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Translation Procedures of Cultural terms Used In the book "Lombok: Conquest, Colonization and Underdevelopment, 1870-1940"

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Abstract: This study aimed to analyze the cultural terms categories and some translation procedures found in the book of Lombok: Conquest, Colonization, and Underdevelopment as the source text, then compare with its translation text. This is qualitative research in which data were presented by descriptions. The data were gathered by using the transcription process for cultural terms items and sorting the list of procedures. The data were analyzed by using Newmark's Translation procedures (1988) technique to analyze how the cultural items were translated. First, this study showed that some cultural item categories were found, namely ecology, materials, social culture or habits, and political organization in the society. Second, this study showed that many translation procedures were used, such as Transference, Naturalization, Descriptive equivalent, Shift or Transposition, Reduction, and Expansion. Hence, as a translator needs to be scrutinized, there are many probabilities of translating the cultural items as long as they are.

Introduction

Many people believe that a language can represent a culture. A different language has its uniqueness due to its cultural diversity lives on. Uniqueness refers to the use of terms such as political terms, technical terms, cultural terms, and many more. Understanding those terms, such as cultural terms, must be parallel with the context as a whole. The translation process plays an important role in communicating the messages in the text so that they are readable and understandable.

One of the literary works that contains plenty of cultural terms is the book titled Lombok: Conquest, Colonization and Underdevelopment 1870-1940. It was

the work of Dr. Alfons van der Kraan, a history and economic writer, and was first printed by the Asian Studies Association of Australia. The history of Lombok in a colonization era was written regarding the cultivated land controls among the Sasaknese (Lombok) and Balinese (Bali) aristocrats (Supanra, 2015).

Following the original book, M. Donny Supanra, the translator of the book, made a version of the book in Indonesian as the target language (TL). He translated the work of Dr. Alfons van der Kraan, which was written in English as the source text (SL). He translated the book for the sake of Sasaknese documentation so that the young generation could gain insight into their history. The identity, spirit, work ethic, and vision of older people have been widely written down in the book.

However, the SL writer's understanding was based on the phenomena that he gained through his experiences, analysis, and interviews during his intentional visit to Lombok for research or study. However, local elements such as cultural terms are sometimes unable to be translated directly if they lack context analysis. It is known that the local element is a part of the local authenticity that has values of certain communities. Regarding the anthropology field study, many terms found in the book connect with five aspects of human life. Those are political, economic, social, cultural, and laws.

Research Method

The research used descriptive and qualitative approaches. The purpose of this type of study is to categorize the type of cultural terms used in translation work and analyze translation procedures. This study uses translation work as the data. Therefore, it is included in a product-oriented translation study. The translation units investigated here are on word level and phrase level in the translated book "Lombok: Conquest, Colonization, and Underdevelopment 1870 – 1940". In the process of transcribing the data, the researcher first gains the cultural terms. Second, determines the types of cultural terms. After the transcription process, the data will be categorized by their cultural types. Further, the researcher analyzed translation procedures that are used to state the terms from the SL to TL.

Theoretical Framework

In this study, the researcher uses two types of data. The first data refers to the original book written in English by Alvin Van Der Kraan. The second data is taken from the translation version of the Indonesian book written by M. Donny Supanra. The book discusses the historical background of Lombok, which consists of five anthropological fields, including social, cultural, religious, political, and economic, related to Lombok and Balinese society. Mostly, the specific terms are

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maintained (loaned) and then conveyed in specific concepts or sometimes in different ways, depending on the writer or translator's perspective or understanding. Hence, this study analyzed the types of culture-specific items and the procedures used in translating the concept of cultural terms.

Regarding to it, to analyze the types of cultural terms categories, the theory of Cultural terms proposed by Newmark (1988) is used as he adapted from Nida's translation concept (1964) of cultural terms. Newmark released some typical examples. Those are Ecology, Material Culture, Social-Organization (include its political and administrative, historical terms, International terms, religious terms, and artistic terms) and Gesture and Habits.

Further research is to analyze the translation procedures found in the book, this research used Newmark (1988)'s translation procedures theory. He previously differentiated between translation method and procedures. The term of method genuinely covers a whole text, whereas the term of procedures concern with the sentences and the smaller units involved in the language. Consequently, the word of procedure is better to use related to this study.

The translation procedures that Newmark (1988) described are bounded by a variety of contextual factors, as well as *Transference, Naturalization, Cultural Equivalent, Functional Equivalent, Descriptive Equivalent, Synonymy, Through-Translation, Shifts Or Transposition, Recognized Translation, Translation Label, Compensation, Componential Analysis, Reduction And Expansion, Paraphrase, Other Procedures, Couplets, Notes, Additions,* and *Glosses*. Those procedures marked above can be found in many types of text in the cultural text as the writer's focus.

NO.	CATEGORY	WORDS/ PHRASES
1	ecology	wet-rice, turi-tree, paku flowers, alang-alang, sirih, tegalan, and some commodities called polowijo (such as padi, jagung, mengkudu, kemiri). Other Geographical terms are druwe dalem, druwe jabe, hunting-ground, pecatu, wakkap field,
2	material	prahu, palace, temple-compound, babad, tuwak, keraton, tandu, and some traditional weapons, as well as (kris, klewang, and hall of the kompenie.
3	social culture	tribute in money, a tribute in cotton, a tribute in blood, pawn contract, suicide attack, land tax, area of disposal, force labor.
4	political and social organization	emperor, Balinese overload, Balinese kerajaan, Balinese Aristocracy, Sasak aristocracy, officials, kliyang, Balinese police like England and robin, administration positions,

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		supervisions of irrigation, judiciary, campus laws, head of irrigation, peptic or prominent punggawa, Moreover, there are plenty of cultural items related to social organization, including religious affairs, legal terms, and address names. Those are unbelievers, peasants, serfs, cultivators, shares croppers, traders, zakat, datu-data, Raja, Ratu, Raden, Mamiq, Lalu, corvee laborers, mandir,

Discussions of Research Findings

1. The Cultural Term Categories

It follows that the researcher categorizes those cultural items based on Newmark's (1988: 95) five types of culture-specific categories. However, there are only four types found in the book as follows:

2. Translation Procedures

Below are some translation procedures used by the translator in writing the book.

1) Transference

Data 1	SL	Another major Javanese influence has been the Islamization of the island, which the **Babad Lombok** has to say.
	TL	Pengaruh besar jawa lainnya adalah pengislaman penduduk pulau ini. **Babad Lombok** menyatakan hal ini sebagai berikut.

The word Babad in SL is actually transference because the writer in SL also borrows the word from Indonesia. KBBI defines bad as a historical story. Most regions in Indonesia have their own history, which was then written on old paper (lontar), such as Javanese, Sundanese, Balinese, Sasak, and Madurese language stories containing historical events; historical story.n history; history; tambo; saga. As the term 'bad' is well-known, the translator maintains the term in its original word form.

2) Naturalization

Data 2	SL	The Balinese, who by this time had learned to cope with the hail of the **company.**
	TL	Pasukan Bali yang pada waktu itu teah mengerti mengimbangi hujan peluru dari pasukan **kompeni**.

Data 4-7, the translator did not describe what the company means. He used his background knowledge related to the context of how the Indonesian archipelago was colonized and imperialized by the Dutch. Hence, the translator used companies, as they were also recognized by the people during that colonial era. The word kompenie seems surreal and linked to the context itself. Based on KBBI, kompenie means Dutch Trade Alliance in the mid-17th to the beginning of the 19th century.

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Tiffada (2020) said that the word kompeni refers to the Dutch language, and their company's alliance name was VOC (Vereenigde et al.). During the colonial era up to this day, Indonesian people only picked up the last word of compagnie as simple and as fast as pronounced for those who worked in the company. Thus, the word 'company' is a naturalized borrow from TL as it is understandable and equivalent to the SL. Kompeni is a part of social organization term since it is a trade alliance or organization of people in a big company

3) Cultural equivalent:

Data 3	SL	The Sasaks, particularly the perwangsa, adhered to the *waktu- lima* versions of Islam, which condemned the Balinese as **unbelievers**…
	TL	Orang-orang Sasak, terutama para perwangsa, memeluk islam versi waktu-lima dan mengutuk orang Bali sebagai **kafir…**

The word unbeliever in SL is translated into kafir in TL. Literally, an unbeliever means one who does not believe in something (religion or God). Meanwhile, kafir is ultimately derived from Arabic, meaning 'offensive.' In the Islam religion, kafir means the one who is not Muslim, not believing in Allah as God, and not following Islamic teaching. Other religions, such as Christianity, Hindu, orthodox, etc, can be called kafir too. Here, the translator uses kafir, which is related to the cultural context. Sasak people in Lombok consisted of the majority of Islam while Balinese is mostly Hinduism, non-muslim indeed. Hence the translator prefers to use kafir. However, the word 'unbeliever' from the SL is not perfect to use to describe the conflict since the Balinese still have a religion and believe in God.

4) Shift or Transposition

Data 4	SL	Each of the mainly Chinese and Arab **traders** who were permitted to remain in these two ports was granted a trade monopoly.
	TL	Setiap **pedagang** sebagian besar adlaah pedagang dari Cina dan Arab.

The word traders in SL is a plural form. The translator uses the singular form in TL. Unlike English, which has the suffix –s/-es for plural, TL, as Indonesian, does not recognize the suffix for plural or singular. TL only adds words and phrases to make the word plural; for example, pedagang means one trader (singular), but pedagang-pedagang or para pedagang means more than one trader (plural). Consequently, the translator only uses the singular word of 'pedagang'for the sake of anticipating word redundancy. However, it makes sense to use since previously, 'each' in SL has been translated into 'setiap' in SL to help which traders refer to. The translator refers to his translation as 'each,' which is a singular.

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5) Expansion

Expansion is happen when the SL is translated in more words but has one meaning in unity. It is usually a form of word then change into phrases.

Data 5	SL	Balinese resistance did not, as in West Sumatra from 1803-37, take on the form of a social movement with revolutionary overtones in *paddies.*
	TL	Perlawanan Bali tidak berbentuk gerakan social dengan tindakan revolusioner seperti **perang Padri** di Sumatera Barat dari 1803-183.

The word 'paddies' is derived from the Spanish 'padre' and refers to English as 'father.' According to KBBI, Padries is a Christian or Catholic priest. In conclusion, it is a religious figure, as 'ulama' in Islam. The context can be seen through the previous word, revolutionary. So, it must be about a social movement from local people to the colonizers. The translator expands the word to TL by adding a noun word, 'perang' (eng; war). Indeed, the translator has a background knowledge of paddies, which is closely related to the war in West Sumatra. Ensiklopedia has noted the history of Perang Padri. The war occurred from 1803 to 1837 in West Sumatra, Indonesia, between the Padries and Indigenous people. The Padri are Muslims who want to implement Islamic Sharia in Minangkabau, West Sumatra. Meanwhile, the Indigenous people include the nobles and traditional leaders there. They asked for help from the Dutch, who then intervened in 1821 and helped the Indigenous people defeat the Padres faction. In conclusion, the translator gives a soup understanding of the history of paddies comes from. What paddies mean by the SL writer, whether the people, place or even the case, can be understood by its TL readers.

6) Reduction

Another case is reduction. It occurs when the SL is translated into TL by omitting the word but maintaining the same meaning. Converse to expansion, it is usually a form of phrase then changed into a word.

Data 6	SL	The contribution in kind collected by the district chiefs from the peasants in their resorts was in the form of **voluntary donations.** (p.
	TL	Sumbangan dalam bentuk barang dihimpun oleh kepala-kepala distrik dari petani-petani diwilayah kekuasaannya bersifat **sukarela**. (p.

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The SL phrase of voluntary donation consists of two words. Literally, the word voluntary means 'sukarela,' while 'donation' means 'sumbangan or donate.' However, the translator picked up only one word, 'karela.' The word sukarela in Indonesia is something that is given sincerely. Exactly, the donation is borrowed from Latin: *donatio*n is a gift generally of a physical nature by an individual or legal entity. This gift is voluntary and does not offer any benefit in return to other people. Donations can be in the form of money, food, goods, clothes, toys, or vehicles, but this is not always the case; in the event of a disaster emergency or in certain other circumstances, for example, donations can be in the form of humanitarian aid or assistance in the form of development. Actually, in the sentence, the SL writer uses three words with close meanings, such as contribution, voluntary, and donation. Then, the TL has a contribution and voluntary be translated into 'sumbangan' and 'karela.' Consequently, the translator has covered the writer's intention by translating the phrase 'voluntary donation' into 'sukarela' since it has already been stated in the first sentence about what is being volunteered.

Conclusion

There are several cultural term categories and translation procedures found in the book. These are a category of ecology, the category of material, the category of social culture, the category of political and social organization, and the category of gesture and custom. Unfortunately, the category of gestures or habits is not found where the others are there. As this is descriptive qualitative research, the number of each category is not measured in how many percentages. However, the category used mostly in the book is about political and social organization. The book mainly tells us the history of cultivated and land controls over the colonization era in Lombok and Bali, Indonesia.

Furthermore, the translation procedures used by the translator of the book are Transference, Naturalization, Descriptive equivalent, Shift or Transposition, Reduction, and Expansion. The translator used a transference procedure as he maintained the local value of the language. Naturalization is used to get the reader to know that the word is familiar and is used by the target language (TL). Descriptive equivalent is used to describe the term in detail understanding. Shift or Transposition is used to see the different micro-linguistic forms from one to another language, but it is still understood by its TL. Moreover, reduction and expansion are used to reshape the word into a phrase or vice versa, but they have the same meaning in one word or phrase.

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