ANALYZING THE TRANSLATION OF INDONESIAN CULTURAL TERMS IN NOVEL 'TARIAN BUMI' TRANSLATED INTO 'EARTH DANCE'

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Abstract

This research aims to obtain a deeper understanding of the Indonesian cultural terms in the novel Tarian Bumi and their translation into English, Earth Dance. It was carried out to reveal how cultural terms in the ST and their translation in the TT are, how the equivalences of cultural terms translation are, what strategies used in the cultural terms translation are, what translation errors are and what factors affecting the errors are. It uses a qualitative approach with the content analysis method. Both novels were read to find data. The collected data were divided, analyzed, and compared with their translation. The data analysis and explanation indicate that: (1) the category of social organization – political and administrative dominates because Balinese people still have spiritual and traditional beliefs; (2) the strategy used in the translation of the cultural terms is a translation procedure amounted to 11 procedures, but only 9 used; (3) formal correspondence dominates because the translator wants to maintain the authenticity of the ST; (4) the most common error is deviation due to cultural terms that are difficult to understand.; and (5) the most frequent translation errors are caused by the translator's ability. To sum up, the translation is oriented towards the SL because the translator often used procedures and equivalence oriented to the SL. This research will give some benefits for those who are interested in studying the translation theory and other students who want to research Indonesian cultural terms translated into English.

Keywords: Translation, Translation Procedures, Translation Equivalences, Cultural Terms, and Content Analysis.

Every country has a different language. People are not able to develop their life with only interacting with others living in the same country. They need to communicate with other people living in different countries and using different languages. Therefore, people need to do a translation. Translation is a process of transferring meaning or message from the source language to the target language. Munday (2008:5) explains that a translation is a process of transferring the source text to the target text done by a translator who has to convey the meaning in the source text into the target text.

Translation is not only how to transfer the meaning from the source text into the target text, but also how to convey the passage contained in the source text. Bell (1989) defines a translation as a process of transferring a passage from the source text into the target text without changing the meaning of the passage contained in the source text. His statement is in accordance with the main purpose of translation which is to convey the meaning in the source text.

People need to communicate with others from other countries, so they need to do a

translation. Every country has a different language with each character. Its language is based on culture, therefore language and culture have a tight relation. Language is the heart within the body of culture (Basneet, 1991:14). They both become every country's characteristic. The uniqueness makes language and culture special and different to each other (Hoed, 2006:80). Cultural terms become interesting to be analyzed because of the variety of languages influenced by their cultures.

The researcher is also supported by relevant research entitled *Analisis Penerjemahan Istilah Budaya pada Novel Negeri 5 Menara ke dalam Bahasa Inggris: Kajian Deskriptif Berorientasi Teori Newmark* written by Sudana, Suyasa, and Marsakawati. It was published in the Undikhsa Ejournal in October 2014. This article can be accessed at https://ejournal.undiksha.ac.id/index.php/JISH/article/view/4468/3441. The researchers examined the translation of Indonesian cultural terms translated into English. They classified the cultural terms and analyzed the procedures based on Newmark's theory. The results of the study can be seen in the following table.

Table 1. Number and The Data Category
(The Result of Sudana's, Suyasa's dan Marsakawati's Research, Vol.3 No.2 2014)

	Category	Number	Percentage
Cultural Terms	Ecology	2	2,66
	Material culture	50	66,66
	Social culture	5	6,66
	Social organization – political and administrative	16	21,3
	Gestures and habits	2	2,66
Total		75	100
Procedures	Literal translation	12	16
	Descriptive equivalent	9	12
	Transference	22	29
	Synonym	22	29
	Calque	1	1,33
	Additions	3	4
	Couplet using synonym and descriptive equivalent	1	1,33
	Not translated	5	6,66
Total		75	100

The study explains the categories of cultural terms and the translation procedures used. Researchers also provide examples to make it easier for readers to understand the contents of the study. However, the researchers did not explain whether the translation was appropriate and acceptable or not and the translation procedure used was appropriate or not. Referring to the theories that have been mentioned previously, translation does not only transfer words but also conveys meaning. Therefore, the equivalence and acceptability of the translation need to be investigated more deeply. In addition, by looking at the results of the study, it was found that several cultural terms were not translated. The researcher did not explain in detail why the translator chose not to translate them.

Referring to the study written by Sudana, Suyasa, and Marsakawati, this study is expected to be able to explain more deeply how Indonesian cultural terms in the source text is translated into

English as the target text. Researcher will also describe the procedures used by translators and analyze whether the use of these procedures is appropriate or not by referring to the theory of equivalence and acceptability. Translation errors and their causal factors will also be analyzed and explained. Thus, this research is expected to be able to find out the translation of cultural terms in more detailed.

METHODS

This study uses a qualitative approach with a content analysis method. It is used to analyze the data described by using a narrative writing style. This analysis method is suitable for being applied because this study is carried out to analyze the translation of cultural terms.

The data are obtained by fully reading both novels. Next, the cultural terms in ST will be compared with their translation in TT. Data that is considered cultural terms will be classified based on the categorization according to Newmark's theory. Then, the data will be presented in detail using translation theories such as translation procedures and equivalence. The translation errors that occur will also be analyzed to determine the causal factors. This research is expected to explain how Indonesian cultural terms are translated into English.

RESULTS AND DISCUSSION

Newmark (1988: 95) calls the cultural term as a cultural word that is generally easy to recognize because it cannot be translated literally, so translators must take into account any additions that may appear in the source text. According to him, the cultural term is easily recognizable because it is as a character of the country and not owned by other countries. It can be said that the cultural terms found in the source text should be appropriately translated or given an appropriate cultural equivalent. Giving inappropriate cultural equivalents can eliminate its authenticity.

The cultural terms found by fully reading both novels, *Tarian Bumi* and its translation *Earth Dance*, are 181 data. The data will be classified into 5 categories according to Newmark and analyzed to see the translation procedures used. In addition, the forms of translation errors and their causal factors are also sought. Here is the explanation.

1. Categories of Cultural Terms

Data were categorized into 5 categories based on Newmark (1988:95-102), namely:

a) **Ecology**, based on an environmental situation where the culture is. This category consists of animal, plant, wind, land, and hills terms. The total data found are 64.

> ST: *Bau daun **beringin** keras menghantam hidung Telaga.* (174)
> TT: The smell of the great **banyan** tree penetrated Telaga's nostrils. (141)

In *KBBI* (2008:73), **beringin** is a big tree with tap roots easily found in every city in Indonesia, including Bali. Some Indonesian believe that it is a holy tree used as a place where spirits and their magical power exist, so people often put some *sesaji* or offerings under the tree. It is translated into **banyan** in the target text. **Beringin** and **banyan** have the same meaning so the translation is appropriate and equivalent.

b) **Material Culture (Artefacts)**, related to special tools or materials of a particular area such as food, cloth, house and building, transportation as well. There are 49 data founded.

> ST: *Perempuan itu juga tidak bisa lagi bersembahyang di **sanggah**, pura keluarganya.* (55)
> TT: She was no longer permitted to pray at the **sanggah**, her family's temple. (45)

In *KBBI* (2008:1754), ***sanggah*** *i*s a holy building or a place used by Balinese and Hindus for praying. It is translated into ***sanggah*** because it is not common for target text readers. The translators also add additional information **house-shrine** to introduce what ***sanggah*** means.

c) **Social Culture (work and leisure)** covers cultural terms used for naming people's activities in a particular area. The subcategories include nicknames, jobs, and castes.

> ST: "***Luh****, Meme sering berkata, kan? Jangan sering berteriak.*" (1)
> TT: "**Luh**! How often have I told you not to shout like that?"(7)

Luh is a nickname for most Balinese girls. It indicates that they are the first daughters. Naming based on sequence is used by the Balinese tribe. Americans or British don't name their kids based on sequence. It makes the term has no equivalence in the target language (TL). ***Luh*** is still translated into ***Luh*** by borrowing the cultural term in the source text.

d) **Organizations, Customs, Activities, Procedures, Concepts**, Newmark (1998:100) describes this category as institutional terms of a particular area. The regional governance includes special nicknames or names for leaders and members of their groups and traditional activities. Not only cultural and vocation activities, this category also includes politics and administration, religion or belief, and artistic. The data found as many as 18 frequencies, for example:

> ST: "*Siapa tahu orang-orang akan memiliki cerita bahwa kita berdua sedang memperdalam ilmu **pengeleakan**, ilmu hitam.*" (40)
> TT: "People might say that we're practicing the darks art, shape-shifting into **leyak**.(34)

Pengeleakan is black magic used to bother others. It is translated to **leyak**. The translators didn't get the right word equivalent to translate it, so the translator decided to still use the term in the ST by changing the writing to **leyak**. They add the phrase **the darks art** to explain that ***pengeleakan*** means black magic.

e) **Gestures and Habits**, based on body language. A gesture is a style of communication by using the attitude of the human body to convey messages. Habit is an aspect of human behavior performed automatically and unintentionally. There are 9 data found, for example:

> ST: *Bahkan Ida Bagus Tugur suaminya takkan berkutik hanya dengan **batuk kecil**.* (64)
> TT: Even her husband, Ida Bagus Tugur, would stiffen on hearing **her slight, warning cough**.(52)

Batuk kecil is one of the gestures or body movements performed as a sign. ***Batuk kecil*** is translated into **warning cough** which means an intentional cough to give a sign or a warning. The translators translate ***batuk kecil*** into **warning cough** by seeing the same function of both phrases being used as a warning sign.

2. Translation Equivalence

Catford (1965:27) classifies equivalence into 2, namely formal correspondence and textual equivalence.

a) **Formal correspondent**, the category of the source language that can occupy the same position in the target language. It includes units, classes, structures, structural elements, and so on. The data using this equivalence are 121 data. Example:

> ST: *"**Meme** ... ! **Meme** ...!"* (1)
> TT: *"**Meme! Meme!** **Mother**!"* (7)

Meme is translated to *meme*. The translators translate *meme* by still using the word in the ST. **Mother** is also added so that readers of TT are able to know its meaning. By looking at the translation, it is known that the translation uses a formal correspondence that is oriented towards SL.

b) **Textual equivalent**, observing the form of the target language text and finding the equivalence form of the source language or only part of the text. Data are found as many as 60 data. Example:

> ST: *Apalagi kalau ibunya juga tahu, yang sering menuntun babinya ke Pasar Badung adalah Wayan Ranten, **pedagang ayam potong**.* (50)
> TT: She was also afraid her mother would find out that it was Wayan Ranten who had taken her pigs to the market. **He sold chickens at the market**. (41)

Pedagang ayam potong is translated into **he sold chickens at the market** by changing the structure, the phrase *pedagang ayam potong* is changed to the sentence **he sold chickens at the market**. The structure of the ST is changed and adapted to the TT. TL-oriented translation is a translation that uses textual equivalence. The translators use textual equivalence by paying attention to the structure of the TL so the TT readers can understand the meaning of the ST.

3. Translation Procedures

Newmark (1988:148) tells that translation procedure is a procedure applied for language units such as sentence, clause, phrase, and word. Therefore, it is appropriate to be applied for analyzing cultural terms since those terms are words and clauses. The translation procedures according to Newmark (1988:81-91) will be the reference in this study. The translation procedures used by the translator are:

1. Singular

a) **Functional Equivalence**, used for freely translating cultural words but still consider the purpose in the ST.

> ST: *"Kau **dayu** tercantik di griya ini."* (130)
> TT: *"You're the most beautiful **noblewoman** in the house."* (103)

Dayu is an abbreviation of *Ida Ayu* which is used to refer to girls of Brahmin descent. *Dayu* is translated into **noblewoman** using the functional equivalence procedure. With this procedure, the translators try to translate the cultural term by looking for its equivalent according to the function of the cultural term so that TT readers understand the meaning of cultural terms that have no equivalent in the TL. **Noblewoman**, which means descendant of nobility, is considered to imply the meaning of the term *dayu*.

b) Transference, a process of translating the source text into the target text by using or borrowing words from other languages. For example:

> ST: *Semua orang desa sudah tahu, tak ada yang bisa mengalahkan Ida Ayu Telaga Pidada menari **Oleg**.* (4)
> TT: It had always been a public secret that nobody could surpass Ida Ayu Telaga Pidada when dancing the **oleg**. (9)

    Oleg Tamulilingan is a dance creation originating from Bali. The translation of ***Oleg*** to ***oleg*** uses the transfer translation procedure. This procedure is done by using or borrowing words in the ST because there is no equivalent in the SL. The use of the transfer procedure in the translation above can be seen from the word ***oleg*** in ST which is also used in TT.

c) Shift or Transposition, a translation procedure by changing the grammatical structure of the ST into the grammatical structure of the TT. For example:

> ST: *Telaga **akan dipinang**, diarak para sisia dan masyarakat desa.* (72)
> TT: The man **would propose** to Telaga and the entire clan and community would join Telaga in the marriage procession. (58)

    The translation ***akan dipinang*** to **would propose** applies transposition which is done by changing the SL structure into the TL structure. Passive sentence in TT, ***Telaga akan dipinang***, becomes active sentence in TT, **the man would propose to Telaga**. The translators choose to apply transposition to make it more acceptable in TT.

d) Cultural Equivalent, done by changing cultural word or term of the source language to cultural word or term of the target language. For example:

> ST: *Begitu kata Kambren ketika ada utusan dari **puri** datang melamarnya.* (95)
> TT: That was what Kambren had said when a messenger from the **palace** came to ask for her hand. (76)

    Puri is translated into **palace** using the cultural equivalence procedure. Indonesians calls ***Puri*** as a place where the king and his family live. Americans and British call it as **palace**. These two terms refer to the house or residence of the king and his family indeed. Therefore, **palace** is appropriate to use as a translation of the cultural term ***puri***.

e) Reduction and Expansion, a reduction is done by simplifying the number of words used in the source text translated into TL, while expansion is used by making explicit or implicit meanings in the source text. Example:

> ST: *Sekar juga tidak pernah merasa berdosa telah mengkhianati rekan-rekannya. Biasanya, setiap ada tip dari **pengibing** rekan-rekannya selalu memberi tahu pimpinan joged.* (24)
> TT: Sekar didn't feel guilty about claiming all the money, although it was customary to let the head of the joged group know about any tips the dancers received. (23)

The Indonesian cultural term, ***pengibing***, is not translated into TT. ***Pengibing*** is omitted instead. The procedure applied is reduction, done by simplifying the number of words. This simplification makes the number of words in TT less than ST. It is difficult to find the equivalent of ***pengibing*** so that the translators decide to remove it rather than translate it. Balinese's cultural terms should be known by target text readers so they shouldn't be removed. They, as translators, should apply translation procedure to make the readers know them without removing the authencity of the source language.

f)   Naturalization is a process of transferring and adapting source language words into the target language by changing the phonological and morphological systems of the source language into the phonological and morphological systems of the target language. Example:

ST: *"Tugeg tahu sendiri, tiang tidak pernah ke Jakarta, atau bersalaman dengan **gubernur**."* (106)

TT: *"*You know, I never wanted to go to Jakarta or to shake hands with the **Governor**." (84)

Gubernur is the head of the provincial government. *Gubernur* is translated into **Governor** by using the naturalization procedure. This procedure is carried out by adapting words in ST to TT and changing their phonological and morphological systems. The letter 'o' in **Governor** is read or pronounced 'u' in Indonesian. That's way, in Indonesian, the word **governor** is transcribed as *gubernur*.

g) Descriptive Equivalent, a translation procedure done by adding explanation of translated words. For example:

ST: *Kata orang-orang tua, Telaga memiliki ibu seorang **Sudra**.* (11)

TT: According to the elders, Telaga's mother was a **commoner, a woman from the lowest caste**. (13)

Sudra is translated into **commoner, a woman from the lowest caste** using a descriptive equivalence procedure. Because there is no equivalent in the TL, the translators explain the term descriptively by providing an additional explanation, **a woman from the lowest caste**. With this additional explanation, TT readers will understand the meaning of the term culture in ST, *Sudra*, without losing the authenticity of culture in SL. Therefore, the descriptive equivalence procedure is appropriate..

h)   Paraphrase, explains the meaning of ST in more detail. This procedure is almost the same as using a descriptive translation, which is to explain the meaning in the ST. Paraphrasing is applied by providing more detailed information than descriptive translation. Example:

ST: *"Kalau saja aku mampu, aku tidak akan **nyentanain**."* (124)

TT: *"*You no longer have the rights of a normal man. **I had to obey my wife's every order, because she was the one who asked for my hand, who wanted me to be her husband**." (98)

Nyentanain is a Balinese tradition. The tradition is carried out when a Brahmin woman asks a man to be her husband. The cultural term in ST does not exist in TT so the translator stranslate it by using paraphrase.

i) **Notes, Additions, and Glosses** are additional information in the translation. This procedure is used by adding additional information in the body of the text or footnotes. Example:

> ST: *Sekar tahu diri, sangat tahu diri, menjadi penari joged perlu **pawisik** para dewa.* (25)
> TT: Sekar was well aware that to become a dancer she needed a **nod** from the gods, **a whisper of affirmation**. (23)

The translation of *pawisik* becomes **nod from the gods, a whisper of affirmation** by using a note translation procedure. The translation above uses notes by adding information to the body of the text. The translators don''t find an equivalent word for translating *pawisik*, so they add some notes to convey the meaning.

2. **Couplets,** combining two translation procedures to translate source text into the target text. Data using this procedure as much as 69 times. Example:

> ST: *Perempuan itu juga sering membeli alat-alat upacara untuk kepentingan **griya**.* (6)
> TT: And she often buys ritual things that we need for the ***griya**, **the **brahmana** compound**.(10)

The word ***griya*** translates to ***griya**, **the **brahmana** compound**. The cultural term is translated using a couplet procedure by combining transference and notes procedures. The transference procedure is applied for translating ***griya*** into ***griya***, by borrowing word from the source language. Translators also use notes procedure by adding notes in the body of the text, **the *brahmana* compound,** to explain Indonesian cultural term to TT readers.

3. **Triplets**, combining three translation procedures. There are 12 data found. For example:

> ST: "*Memakai kain dengan motif tradisional, memakai **kebaya**, selendang, dan gelungan.*" (37)
> TT: "I want to wear that beautiful costume, with its batik kain; I want to wear the **lace *kebaya* blouse** and a silk selendang around my waist.*" (32)

Kebaya is translated into a **lace kebaya blouse** by combining transference, expansion, and transposition. First, transference is applied by using the word *kebaya* in the TT. Second, expansion is applied by adding additional information to explain the meaning of the translated word. Then, the addition of the words **lace** and **blouse** makes TT become longer than ST, so transposition occurs. It occurs in the translation of the noun *kebaya* become the phrase **lace *kebaya* blouse**.

4. **Translation Errors**
    Sager (1997:168) divides the error category into 5 types, namely (1) inversion, (2) omission, (3) addition, (4) deviation, and (5) modification. There are only four error categories out of five. Here is the explanation.
a) **Inversion** occurs when the message in the source text is incorrectly conveyed in the target text. It is different with the actual meaning in the source text. The data found is 1 frequency, for example:

ST: *"Aku malah berdoa dan memohon setiap purnama, bulan terang, dan **tilem**, bulan mati, agar para dewa tahu apa yang kuinginkan!"* (22)

TT: *"*At every full moon I pray and plead for my wish to be fulfilled; then I do the same again at the **new moon**." (21)

The word ***tilem*** is translated to **new moon**. The error is that ***tilem***, which means the waning crescent moon or the very last moon phase, is translated into **new moon**, which means the first lunar phase when the moon and sun have the same ecliptic. The waning crescent moon is dim and starts to finish its cycle. On the other hand, **new moon** is most nearly between the Earth and sun and starts to rise and set. ***Tilem*** or the waning crescent moon and **new moon** have different meaning, they are even inverted so it causes the translation error named inversion. It occurs because the translators do not understand the meaning contained in the source text. It would be better if the translator translated ***tilem*** to the **waning crescent moon** or **dark moon**. The equivalent of these words will be appropriate because they have the same meaning.

b) **Ommision** occurs when words or terms in ST are omitted or not translated in TT so that the passage in Ss is not translated well in TT. The data found are 10 frequencies, for example:

ST: *Laki-laki itulah yang paling rajin datang setiap ada joged. Dia sering ikut ngibing, menari mengikuti irama para penari **Joged Bumbung** yang liar dan sedikit nakal.* (23)

TT: Ida Bagus Ngurah Pidada was always there when they performed the provocative joged dance, and he was usually right on the mark when the men in the audience were asked to join in. More often than not, his style had more than a touch of the wild and erotic. (22)

The translator does not translate ***Joged Bumbung*** and prefers to omit it. Therefore, in the above translation, there is an omission. It makes the translation unclear and incomprehensible to TT readers. This type of dance is a traditional Balinese dance that should be recognized by TT readers. The translators should be able to translate it, not ommit it. They could use translation procedures, such as transfer or descriptive equivalence to make it be recognized and understood.

c) **Addition** occurs when the translator adds unclear information. It might lead TT readers to get wrong comprehension. Data found as many as 2 frequencies, for example:

ST: *"Memakai **kain dengan motif tradisional**, memakai kebaya, selendang, dan gelungan."* (37)

TT: "I want to wear that **beautiful costume, with its batik kain**; I want to wear the lace kebaya blouse and a silk selendang around my waist." (32)

Kain dengan motif tradisional is translated into **beautiful costumes, with its *batik* cloth**. The translator adds **beautiful costume** and ***batik*** which has unclear meaning and confuses TT readers. It causes a translation errors because the meaning of the cultural terms is changed in TT. The translators add wrong additional information and it is not related to or appropriate in ST. Not all **beautiful costumes** are traditional costumes. In addition, the word ***batik*** is also added and makes the translation even more unclear. ***Batik*** is indeed a traditional patterned cloth as an Indonesian traditional costume and not owned by any other countries. That is why the translators find it hard to find the equivalent in the TT.

The addition, **beautiful costume** and *batik*, makes the meaning of the cultural word become more complicated for TT readers to understand the meaning of *kain dengan motif tradisional*. A good translation should be able to convey the meaning in the source text well. By looking at the translation function, it is better if *kain dengan motif tradisional* is translated into **kain with traditional patterns** by using transference and notes procedures. They might help the readers to recognize the term easier and the translation error might not occur.

d) Deviation occurs when the meaning of word or term in the ST deviates in the TT, so that the meaning contained in the ST cannot be conveyed properly in the TT. The data found as many as 14 frequencies, for example:

ST: *Luh Sekar tidak perlu lagi berpikir harus menjual daun pisang ke pasar hanya untuk membeli beras setengah liter dan sedikit **ikan asin**.* (24)

TT: When this happened, Sekar had no need to sell banana leaves at the market just to buy half a pound of rice and a bit of **dried fish**. (23)

There is an error in the translation of *ikan asin* into **dried fish**. *Ikan asin* is fish that is salted, but the cultural term is translated into **dried fish** which means a fish that is dried. Therefore, there is a deviation. Translators can use other equivalents to translate **salted fish**. *KII* (189:32) also provides equivalent word to translate the word *asin*, namely salty. By looking at the translation in *KII*, it would be better if the translators translate *ikan asin* into **salted fish** so that there is no deviation.

e) Modification occurs when the meaning of word or term in the ST has been changed or shifted in the TT, so TT readers might not be able to understand the meaning of cultural term. There are no data that fall into this category.

5. Error Translation Factors

Nababan (1999: 183) says that translation errors occur due to 3 (three) main factors, namely (1) the ability of the translator, (2) cultural factors, and (3) linguistic factors. The data found only uses 2 of 3 factors, namely:

a) The Skill Level of Translator occurs when the translator does not have good competence, including linguistic, culture, and transference. Example:

ST: "*Aku malah berdoa dan memohon setiap purnama, bulan terang, dan **tilem**, bulan mati, agar para dewa tahu apa yang kuinginkan!*" (22)

TT: *"At every full moon I pray and plead for my wish to be fulfilled; then I do the same again at the **new moon**."* (21)

The translation of *tilem* into **new moon** is caused by the translator's skill level factor. It can be seen from how he masters both source and target language, how he understands the cultures of both languages and how he knows the translation procedures well. Nord (1991:157) says that translator's skill and ability can decrease difficulties and translation errors level.

The error happens because the translator does not understand the meaning contained in the source text. The cultural term is indeed difficult to find its equivalent word in TT and also cannot be translated literally. However, the translators must be able to convey the meaning well because it is their job. They can use a dictionary or the internet to help them find the right words to make the translation become more appropriate.

b) The Cultural Factor occurs because the source language and the target language have different cultures. It is not easy to find appropriate equivalents in the TT, so that translation errors often occur. Example:

ST: *Luh Sekar tidak perlu lagi berpikir harus menjual daun pisang ke pasar hanya untuk membeli beras setengah liter dan sedikit **ikan asin**.* (24)

TT: When this happened, Sekar had no need to sell banana leaves at the market just to buy half a pound of rice and a bit of **dried fish**. (23)

Ikan asin is translated to **dried fish**. The translation falls in cultural factor category. Indonesia and the USA have different culture, it often makes it difficult for translators to translate cultural terms that have no equivalent in TT. Therefore, it lead to translation error.

Ikan asin would be better if the translator translated it into salted fish. Both terms have the same meaning. He can find the equivalent of the cultural term in the Indonesian English Dictionary or other dictionaries. Those dictionaries are the main supporting tools that can help translators while doing translation.

c)   The Linguistic Factor occurs because the source language and the target language have different systems such as cross-language morphology and syntax. They can lead to linguistic untranslatability. There are no data found for this category.

CONCLUSION

This chapter will present conclusion of the results of data analysis found in the novel *Tarian Bumi* and its translated novel, *Earth Dance*. Based on the results of data analysis and discussion described previously, it can be concluded as follows:

1. The results of data analysis find 5 categories of cultural terms. The category of social organization – political and administrative dominates because Balinese people still have spiritual beliefs and traditions that are still carried out from generation to generation.
2. The results of data analysis also show that formal correspondence dominates because the translator wants to maintain the authenticity of the SL so that it can be recognized by TT readers.
3. The results of data analysis also reveal the use of translation procedures. There are 16 procedures according to Newmark, but only 9 procedures are used by the translator. Functional equivalence is the procedure with the highest frequency because the terms in SL are not found in TL, so the translator tries to translate them by looking at the function of the meaning.
4. The results of data analysis show that there are 4 types of errors from 5 categories of translation errors. The most common error is deviation due to cultural terms that are difficult to understand.
5. The most frequent translation errors are caused by the translator's ability. He does not really understand the cultural term in the ST.

Based on the presentation of the results of the data analysis above, it can be concluded that the translation of cultural terms is not an easy thing. The translator must really understand the cultural terms in the source language, must be able to find the right equivalent in the target language, and must master the translation strategies. Translators must find the right way to translate cultural terms so that they can be understood by readers of the target text without losing the cultural authenticity in the source text. The lack of translator's knowledge and his ability in translating can lead to translation errors caused by his own factors.

Acknowledgments

Seeing the conclusion that have been presented, the researcher intends to give suggestions that may be useful for translators, teachers and parties who are interested in translation. Here are the suggestions.

1. The translators must understand the meaning contained in the ST.
2. The translators must also know the culture of both languages so that they can find the right equivalent words in the target text to translate the cultural terms in the source text.
3. Translators must master various translation strategies to support them while doing a translation.
4. Translators can also use translation supporting tools such as dictionaries and the internet.

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