

The Art of Translating Indonesian Folklore: A Case Study of “*Hasil Sebuah Kejujuran*” by Bambang Subagyo”

¹Elsa Latranita, ²Milisi Sembiring, ^{3*}Vivi Novalia Sitinjak,

^{1,2,3}Department of English Language and Literature, Universitas Methodist Indonesia

*Correspondent Email : vivisitinjak0@gmail.com

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Abstract

This study used translation techniques to translate the source language into the target language and analyzed cultural terms in translating the Indonesian folklore "Hasil Sebuah Kejujuran" from Indonesian to English. Based on the issues, the study sought to categorize and identify the cultural words from the source language (SL) into the target language (TL), as well as to identify and describe the translation methods that were employed. The descriptive-qualitative method was the research approach employed. The information utilized comes from the translation of Indonesian cultural phrases from the folklore into English. Up to eighteen data in Indonesian cultural phrases were found in this investigation. There are two data points (11,10 %) of society and up to 16 data points (88,90 %) relating to cultural terminology and language and communication. The following translation methods were employed to translate the cultural words into English: literal, up to 6 data points (33, 30%), couplets, up to 1 (5, 60%), and description, up to 11 (61, 10%).

INTRODUCTION

Transferring messages from one language to another is known as translation. Anyone can translate. Translation, though, is merely a transfer of words. Most translators will undoubtedly incorporate additional particular components, including the translation technique and process, into their work. Translators must evaluate the original text to understand its message and replicate it for the target audience. Creating literary works with cultural and historical importance is a complex and challenging task (Hadiya Ahmed Hani & Tayyaba Zainab, 2024).

The translation process involves substituting a text in a different language (referred to as the "target text") for the original material, also known as the "source text." (Newmark, 1988) defines Translation as "a craft consisting of attempts to replace written messages and/or statements in one language with the same messages and/or statements in another language" (Sándor, Hervej,Higgins, 2002).

The Source Text or Source Language (ST / SL) and the Target Text or Target Language (TT / TL) are the two main components of the translation. Translation is a skill where the translator's identity might show through in the opinions he expresses, (Levy, 2012). Furthermore, (Levy, 2012) argues that translation is a creative process that always gives the translator the freedom of choice of some of the closest possible equivalents in producing situational meaning. The purpose of the statement above is, that the first thing we do in the translation process is we must transfer the meaning and message from SL into TL. Meanwhile, the second is that we have to move the meaning and message from a period to a different time frame. Talking

about translation, it is also in line with articles written by (Sembiring, 2015), (Sembiring & Sitingjak, 2019), (Sembiring, 2016).

The word "translation" itself can relate to a variety of concepts, including the broad subject matter, the translated text as a product, and the process of translating itself. An original written text (the source text, or ST) in the original verbal language (the source language, or SL) is changed into a written text (the target text, or TT) in a different verbal language (the target language, or TL) during the translation process between two different written languages. (Munday, 2016). According to Vermeer's (2004) skopos rule, translation is not primarily producing an exact equivalent of the source text but producing a new text by a certain aim or purpose (Vermeer, 2004, pp. 30 - 33). Another translation definition is proposed by Ordudari. He explains that translation is a. process of transferring SL text both written and spoken to equivalent TL text (Ordudari, July 2007, p. 3).

Translation helps people experience many new things, and a new culture (W & Asmarani, 2016). The ideas are transferred from the Source Language (SL) into the Target Language (TL) are the purpose of getting the equivalence between the two languages and cultures. The words/sentences or expressions containing cultural elements are not easy to translate. Translation functions as a system, impacted by other co-systems and the TL (target language)'s work selection and behavior (Naseer Ahmad & Tayyaba Zainab, 2024). To address any issues with untranslatability, (Sembiring, Milisi. Panggabean, 2018) have established a new technique that involves adding a well-known term that is bound by culture. They also use Newmark's translation procedures of descriptive equivalent, cultural equivalent, transference, paraphrase, and shifts.

Translation consists of transferring without distortion the meaning of the source language into the target language, meaning which must be kept constant, even when the form of the source language changes as it is turned into the form of the target language (Larson, 1984). The form here represents the 8 grammatical surface structures of the language, while meaning refers to the semantic deep structures. A translation based on the semantic structure of the language also takes into consideration the communication situation: historical setting, cultural setting, the intention of the translator, as well as the different kinds of meaning contained in the explicit and implicit information of the text. Besides the referential and structural meaning, the situational meaning is presented as an important element that would help the authors interpret the authors' culture or the cultural information given in the text. By using this concept of understanding, the authors will translate one of the children's works of literature, whose genre is folklore.

We have encountered a lot of various kinds of children's literature. One of those kinds is folklore. Folklore is defined as stories that spread orally and the authors are not known. It means that these folklore/folklores are used to entertain the children and give them a lesson of life and it happens mostly in the past. Many children are not familiar with this genre of literature. Besides that, to do the translation for this genre is not very easy to do. There are so many aspects that we have to pay attention to and some of them like the language, culture, the issue, and also the meaning of the story must be translated and transferred based on the children's knowledge for this study, the authors will be discussed about the cultural terms in the folklore.

According to Peter Newmark the way of life of manifestations that are peculiar to a community that uses a particular language as its means of expression (Newmark, 1988, pp. 94 -103). He also offers a concept of cultural terms in his book. These aspects can be interpreted in a variety of ways according to this role in the text and the purpose of the translation. These aspects are divided into categories and subcategories.

Ecology. In cultural terms, ecology is a word related to a living organism and all the various aspects of the environment inside. There are some types of ecology terms, such as Flora, Fauna, Weather, and Area.

Material culture. Material culture is the externalization or physical manifestation of the interaction of human beings. It includes all the artifacts or material objects. They are food, clothes, houses and towns, and transport. The artifact reflects cultural ideas.

Social culture. Social culture is the product of social interaction. Social interaction is thus reciprocal and each member governs his/her behavior in terms of the expectations of others. In considering social culture one has to distinguish between denotative and connotative problems for translation. There are two types of social culture, work, and leisure.

Organization, custom, activities, procedures, and concepts. It is about social, legal, religious, and artistic. The political and social life of a country is reflected in its institutional terms. When a public body has a

transparent name, the translation depends on the setting. In official documents and serious publications such as textbooks, the title is transferred and where appropriate, literally translated. Informally, it could be translated by a cultural equivalent. The linguistic manifestation of this concept cannot be translated into a language that the audience is unfamiliar with.

Gestures and habits. It is often described in non-cultural language, in which are activities or actions carried out from generation to generation. There is a distinction between description and function which can be made where necessary in ambiguous cases.

Language is part of a culture. Larson defines translation as "understanding the vocabulary, grammatical structure, communication situation, and cultural context of the source language to determine the meaning, and then reconstructing the meaning by using appropriate vocabulary and grammatical structures in language and context SL culture." (Larson, 1997, p. 3). That is why; the cultural factors must also be addressed in translation. If the present material being translated is about culture, a translator must be familiar with the cultures of the two languages, namely SL and TL, to create an effective translation. In other words, a translator must be fluent in many languages. Vocabulary in a language represents the cultural characteristics of the language user, which may not be present in other languages.

METHODS

The research method was one of the important things used to analyze data and collect the data. The research used the descriptive qualitative method. The source of the data used is the Indonesian folklore "*Hasil Sebuah Kejujuran*" by Bambang Subagyo in the form of cultural terms in Indonesian as the SL and translated into English as the TL.

The techniques that the authors used in obtaining the data: 1) The authors brought a storybook to a bookstore. 2) The authors read all the stories in the book. 3) Then the authors re-read the part of the story that comes from Indonesian. 4) The authors chose one of the stories from several stories from Indonesian. 5) After a story is determined, the authors read the story over and over again. 6) Then the authors took and wrote down the words related to the cultural terms in the story.

In analyzing the data, the authors took the following steps: 1) The authors read the story as a whole and tried to understand the meaning of the story. 2) After understanding the meaning of the story, the authors began to choose words related to cultural terms and then tried to understand their meaning. 3) The authors translate the words of the cultural terms with their sentences into the target language. 4) The authors then give the translation of these cultural terms to a proofreader to check the suitability of the translation that the authors did. 5) The authors group these cultural terms based on their translation techniques. 6) The authors conducted an analysis. 7) Finally, the authors conclude by using the percentages based on the results of the analysis of the translation of these cultural terms using the translation technique.

FINDINGS AND DISCUSSIONS

The data that the authors used is in the form of cultural terms found in the folklore entitled "*Hasil Sebuah Kejujuran*" by Bambang Subagyo. In this folklore, the authors found that 18 words could be categorized in terms of culture by using descriptive, literal, and couplet translation techniques. To know more about cultural terms see (Sembiring, 2015),

Cultural Terms Found in the Folklore "*Hasil Sebuah Kejujuran*"

There are two categories of cultural terms that the authors found in the folklore "*Hasil Sebuah Kejujuran*"

Cultural terms related to communication/ language

1. SL: *Tersebutlah* seorang nelayan miskin yang tekun menangkap ikan di sungai
TL: **There** was a poor fisherman who diligently caught the fish in the river.

"*Tersebutlah*" is derived from the Malay language and absorbed into Indonesian. This word has the meaning of then or there. Based on *Kamus Besar Bahasa Indonesia* (KBBI) the word "*tersebutlah*" is one of the meanings that come from the word "*berwari*". The word "*berwari*" has two meaning "*maka*" and "*tersebutlah*".

Based on *Kamus Besar Bahasa Indonesia* (KBBI), the word “*tekun*” has a meaning as diligent, hard-hearted, and earnest.

2. SL: *Adat kebiasaan* Pak Lurus ini berlangsung cukup lama.
TL: Pak Lurus’s **habit** has been going on for quite a long time.

“*Adat kebiasaan*” when it is translated directly into the target language it means custom. But it is not accurate if that translation was being combined with the sentence. “*Adat kebiasaan*” meaning is an activity/behavior/ habit or the result of actions that were done repeatedly in the same form. So, the word habit is being used in the sentence and it has an accurate meaning when it is combined

3. SL: *Rakyat ikan* pun mengetahui hal ini langsung berkumpul dan berunding.
TL: The **fish folk** know this and immediately gather and negotiate.

The word “*rakyat ikan*” cannot be translated directly into the target language from the source language because the meaning would not be accurate. If it is translated directly the meaning becomes fish people. These translated word has become a little bit ambiguous. Even though, this word still can be translated by using the couplet translation technique. The word “*ikan*” used literal translation into the target language becomes fish. The word “*rakyat*” becomes folk. It used an adaptation translation technique. In the word “*rakyat*”, the authors made a change to the translation background as semantically the word “*rakyat*” related meaning to the people of the human society, but it was changed into folk. Although it has a different background in meaning as semantically it has a similar message to inform.

“*Berunding*” is an activity of conversing or talking or consulting about something. The word “berunding” also has the meaning of deliberation. “*Berunding*” has meaning in the class of verbs so that this word can express an action, existence, experience, or other dynamic meaning.

4. SL: *Sabda* Raja ikan dengan tegas.
TL: **Said** the Fish King firmly.

Based on the synonym word “*sabda*”, this word has 64 synonyms. But in the thesaurus of Bahasa Indonesia, the meanings of the word “*sabda*” are “*ujaran*”, “*bicara*”, “*firman*”, “*kalam kaul*”, “*tutur*” dan “*kata*”. “*Sabda*” are the words that are usually reserved for God, prophets, kings, and so on. To fit the context meaning in the sentence, the word “*sabda*” is translated as said in the target language.

5. SL: Betapa terkejutnya Pak Lurus *tatkala* kailnya mengena ikan besar.
TL: How surprised Pak Lurus was **when** his hook hit a big fish.

Based on *Kamus Besar Bahasa Indonesia* (KBBI) the word “*tatkala*” have a meaning “*ketika (itu)*” and “*waktu (itu)*”. To fit the meaning of the sentence, the meaning of the word “*tatkala*” used is “*ketika*”, which is in the target language means when.

6. SL: *Sebaliknya* Raja tempat Pak Lurus bermukim, jadi iri.
TL: **On the other hand**, the King where Pak Lurus lived becomes jealous.

The word “*sebaliknya*”, based on *Kamus Besar Bahasa Indonesia* (KBBI) has a based word form as “*balik*”. *Sebaliknya* means something contrary to or something completely different from what has been said; expressed or suggested.

7. SL: *Sembah* Pak Lurus ketika ditanya tentang kekayaannya
TL: **Obeisance** Pak Lurus when asked about his wealth.

Based on *Kamus Besar Bahasa Indonesia* (KBBI) “*sembah*” is an expression of respect (it is done by cupping the hands or putting ten fingers together, then lifting them under the chin or by touching the thumb to the nose). The word “*sembah*” means a word addressed to a glorified person.

8. SL: ...mengantarkan 100 ribu jarum, tapi *celaka* kapalnya tenggelam.
TL: ...ordered people to deliver 100 thousand needles, but **unfortunately**, the ship sunk.

Based on *Kamus Besar Bahasa Indonesia* (KBBI) the word "*celaka*" means always getting into trouble, misfortune, and so on. "*Celaka*" has a meaning in the class of verbs or verbs so that the word "*celaka*" can express an action, existence, experience, or other dynamic meaning. In the direct meaning of the word in the target language, the translation of this word is woe. If it is put into the sentence, the meaning of the sentence is not delivered. So, the synonym of this word that is "*sial*" is used and translated it becomes, unfortunately.

9. SL: Ya, ampun *duli* Tuanku.
TL: **Mercy** my lord.

The word "*duli*" is a word of honor used when speaking to the king talking about the king or prostrating at the feet of the king. "*Duli*" is included in the classical language variety.

10. SL: Maka *sekejap* saja jarum 100 ribu yang hilang itu ditemukan lagi.
TL: So **in an instant**, the missing 100 thousand needles were found again.

"*Sekejap*" is a derivative of the word "*kejab*" which means a flicker or twinkling. The word "*sekejap*" is in a blink, once in a blink, for a moment or a moment once and in an instant.

11. SL: Kiranya Raja yang *tamak* itu masih belum puas.
TL: The **greedy** king was still not satisfied.

Tamak is a trait that always wants something excessively especially for itself. The word *tamak* is a greedy act.

12. SL: Kini Pak Lurus mendapat tugas mencari *sebilah* pedang biru.
TL: Now Pak Lurus has the task of finding **a** blue sword.

"*Sebilah*" is a piece or something that amounts to no more than one.

13. SL: Dia itu iri dan kejam serta *semena – mena* perbuatannya!
TL: He was envious and cruel and also had an **arbitrary** action!

Based on *Kamus Besar Bahasa Indonesia* (KBBI) the word "*semena – mena*" has a meaning as arbitrary, biased/ one-sided, or unbalanced. The word "*semena – mena*" is an action that is not as expected. The word "*semena – mena*" comes from the base word arbitrary.

14. SL: Biarlah dia jadi *makanan empuk* para buaya!
TL: Let him be the crocodiles' **delicious food**!

"*Makanan empuk*" comes from two words "*makanan*" and "*empuk*". "*Makanan empuk*" comes from the root word food. The word "*empuk*" is something related to the word delicious or filling. According to the *Kamus Besar Bahasa Indonesia* (KBBI), the meaning of "*makanan empuk*" is people who are easy to target, lied to, and so on for personal gain. The meaning of the word "*makanan empuk*" can enter into a figurative type so that the use of "*makanan empuk*" cannot be in the true sense.

15. SL: Baginda
TL: **Your Majesty**.

In *Kamus Besar Bahasa Indonesia* (KBBI), the word “*baginda*” has the meaning of a title or designation for the king which means happy and noble. Besides that, this word also can be interpreted as a call to the King. The word “*baginda*” has meaning in the noun class so that the word “*baginda*” can state the name of a person, place, or all objects and everything that is objectified.

16. SL: Dewa.
TL: God.

The word “*dewa*”, in *Kamus Besar Bahasa Indonesia* (KBBI) has three meanings. The first meaning of “*dewa*” is a spirit who is considered or believed to be a subtle human who has power over nature and humans. The second is a person or thing that is highly adored. The last meaning of “*dewa*” is a Brahmin caste title. The meaning of the word “*dewa*” can fall into a figurative type so that the use of this word can be not in the true sense. The word “*Dewa*” has meaning in noun class so the word “*dewa*” can express the name of a person, place, or all things and everything that is objectified. The word “*dewa*” is included in the classical language diversity.

Translation Techniques Used in Translating Cultural Terms in Indonesian Folklore “*Hasil Sebuah Kejujuran*” into English

The following is a list of cultural terms and translation techniques used in the folklore “*Hasil Sebuah Kejujuran*” by Bambang Subagyo. The following is the presentation of cultural terms based on Molina and Albir’s order of grouping words.

Table 1. Translation techniques used in translating cultural terms related to communication/ language

No	Source Language	Target Language	Translation Techniques
1	tersebutlah	tersebutlah is derived from the Malay language and absorbed into the Indonesian language. this word can have the meaning of <i>there</i> .	description
2	tekun	<i>diligent</i>	literal
3	adat kebiasaan	<i>adat kebiasaan</i> is an activity/behavior/ or the result of actions that are done repeatedly in the same form. <i>adat kebiasaan</i> can be referred to as a habit.	description
4	rakyat ikan	the word ‘ <i>rakyat ikan</i> ’ cannot be translated directly into English from Indonesian because the meaning would be not accurate. therefore, this word still can be translated. the word <i>ikan</i> used literal translation into English becomes <i>fish</i> . the word <i>rakyat</i> becomes <i>folk</i> . it used an adaptation translation technique.	couplet (adaptation; literal)
5	berunding	<i>berunding</i> is an activity of conversing talking or consulting about something. the word <i>berunding</i> also has the meaning of deliberation. <i>berunding</i> can be referred to as a <i>negotiation</i> .	description
6	sabda	<i>sabda</i> is the <i>word</i> that is usually reserved for god, prophets, kings, and so on.	description
7	tatkala	<i>when</i>	literal
8	sebaliknya	<i>on the other hand</i>	literal
9	sembah	<i>sembah</i> is an expression of respect. the word <i>sembah</i> means a word addressed to a glorified person. <i>sembah</i> can be referred to as an <i>obeisance</i> .	description
10	celaka	<i>celaka</i> meaning is always getting into trouble, misfortune,	description

		and so on. The word celaka is an exclamation that expresses feelings of displeasure, disappointment, and so on. celaka can be referred to as a, <i>unfortunately</i> .	
11	duli	the word duli is a word of honor used when speaking to the king or talking about the king or prostrating at the feet of the king. duli is included in the classical language variety. duli can be referred to as <i>mercy</i> .	description
12	sekejap	<i>in an instant</i>	literal
13	tamak	<i>greedy</i>	literal
14	sebilah	<i>a / one</i>	literal
15	semena - mena	semena – mena is <i>arbitrary</i> , biased/one-sided, or unbalanced. the word semena – mena is an action that is not as expected.	description
16	makanan empuk	the meaning of <i>makanan empuk</i> is people who are easy to target, lied to, and so on for personal gain. the meaning of the word <i>makanan empuk</i> can enter into a figurative type so that the use of <i>makanan empuk</i> cannot be in the true sense. <i>makanan empuk</i> can be referred to as <i>delicious food</i> .	description

Three translation techniques are found in the data of cultural terms related to communication/ language. The description translation technique is used to describe the cultural terms of *tersebutlah*, *adat kebiasaan*, *berunding*, *sabda*, *sembah*, *celaka*, *duli*, *semena – mena*, *makanan empuk*, *baginda* and *dewa*. The literal translation technique is used to translate the cultural terms of *tekun*, *tatkala*, *sebaliknya*, *sekejap*, *tamak*, and *sebilah*, also there was the cultural term of *rakyat ikan* that is translated by using the couplet translation technique.

Table 2. Translation techniques of cultural terms related to society

No	Source Language	Target Language	Translation Techniques
1	baginda	the word baginda or <i>your majesty</i> has the meaning of a title or designation for the king which means happy and noble.	description
2	dewa	dewa is a spirit who is considered or believed to be subtle humans who have power over nature or highly revered people or things. dewa can be referred to as a <i>god</i> .	description

The cultural terms of *baginda* and *dewa* in the SL are described by using the description translation technique in the TL with a lengthy explanation.

Based on the table above, the authors summarize the quantity of data for each group as follows:

Table 3. Amount of data on cultural terms and percentage

No	Category	Total Data	Percentage (%)
1	Communication/ Language	16	88.90
2	Society	2	11.10
	Total	18	100.00

Based on the data, there are 16 cultural terms related to communication/ language that the authors found in the Indonesian folklore "*Hasil Sebuah Kejujuran*" with a percentage of 88,90% also there are 2 or 11,10% of cultural terms found related to society.

Below is the table about the translation techniques and the percentage amount.

Table 4. Translation techniques used and percentage

No	Category	Total Data	Percentage (%)
1	Description	11	61.10
2	Literal	6	33.30
3	Couplet (adaptation; literal)	1	5.60
Total		18	100.00

Based on the data, 11 cultural terms are using the description as the translation technique with a percentage of 61,10%. Besides, there were 6 cultural terms of translation technique using literal translation technique with the percentage of 33,30% also there are 1 or 5,60% of cultural terms found related to the society.

Analysis of Translation Techniques Used in Translating Cultural Terms in Indonesian Folklore "*Hasil Sebuah Kejujuran*" into English

To translate the cultural terms found, the authors use a descriptive translation technique. Description translation technique is a translation technique that is used to describe or explain these cultural terms so that the readers can understand the meaning of cultural terms properly and accurately. In the folklore "*Hasil Sebuah Kejujuran*", 11 data were found that used descriptive translation techniques with a percentage of 61.10 out of 100 percent.

The literal translation technique is mostly used in translating cultural terms in the folklore "*Hasil Sebuah Kejujuran*", it was found that 6 out of 18 data used this translation technique with a total percentage of 33.30 percent.

The couplet translation technique is a technique of translation where the translator uses a combination of two, three, or four different translation procedures when conducting the translation process. In the data table above, we can see that in translating cultural terms in the folklore "*Hasil Sebuah Kejujuran*", the word *rakyat ikan* was found in the folklore. To make it able to translate without doing any changes to the context meanings this translation technique is used and the total percentage is 5.60 percent.

CONCLUSION

Folklore or fairy tales or folklores are literary works that are favored by many people. Not only limited to those who are at a young age such as toddlers and children, but those who are teenagers and adults also like it. Currently, folklore fairy tales, or folklores have been translated into various languages. One of them is English. To translate it, of course, is not easy. One of the obstacles is the cultural terms contained in it.

The folklore "*Hasil Sebuah Kejujuran*" is one of them. The story "*Hasil Sebuah Kejujuran*" is a story in Indonesian and translated into English. In this folklore, several cultural terms are needed to translate so the meaning of the story can be informed in detail and accurately. To translate that cultural terms the authors use translation theory from Molina and Albir.

In this folklore story, the authors found there were 18 data that part of cultural terms. 16 (88.90%) data were cultural terms related to communication or language and 2 (11.10%) data were cultural terms related to society. The translation technique that the authors used is descriptive, literal, and couplet. Of the 18 data, there were 11 data used descriptive translation techniques and 6 data used literal translation techniques with percentages of 61.10% and 33.30%, respectively. Besides that, 1 data used a couplet translation technique with a percentage of 5.60%.

This research discusses the translation of cultural terms that can be found in the folklore entitled "*Hasil Sebuah Kejujuran*" by Bambang Subagyo in the source language of Indonesian. The author hopes for

further research to be able to translate the meaning and moral messages contained in the folklore as a whole well and accurately into the target language, English. In addition, the authors also hope that with this translation, many more folklore or Indonesian folklore will be translated into various languages.

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