English Didactic

TRANSLATION OF INDONESIAN CULTURAL TERMS IN RAINBOW TROOPS NOVEL: INVESTIGATING TRANSLATION METHODS

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Article Info

Abstract

This study was conducted to analyze the translation methods of Indonesian Cultural Terms. It suggests that there are 8 translation methods including Word-for-word translation, Literal translation, Faithful translation, and Semantic translation, Adaptation Free translation, Idiomatic translation, and Communicative translation. A qualitative approach was applied in this study. The method for analyzing data is content analysis. Peer discussion and triangulation were applied to enhance the validation. The result of the translation method mostly uses literal translation with 32.29%. This proves that the Target Language (TL) still has many vocabulary deficiencies. The translator could not find equivalent cultural terms, then the translator had to borrow them from the Source Language (SL) as the translator could not find the equivalent of cultural terms from the original novel.

INTRODUCTION

In general, the purpose of translation is to reproduce various types of text in other languages. Another definition stated that the measurement of equivalence is the equivalent of meaning or content, then the comparability of the language style. It can be concluded that the translation must prioritize the equivalence of the content and style of the language. Sometimes the meaning contained in the source language (SL) text is not always retained in the text of the target language (TL). This is because there are different views and beliefs in each translator depending on what the translation should look like. Venuti (2000) said that language is part of thought which is the place of various determinations so that the foreign language text looks like it has a domestic meaning.

In their book, Hatim & Mason (1997) stated that Audience Design is an act of estimating who is our potential reader of the translation. So before translating, translators must determine who the intended target reader of the text is. In translating actions, translators can translate the SL into two or more different languages. But language differences mean different cultures. In the translation process, translators must be able to deal with cultural differences between the SL and the TL. Cultural translations can be found in the translation of literary works. One difficulty in translating literary works is the difficulty in expressing SL cultural terms that do not have equivalent terms in TL.

However, this cultural difference between SL and TL often becomes a problem for translators when translating literary works. That`s because every language has special characteristics in terms of its own culture. Newmark in (Hatim & Munday, 2004) stated the problem of translating cultural terms is due to the cultural gap between SL and the TL. Cultural differences can occur in various aspects, for example, customs, traditions, beliefs, religion, social organizations, economics, politics, and education systems. Therefore, in translating cultural terms, translator competence is needed.

Translating cultural terms that do not have equivalent terms in TL will be a problem for translators to deliver messages from SL. Due to SL cultural differences, it is difficult to find equivalent terms in TL. The terms that cannot be translated because there are no equivalent terms in TL can be called untranslatability. It is a word in one language, which cannot find equivalent terms in another language.

To overcome these problems, the translator must determine methods for translating cultural terms in the SL, so that they can be accepted by the target reader. Newmark in Machali (2000) proposed two classes of translation methods. The method that gives emphasis to the source language (foreignization) and the method that gives emphasis to the target language (domestication).

Besides that, Venuti (1995) in his book The Translator`s Invisibility recommended foreignization as one of the solutions for the translation of cultural terms. He said that foreignization can change the way translations are read and produced because it assumes the concept of human subjectivity, which is very different from domestication.

Meanwhile, Newmark in (Ordudari, n.d.) mentions the distinction among translation methods and translation procedures. He writes that, while translation methods relate to entire texts, translation methods are used for sentences and the smaller devices of language.

This study hopefully can improve the scientific literature of translation research for literary works. As previously discussed by Yesi, Juniardi & Baihaqi (2021) which discussed about the translation procedure of Indonesian cultural terms in translating Laskar Pelangi. Several previous studies had mentioned this issue. Nugraha et al. (2017) Abo & Timen (2015) and Abdul Rosyid (2011) who had investigated the translation methods of literature works based on several translation theorists. This study investigated the translation methods which precise to the theories of Newmark of Source Language (SL) emphasize and Target Language (TL) emphasize.

The objective of the research was to find out translation methods of the Indonesian cultural terms of Andrea Hirata's *Laskar Pelangi* in Angie Kilbane's The Rainbow Troops.

LITERATURE REVIEW

Molina & Hurtado Albir (2002) stated that translation method refers to the way a particular translation process is carried out in term of the translator's objective, i.e. a global option that affects the whole text. From their opinion,it appears that the method of translation is a choice of translation at the global level that occurs in the translation process that affects the overall text related to the purpose of the translator. In other words, that the method is a way of translation that occurs at the macro level related to the purpose of the translator that affects the way the translation is on the micro unit.

Newmark in Machali (2000) proposed two classes of translation methods. Method that gives emphasis to the source language (foreignization) and method that gives emphasis to the target language (domestication). In the table below are translation methods proposed by Newmark.

Table 1. Translation Methods by Newmark

SL-Emphasis	TL-Emphasis
Word-for-word translation	Adaptation
Literal translation	Free translation
Faithful translation	Idiomatic translation
Semantic translation	Communicative translation

Based on Newmark in Rochayah Machali (2000) there are eight translation methods. They are described as follow:

The first, word-for-word translation is translation method usually words in the target language are directly placed under the source languageversion. Words in the source language are translated out of context, and cultural terms are immediately transferred**.**

<div align="center">

ST: *Besok saya akan pergi ke Bandung.*
TT: Tomorrow I will go to Bandung.

</div>

This translation is done by translating word for word directly. Tomorrow for "*besok*," I for "*saya*," will for "*akan*," go to "*pergi*," to Bandung for "*ke Bandung*." This method can be used in the early stages of translation. Usually this method is used for translation that has a specific purpose, butit is not commonly used for general translation. Unless the sentence structure in the source text is the same as the sentence structure in the target text, such as the example above.

The second, literal translation is the grammatical construction of the source language looks for its closest equivalent in the target language, but lexical translation or words are done separately from the context.

<div align="center">

ST: *Lihat, anak kecil, kalian semua seharusnya tidak berbuat seperti itu*.
TT: Look, little guy, you all shouldn't be doing that.

</div>

In the example above, the phrase "anak kecil" translates to "little guy," this appropriate to the grammatical in target language.

The third, faithful translation is translation method tries to reproducethe contextual meaning of the source language by still being limited by its grammatical structure. Cultural terms are translated, but deviating in terms of grammar and choice of words are still left. This translation holds fast to the intent of the source language, so the results of the translation feel foreign.

<div align="center">

ST: *Beni sangat sadar bahwa dia nakal.*
TT: Beni is very aware that he is naughty.

</div>

Although the meaning is very faithful to the meaning in the ST, the TT version still feels stiff.

The fourth, semantic translation is unlike the faithful translation method, semantic

translation is more flexible, whereas faithful translation ismore rigid. Semantic translation must also consider the aesthetic element in the source language. The following is the example of semantic translation.

ST: *Dia seorang kutu buku***.**

TT: He is a book-worm.

Kutu buku phrase is translated flexibly according to cultural contexts and acceptable functional boundaries in the target language. The meaning of the expression above, that he is a person who likes to read. People who like to read in western culture are known as "a book-worm". In Indonesian culture, people who like to read are called "*kutu buku.*"

The fifth, adaptation is the most free and closest method of translation with the target language. For example in the novel "Romeo and Juliet," in Indonesian version was changed to "*Romi dan Yuli*." This change is not only intended to make it easier for Indonesian readers as target readers to say it, but also make these figures feel closer to the culture of target reader.

The sixth, free translation is a translation that prioritizes content and sacrifices the source language text. Usually, this method takes the form of aparaphrase that can be longer or shorter than the original.

ST: *Bunga-bunga di taman.*

TT: The flowers which grow in the garden.

In the example above, the TT version is longer than ST. In this translation there is a shift from the phrase "in the garden" to the clause "which grow in the garden".

The seventh, idiomatic translation aims to reproduce messages in the source language text using the impression of familiarity and idiomaticexpressions that are not found in the original version.

ST: *Mari minum kopi sama-sama, saya yang bayar***..**

TT: I'll shout you coffee.

The phrase "saya yang bayar" implies "I will buy you". The phrase means the same as "I'll shout you". This translation is idiomatically very appropriate in the cultural context of the target language (TL) user community and is easy to understand.

The last, communicative translation seeks to reproduce contextual meaning, so that both aspects of language and aspects of content can be understood directly by the reader. The example of communicative translation as follows.

ST: *Awas anjing galak***!**

TT: Beware of the dog!

The sentence "Awas anjing galak!" can be translated as "Beware of thedog!" than "Beware of the vicious dog!" Because the first translation sentence has also indicated that the dog is vicious.

RESEARCH METHOD

This study used the qualitative research. The technique of this study used content analysis. It was carried out by analyzing from two novels. The data was analyzed by address the issues of translation of Indonesian cultural terms into English on terms of literal translation.

According to Emzir (2019), interview and observation are 3 sources of qualitative data which can be typically used. In this research, the researcher used statistics sources: interview and documentation. Researchers interviewed an professional in translation. She is a contract translator who has joined *Himpunan Penerjemah Indonesia* in 2007. Her name is Lucia Aryani. Currently, she has translated six fiction books, two nonfiction books, four recipe books and others. In documentation, the researcher has collected data from *Laskar Pelangi* novel as source text and the translated novel The Rainbow Troops as target text. The researchers are the primary research instrument.The researcher is located as the main instrument because of its role as the main data collector and data analyzer.

This study developed peer discussion and multiple data sources to achieve credibility of the data. The peer discussion involved several different researchers in the analysis process. The concrete form is generally an assessment group including colleagues who master specific methods into organization discussion. Multiple data sources means getting data from different sources

FINDING AND DISCUSSION

The table below shows the finding of the translation methods were used by the translator in translating cultural terms in The Rainbow Troops.
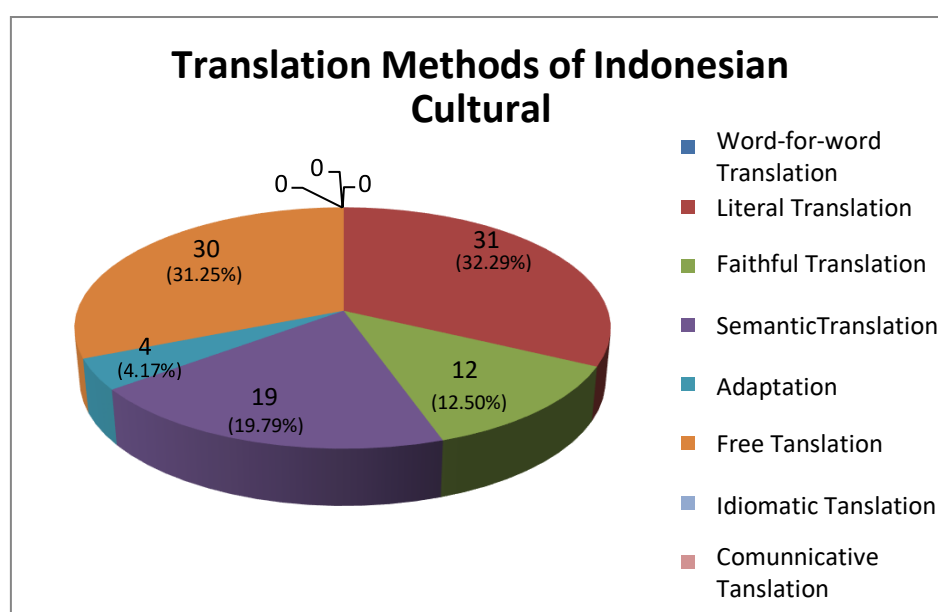

Figure 1. Chart of Translation Methods in The Rainbow Troops

The first is word-for-word translation. It is translation method usually words in the target language are directly placed under the source language version. In translating *Laskar Pelangi* into The Rainbow Troops novel, the translator did not translate using the word-for-word translation method.

The second is literal translation. There are 31 terms (32.29%) which are identified using literal trasnlation method. The following is the example of literal translation found in The Rainbow Troops.

ST : *Namun, senyum Bu Mus adalah senyum getir yang dipaksakan karena tampak jelas beliau sedang cemas*. (LP. P2. L5)

TT : Yet, Bu Mus's smile was a forced smile: she was apprehensive. Her face was tense and twitching nervously. (TRT. P3. L15)

The sentence "*senyum Bu Mus*" translated to "Bu Mus's smile" this appropriate to the grammatical in TT.

Table 2. The Finding of Literal Translation Method in The Rainbow Troops

No.	ST	TT
1	Seorang wanita muda **berjilbab**.	A young woman **wearing a jilbab**, or **headscraf**
2	Seorang bapak tua berwajah sabar, **Bapak K.A. Harfan Effendy Noor**	An old man with a patient face, **Bapak K.A. Harfan Effendy Noor**
3	Senyum **Bu Mus**	**Bu Mus's** smile
4	Tuntutan memerdekakan anak dari **buta huruf**	Demand to free their children from **illiteracy**
5	Anak **Pak Cik** akan sebangku dengan Lintang	**Pak Cik**, your son will share a desk with Lintang
6	Pria itu berpotongan seperti **pohon cemara angin** yang mati	He resembled a **pine tree** struck
7	Namun pembukaan wajahnya yang mirip orang **Bushman**	But his face was like that of a **kind shepherd**
8	Bau hangus yang kucium tadi ternyata adalah bau **sandal cunghai**	That burned smell I noticed earlier was actually the smell of his **cunghai sandals**
9	Bapak Tionghoa berwajah ramah ini dikenal sebagai seorang **Tionghoa kebun**	The chinese father had a friendly face. He was a **farmer**
10	Trapani bercerita tentang bagusnya buku **Tenggelamnya Kapal Van Der Wijk**	Trapani was talking about a great book, **Tenggelamnya Kapal Van Der**
11	Dari mata kaki sampai ke leher dengan **akar jawi**	From head to toe in **jawi roots**
12	Menerjunkan diri ke **Sungai Mirang**	Throwing himself into **Mirang River.**
13	Berdinding lelak dari kulit **pohon meranti**	Thewalls were **meranti tree** bark
14	Tetap bersemangat. **"… Sorak-sorai bergembira … bergembira semua …."**	Continued spiritedly. **"… Joyous cheers … joy for all …."**
15	**Papilio Blumei**, kupu-kupu tropis yang menawan berwarna hitam	**Papilio Blumei,** the captivating tropical black butterflies
16	Mengunjungi **pucuk fIlicium**	Visited the tips of the **filicium leaves**
17	Kisah Hang Tuah dan rima-rima **gurindam**	The tale of Hang Tuah, and **gurindam** rhymes
18	Kisah **Hang Tuah** dan rima-rima gurindam	The tale of **Hang Tuah**, and gurindam rhymes
19	Para guru mengaji dan orang-orang tua di surau-surau sehabis **salat maghrib**	Koranic studies teachers and elders at the mosque after **Maghrib prayer**
20	Mereka tidur di dahan-dahan **pohon santigi**	They slept on the branches of **santigi trees**
21	Melibatkan pelepah-pelepah **pohon pinang hantu**	It involved **pinang hantu tree** leaves
22	Yang dinamai orang-orang Belitong sebagai **burung pelintang pulau**	the people of Belitong call pelintang pulau birds - **"island crossing" birds**
23	**"Magar di Manggara masempo linna?"**	**"Magar di Manggara masempo linna?"**
24	Orang-orang yang **bersarung** keberatan ketika mengamati harga	a **Sarong man** complained when he saw the price
25	Di **Manggar** lebih murah kata mereka	He said it was cheaper in **Manggar**

26	**"Ngape de Manggar harge e lebe mura?"** Bang Sad menyampaikan keluhan	"Ngape de Manggar harge e lebe mura?" Bang Arsyad passed the complaint
27	**Bang Sad** menyampaikan keluhan itu	**Bang Arsyad** passed the complaint
28	Bagian intro Concerto indah itu diisi atraksi lima belas pemain **blira**	The concerto's beautiful intro was unveiled by fifteen **blira** players
29	Ikut bergabung bentakan-bentakan sepuluh pasang **simbal**	Joined by the beats of **cymbals**
30	Lembah yang digenangi air yang tenang. **Danau Merantik**	A deep valley, flooded by the peaceful **Lake Merantik**
31	Ruangan gelap di kepalaku tempat **Bodenga** bersembunyi	A dark place in my head-the place where **Bodenga** hid

The third is faithful translation. There are 12 terms (12.50%) which are identified using faithful translation method. The following is the example of faithful translation found in The Rainbow Troops.

ST : Ia seorang pemuda santun harapan bangsa yang memenuhi semua syarat Dasa Dharma Pramuka. Cita-citanya ingin jadi guru yang mengajar di daerah terpencil untuk memajukan pendidikan orang Melayu pedalaman, sungguh mulia. (LP. P74. L15)

TT : He was a well-mannered, promising young citizen who was a model of Dasa Dharma Pramuka-the Boy Scout promise. He wanted to become a teacher and teach in isolated areas when he grew up, to help improve education and condition of life for backcountry Malays. (TRT. P37. L14)

Although the meaning is very faithful to the meaning in the ST, the TT version still feels stiff.

Table 3. The Finding of Faithful Translation Method in The Rainbow Troops

No.	ST	TT
1	Di tengahnya tertulis: SD MD **Sekolah Dasar Muhammadiyah**	Wirtten in the middle was: SD MD **Sekolah Dasar Muhammadiyah**
2	yang memenuhi semua syarat **Dasa Dharma Pramuka**	who was a model of **Dasa Dharma Pramuka**
3	lembar buku lusuh stensilan berjudul **Astronomi dan Ilmu Ukur**	an archaic book titled **Astronomy and Geometry**
4	Samson menyanyikan lagu yang berjudul **"Teguh Kukuh Berlapis Baja"**	Samson chose the song **"Teguh Kukuh Berlapis Baja"**
5	Seorang **shaman** sekaligus dukun, dan jabatan itu sama sekali bukan hereditas	Usually a **shaman**, and the position wasn't hereditary
6	Demi sedikit taruhan harga diri dalam arena **tarak**	Increasing the worth of our bets in the **tarak** arena
7	**Toko Sinar Harapan**, pemasok kapur satu-satunya di Belitong Timur	**Ray of Hope Shop**, the one and only place that sold chalk in East Belitong
8	**Jengkol** dan kacang merah yang ditelantarkan di dalam baskom-baskom karatan di depan toko	**Jengkol beans** and kidney beans deserted in rusty bins in front of the store
9	Menceburkan diri ke sungai **Lenggang**	Throw myself into the **Lenggang** River.
10	Setelah tiga hari mereka ditemukan berpelukan di bawah sebatang **pohon Medang**	Three days later they were found huddled under a **medang tree**

| 11 | Setiap pagi makan telur setengah masak dicampur **jadam** dan madu pahit | Every morning with **jadam** and bitter honey for extra strength |
| 12 | Rambutnya panjang sebahu diikat seperti **samurai** | With shoulder - length hair tied back like a **samurai's** |

The fourth is semantic translation. There are 19 terms (19.79%) which are identified using semantic trasnlation method. The following is the example of semantic translation found in The Rainbow Troops.

ST   : *Kelemahannya, aku tak yakin apakah hal ini bisa disebut kelemahan, adalah tulisannya yang **cakar ayam** tak karuan, tentu karena mekanisme motorik jemarinya tak mampu mengejar pikirannya yang berlari sederas kijang.* (LP. P106. L9)

TT   : His only weakness, if it could even be called a weakness, was his **chaotic chicken-scratch** handwriting. (TRT. P60. L30)

Cakar ayam phrase is translated flexibly according to cultural contexts and acceptable functional boundaries in the target language. The meaning of the term above is the bad writting. Bad writting in western culture are known as "chaotic chicken-scratch ". In Indonesian culture, bad writting are called "*cakar ayam.*"

Table 4. The Finding of Semantic Translation Method in The Rainbow Troops

No.	ST	TT
1	seperti pemeran emban bagi permaisuri dalam **Dul Muluk**, sandiwara kuno kampung kami	like the queen's servant in **Dul Muluk** an ancient play in our village
2	Seperti pikiran ayahku, melayang-layang ke **pasar pagi**	like my father's, were drifting off to the **morning market**
3	Aku mengerti bunyi kedua kalimat itu adalah: Rhoma Irama, **Hujan Duit**!	I learned that it shouted: Rhoma Irama, **rain of money!**
4	buku karya Maulana Muhammad Zakariyya Al Kandhallawi ah, R.A. yang berjudul **Keutamaan Memelihara Jenggot**	he wouldn't brother giving an explanation but instead would hand them a copy of a book titled **Keutamaan Memelihara Jenggot**
5	Jumlah orang **Tionghoa** dikampung kami sekitar sepertiga dari total populasi	Most of them were **Khek** from Hakka, Hokkien
6	Jumlah orang Tionghoa dikampung kami sekitar sepertiga dari total populasi. Ada orang Kek, ada orang Hokian, ada orang Tongsan	Most of them were Khek from Hakka, Hokkien from Fukien, Thongsans, Ho Phos, Shan Tungs, and Thio Cius.
7	Bisa saja mereka yang lebih dahulu mendiami pulau ini daripada siapapun. **Aichang,** phok, kiaw, dan khaknai	Their terms for these techniques, **aichang,** phok, kiaw, and khaknai
8	Bisa saja mereka yang lebih dahulu mendiami pulau ini daripada siapapun. Aichang, **phok,** kiaw, dan khaknai	Their terms for these techniques, aichang, **phok,** kiaw, and khaknai
9	Bisa saja mereka yang lebih dahulu mendiami pulau ini daripada siapapun. Aichang, phok**, kiaw**, dan khaknai	Their terms for these techniques, aichang, phok**, kiaw**, and khaknai

10	Bisa saja mereka yang lebih dahulu mendiami pulau ini daripada siapapun. Aichang, phok, kiaw, dan **khaknai**	Their terms for these techniques, aichang, phok, kiaw, and **khaknai**
11	Seperti di kala Tuhan menguji bangsa **Lemuria**?	Like those of Babylon and **Lemuria**?
12	Belitong dalam batas kuasa eksklusif **PN Timah** adalah kota praja Konstantinopel yang makmur	That great natural resource was exploited by a company called **PN Timah**
13	Seluruh kehidupannya seolah terinspirasi lagu "**Wajib Belajar**" karya R.N. Sutarmas	Everything in Trapani's life seemed to be inspired by the song **"Wajib Belajar,"** about battling illiterary
14	Masih sempat menyanyikan lagu **"Padamu Negeri"** di depan kelas	he got to sing the song **"Padamu Negeri" ("For You Our Country")** in front of the class
15	Tulisannya yang **cakar ayam** tak karuan	His **chaotic chicken-scratch** handwriting
16	Pada sepanjang bulan berakhiran **"-ber",** seisi dunia tampak lebih murung	The world may have been depressed, but the **-ber** months were glorious for us
17	Sandarkan tubuh berlama-lama di salah satu pokok **pohon angsana**	Stop and take a rest. Lean for a while againts an **angsana tree**
18	**Batu satam** adalah material meteorit yang unik karena di muka bumi ini hanya ada di Belitong	**Satam** is a unique meteoric material found in only one place on earth: Belitong
19	Bau cairan kompres yang tergenang dalam **piring piala ginjal**	Smell something putrid; it was **trays of Revenol**

The fifth is adaptation. There are 4 terms (4.17%) which are identified using adaptation method. The following is the example of adaptation found in The Rainbow Troops

ST : *Rindu. Cinta benar-benar menyusahkanku. Ketika kita saling memandang saat sembahyang rebut. Malamnya aku tak bisa tidur karena wajahmu tak mau pergi dari kamarku. Kepalaku pusing sejak itu. Siapa dirimu? Yang berani merusak tidur dan selera makanku? Yang membuatku melamun sepanjang waktu? Kamu tak lebih dari seorang anak muda pengganggu! Namun ingin kukatakan padamu. setiap malam aku bersyukur kita telah bertemu. karena hanya padamu, aku akan merasa rindu. A Ling.* (LP. 280. L22)

TT : Longing. Love has truly been troubling me. The moment you glanced my way. At the Snatching Ritual on that fateful day. It caused me to have a sleepless night. For from my room, your face would not take flight. Who are you. The one who has me constantly daydreaming. You are nothing more than a bothersome boy. But, even so, it is for you. I long. Njoo Xian Ling (A Ling). (TRT. P147. L4)

The translation of this poem is not only intended to make it easier for target reader to read it, but also make the poem is easy to understand.

Table 5. The Finding of Adaptation Method in The Rainbow Troops

No.	ST	TT
1	Ia tak menghiraukan ibunya yang **tercepuk-cepuk** kewalahan menggandennya	His mother **stumbled** after him, trying to hold on to his hand

2	Kalung yang dibuat dari buah pohon **aren** yang masih hijau sebesar bola pingpong yang ditusuk seperti sate dengan tali rotan kecil	The most ordinary - looking of our accessories was a necklace made from **aren (sugar palm)** fruits strewn together like skewered meat on a rattan string
3	Kalung yang dibuat dari buah pohon aren yang masih hijau sebesar boa pingpong yang ditusuk seperti **sate** dengan tali rotan kecil	The most ordinary - looking of our accessories was a necklace made from aren (sugar palm) fruits strewn tegether like **skewered meat** on a rattan string
4	Rindu. Cinta benar-benar menyusahkanku. Ketika kita saling memandang saat **sembahyang rebut**	Longing. Love has truly been troubling me. The moment you glanced my way. At the **Snatching Ritual** on that fateful day

The sixth is free translation. There are 30 terms (31.25%) which are identified using free translation method. The following is the example of free translation found in The Rainbow Troops

ST   : *Lebih mudah menyerahkannya pada tau ke pasar pagi untuk jadi tukang parut atau pada juragan pantai untuk menjadi kuli kopra agar dapat membantu ekonomi keluarga*. (LP. P2. L29)

TT   : It woulld have been much easier to send me to work as a helperfor a Chinese grocery stall at the market, or to the coast to work as a coolie to help ease the family's financial burdens. (TRT. P4. L13)

In example above, the TT version is longer than ST. In this translation there is a shift from the word "*menyerahkanya*" to the clause"send me"

Table 6. The Finding of Free Translation Method in The Rainbow Troops

No.	ST	TT
1	Untuk menjadi **kuli** kopra agar dapat membantu ekonomi keluarga	To the coast to work as a **coolie** to help ease the family's financial burdens
2	Tiang-tiang kayu yang tua sudah tak tegak menahan **atap sirap** yang berat	The old wooden beams were slanted, unable to endure the weight of the heavy **roof**
3	Maka sekolah kami sangat mirip gudang **kopra**	It resembled a **copra** shed
4	Trapani dan Mahar memakai terindak, **topi kerucut** dari daun lais	We studied holding umbrellas. Bu Mus covered her head with a **banana leaf**
5	Para tukang pikul pipa di instalasi penambangan serta warga suku Sawang yang menjadi **buruh-buruh yuka** penjahit karung timah	Pipe carriers, **hard laborers sifting tin**, or daily paid laborers
6	Dibuat tanpa perencanaan yang masuk akal sehingga menjadi bangunan kosong telantar - tandon air, **warung kopi**	Dozens of **coffee warung-traditional roadside stalls** -and pawnshop always full of visitors
7	Rumah gadai yang selalu dipenuhi pengunjung, dan **rumah panjang suku Sawang.**	At the edge of the village, tucked away in a corner, was the **longhouse of the Sawang Tribe**
8	i belakang sekolah kami, berdiri kekar menjulang awan sebatang **pohon tua ganitri**	hose lovely green birds would first survey the area from the branches of a tall **ganitri tree** behind our school

9	Setelah **serindit Melayu** terbang melesat pergi seperti anak panah	After the **parakeets** came a flock of jalak kerbau birds, relaxed as could be
10	Maka hadirlah beberapa keluarga **jalak kerbau**	After the parakeets came a flock of jalak **kerbau birds**, relaxed as could be.
11	Setelah ungkut-ungkut berlalu, hinggaplah kawanan **cinenen kelabu**	He was as fascinating as the **cinenen kelabu bird**, and he was our class mascout
12	"**Ibunda Guru,** Ibunda mesti tahu bahwa anak-anak kuli ini kelakuannya seperti setan."	"**Ibunda Guru,** you must know that these coolie children cannot be kept under control!
13	"**Berkibarlah Benderaku**" karya Ibu Sud.	bu Sud's "**Berkibarlah Benderaku**" "May My Flag Flutter"
14	Setelah dimarahi karena selalu menyanyikan lagu **"Potong Bebek Angsa",**	fter having been scolded by Bu Mus for always singing the song "**Chop the Goose's Neck"**
15	Kini aku membuat sedikit kemajuan dengan lagu baru "**Indonesia Tetap Merdeka**" karya C. Simanjuntak yang diaransemen Damodoro	this time I decided to progress a little with a new song: "I**ndonesia Tetap Merdeka,**" or "Indonesia Forever Free," by C. Simanjuntak.
16	Karena kegemaran kolektif terhadap pelangi maka Bu Mus menamai kelompok kami **Laskar Pelangi**	it became a habit for us to climb the tree after every rainstorm in search of rainbows.And because of this, Bu Mus nicknamed us **Laskar Pelangi**
17	Misalnya pelajaran membuat telur asin, menyemai biji sawi, membedah perut kodok, keterampilan menyulam, **menata janur,**	We learned how to make salty eggs, embroidery, and **menata janur**, a Malay wedding decoration.
18	di atas mejanya ada **sempoa** besar yang jika dimainkan bunyinya mampu merisaukan pikiran	A **sempoa** - an old wooders abacus - sat on his table. its sound was intimidating
19	Dia duduk sendirian menabuh **tabla,** mencari-cari musik, sampai sore di bawah ilicium.	He beat a **tabla-traditional** drum-searching for music
20	Selain itu selama menari kami harus meneriakkan kata-kata yang tak kami pahami artinya seperti, **"Habuna! Habuna! Habuna!**	We had to yell words we didn't know the meanings of: **Habuna! Habuna! Habuna!**
21	Selain itu selama menari kami harus meneriakkan kata-kata yang tak kami pahami artinya seperti, "Habuna! Habuna! Habuna! **Baraba … baraba … baraba … habba … habba** … homm!"	We had to yell words we didn't know the meanings of: Habuna! Habuna! Habuna! **Baraba, baraba, baraba, babba, babba**,
22	Suaranya menggetarkan dada dan ditimpali oleh suara membahana puluhan instrumen brass mulai dari tuba, horn, **trombon**	We heard the thunderous sounds of drums, tubas, horns, **trombones**
23	Aku ingat ketika ia mengukir kepala **ular pinang barik** pada akar bahar pemberian pria-pria berkerudung tempo hari.	Heads of venomous **pinang barik snakes** ready to lunge were carved at each end of the bracelet.

24	Daun-daun gayam yang rontok berbunyi seperti bilah-bilah seng yang berjatuhan di kesunyian malam. **pohon gayam**	Pausing intermittently under one of the **gayam tree**
25	"Kalau **Nyonya** mau marah, tumpahkan pada laki-laki berantakan ini," kata Dahroji.	"If you're going to get angry, **ma'am,** pour it out on this messy man," Dahroji snapped.
26	Seharusnya ia masuk kotak Ciawi tapi aku tak sengaja melemparkannya ke lubang **Gunung Sindur**. Human error!	t should have gone in the Ciawi box, but I had accidentally thrown it in the **Gunung Sindur** box. Human error!
27	Rumah sakit jiwa **Sungai Liat** sudah sanngat tua.	**Sungai Liat** Mental Hospital was very old.
28	Orang Belitong menyebutnya **Zaal Batu**.	It had been built by the Dutch,and the people of Belitong called it **Zaal Batu**, or "stone room,"
29	Bus reyot itu menurunkan aku di seberang jalan di depan rumah ibuku. Aku mendengar lagu "**Rayuan Pulau Kelapa**".	From a neighbor's house, I heard the song "**Rayuan Pulau Kelapa**"
30	Aku mendengar lagu "Rayuan Pulau Kelapa" di **RRI**, yang berarti warta berita oukul 12	It was **Radio Republik Indonesia's** trademark song, which meant it was time for the noon news report.

Idiomatic translation aims to reproduce messages in the source language text using the impression of familiarity and idiomaticexpressions that are not found in the original version. In translating *Laskar Pelangi* into The Rainbow Troops novel, the translator did not translate using the idiomatic translation method.

Communicative translation seeks to reproduce contextual meaning, so that both aspects of language and aspects of content can be understood directly by the reader. In translating *Laskar Pelangi* into The RainbowTroops novel, the translator did not translate using the communicative translation method.

CONCLUSION

Based on the data, it can be concluded that the result of the translation method mostly uses literal translation with 32.29%. This proves that the Target Language (TL) still has many vocabulary deficiencies. The translator could not find equivalent cultural terms, then the translator had to borrow them from the Source Language (SL) as the translator could not find the equivalent of cultural terms from the original novel.

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