Halloween party’ is held every 31 October by Europe citizen, most of them who celebrate use mask and certain costume. In ancient time this party was used to scare off ghost, but today it is done just for fun party. The Indonesian translator replaced it with ‘pesta topeng’ to give the reader the concept with which she/he can identify, something familiar and appealing.

d. Translation using a loan word or loan word plus explanation.

In This strategy, the cultural terms are not translated or the translation still uses the source language’s terms. It happens since the translator finds difficulty to translate the culture-specific items, modern concepts, and buzz word, following the loan word with explanation is very useful to make the readers fully understand the term.

ST :  **Begitupun di Bali ragam yang unik pada kain gringsing** dari desa Tenganan, adalah desain yang terlukis di langit yang di ciptakan oleh Batara Indra.
TT: This is true of Bali where the unique ornamentation of the gringsing cloths of Tenganan village are said to be designs painted in the sky, creations of Batara Indra.

(Indonesian Ikats: IX)

e. Translation by paraphrase using related word.

This strategy tends to be used when the concept expressed by the source item is lexicalized in the target language but in a different form.

ST: Obama is an Afro-American man.

TT: Presiden Obama berdarah campuran Afrika-Amerika.

f. Translation by omission.

This strategy may sound rather drastic, but in fact it does no harm to omit translating a word or expression in some contexts. If the meaning conveyed by a particular item or expression is not vital enough to the development of the text to justify distracting the reader with lengthy explanations, translator can and often simply omit translating the word or expression in question.

ST: Beberapa diantaranya yaitu kain kasang, tenun ikat lungsi yang ada di Jawa barat dan Jawa tengah.

TT: Among these are the kain kasang of west and central Java.

The term ‘tenun ikat lungsi’ is omitted because ‘kain kasang’ as one forms of ‘tenun ikat lungsi’.

g. Translation by illustration.
This is the strategy where the possibility of translating a word in TL with long explanation may be changed by providing physical pictures of the word. This is also to overcome the lack of equivalence in TL. Giving a picture is simpler than paraphrasing.

For example:

ST: ‘Kain Rongkong’

TT:

Here is the translator uses illustration to give a perspective to the readers about one of designs in ‘Kain Rongkong’.

1.2.5. Translation Quality Assessment

Assessment is an important element of translation research intended to find out the quality of a translation, to identify whether a translator can produce a translation, which is accurate, acceptable, and easy to be read and not sound as a translation product. In order to achieve the goal of quality assessment covers among others three points, they are: accuracy, acceptability, and readability. According to Nababan (2003:86), translation quality assessment is focused on three main things: the accuracy of transferring message, the accuracy of
expressing message into target language, and the language naturalness of the translation. In order word it can be said quality of a translation is the degree of accuracy, acceptability, and readability.

Here the researcher only focuses on doing a research in translation strategy and translation accuracy of material culture terms in bilingual book entitled ‘Tenun Ikat’ and its English entitled ‘Indonesian Ikats’. Whether or not the content of the source language is translated accurately into the target language and whether there is an addition or deletion in the translation. Addition or a deletion is allowed in translation as one of the strategies; however, in translation process the translator may not add or delete the content of the text being transferred. Thus, the accurate translation is the one, which conveys the same message as the source text.

Machali (2000:119-120) in her book “Pedoman Bagi Penerjemah” gives an indicator to the rate scale of accuracy of a text. She makes 5 scales of accuracy as explained bellow:

A. The translation sounds natural; almost doesn’t sound like translation; there is no spelling error, no grammatical error, and no technical term error.

B. There is no meaning distortion; no ‘clumsy’ literal translation, no technical term error, one or two grammatical or spelling error.

C. There is no meaning distortion; there are some ‘clumsy’ literal translation, but no more than 15 % of the whole text; one or two uncommon technical terms; one or two spelling error.
D. The translated text sounds like a translation; there are some ‘clumsy’ literal translations, some idiomatic or grammatical errors, but no more than 25% of the whole text one or two uncommon technical terms.

E. The translated text extremely sounds like a translation; there are many ‘clumsy’ translations, more than 25% of the whole text. There is meaning distortion; technical term errors are more than 25% of the whole text.

CHAPTER II

METHODOLOGY OF RESEARCH

2.1. Type of Research

In this research, the researcher applies a descriptive qualitative method. Qualitative method is employed because the data of this research are in the form of words, phrases, and clauses. Descriptive method is used to describe translation in term of accuracy of material culture terms in bilingual book entitled Indonesian Ikats. In this research the researcher only collects, classifies, and analyzes the data, and in the end draws conclusion of the researched data, as stated by Sutrisno Hadi (1983:3) “Penelitian ini adalah suatu penelitian descriptif, yaitu suatu penelitian dimana peneliti hanya mengumpulkan data ,menganalisis data ,dan kemudian menyimpulkanya tanpa menarik kesimpulan yang berlaku secara umum”
Related to this, Suharsimi (1985:3) also states that “Pada umumnya penelitian deskriptif merupakan penelitian non hipotesis sehingga dalam langkah penelitiannya tidak perlu merumuskan hipotesis”.

From the statement above it can be concluded that a descriptive research is a non hypothesis research so that there is no hypothesis in the research”

2.2 Source of Data

Source of data refers to the subject from which the data are obtained. Arikunto (1993:162) states that sumber data adalah subjek darimana data dapat diperoleh”. In conducting this research, the researcher employs two methods, namely content analysis and questionnaire.

1. Content Analysis

In content analysis, the researcher collects the data by analyzing the content of the Indonesian and the English translation of Indonesian material cultural terms. The data include words, phrases, and clauses.

The data consist of Indonesian material cultural terms in bilingual book entitled “Indonesian Ikats”. This book was written by Dra. Suwati Kartiwa M.Sc and it has been translated into English by Judi Achjadi, which is produced in1987 by Djambatan. This book explains about history of Indonesian Ikats, how it has been made, and its ornamentations. There are many material culture terms, which are interesting to be discussed.
Meanwhile the data of this research are all words, clauses, and phrases, which contain material culture terms.

2. Questionnaire

This research applies two types of questionnaire; close format and open-ended format. The close format questionnaire means that the questionnaire is in form of scale questionnaire. The researcher distributed questionnaires containing scale of the translation’s accuracy to the raters. Meanwhile, in open-ended format, the raters were allowed to give their comments dealing with the translation’s accuracy.

The informants consist of three translation experts who were required to determine the accuracy of the translation. The role of informants is very important, therefore there some criteria that should be fulfilled. Here are some criteria that the raters should have:

1. He/ she masters English and Indonesian well.
2. He/ she has a good competence in translation theory.
3. He/ she has experience in translating.
4. He/ she has a willingness to involve in this research.

2.3. Sampling Technique

In qualitative inquiry, sampling is gathering information as many as possible from various sources and constructions (Moleong, 1989:224). Source of data used in qualitative research do not represent population but tend to represent
the information (Sutopo, 2002: 55-56). Sampling technique used in this research is purposive sampling technique. This type of sampling is also called criterion based sampling (Goetz & LeCompte in Sutopo, 2002:56). In conducting this research, the researcher took data which fulfill the objective of the research. Moreover, the informants chosen are the ones fulfilling the criteria set by the researcher.

2.5. Technique of Analyzing Data.

The technique of analyzing uses steps as follows:

1. Analyzing the translation strategies
   The primary data were classified based on the translation strategy

2. Analyzing the accuracy
   For analyzing the accuracy of translation, the researcher recorded the score of each questionnaire and calculated the total score and the mean of the score. Afterwards, the researcher classified each datum into classification.

3. Counting the percentage of each classification.
   The number of data in each classification was calculated to get the percentage. Afterwards, the result of the analysis was put in tables.

4. Drawing conclusion.
   The researcher drew conclusion based on the analysis.

2.6. Research Procedures
The research procedures illustrate the steps of conducting the research, the research procedure is as follows:

1. Reading the book

The researcher read the book, compared the material culture terms in the source text with the Indonesian translation.

2. Collecting Data.

The researcher collected the data based on the material culture terms found in the dialogues. The data obtained were written down.

3. Validating the Data.

In validating the data, the researcher employed a key informant and used appropriate and reliable dictionaries.

4. Numbering the Data.

In order to make the researcher easier in analyzing the data, each datum collected is given a number.

5. Giving questionnaire to three raters.

The researcher gave questionnaire to three translation experts dealing with accuracy.

6. Analyzing the data.

The data were analyzed to find out the translation strategies applied.

Then the researcher analyzed accuracy of the data.

7. Classifying the data.
From the analysis, the data were classified into classifications, the data were calculated to get percentage and the results were put in tables.

8. Drawing Conclusion.

Based on the analysis, the researcher drew some conclusions and proposed some suggestions.

CHAPTER III
RESEARCH FINDINGS AND DISCUSSION

3.1 Introduction

In this chapter, result of the research is presented and discussed. The research findings are the answers of problem statements mentioned in chapter 1. Therefore, this chapter consists of two parts the first part presents the strategies used by the translator to translate material items found in the bilingual cultural book entitled ‘Tenun Ikat’ and its translation entitled ‘Indonesian Ikats’. The second part presents the accuracy of translation.

3.2 Research Findings

3.2.1 Translation Strategies

The result of analysis shows that the Indonesian material cultural terms in the bilingual book entitled ‘Tenun Ikat’ are translated into English using five strategies, they are translation using its equivalence in the target language, translation by a more general word (superordinate), translation by cultural substitution, translation using a loan word, and translation by omission.
The table below shows translation strategies used and the number of data in each classification.

Table 1: Translation strategies of material culture terms.

<table>
<thead>
<tr>
<th>No.</th>
<th>Translation strategies</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number of data</td>
</tr>
<tr>
<td>1.</td>
<td>Translation using its equivalence in the target language</td>
<td>12</td>
</tr>
<tr>
<td>2.</td>
<td>Translation by a more general word (Superordinate)</td>
<td>9</td>
</tr>
<tr>
<td>3.</td>
<td>Translation by cultural substitution</td>
<td>8</td>
</tr>
<tr>
<td>4.</td>
<td>Translation using a loan word</td>
<td>10</td>
</tr>
<tr>
<td>5.</td>
<td>Translation by omission</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>50</strong></td>
</tr>
</tbody>
</table>

1. Translation using its equivalence in the target language.

This strategy is applied when the translator finds the word in the target language which expresses the same meaning (equivalence) as the source
language word, besides the source and the target language have the same concept about that word (Baker, 1992:10).

There are 11 data in Indonesian Ikats book belong to this strategy, and two of them discussed below:

Example 1 (Datum no. 1)

ST : Juga dipakai sebagai  *alas kepala* dalam upacara pasak gigi.

TT : They also serve as a *headrest* during the toothfiling ceremony.

In the example above ‘alas kepala’ is translated into ‘headrest’. ‘Alas kepala’ is something to support the head, this word has the same concept with ‘headrest’. ‘Headrest’ is a thing that supports the head of a person sitting down, e.g. on a seat or chair. (Oxford Advanced Learner’s dictionary, 1995), therefore the term ‘headrest’ is able to transfer the message of the term ‘alas kepala’ that refers to the same thing.

Example 2 (Datum no. 9)

ST : Ada beberapa kain tenun ikat yang dibuat sebagai pakaian *rok* bawah, baju, jaket, dan selimut serta sebuah kain panjang sebagai hiasan dinding.

TT : Various ikat-weavings are made into *skirts*, blouses, jackets, and blankets, and one rectangular cloth is used as a wall decoration.
The above example shows that ‘rok’ is translated into ‘skirts’. ‘Skirt’ is a piece of clothing for a woman or girl that hangs from the waist (Oxford Advanced Learner’s dictionary, 1995) they refer to the same thing.

Table 2: The data translated by its equivalence in the target language are displayed in the following table:

<table>
<thead>
<tr>
<th>No.</th>
<th>Source Text</th>
<th>Target text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Alas kepala</td>
<td>Headrest</td>
</tr>
<tr>
<td>2</td>
<td>Batu bertulis</td>
<td>Stone inscription</td>
</tr>
<tr>
<td>3</td>
<td>Selendang</td>
<td>Shawl</td>
</tr>
<tr>
<td>4</td>
<td>Anyaman</td>
<td>Basketry</td>
</tr>
<tr>
<td>5</td>
<td>Motif pucuk rebung</td>
<td>Stylized bamboo-shoot ornaments</td>
</tr>
<tr>
<td>6</td>
<td>Bilik</td>
<td>Small rooms</td>
</tr>
<tr>
<td>7</td>
<td>Serambi</td>
<td>Gallery</td>
</tr>
<tr>
<td>8</td>
<td>Rok bawah</td>
<td>Skirts</td>
</tr>
<tr>
<td>9</td>
<td>Manik-manik</td>
<td>Beads</td>
</tr>
<tr>
<td>10</td>
<td>Anyam-anyaman</td>
<td>Plaiting together</td>
</tr>
<tr>
<td>11</td>
<td>Sumpitan</td>
<td>Blow-gun</td>
</tr>
</tbody>
</table>

2. Translation by a more general word or superordinate.
This strategy refers to the use of a general word (superordinate) to overcome a relative lack of specificity in the target language compared to the source language (Baker, 1992:26).

The researcher found 10 data translated by a more general word (superordinate). Two of them discussed below:

Example 1 (Datum no. 13)

ST :  Akulturasi kebudayaan sulawesi tengah dan sulawesi selatan ini selain dalam hal kerajinan tenun……..

TT :  Acculturation between the cultures of south and central Sulawesi concerns not only handicrafts ……

The above example shows that ‘tenun’ is translated into ‘handicrafts’. ‘Handicrafts’ is an activity such as sewing or weaving, done with one’s hands and requiring artistic skill (Oxford Advanced learner’s dictionary, 1995) ‘Handicraft’ consists of many crafts which are made by hand, while ‘tenun’ is part of ‘handicraft’. What the translator of the above extract have done is to go up a level in a given semantic field to find a general word that covers propositional meaning of the missing hyponym in the target language.

Example 2 ( Datum no 14 )

ST :  Pohon enau ini kalau tandanya berbuah maka disadap dan airnya dibuat minuman tuak.
TT : The sugar palm exudes a liquid which is made into alcoholic drink.

In the example above ‘minuman tuak’ is translated into ‘alcoholic drink’. ‘Minuman tuak’ is one type of alcoholic drink. Alcohol is a colorless liquid contained in drinks such as beer, wine, spirits, etc. that can make people drunk (Oxford Advanced learner’s dictionary, 1995). There are many foods can be made to be alcoholic drink such as grape, sugar, cassava, etc, but ‘minuman tuak’ is fermented only from palm sugar.

Table 3: The data translated by a more general word or superordinate are displayed in the following table:

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Tenun</td>
<td>Handicrafts</td>
</tr>
<tr>
<td>2</td>
<td>Minuman tuak</td>
<td>Alcoholic drink</td>
</tr>
<tr>
<td>3</td>
<td>Kemben</td>
<td>Breast cloths</td>
</tr>
<tr>
<td>4</td>
<td>Ikat kepala</td>
<td>Headcloths</td>
</tr>
<tr>
<td>5</td>
<td>Selendang</td>
<td>Scarves</td>
</tr>
<tr>
<td>6</td>
<td>Tempat pelaminan</td>
<td>Bridal pavilion</td>
</tr>
<tr>
<td>7</td>
<td>Mas kawin</td>
<td>Bridal payments</td>
</tr>
<tr>
<td>8</td>
<td>Kain tenun berumbai</td>
<td>Fringed textiles</td>
</tr>
<tr>
<td>9</td>
<td>Perhiasan- perhiasan</td>
<td>Accoutrements</td>
</tr>
<tr>
<td>10</td>
<td>Tenun Aceh</td>
<td>Acehnesse textiles</td>
</tr>
</tbody>
</table>
3. Translation by cultural substitution.

This strategy involves replacing a culture-specific item or expression with a target language item which does not have the same propositional meaning but is likely to have similar impact on the target reader (Baker, 1992:31). The main advantage of using this strategy is that it gives the reader a concept with which she/he identifies something familiar and appealing.

There are 8 data translated using strategies of translation by cultural substitution; two of the data are discussed below:

Example 1 (Datum no.24)

ST : Mula-mula bunga kapas dibersihkan dari bijinya setelah dijemur maka benang dipilin kemudian dipintal dengan jantra untuk membuat benang.

TT : The fluff obtained is twisted and spun on a simple spindle to obtain thread.

In the example above the translator translates ‘jantra’ into ‘spindle’. In Indonesian ‘jantra’ is an instrument used for weaving, it is a traditional upright loom made from wood. ‘Jantra’ has no equivalent in English since it is very closely related to Javanese culture. The English translator replaced it with ‘spindle’ which does not have the same meaning since ‘spindle’ is a modern machine to spin cotton to be textile, it is usually made from iron. However ‘spindle’ is familiar to English reader and therefore provides a good cultural substitution.
Example 2 : (datum no.29)

ST : Di dalam keluarga itu ada neneknya yang sewaktu-waktu melanjutkan menenun di samping berbagai jenis kegiatan membuat saji-sajian untuk upacara.

TT : From time to time her grandmother would weave, when she was not preparing offerings for ceremonies.

The example above shows that the translator translates the term ‘saji-sajian’ into ‘offerings’. ‘Saji-sajian’ in Indonesian culture is a dishes laid out on the table and used for certain ceremony. It is usually dedicated for ancestor spirit, while offering refer to a dish of food offered to guest or a gift in certain entertainment (Hasan shadily and John M. Echols’ dictionary). The translator replaced ‘saji-sajian’ into ‘offerings’ because this term (offerings) is familiar to the English reader and therefore provides a good cultural substitution.

Table 4: The data that belong to this strategy are displayed in the following table:

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Cadik</td>
<td>Adze</td>
</tr>
<tr>
<td>2</td>
<td>Nekara-nekara perunggu</td>
<td>Kettledrums</td>
</tr>
<tr>
<td>3</td>
<td>Jantra</td>
<td>Spindle</td>
</tr>
<tr>
<td>4</td>
<td>Sanggul</td>
<td>Hairknots</td>
</tr>
<tr>
<td>5</td>
<td>Menara pembakaran mayat</td>
<td>Cremation tower</td>
</tr>
<tr>
<td>6</td>
<td>Alat tenun A.T.B.M</td>
<td>Upright loom</td>
</tr>
<tr>
<td>7</td>
<td>Baju dari kulit kayu</td>
<td>A blouse made of bast cloth</td>
</tr>
</tbody>
</table>
4. Translation using a loan word.

In this strategy, the cultural terms are not translated or the translation still uses the source language’s terms. This strategy is particularly common in dealing with culture specific items, modern concepts, and buzz word. The reader can understand it and she/he is not distracted by further lengthy explanations (Baker, 1992:34).

There are 10 data that belong to translation using a loan word and two examples are discussed below:

Example 1: (datum no. 30)

ST: Kain cinde ini di sebut dalam bahasa Minahasa Patola yang berasal dari kata patolu dalam bahasa Gujarat.

TT: In minahasa, these cinde are known as patola, derived from the Gujarati word patolu.

In the example above the term ‘patola’ is still used in the target language. ‘Patola’ is the name of a silk double ikat cloth from India, namely Gujarat, which inspired the patola-like motifs that develops in Indonesia (Indonesian Ikats: 91). This word has no ready equivalence in English.
There are 10 data that belong to this strategy; two of the data are discussed below:

Example 2: (datum no. 31)

ST: Tuak, saguer, atau sopi adalah salah satu minuman tradisional yang juga mempunyai peranan di dalam upacara-upacara adat dan perkawinan.

TT: Tuak, saguer, or sopi is a traditional drink which features in rituals and in wedding ceremonies.

In the above example the term ‘saguer’ is still used in the target language. ‘Saguer’ is a drink extracted from sugar palm fruit, it is used in traditional ceremonies (Indonesian Ikats: 91). The term ‘saguer’ has no equivalent in English.

Table 5: The datum translated using loan words are displayed in the following table:

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sarung bomba</td>
<td>Sarung bomba</td>
</tr>
<tr>
<td>2</td>
<td>Sabuk tubuan</td>
<td>Sabuk tubuan</td>
</tr>
<tr>
<td>3</td>
<td>Tongkonan</td>
<td>Tongkonan</td>
</tr>
<tr>
<td>4</td>
<td>Ketipa</td>
<td>Ketipa</td>
</tr>
<tr>
<td>5</td>
<td>Tuak</td>
<td>Tuak</td>
</tr>
<tr>
<td>6</td>
<td>Saguer</td>
<td>Saguer</td>
</tr>
<tr>
<td>7</td>
<td>Iyaan</td>
<td>Iyaan</td>
</tr>
<tr>
<td>8</td>
<td>Jelamprang</td>
<td>Jelamprang</td>
</tr>
</tbody>
</table>
5. Translation by Omission.

Translation by omission means that the translator deletes certain terms. This strategy may sound rather drastic, but in fact it does no harm to omit a word or expression in some contexts. If the meaning conveyed by a particular item or expression is not vital enough to the development of the text to justify distracting the reader with lengthy explanations, translator can and often do simply omit translating the word or expression in question (Baker, 1992:40)

The researcher found 11 data which are considered to be translation by omission. Two of data are discussed below:

Example 1: (datum no.40)

ST : Beberapa diantaranya yaitu kain kasang, tenun ikat lungsi yang pernah ada di Jawa Barat dan Jawa Tengah.

TT : Among these are the kain kasang of West and Central Java.

In the example above, the term ‘tenun ikat lungsi’ is omitted because ‘kain kasang’ is representative of ‘tenun ikat lungsi’, so that the term ‘tenun ikat lungsi’ is not vital enough to the development of the text.

Example 2: (datum no. 43)

ST : Kain gringsing, motif geometris.

TT :
In the example above the term ‘kain gringsing motif geometris’ is not translated in the target text because there is no easy way of translating physical entity such as ‘kain gringsing, motif geometris’ in English text without going into lengthy explanation which would clutter the text. The translator changes the phrase with a picture to describe what the translator’s intention. It is belong to accurate data, but it is not acceptable and readable.

Table 6: The data belonging to this class are displayed in the following table

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Tenun ikat lungsi</td>
<td>Omitted</td>
</tr>
<tr>
<td>2</td>
<td>Benang asli</td>
<td>Omitted</td>
</tr>
<tr>
<td>3</td>
<td>Kain sarung rongkong</td>
<td>Omitted</td>
</tr>
<tr>
<td>4</td>
<td>Kain gringsing</td>
<td>Omitted</td>
</tr>
<tr>
<td>5</td>
<td>Kain tenun ikat pakan Bali</td>
<td>Omitted</td>
</tr>
<tr>
<td>6</td>
<td>Kain Hinggi</td>
<td>Omitted</td>
</tr>
<tr>
<td>7</td>
<td>Kain bentenan</td>
<td>Omitted</td>
</tr>
<tr>
<td>8</td>
<td>Tenun ikat galumpang</td>
<td>Omitted</td>
</tr>
<tr>
<td>9</td>
<td>Pua</td>
<td>Omitted</td>
</tr>
<tr>
<td>10</td>
<td>Kain endek</td>
<td>Omitted</td>
</tr>
</tbody>
</table>
3.2.2. The Accuracy of Translation.

In this research, the researcher involved three raters to rate the accuracy of material culture terms. The questionnaire uses a close and open ended format, it means that three raters determined the accuracy of the translation based on the classification determined by the researcher, and they were given the opportunity to give reasons or information relate to each question.

After the raters gave the rate of translation, the rate of the raters were calculated and tabulated. The formula to calculate the accuracy is as follows:

**The Mean formula for accuracy:**

\[
\text{Mean} = \frac{R1 + R2 + R3}{3}
\]

The formula to calculate the total average or total mean of data is as follow:

**The Total Mean Formula of Accuracy:**

\[
\text{Total Mean} = \frac{\Sigma \text{Mean}}{\text{Data}}
\]

After calculating all the data, the data were then classified into four categories. They are as follow:
Classification A: The material culture term translation is very accurate, if all the raters give point 1 for the accuracy scale.

Classification B: The material culture term translation is less accurate, if it contains the data with average score from 1.1-2.

Classification C: The material culture term translation is inaccurate, if it contains the data with average score from 2.1-3.

Classification D: The material culture term translation is very inaccurate, if it contains the data with average score from 3.1-4.

The table 7: The accuracy of the material culture terms

<table>
<thead>
<tr>
<th>No</th>
<th>Classification</th>
<th>Data Numbers</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Very Accurate</td>
<td>02,03,04,05,06,07,08,09,16&lt;br&gt;23,24,25,26,28,30,31,32,36&lt;br&gt;42,43,44,45,46,47,48,49,50.</td>
<td>27</td>
<td>54%</td>
</tr>
<tr>
<td>2</td>
<td>Less Accurate</td>
<td>01,10,11,13,14,15,17&lt;br&gt;18,20,22,29,41</td>
<td>12</td>
<td>24%</td>
</tr>
<tr>
<td>3</td>
<td>Inaccurate</td>
<td>12,19,21,27,33,34&lt;br&gt;35,37,38,39,40</td>
<td>11</td>
<td>22%</td>
</tr>
</tbody>
</table>

The rating conducted by three raters concluded that of 50 data, 27 data (54%) are translated very accurately, 12 data (24%) are translated less accurately,
and 11 data (22%) are inaccurately. There are no data which are considered to be very inaccurate.

To give a clear description about the research findings concerning to the accuracy of the translation, some data representatives belong to very accurate, less accurate, and inaccurate data are presented below:

**Very Accurate Translation**

Very accurate translation means that the message of material culture terms of the source language is successfully conveyed to the target language, the message is very clear and no writing is needed. The data classified to this if all raters gave point 1. There are 27 data (54%) considered to be very accurate translation. Two of data are discussed below:

Example 1: (Datum no. 25)

ST: Motif ruas-ruas bambu, bermacam-maca ikan yang disebut iyaan.
TT: Bamboo internodes motifs, diverse fish known as iyaan.

In the example above the term ‘iyaan’ is not translated. The term above is translated using the strategy of loan word. ‘iyaan’ is fish motifs (Indonesian Ikats, 1987:89). This belongs to a very accurate translation since the translator is able to maintain its original meaning. Loan word of this term makes the translation very accurate since there is no shift in the meaning. The translator uses loan word because the term has no equivalence in the target language. Concerning to this case all the raters gave 1 as the accuracy.

Example 2: (Datum no.34)
Less Accurate Translation.

Less accurate translation means that not the whole message of Indonesian material cultural terms of the source language is transferred to the target language and there are some additions and/or reductions on the message conveyed. The average score of accuracy scale from 1.1- 2. There are 12 data (24%) considered to be less accurate translation.

Below, the researcher presents two examples to be discussed:

Example 1: (Datum no. 18)

ST: Di lain-lain tempat dipakai sebagai mas kawin, sebagai bagian dari pembayaran denda, digantung di tempat upacara-upacara adapt maupun keagamaan.

TT: As mentioned earlier, the translator's strategy of using the equivalent term in the target language has been applied. The term 'anyaman' is translated as 'basketry'. In this example, the translator converted the term 'anyaman' into 'basketry', which is an accurate translation. The accuracy of translation is measured using a scale of 1 to 5, where 1 indicates that the translation is clear to the audience. All the raters gave 1 for accuracy scale, suggesting that the translation is clear to the audience.
TT: They were used to wrap up the corpse in mortuary rituals and as apart of bridal payments and debt payments, and hung around ceremonial and ritual arena.

In the example above the term ‘mas kawin’ is translated into ‘bridal payments’. The term is translated by the strategy of translation by a more general word (superordinate). The translation of this term is considered less accurate because the message is not wholly transferred into the target language. The three raters gave different rate. The first rater suggested that the term ‘mas kawin’ is better translated into ‘dowry’ while the second rater commented that this term should be translated into ‘marital payments’. The third rater gave score 1 for accuracy without any reasons.

Example 2: (Datum no 17).

ST: Juga dipakai sebagai alas kepala dalam upacara pasak gigi, kain yang dipakai sebagai hiasan yang mengelilingi tempat pelaminan kedua mempelai dalam upacara perkawinan.

TT: They also serve as a headrest during the toothfiling ceremony and encircle the Bridal pavilion during the wedding.

In the example above the term ‘tempat pelaminan’ is translated into ‘bridal pavilion’. The material culture term above is translated using the strategy of translation by a more general word. This strategy is used to overcome a relative lack of specificity in the target language compared to the source language. ‘tempat pelaminan’ is a small stage consisting of several
chairs for the bride, bridegroom. There are decoration behind. While bridal pavilion is a beautiful big house containing equipment of man’s life. According to the first rater who gave score 3, this term is inaccurate. She stated that the term ‘pavilion’ refers to temporary house living. She suggested using the term ‘bridal altar’. While the rater 2, who gave score 2 also suggested that this term will be appropriate if this term is changed into ‘the bridal stage’. Only rater 3 gave high score (point 1) for accuracy because he considered that ‘tempat pelaminan’ and ‘the bridal pavilion’ is the same place to organize a marital party. Thus, those translations are considered to be less accurate.

**Inaccurate Translation**

Inaccurate translation means that there is different message of Indonesian material cultural terms in the source language text to the target language text. The Indonesian material cultural terms translation is inaccurate, if it contains the data with average score from 2.1-3.

There are 11 data (22%) considered to be inaccurate translation. Two of them are explained bellow:

Example 1: (Datum no 27)

Balinese textiles are woven on a simple loom and display a finesse not to be found with the \textit{upright loom} which produces en masse.

In the example above the term ‘alat tenun A.T.B.M’ is translated into ‘upright loom’. In this sentence, the material culture term is translated using the strategy of translation by cultural substitution. The cultural substitution is used when the target language does not have the equivalence of the term, in this case due to the difference concept of instruments applied. Concerning to this term the first rater gave 3 for accuracy, she suggested that the best translation for ‘alat tenun A.T.B.M’ is ‘non-machine loom’ by using the term ‘non machine loom’ the expressive meaning of ‘alat tenun A.T.B.M’ is preserved since both products express the same thing, while the second rater who gave the same score stated that the term ‘A.T.B.M’ should be followed by an explanation because this abbreviation is not familiar to the target readers. The third rater gave score 1, because he considered the terms ‘alat tenun A.T.B.M’ and ‘upright loom’ are equivalent. Nevertheless the translation is considered inaccurate because ‘alat tenun A.T.B.M’ and ‘upright loom’ are different things it means that the message of material culture terms in source language text is different from that in the target language text.

Example 2: (Datum no.39)

\textbf{ST} : Beberapa contoh fungsi kain tenun dengan ragam hias yang berperan dalam upacara-upacara sekitar lingkaran hidup masyarakat Indonesia antara lain di Batak seorang wanita yang
hamil menerima dari orang tuanya ulos ni tondi, diselendangkan di bahunya yang melambangkan pemindahan kekuatan dari orangtuanya kepadanya.

TT : The function of textiles decorated according to their role in the life cycle rituals is exemplified by the Batak custom where by a pregnant woman is presented with an ulos ni tondi by her parents, which is draped over her The shoulders in token of the transfer of power from her parents to her self.

In the translation above the term ‘ulos ni tondi’ is still used in the target language. Material culture term above is translated by using strategy of loan word. Regarding to this term, the first rater gave point 3 for accuracy and she stated that this translation was the best way to preserve the original meaning but it needed an explanation both in text and in glossary. While the second and the third rater gave point 1 for accuracy, which means that the message was best conveyed to the target readers. Nevertheless the translation is considered inaccurate since the translator does not explain the message of the term. The translator should give an explanation or pictures about the term, which make the target readers, capture the essential meaning about the term. This strategy is able to maintain its original meaning but the translator should give an explanation about the term. The term should be explained since the message should be conveyed as good as possible in the target language.
CHAPTER 1V
CONCLUSION AND RECOMMENDATION

This chapter consists of two subchapters, the conclusion containing the result of the research, and the recommendation, containing suggestions for English department, cultural translators, and other researchers.

4.1. Conclusion

Based on the research findings in the previous chapter, the result is as follows:

1. The strategies used in translating material culture terms.

There are five strategies applied by the translator in translating 50 data of bilingual book entitled Indonesian Ikats. The strategies are:

a. Translation using its equivalence in the target language (12 data or 24%)

b. Translation by a more general word (9 data or 18%)

c. Translation by cultural substitution (8 data or 16%)

d. Translation using a loan word (10 data or 20%)

e. Translation by omission (11 data or 22%)

Based on the strategies applied by the translator, it can be seen that the strategies frequently used are translation using its equivalence in the target language.
2. **The Accuracy of the translation.**

The third research finding is the translation quality assessment regarding the accuracy of the translation.

The research results of accuracy measurements of Indonesian material cultural terms data show that there are 27 data (54%) considered to be very accurate, 12 data (24%) considered to be less accurate, and 11 data (22%) considered to be inaccurate.

The high levels of accuracy are translation using its equivalence in the target language and translation by omission. Translation by omission can result in translation with high level of accuracy since it is applied to cultural terms which are followed by a picture.

4.2. **Recommendation**

From the conclusion of research findings, the researcher gives some recommendation for students of English Department, cultural translators, and other researchers.

1. **Students of English Department.**

Students of English Department who are interested in the subject of Indonesian material cultural terms translation, must be aware that translation concerning culture is problematic because each culture develops its own language. It is recommended that the student have wide understanding about material culture in subject observation, it is also recommended that the student
has a deep understanding about the strategies in order to solve the problems of translation of cultural terms.

2. Cultural Translators.

The cultural translators should pay attention on choosing the closest equivalence of the material items since each culture has its own certainties.

Considering these cultural dissimilarities, the translator needs to render those Indonesian material cultural terms carefully in order to avoid misinterpretation and obscurity only because of choosing improper equivalence, especially in translating weave. Weave containing many kinds of items that are difficult to translate, such as: materials, equipment, process of weaving, etc. It is not enough for the translator to replace the certain lexicon by its equivalence in TL, because the equivalence cannot always represent the source word. The researcher can find an example in Indonesian ikats, “tuak” is translated into “alcoholic drink”. In this case the meaning of “alcoholic drink”, though both of them are containing alcohol. Furthermore, it is better for the translator to choose the words which have at least the closest meaning to the lexicon in source language and put the additional information or explanation about the certain Indonesian material cultural terms which are unfamiliar among the target readers.

3. Other Researcher.

This research only focuses on the material cultural terms either in form of single word or phrase. The researcher hopes that other researcher would
like to analyze further. The translation of Indonesian material cultural terms, with deeper study accuracy of message to the target readers.

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Raters’ Details

1. Name : Herianto Nababan, S.S.
   Education : Bachelor Degree of English Literature
               Master Degree of Applied Linguistics: Translation
   Occupation : Lecturer in UPT P2B

2. Name : Ambhita Dhyaningrum, S.S.
   Education : Bachelor Degree of English Literature
   Occupation : Editor in Tiga Serangkai, Freelance Translator, and Writer.

3. Name : Antik Mellyora, S.S.
   Education : Bachelor Degree of English Literature
   Occupation : Editor in Tiga Serangkai