

**RESEARCH ARTICLE**

**THE TYPES OF INDONESIAN CULTURAL TERMS IN "GADIS KRETEK" INTO ENGLISH**

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**Abstract**

Translation is a bridge in cross-cultural communication involving at least two languages and cultures. Translation is needed to understand the culture of each language itself, as well as provide meaning and understanding of words that are similar or even exactly the same in other languages. This study aims to analyze the types of cultural terms. The data is taken from the Indonesian language novel, *Gadis Kretek*, which has been translated into English with the title *Cigarette Girl*. This research was conducted by using a qualitative descriptive approach. Data was collected by using a note-taking technique facilitated by Apple's Numbers program. To identify the types of cultural terms from Indonesian to English, the theory of types of cultural terms proposed by Newmark (1988) was used. It was used to find out how the cultural types have affected the whole text for translators. The results of data analysis showed there were 22 words and phrases of types of cultural terms found in the text. The types are ecology, material culture or artefacts, social culture, organizational customs and gestures and habits. Ecology consisted of 7 data, such as *selasih*, *tembakau*, *daun jagung*, *cengkeh*, *klembak* dan *menyan*, *sirih*, *ganja* and *merpati*. Material culture or artefacts consisted of 5 data, such as *kain batik*, *kebaya*, *sambal goreng ati* dan *es puter*, *Rumah Rasta*, and *pasar loak*. Social Culture consisted of 3 data, such as *Misteri Bedak Nyai Ronggeng*, *sinetron*, and *rias manten*. Organizational custom consisted of 3 data, such as *warisan keluarga*, *disumpah pocong*, and *memuja setan*. Last was gestures and habits, which consisted of 3 data, such as *kerukunan*, *caedel* and *mbalelo*.

**Keywords:** Translation, Cultural Types, Cultural Terms

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**Introduction**

Translation is a process of transferring messages (product) from one language to another language. As according to Catford (1995: 20), translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL). This definition definitely showed that translation is a process and also a product. It is really important in communication due people comes from different place that has different language, and of course different culture. Culture is both dynamic and thus complex, and it is really interesting to analyze how it transferred nor described in other language. A translator is expected to be able to provide equality of meaning, even less a culture. As based on Newmark (1988), language reflects the culture in a place and form a pattern of thought and the way of life.

But, a culture in a language might not have its equivalent vocabulary in other language. This is why translators are often seen as the mediators between the cultures. Translating cultural terms is the greatest challenge for a translator. The misunderstanding of cultural expressions and ambiguity can be the cause of the challenges faced in translating cultural terms. The lack of knowledge and information in translation studies also can lead the translator's failures to achieve the equivalency and appropriateness of translation in target language.

In order to face these challenges, there are some theories of translation studies proposed by scholars and experts. According to Nida and Taber (1974: 24), translation is consisting of reproducing in the target language (TL) the closest natural equivalent of the source language (SL) message; in line with them, according to Reiss (2004), translation is a process of producing a text in the target text that is functionally equivalent to the source text; in line with this definition, Venuti (2004) and Ahmed (2006) in Abdelaal (2020) defined translation as a process that not only implies conveying meaning in a TL, but that should retain the same style and tone of a ST: the translated text should not appear to be a translation but, rather, should appear to be an original text, wherein no translator is visible.

According to Newmark (1988), the more specific a language becomes for natural phenomena, such as flora and fauna, the more the language becomes embedded in cultural features and therefore creates translation problems. He classified cultural terms into five categories, which are ecology, material culture or artifacts, social culture, organizational customs, and gestures and habits. Referring to above discussion, it is interesting to classify the cultural terms by using theory from Newmark (1988), to find out the types of Indonesian cultural terms in novel *Gadis Kretek*.

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**Research Method**

Descriptive-qualitative research was applied in conducting this study. It will be revealed the types of cultural terms. The data of this study was collected from a bilingual novel entitled *Gadis Kretek* written by Ratih Kumala which translated into *Cigarette Girl* by Annie Tucker. The unit of data was words and phrases. The novel was published by Gramedia Pustaka Utama on January 2012. This novel consisted of 274 pages. The genre of this novel is fiction. It is a story of Djagad Raja Clove Cigarette dynasty, and its heirs" journey, who are the three brothers. The journey takes them on a winding path as they uncover business and family secrets. They tried to discover the origins of Djagad Raja Clove Cigarettes and how it came to be the number one kretek in Indonesia.

The research instrument used in collecting the data was the observation method, this study was compared the data from the source language and the target language. The second instrument was note-taking the data, the data will be a word or phrase which is contained the Indonesian cultural terms. After that, observation and identification was applied. The selected data was analyzed descriptively, it was selected and put side by side comparing the SL and TL. Afterwards, the evaluative adjectives will be classified by using the theory of types of cultural terms proposed by Newmark (1988).

**Result and Discussion**

The results showed there were 20 data found related to types of cultural terms according to theory provided by Newmark (1988), they were ecology, material cultures or artefacts, social culture, organizational custom and gestures and habits.

**1.Ecology**

Newmark (1988) distinguished geographical features or ecology from other cultural terms because they are usually value-free, politically, and commercially. He adds that the importance of the country of origin and the degree of specificity are nevertheless, influenced by the diffusion of the ecology-related cultural terms in which flora, fauna, winds, plains, hills are included in this category. For example, name of plants, trees, animals, winds, and natural phenomenon. The analysis of SL ecology-related cultural terms which were translated into TL can be seen below:

(1-1)	SL	TL
	Matanya melotot, mengubah nyali kami jadi semungil biji <b>selasih</b> . (Kumala: 2)	Her eyes bug out and then her forehead wrinkles until her eyebrows join and our balls feel as tiny as sweet <b>basil</b> seeds. (Tucker: 2)

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(1-2)	Mereka melewati <b>ladang tembakau</b> yang menghampar, di pinggirnya <b>daun-daun tembakau</b> yang telah dipetik sedang dijemur. (Kumala: 40)	They walked past <b>fields of tobacco</b> that stretched out towards the horizon. On the perimeter of the plots of the land, the <b>tobacco leaves</b> that had already been picked were being laid out in the sun. (Tucker: 36)
(1-3)	Ia membeli sejumlah <b>daun jagung</b> dengan harga murah. (Kumala: 59)	He bought some <b>cornhusks</b> for a cheap price. (Tucker: 53)
(1-4)	Jika tidak, bahkan masih ada dari mereka yang mengisap <i>kawung</i> , yang biasa dilinting sendiri dengan membeli tembakau dan <b>cengkeh</b> terpisah. (Kumala: 95)	There were still even some who smoked <i>kawung</i> , cigarettes that they rolled themselves in palm leaves, buying the tobacco and the <b>cloves</b> separately. (Tucker: 84)
(1-5)	Kadang pula menambahkan <b>klembak</b> dan <b>menyan</b> untuk cita rasa kawungnya. (Kumala: 95)	Sometimes they added <b>rhubarb root</b> and <b>frankincense</b> to enhance the taste of their <i>kawung</i> . (Tucker: 84)
(1-6)	Idroes Moeria tahu, toko itu menjual kinang, <b>sirih</b> , menyan, dan dupa-dupa. (Kumala: 111)	Idroes Moeria knew from the looks of it that the store must sell betel, <b>sirih</b> leaf, frankincense, and incense. (Tucker: 106)
(1-7)	Para Bob Marley-er mencampurnya dengan <b>ganja</b> dan melinting ulang dengan <i>papier</i> yang sengaja mereka bawa, (Kumala: 27)	The Bob Marley-ers mixed some <b>marijuana</b> in with the tobacco and rolled them up again. with new rolling papers that they had brought specifically for that purpose. (Tucker: 24)

**2. Material Culture or Artifacts**

When the ecology of one culture is different from another, different materials or artifacts could be produced by these different cultures to match or adapt to their ecology, therefore become specific or unique to that culture only. According to Newmark (1988), material culture or artifacts include things such as food, houses and towns, clothes, and transports. For example, name of food, beverages, clothes, houses, city and transportations.

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(2-1)	SL	TL
	<p>Jeng Yah mendadak seperti <b>merpati</b> lingsung yang kehilangan pasangannya. (Kumala: 226)</p>	<p>Jeng Yah was in shock, like a distraught <b>dove</b> that has lost its mate. (Tucker: 199)</p>
(2-2)	<p>Dengan segera, Idroes Moeria mendekati istrinya, dan menyuruh menutupi teteknya dengan <b>kain batik</b> yang menjadi buaian anaknya. (Kumala: 122)</p>	<p>Idroes Moeria hurried over to Roemaisa and told her to cover her breasts with the <b>batik cloth</b> she was using as her daughter's baby sling. (Tucker: 106)</p>
(2-3)	<p>Ia ingin mengenakan <b>kebaya</b> Jawa beludru hitam, ....(Kumala: 223)</p>	<p>She wanted to wear a Javanese lace <b>kebaya</b> blouse with black velvet trim, ..... (Tucker: 196)</p>
(2-4)	<p><b>Sambal goreng ati</b>, risoles, sup, serta <b>es puter</b> rasa nangka, semua telah dicicipinya. (Kumala: 223)</p>	<p><b>Sambel goreng ati</b> with chillies and chicken liver, rissoles, soup and creamy pineapple-flavored <b>es puter</b> for dessert. (Tucker: 196)</p>
(2-5)	<p>Erik memberikan ancer-ancer <b>Rumah Rasta</b>, demikian ia menyebut tempat tinggalnya. (Kumala: 21)</p>	<p>Erik gave him the whereabouts of 'The <b>Rasta House</b>', which is what he called his domicile. (Tucker: 19)</p>

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(2-6)	...., melihat dengan mata kepala sendiri bahwa di flat mungil adiknya tersedia alat musik lengkap yang dibeli dengan murah di pasar loak. (Kumala: 25)	...., saw that in his little brother’s tiny apartment there was a complete drum set that he bought at the flea market for cheap. (Tucker: 22)
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**3. Social Cultures**

Social culture can be said as a complex set of meanings, habits, values, and behaviors adopted by one or more social formations. It relates to human interaction and communication based on certain patterns and customs. According to Newmark (1988: 95), the category “social culture” includes work and leisure activities. As a part of social culture, the usage of fictive kinship address terms and titles are also included in this category.

(3-1)	SL	TL
	Siapa coba yang tak kenal dengan film <b>Misteri Bedak Nyai Ronggeng</b> . (Kumala: 10)	Unfortunately, everyone has heard of the film <i>The Mystery Makeup of The Ronggeng Dancer</i> . (Tucker: 9)
(3-2)	Tak lama, produser keturunan India itu menawariku (yang kebetulan sedang nganggur) untuk membuat <b>sinetron stripping</b> . (Kumala: 11)	Soon, the Indian producer invited me to make a <i>sinetron</i> a soap opera. (Tucker: 10)
(3-3)	Dia juga telah menghubungi seorang <b>riasmanten</b> yang sepuh dan memiliki sejarah rumah tangga yang rapi. (Kumala: 223)	She had also already contacted a <b>wedding makeup specialist</b> , one who was older and herself had a warm and orderly household, enjoying a faithful and lasting bond with her husband. (Tucker: 196)

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**4. Organizational Custom**

Newmark (1988: 95) includes political and administrative aspects, social organization, religious, historical, and artistic terms in the category “organizations, customs, and ideas”, referring to the institutional terms of the political and social life of a country.

(4-1)	S L	T L
	Ketika Romo akhirnya tahu, dia mengoyak-ngoyak surat wasiat yang berisi pembagian <b>warisan keluarga</b> . (Kumala: 22)	When Father found out, he ripped up the will allotting Lebas a portion of the <b>family inheritance</b> . (Tucker: 20)
(4-2)	!Keliatannya Mas Tegar juga <b>disumpah pocong</b> untuk yang satu ini!” (Kumala: 34)	“Mas Tegar must be getting some supernatural help with this one! Maybe he <b>asked for help from a pocong, a mummy</b> . (Tucker: 30)
(4-3)	Album itu didapatnya dari sebuah pesta yang mengundang band yang konon <b>memuja setan</b> tersebut. (Kumala: 26)	He had gotten at party featuring bands that people said <b>worshipped Satan</b> . (Tucker: 23)

**5. Gestures and Habits**

Newmark (1988: 102) mentioned every culture has its way of expressing something through body movements and gestures. As for the category “gestures and habits”, it refers to how people of different cultures behave differently in certain situations. If a particular gesture is used often enough, it would become a habit within that culture.

(5-1)	SL	TL
	<b>Kerukunan</b> rumah tangga yang ini	They had passed down this <b>domestic</b>

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	pula yang diturunkan pada kami, ketiga anak lelakinya. (Kumala: 2)	<b>harmony and tranquility</b> to their three sons. (Tucker: 2)
(5-2)	Meski ia masih tak bisa merasakan tangannya dan lafalnya tetap <b>cadel</b> . (Kumala: 3)	Even though he still had no sensation in his arm and his pronunciation remained <b>slurred</b> . (Tucker: 2)
(5-3)	Demi membuktikan biarpun aku anak yang <b>mbalelo</b> , .... (Kumala: 10)	Trying to prove that I was an <b>independent thinker</b> , ..... (Tucker: 9)

**Conclusion**

Based on analysis, the result showed there were 22 words and phrases of types of cultural terms found in the text. The types are ecology, material culture or artefacts, social culture, organizational customs and gestures and habits. Ecology was consisted of 7 data, such as selasih, tembakau, daun jagung, cengkeh, klembak dan menyan, sirih, ganja and merpati. Material culture or artefacts was consisted of 5 data, such as kain batik, kebaya, sambal goreng ati dan es puter, Rumah Rasta, and pasar loak. Social Culture was consisted of 3 data, such as Misteri Bedak Nyai Ronggeng, sinetron, and rias manten. Organizational custom was consisted of 3 data, such as warisan keluarga, disumpah pocong, and memuja setan. Last was gestures and habits, which consisted of 3 data, such as kerukunan, cadel and mbalelo.

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