Translation Orientation of Culture-Specific Items in Novel Ronggeng Dukuh Paruk from Indonesian to German

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Abstract. One of the salient problems in translation arises when it comes to translation of cultural words or terms as each language may have its own set of terms. Therefore, this research deals with the orientation in translating culture-specific items from the source language to the target language. The research approach employed in this paper is descriptive qualitative. The data on culture-specific items are obtained based on Newmark's (1988) categories and translation procedures. The obtained results indicate that the most frequently found CSI category in the data is material culture. Then, the prevailing translation procedures used to render cultural words in *Ronggeng Dukuh Paruk*'s novel were transference, functional equivalent, descriptive equivalent, recognized translation, componential analysis, reduction, couplets, notes and glosses. From the translation procedures conducted by translator, the orientation can be implied. The theory of translation orientation proposed by Venuti (1995) was followed. The analysis has revealed that the functional equivalent descriptive equivalent, cultural equivalent, component analysis, recognized translation, reduction, and glossary procedures are the most commonly used procedures. Thus, it implies that the translation of Indonesian CSIs in *RDP* into the target text orientates toward TL or domestication.
Keywords: Translation orientation; translation procedures; culture-specific items

Orientasi Terjemahan Barang Khusus Budaya dalam Novel Ronggeng Dukuh Paruk dari Bahasa Indonesia ke Bahasa Jerman

Abstrak. Salah satu masalah yang menonjol dalam penerjemahan muncul dalam hal penerjemahan kata atau istilah budaya karena setiap bahasa mungkin memiliki kumpulan istilahnya sendiri. Oleh karena itu, penelitian ini membahas tentang orientasi dalam menerjemahkan unsur-unsur budaya tertentu dari bahasa sumber ke bahasa sasaran. Pendekatan penelitian yang digunakan dalam tulisan ini adalah deskriptif kualitatif. Data tentang item budaya tertentu diperoleh berdasarkan kategori dan prosedur penerjemahan Newmark (1988). Hasil yang diperoleh menunjukkan bahwa kategori CSI yang paling sering ditemukan dalam data adalah budaya material. Kemudian, prosedur penerjemahan yang berlaku untuk menerjemahkan kata budaya dalam novel Ronggeng Dukuh Paruk adalah transferensi, padanan fungsional, padanan deskriptif, penerjemahan dikenali, analisis komponen, reduksi, bait, catatan, dan glosses. Dari prosedur penerjemahan yang dilakukan penerjemah, dapat tersirat orientasi tersebut. Teori orientasi terjemahan yang dikemukakan oleh Venuti (1995) diikuti. Analisis telah mengungkapkan bahwa padanan deskriptif padanan fungsional, padanan budaya, analisis komponen, prosedur penerjemahan, reduksi, dan glosarium yang diakui adalah prosedur yang paling umum digunakan. Dengan demikian, menyiratkan bahwa penerjemahan CSI bahasa Indonesia dalam RDP ke dalam teks sasaran berorientasi pada TL atau domestikasi.
Kata kunci: Orientasi penerjemahan; prosedur penerjemahan; item khusus budaya

INTRODUCTION

The surge in translation researches and studies has seen since translation has been recognized as a medium of cross-cultural communication. Newmark (1988) provides one of the most prominent definitions of translation as rendering the meaning of a text in one language into another language. Needless to say, some translators may face difficulties in rendering the author's intentions in a text, as Aixela (1996) stated that translation is a complex part in rewriting process. He also emphasized that each linguistic or national-linguistic community has its own classification systems and value judgments which sometimes are clearly different. Due to the characteristics of each language system, translation experts and practitioners may encounter troublesome and obstacles in the process of translating. Therefore, some theorists and scholars (i.e., Newmark, 1988; Aixela, 1996; Molina & Albir, 2002; Davies, 2003; and Baker, 2018) have proposed numerous translation strategies, techniques, and procedures to overcome translation problems.

One of the salient problems in translation arises when it comes to translation of cultural words or terms as each language may have its own set of terms. Therefore, discussions about the translation of cultural terms are constantly evolving from time to time. Some researchers have adopted the term "cultural word" (Newmark, 1988), others have chosen to use the term "culture-specific item" (Aixela, 1996; Davies, 2003; Blažytė & Liubiniene, 2016), or "culturemes" (Nord, 1997; Katan, 2009). Furthermore, the term "culture-specific items", as well as its abbreviation CSI, were used in this paper. A general definition of culture is given by theorist Davies (2003, p. 68) who described culture as the collection of values, attitudes, and behaviours shared by a community and transmitted down via learning. Culture is also defined by Newmark (1988) as a way of life and its manifestations that are belong to a group or a community that expresses themselves through a particular language. In his book *Textbook of Translation*, Newmark (1988) also offered the taxonomy of CSIs. Under the heading of cultural categories, he identifies five distinct groups: 1) ecology; 2) material culture; 3) social culture; 4) social organizations; 5) gestures and habits. These categories of culture-specific items are used in this paper not only to classify the CSIs, but also to provide a clear and precise definition, which is often put aside. The low of translatability of specific cultural items (CSI) has long been recognized as CSIs are construed by Baker (2018) as source language terms that express concepts completely unknown in the target culture. In congruence with Baker (2018), Larson (1984) mentions that translator needs to comprehend the source language audience's views, attitudes, values, and rules in order to fully understand the source material and adequately translate it for individuals who have a different set of ideas, attitudes, values, and norms. Hence, the translators, as the mediator between two or even more cultures, have to deal with such disparities of those cultural conventions in process of translation. To overcome this translation problem, Newmark (1988) suggested various translation procedures whose use always depends on a variety of contextual factors, for instance, translation by transference, naturalization, functional equivalent, descriptive equivalent, recognized translation, componential analysis, translation label, reduction and expansion, couplets, notes, additions, and glosses. These procedures, as stated by Newmark (1988), can be used in order to analyse sentences or even smaller units of language. Translators may face some difficulties in the process of rendering smaller language units such as certain words, phrases or expressions, especially when dealing with CSIs. Therefore, several translation procedures are utilized in this paper to analyse the translation result.

Traditionally, translation studies have concentrated primarily on the comparison between source and target texts. Nonetheless, the orientation of the translation plays a crucial role in the translation process. As claimed by Lefevere (1992) translator's intention may reflect and represent a certain orientation. Translation orientation, in addition, contributes as the basic strategy and method that will be employed by the translators. Several scholars have attempted to divide the ideological orientation into foreignization and domestication (Venuti, 1995; Hatim & Munday, 2004). Venuti (1995, p. 20) sees the purpose of foreignization in translation as "registering the linguistic and cultural difference of the foreign text, sending the reader abroad". Domestication, on the other hand, proposed by Venuti (1995) as a transparent and fluent style of translation in order to minimize the strangeness of the foreign text for TL readers. These two general approaches focus on whether the translation results are more oriented towards the source language or the target language.

This research deals with the orientations in translating culture-specific items from the source language to the target language. This paper used the data from an Indonesian novel entitled *Ronggeng Dukuh Paruk* by Ahmad Tohari in 1982. The story that is raised in this novel is the polemic of Srintil's life as a Ronggeng in a tiny hamlet named *Dukuh Paruk*. This novel has been translated into a number of languages, one of them is German. This novel was translated into German under the title *Die Tanzerin der Dukuh Paruk* by Giok Hiang Gornik and published in 1995 by Horlemann Verlag. In this novel, the writer found numerous terms that are full of elements of Indonesian traditional culture. This is the author's consideration for further research on the orientation of translation by focusing on how translator translates culture-specific items from the SL into the TL. Although a considerable amount of study and research has been conducted, there has been little research done on this novel, particularly in translation of cultural terms into German. Nonetheless, there are several previous studies (Horbačauskienė et al., 2016; Harared, 2018; Azizah, 2019; Pahlawanita et al., 2019; Ryan, 2020; Klaudy & Heltai, 2020; Kuniarsa et al., 2021) that related to the topic of culture-specific items' orientation of translation. The analysis of translation orientation in cultural term of literary texts conducted by Harared (2018) and Pahlawanita et al. (2019). They also investigate the techniques of translation in translating CSIs from English to Indonesian and vice versa. Both orientations are encapsulated in Venuti's theory (1995) about translation ideology, which consists of the term "foreignization" and "domestication". Based on the translation techniques used, which mainly focus on the target language, Pahlawanita et al. (2019) concludes that the ideology of translators is more inclined to domestication. The implications in the form of domestication ideology can also be seen from the research on Balinese Hindu religious culture words in Kuniarsa et al. (2021). The authors conclude that this may happen due to the difficulty and complexity of translating religious words from Balinese to English since it includes cultures and languages that are not closely related.

Klaudy & Heltai (2020), in their study of the distinctive features in cultural back-translation, stated that the entire process of cultural back-translation may be described as a twofold domestication, or more precisely, called as re-domestication. While domestication decreases readers' processing effort by surrendering certain contextual benefits, it is believed that re-domestication reduces processing effort and at the same time may also increase contextual effects. Hence, Klaudy & Heltai (2020) claimed that domestication and re-domestication are not the same thing, and the terms domestication and foreignization should

be re-interpreted in this context. Moreover, Ryan (2020), in his paper, emphasized that ideology in translation is not only based on critical discourse analysis but also on the perspective of cultural studies. He believed that aside from culture and tradition, what really plays a role in this is the perspective on values and belief systems that are shared together. These factors will be considered for translators, as mediators, whether they are more SL or TL oriented.

The Issues of culture specific item translation are also analysed by Horbačauskienė et al. (2016). They conducted a study on rendering CSIs, specifically names of foods and beverages, in audio-visual formats from English into Lithuanian. The study's findings, however, show that source language oriented cultural transference dominates. This might be explained by the fact that Lithuania's subtitling history is still in its infancy, and the number of professionally qualified subtitle translators is in short supply. They also claimed that source-oriented transference via retention may appear to be a simpler approach to deal with CSIs, but it may result in poor translation quality. A study in rendering CSIs from German to Indonesian also conducted by Azizah (2019). In her research, Azizah (2019) concluded that the translation of culturally rich words is oriented to SL or foreignization. This, as she stated, shows that the translator wants to bring elements of SL culture to TL, so that TL readers can acknowledge SL culture.

By reviewing those previous studies and researches, it can be said that this study is quite significant since studies on the translation of culture-specific items from Indonesian to German is not quite abundant. Hence, this research aims to answer these two following questions: (1) what categories of culture-specific items are found in the original and translated version of novel *Ronggeng Dukuh Paruk*, (2) what is the procedure used in translating culture-specific items in the *Ronggeng*

Dukuh Paruk novel, and (3) what is the orientation of the translator used by the translator as the implication of the application of the culture-specific items translation procedures.

METHODS

The research approach employed in this study is descriptive qualitative research. According to Denzin & Lincoln (2005, p. 3) qualitative research studies things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them. The data sources that will be used in this research are Indonesian novel entitled *Ronggeng Dukuh Paruk* by Ahmad Tohari and its German translated version by Giok Hiang Gornik. The data that will be used in this research are the Indonesian culture-specific items and their German translation.

In order to collect the data, the researcher first read the source text, then find culture-specific items and made lists based on the categories of culture-specific items. After classifying the culture-specific items in source text, the researcher also tries to find the equivalent expressions of CSI in target text. To classify the culture-specific items from source text, the researcher used *Kamus Besar Bahasa Indonesia* (2008) as references to find the definition of each CSI. The researcher also used *Duden Universalwörterbuch* (2015) as reference to find the definition of expressions in target text. The data will be analyzed through several stages. The first stage is classifying the data into categories of CSI that were found in source and target text. The data were classified based on Newmark's (1988) categories of CSI. Furthermore, CSI in the source and target text will be analysed using the translation procedures also by Newmark (1988). Lastly, based on the application of translation procedures, it can be seen the tendency of the translation ideology used by the translator. From the results of data analysis, the last stage is drawing conclusion.

RESULTS AND DISCUSSION

This chapter presents findings and discussion of this research that aimed at investigating the translating Indonesian culture-specific items into German in the novel *Ronggeng Dukuh Paruk*.

Table 1. Categories of CSI found in *Ronggeng Dukuh Paruk*

Categories of CSI	Examples	Frequency
Ecology	*das Maniok* 'singkong'; *die Termiten* 'anai-anai'	17
Material Culture	*Die Krone* 'badongan'; *der Gaplek-Brei* 'nasi gaplek'; *die Schale* 'tempayan'	36
Social Culture	Der Beamter 'mantri'; tanzen 'bertayub'; Das Hausbursche 'kacung'	27
Social Organizations	*Die Assistenten des Distriktoberhaupts* 'siren wedana'; *der Dorfälteste* 'kamitua'; *die Bezirksstadt* 'kota kawedanan'	11
Gestures and Habits	*Ausruhen* 'mengaso'; *aufrollen werden* 'disanggul'; *murmeln* 'komat-kamit'	11
Total		102

From the research results, there are 102 data in the form of culture-specific items in the RDP novel and its translation. As shown in the table above, the culture-specific items categories proposed by Newmark (1988) in the data are 17 ecological category consisting of flora, fauna, and geographical names, 36 material culture category consisting of food, clothing, houses and city names, and transportation, 27 data are classified into social culture consisting of work and hobbies, 11 data on social organization categories consisting of political and administrative terms, religious terms, and arts, and lastly 11 data are categorized into gestures and habits. Thus, it can be said that the most frequently found CSI category in this novel is material culture.

Furthermore, Indonesian cultural-specific items and their German translations in Ahmad Tohari's novel *Ronggeng Dukuh Paruk* were analyzed using the translation procedures that also proposed by Newmark (1988). As the result, the theory of translation ideology suggested by Venuti (1995) is employed in this paper.
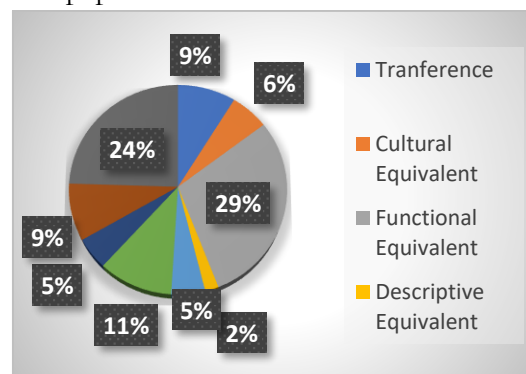

Figure 1. Translation Procedures of CSI

Transference

As part of translation procedures, transference is the process of transferring a SL word into TL. The result of this procedure is a loan word. This procedure is commonly used in transferring people's names, geographic and topographical names. This procedure can be carried out if there is no TL equivalent which is considered adequate. The loanwords are concise and emphasize the culture of the SL.

Excerpt 1.

ST: **Bukak-klambu** *adalah semacam sayembara, terbuka bagi laki-laki mana pun.* (p. 48)

TT: **Bukak-klambu** *ist eine Art Preisausschreiben, an dem jeder Mann teilnehmen kann.* 'Bukak-klambu is a kind of competition that any man can participate in.' (p. 59)

Bukak-klambu is a traditional contest that have to be passed in order to become a Ronggeng. This contest comes from the word *bukak* which means 'open' and *klambu* means 'a blanket to cover the bed'. Contextually, every man who wants to get the virginity of a Ronggeng have to give the highest bidder and offering. From the excerpt (1) above, the translator has chosen to keep the SL culture-specific term *bukak-klambu* into the exact same term in TL. Thus, it can be said that the translator applied the transference procedure in order to render the CSI. Transference is one of procedures suggested by Newmark (1988), in which the translator decides to transfer the SL term in TT without any changes. Thus, it can be said that the translator is oriented towards the culture of the source language, which indicates the application of foreignization. However, translator needs to consider the fact that this procedure cannot be simply employed since this term is unfamiliar to TL readers. It is in line with Newmark's (1988, p. 81) argument that the translators need to determine whether or not to transmit SL terms that target readers are unfamiliar with. Another procedure can be applied in order to avoid foreignness to the TL readers, for instance providing notes or descriptive explanations.

Cultural Equivalent

According to Newmark (1988), cultural equivalent is an approximation of translation in which the SL culture term is being replaced by the TL cultural term. Since this procedure is not completely accurate, its use is severely restricted. However, cultural equivalent does contribute to providing an explanation to readers who are unfamiliar with the relevant SL culture.

Excerpt 2.

ST: *Aku bersedia membuatkan* **badongan** *untukmu.* (p. 6)

TT: *Ich könnte* **eine Krone** *für dich machen.* 'I could make a crown for you' (p. 11)

SL culture-specific item *badongan* in excerpt (2) above, which includes material culture, translated into *eine Krone* 'a crown' in TL. *Badongan* refers to puppet equipment, one of which is used on the head like a crown. However, the data above shows that in TL this term rendered as *eine Krone* 'a crown'. This indicates the application of cultural equivalent carried out by the translator. According to *Duden Deutsches Universalwörterbuch*, the word *die Krone* 'a crown' in TL means *auf dem Kopf getragener breiter, oft mit Edelsteinen verzierter goldener Reif* 'a broad golden ring worn on the head, often adorned with precious stones' (2015, p. 1071). It is obvious that the translator tries to transmit SL cultural term into TL cultural term, based on its general meaning, so that the TL readers can figure out what *badongan* is. The transmission of SL culture words into TL cultural equivalents shows that the translator is TL oriented. As the result, it can be said that the translator tries to employ the ideology of domestication in this translation. However, translator needs to consider that this procedure might cause misunderstandings on the side of the target readers since these two cultural terms are not completely equivalent.

Functional Equivalent

Based on the function equivalent procedure, the translator takes the use of words that are not in accordance with cultural terms, sometimes with new specific terms by neutralizing or generalizing.

Excerpt 3.

ST: *Ada sebuah* **gardu ronda** *di perempatan jalan kecil di Dukuh Paruk.* (p. 53)

TT: **Ein Nachtwächterhäuschen** *stand an der kleinen Kreuzung in Dukuh Paruk.* 'A night watchman's house stood at the small intersection in Dukuh Paruk' (p. 67)

In excerpt (3) above, SL culture-specific item *gardu ronda* is transferred into *das Nachtwächterhäuschen* 'a night watchman's house' in target text. The term *gardu ronda* in Indonesia refers to a place that is used to maintain security in an area or region. Due to cultural differences between both languages, there may not be the exact equivalent to rendered this culture-specific item into TL. However, the translator has decided to translated it into das Nachtwächterhäuschen 'a night watchman's house'. Thus, it can be said that the translator understands the concept of term *gardu ronda* in SL and tries to find a way to express the same concept in the TL. This translation process indicates the application of functional equivalent procedure. Due to the application of this procedure, it can be concluded that the translator is more oriented towards target language, which can be referred to domestication.

Descriptive Equivalent

In descriptive equivalent procedure, the meaning of foreign cultural terminology is described in a few words, for instance, cultural term *Samurai* is described in TT as the Japanese aristocracy from the eleventh to the nineteenth century.

Excerpt 4.

ST: *Terdengar bunyi lonceng* **sado** *dan derap kaki kuda.* (p. 83)

TT: *Schließlich hörte man den Klang der Glocke* **einer Sado**, *einer zweirädrigen Kutsche und antrabende Pferdehufe.* 'Finally, one heard the sound of the bell of a *sado*, a two-wheeled carriage and trotting horses' hooves.' (p. 98)

From excerpt (4) above, the SL term *sado* refers to one of Indonesia's traditional transportations which is a horse-drawn two-wheeled carriage. Term *sado* in SL is rendered into the same term in TT. In

order to make clarity, the translator decided to add the descriptive explanation. Translator describes *sado* as *einer zweirädrigen Kutsche und antrabende Pferdehufe* 'a two-wheeled carriage and trotting horses' hooves' in target text. The application of this translation procedure is understandable because the SL term *sado* may sound unfamiliar to the target language readers. This kind of procedure, however, cannot be used for every cultural term since it might result in excessively long translation results. The application of descriptive equivalent can be considered as the ideology of domestication, since the translator tries to provide the descriptions and explanations so that the feel of foreignness can be avoided.

Recognized Translation

This procedure occurs when the translator uses official terms or institutional terms that are generally accepted. For example, as stated in Newmark (1988), German word *Rechtsstaat* has to be translated as 'constitutional state'.

Excerpt 5.

ST: *Oleh Pak Mantri, Emak bersama lima orang lainnya dibawa ke poliklinik di sebuah* **kota kawedanan.** (p. 29)

TT: *Der Beamte brachte Mutter zusammen mit vier anderen in die Klinik der* **Bezirksstadt.** 'The officer took Mother and four others to the clinic in the district town.' (p. 39)

Kota kawedanan, in SL cultural term, is a government administrative region under the district and above the sub-district which was in effect during the Dutch East Indies period and also used a few years after Indonesian independence in several provinces such as West Java and East Java. Kawedanan, however, has been abolished in Indonesia at this time. This term is translated into term *die Bezirksstadt* 'the district town' in TL. The term *die Bezirksstadt* is well-recognized in TL as *Hauptstadt eines Bezirks* 'capital of a district' (2015, p. 314). In this translation procedure, the translator needs to

determine which cultural words are recognizable to the majority of target readers in German. This kind of procedure indicates that the translator is TL-oriented which can be considered as the domestication ideology. As the result, by using recognized translation, such as in the excerpt (5) above, the translator does not need to provide further explanation to the translation because this procedure allows the translator to use commonly acknowledged words.

Componential Analysis

As stated by Newmark (1988, p. 114), componential analysis is a translation process to compare a SL word with a TL word which has a similar meaning, but is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components.

Excerpt 6.

ST: *Empat helai* **tikar** *pandan digelar di tengah tanah kering berpasir itu.* (p. 13)

TT: *Vier* **Matten** *aus Pandanusblättern wurden mitten auf der sandigen Erde ausgebreitet.* 'Four mats made of pandanus leaves were spread out in the middle of the sandy earth.' (p. 19).

Table 2. Semantic Features of Cultural Term *Tikar* and *Die Matte*

Semantic Features	SL	TL
	Tikar	*Die Matte*
Noun	+	+
Kind of mat	+	+
Made of woven pandanus	+	-
For sport purposes	-	+

From the excerpt (6) above, the culture-specific item *tikar* in the source language is translated to *die Matte*n in the target language. The transmission of SL culture-specific item into TL term can be considered as domestication. This happens because the translator tries to convey the SL cultural word into the

equivalent term in TL. Moreover, in order to analyzing the semantic features of these two terms, the writer uses dictionaries from both languages. As stated in Nida (1975), dictionaries may provide a guide in analyzing diagnostic components and meanings, since they cover the semantic areas of lexicons. According to *Kamus Besar Bahasa Indonesia* (2008), the term *tikar* means *anyaman daun pandan, untuk lapik duduk, tidur, salat, dan sebagainya* 'woven pandan leaveas, for sitting, sleeping, praying mats, and so on'. Moreover, the term *die Matte* in the target language is defined as *Unterlage aus grobem Geflecht oder künstlichen Fasern zur Abschwächung von Sprüngen beim Turnen, als Fläche für die Kämpfe im Ringen* 'underlay made of coarse braid or artificial fibers to weaken jumps during gymnastics, as a surface for wrestling fights' (2015, p. 1176). From these lexical meanings, the componential analysis can be drawn between the culture-specific item in the source language and its translation in target language.

Two of the most basic semantic features of componential analysis are contained in these two words, namely [noun] and [kind of mat or rug]. From the table (2) of semantic features above, it shows that the words *tikar* and *die Matte* can be associated with some kind of mat or rug. However, based on the componential analysis, there are also several differences in semantic field between these two terms. The term *tikar* refers to mat which is specifically made of woven pandan leaves. Conversely, in German, *die Matte* refers to underlay made of artificial fibers and usually used for sports, such as gymnastics. In addition, there is no cultural and traditional content in the word *Die Matte.* This may happen due to the unavailability of term *tikar* in target culture. Thus, it can be said that the term *tikar* and *die Matte* have, at least, two different semantic features which can be consideration for translator in translating these cultural terms.

Reduction

Newmark (1988) claimed that these are rather imprecise translation procedures, which translators may practice intuitively in some cases. Reduction can be done by the translator if certain terms are not very important in the target language culture.

Excerpt 7.

ST: *Pohon-pohon puring di **pekuburan melayu**, tetapi pohon semboja malah berbunga.* (p. 28)

TT: *Die Crotonbäume auf dem **Friedhof** seien welk geworden, während die Kembojabäume sogar geblüht haben sollen.* 'The croton trees in the cemetery have withered, while the kemboja trees are said to have even blossomed.' (p. 38)

SL culture-specific item *pekuburan melayu*, in excerpt (7) above, refers to the burial place or the cemetery of the Malay tribe. However, in the target text, the translator has chosen to transmit the SL term into *der Friedhof* 'the cemetery'. In reduction procedure, as stated by Newmark (1988), the translator is more likely to omit or reduce several elements of SL terms. It can be seen that the translator eliminates the term *melayu* in target text which reduces the element of SL culture-specific item. This kind of procedure indicates that the translator is more TL-oriented. An orientation that is more towards target language can be called as domestication.

Couplets

This procedure occurs when the translator combines two, three, or even four different procedures, for instance, transference is combined with cultural equivalent then it can be called a couplet.

Excerpt 8.

ST: ***Tukang jamu*** *cepat-cepat meramu dagangannya.* (p. 83)

TT: ***Die Jamuverkäuferin*** *bereitete ihr schnell ein Getränk aus Heilkräutern.* 'The Jamu seller quickly prepared her a drink made from medicinal herbs.' (p. 97).

As we can see in excerpt (8) above, the SL culture-specific item *tukang jamu* is transmitted into *die Jamuverkäuferin* 'the jamu seller' in the target text. *Jamu* as one of Indonesian cultural terms, according to *Kamus Besar Bahasa Indonesia* (2008), is defined as traditional medicine made from roots, leaves, and so on. The translator has decided to translate *tukang jamu* into *die Jamuverkäuferin* 'the jamu seller'. It can be seen that the translator has chosen to keep the SL term *jamu* in TL. This procedure can be indicated as transference procedure. On the other hand, the term *tukang* is translated into *die verkäuferin* 'seller' in TL. In this case, the translator tries to convey the same meaning and concept as in the source language, which indicates the application of functional equivalent procedure. Thus, it can be concluded that the translator has decided to apply two procedures, namely transference and functional equivalent. The combination of two or more procedures of translation, according to Newmark (1988), is considered as couplets. From the application of these two procedures, it can be said that translator tries to not biased in either SL or TL. However, because the term *jamu* is not being translated into the TL, it can be concluded that the translator is more SL oriented. The foreignness feeling may still present, every time the target readers read the term *die Jamuverkäuferin* 'the jamu seller'.

Notes and Glossary

Additional information in the translation may take various forms: within the text, notes at end of chapter, bottom of page, or glossary at the end of book (Newmark, 1988, p. 92).

Excerpt 9.

ST: *Sebenarnya, inilah cara orang Dukuh Paruk mengobati orang keracunan **jengkol**.* (p. 28)

TT: *Eigentlich war dies die Art, wie die Leute von Dukuh Paruk jemanden behandelten der durch **Jengkol**.* 'In fact, this was the way the people at Dukuh Paruk treated someone through Jengkol.' (p. 39)

The additional information in target text, as stated in Newmark (1988), can be taken in several forms. The translator may add information within the text, at end of chapter, at the bottom of page, or glossary at the end of book. In the German translated version of *Ronggeng Dukuh Paruk*, translator has decided to give glossaries at the end of the novel. The SL cultural terms are sorted alphabetically, so that the target readers can easily find the meaning of those culture-specific items. For example, in excerpt (9) above, the SL term *jengkol* is transmitted into the exact same term within the target text. The translator, moreover, adds the meaning of this term in the glossaries at the end of the novel. The term jengkol is defined as *Stinkende Hülsenfrucht, Übermäßiger Verzehr beeinträchtigt die Nierenfunktion und verursacht starke Schmerzen und Übelkeit* 'smelly legume, excessive consumption impairs kidney function and causes severe pain and nausea'. Due to the implementation of the glossary procedure, it can be said that the translator has chosen to be more TL-oriented or can be referred to domestication.

CONCLUSION

After analyzing the data that has been collected, the researcher come to the conclusion. Based on the data analysis of culture-specific items in novel *Ronggeng Dukuh Paruk*, 102 terms were found. The CSIs categories found in the data are 17 ecological category, 36 material culture category, 27 data are classified into social culture, 11 data on social organization categories consisting and11 data are categorized into gestures and habits. The obtained results indicate that the most frequently found CSI category in the data is material culture. Then, the prevailing translation procedures, proposed by Newmark (1988), used to render cultural words in *RDP* were transference, functional equivalent, descriptive equivalent, recognized translation, componential analysis, reduction, couplets, notes and glosses. The most dominant translation procedures used in translating the word culture in the *RDP* are functional equivalents and glossary, which are 29% and 24%.

Furthermore, based on the application of translation procedures, it can be seen the orientation used by the translator. Transference and couplets are translation procedures that belong to the ideology of foreignization, which are oriented to the source language by presenting SL cultural terms in the target text. The translation procedures of transference and couplets used in translating CSIs are 18%. Conversely, functional equivalent, descriptive equivalent, cultural equivalent, component analysis, recognized translation, reduction, and glossary procedures belong to the domestication, which are oriented towards the target language. The application of these procedures is quite dominant (82%). Therefore, it can be implied that the translation of CSIs is TL or domestication oriented. This shows that the translator is trying to convey SL cultural words into TL terms, so that the target readers can easily understand the meaning of those CSIs. Based on the findings of this study, the researcher suggests that translators should be competent and have sufficient skills in translating culture-specific items. Thus, the problem of the cultural gap between the source and target language can be overcome. In addition, further studies are also needed to investigate the translating Indonesian CSIs into German with a larger amount of data.

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