

The Enrichment of Indonesian Culture through Translation

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Abstract: Globalization enables people to be a part of a global community and live with global cultures. Nowadays, modern transportations and the advancement of information technology ease people to interact. Their interaction through different languages will automatically make a 'dialog' among cultures possible. Besides, translation also plays an important role in the spread of global cultures. As language is a part of human culture, inevitably, there is an exchange of cultures between the languages involved. This paper discusses the enrichment of Indonesian culture through translation from English into Indonesian. In the translation process, cultural words in English as the source language (SL) are transferred into Indonesian as the second language (TL). To illustrate how English words have entered Indonesian vocabulary, some works of translation including letters, novel, and textbook from English into Indonesian were investigated. As a result, it was revealed that English words are incorporated into Indonesian vocabulary through different ways which are classified into four types, namely (1) Pure borrowing (loanword), (2) Naturalized Borrowing, (3) Natural Equivalent, and (5) Created Equivalent. The latter, then, results in similar type called Newly Localized Equivalent. Besides, it is inferred that the influencing factors are the Indonesian government's policy and the widening scope of cultural words.

1 INTRODUCTION

In the global era, where we live now, borders among countries are no longer restrictions for citizens to interact. The advancement of technology in forms of modern transportation and information technology makes it all possible. Nowadays, people can easily reach different places overseas by modern subways, ships, and planes. Besides, they can interact with other people including those in distant places through their cell phones and internet. They can access any information and knowledge with ease. Through their interaction with different people and languages, inevitably, there will be an exchange of culture. People will not only learn their own cultures, but they will learn the cultures of others. Interdependence is the watchword for a world beset by obstacles to understanding. As Godev said we learn our way out of isolation, out of misperception of others, into networks and communities large and small, physical and virtual (2018:vii).

Another activity that also contributes to the enrichment of culture is translation. It is also considered as one of the entry points through which foreign cultures can be learned by translation readers.

The case also happens to Indonesian culture. Therefore, the situation is interesting to be discussed in this paper. Many culturally specific items in English have enriched local cultures through the transference of the cultural words into Indonesian. In this case, English is called the source language (SL), while Indonesian is the target language (TL). However, as a matter of fact, not only the culturally specific items that have enriched the wealth of Indonesian culture, but also other lexical items, like technical terms. The stocks of foreign words or terms in the long run have enriched Indonesian vocabularies through the translation of many sources, like textbooks, literary works, holy books, documents, manuals, news, and advertisements. It is clear now that language and translation process have made a 'dialog' among various cultures possible.

Language and culture are two entities which are closely related. In fact, the two can be distinguished but not separated. To show the close relationship between language and culture, Lotman, as well as Sapir and Whorf, stated that 'No language can exist unless it is steeped in the context of culture; and no culture can exist which does not have at its center, the structure of natural language.' Furthermore, he said

that language is the heart within the body of culture, and it is the interaction between the two that results in the continuation of life-energy. In the same way that the surgeon, operating on the heart, cannot neglect the body that surrounds it, so the translator treats the text in isolation from the culture at his peril (in Bassnett, 2005: 23).

The principles of translating texts are based on diverse definitions of translation. One of the definitions is proposed by Larson (1998:6) stating that the best translation is the one which (1) uses the normal language forms of the receptor language, (2) communicates, as much as possible, to the receptor language speakers the same meaning that was understood by the speakers of the source language, and (3) maintains the dynamics of the source language text. Maintaining the “dynamics” of the source language text means that the translation is presented in such a way that it will, hopefully, evoke the same response as the source text attempted to evoke. He added that to do effective translation, a translator must discover the meaning of the source language and use receptor language forms which express it in a natural way. However, to certain words or terms whose concepts do not exist or are not recognized in the receptor language are still used as pure borrowings (loanwords), while others have been naturalized or have got their equivalents.

Both pure and naturalized borrowings, as well as the items which have got equivalents, in principles, have enriched the cultures of Indonesia. Some examples of cultural words are ‘hamburger’, ‘villa’, ‘keramik’ (Engl. ‘ceramic’), ‘direktur’ (Engl. ‘director’), ‘pramugari’ (Engl. stewardess) and ‘wali kota’ (Engl. mayor). Those examples show that, realized or not, Indonesian have benefited from the interaction of cultures in which many of them are as a result of translation process. Those lexicons have colored our daily expressions or utterances that enable us to communicate many things. Now, the problems are (1) how are the English cultural terms incorporated into Indonesian vocabulary? and (2) what factors cause the enrichment of Indonesian culture?

2 THEORETICAL REVIEW

Many scholars and experts have proposed their definitions of translation. Though they are on the same ground, they tend to vary in defining the activity of translation. One of the definitions is proposed by Larson (1984:3) stating that translation consists of studying the lexicon, grammatical structure,

communication situation, and cultural context of the source text (ST), analyzing it in order to determine its meaning, and then reconstructing this same meaning using the lexicon and grammatical structure which are appropriate in the receptor language and its cultural context. From the definition, it is said that a translator tries to reconstruct the meaning in the target text (TT) that is the same as its meaning in ST by considering the lexicon, grammatical structure, communication situation, and cultural context of both ST and TT.

Culture is one of important factors that is influential in transferring the meaning or message from ST to TT. The reason is that the language pairs do not only have their own linguistic structures, but they also have different cultural backgrounds. Related to the culture, Tischler defines it as all that human beings learn or do, to use, to produce, to know, and to believe as they grow to maturity and live out their lives in the social groups to which they belong (1996:70). Meanwhile, Newmark defines culture as the way of life and its manifestations that are peculiar to a community that uses a particular language as a means of expression (1988:94). Then, he divides it into seven categories, they are (1) ecology which covers flora, fauna, wind, valley, and mountains, (2) material culture or artefact which covers food, cloth, housing and city, transportation (3) social culture which covers work and leisure, (4) organization which covers customs, activities, procedures, political and administrative concepts, religion, arts, and (5) gestures and habits.

In line with the definitions of culture above, Katan (1999/2004) in Routledge Encyclopedia of Translation Studies (2009:70) states,

‘Until the birth of anthropology, culture referred exclusively to the humanist ideal of what was considered ‘civilized’ in a developed society. Since then, a second meaning of culture as the way of life of a people has become influential. With the development of disciplines such as cultural studies, a third meaning has emerged which attempts to identify political or ideological reasons for specific cultural behavior.’

Therefore, in translating culturally specific items, a translator does not only try to discover their equivalents in linguistic aspects, namely words, phrases, clauses and sentences from the SL into the TL, but also to discover the cultural equivalents which cover those linguistic aspects from the SL into the TL, and the proper translation strategies to describe something in another language.

In translating meanings or messages from SL into TL, a translator employs certain methods or procedures. According to Vinay and Darbelnet in Venuti (2000: 84-93), there are seven methods or

procedures of translating, namely (1) Borrowing, a word taken from another language, e.g., the English word ‘bulldozer’ has been incorporated directly into other languages. This method is further distinguished into ‘Pure and Naturalized borrowings’ by Molina and Albir (2002:510). Pure borrowing is to take a word or expression from another language without any change, while Naturalized borrowing is done with change to fit the spelling rules in TL; (2) Calque, a foreign word or phrase translated and incorporated into another language, e.g., ‘fin de semaine’ from the English ‘weekend’. (3) Literal Translation, word for word translation, e.g., ‘The ink is on the table’ and ‘L’encre est sur la table’. (4) Transposition, a shift of word class, i.e., verb for noun, noun for preposition e.g., ‘Expéditeur’ and ‘From’. When there is a shift between two signifiers, it is called crossed transposition, e.g., ‘He limped across the street’ and ‘Il a traversé la rue en boitant’. (5) Modulation, a shift in point of view. Whereas transposition is a shift between grammatical categories, modulation is a shift in cognitive categories. Vinay and Darbelnet postulate eleven types of modulation: abstract for concrete, cause for effect, means for result, a part for the whole, geographical change, etc., e.g., the geographical modulation between ‘encre de Chine’ and ‘Indian ink’. (6) Equivalent, which accounts for the same situation using a completely different phrase, e.g., the translation of proverbs or idiomatic expressions like, ‘Comme un chien dans un jeu de quilles’ and ‘Like a bull in a china shop’; and (7) Adaptation, a shift in cultural environment, i.e., to express the message using a different situation, e.g. ‘cycling’ for the French, ‘cricket’ for the English and ‘baseball’ for the Americans. In practice, certain methods or procedures above are used in the process of incorporating words or terms from another language. Likewise, the case is also adopted by Indonesian in which cultural and technical words from other languages, English in this case, have enriched Indonesian vocabulary.

Another factor that also affects a translation is the orientation of a translator towards ST or TT. If he gives an emphasis on ST, he prefers an ideology of Foreignization but if he gives an emphasis on TT, he prefers the ideology of Domestication (Newmark, 1988:45). His preference of ideology can be seen from the methods he applied in translating a text. If the methods applied involve ‘Word-for-word translation’, ‘Literal translation’, ‘Faithful translation’, and ‘Semantic translation’, the translation ideology is Foreignization. Meanwhile, if the ones applied involve ‘Adaptation translation’, ‘Free translation’, ‘Idiomatic translation’, and

‘Communicative translation’, the translation ideology is Domestication. In practice, however, a translator may apply more than one method altogether. Newmark (1988) shows the tendency of applying translation methods in the form of V diagram.

3 METHODOLOGY

This study applied library research method in which the writer investigated the data through translations of business letters, novel, and textbook from English into Indonesian. The sources of data include a book entitled ‘Business Letters, Surat-Surat Business’, a novel entitled ‘Animal Farm’, and a textbook entitled ‘Principles of Language Learning and Teaching, Fifth Edition’. All of them are in English and Indonesian versions. The data are in forms of words and phrases in both SL and TL. They were, then, identified and classified so that the phenomena can be described and presented in tables. In addition, similar data of the same types were added to elaborate the descriptions.

4 DISCUSSION

4.1 The Process of Incorporating English Cultural Terms into Indonesian Vocabulary

Following will be shown some cultural and technical words which are originally from English and have become an integral part of Indonesian language. Supported by a number of data from the translation of letters, novel, and textbook, then followed by some additional data of the similar types, the incorporation of loanwords from English into Indonesian can be shown below.

4.1.1 Pure Borrowing (Loanwords)

Some sentences which include data categorized as borrowings are as follow.

- SL: Please send me a literature you may have on your new range of ‘audio’ and ‘video’ entertainment accessories.
- TL: Tolong kirimkan bahan-bahan apa saja yang Anda miliki tentang perlengkapan hiburan ‘audio’ dan ‘video’. (p. 28-29)
- SL: We are a prominent ‘dealer’ of television and radio set and ‘transistors’ in the city. We have a beautiful ‘showroom’ at Bedok Shopping Complex, Bedok Road.

- TL: Kami adalah ‘dealer’ ternama dari televisi dan audio serta ‘transistor’ di kota ini. Kami mempunyai ‘showroom’ yang indah di Kompleks Perbelanjaan Tanaro (p. 30-31).
- SL: Our ‘total’ requirement at present is 5000 copies.
- TL: ‘Total’ permintaan kami sekarang sebanyak 5000 kopi. (p. 40-41).

Loanwords from the translations above and some additional examples can be seen in table 1 below.

Table 1: Pure Borrowings

No.	English	Indonesian
1	audio	audio
2	video	video
3	dealer	dealer
4	transistor	transistor
5	showroom	showroom

Beside the loanwords listed above, there are many words of this type, like ‘laundry’, ‘cash flow’, ‘talk show’, ‘door prize’, ‘drum band’, ‘upgrade’, ‘pudding’, ‘charger’, ‘keyboard’, and ‘shower’. As the name called, Pure Borrowing, this type of loanwords has the same spelling and pronunciation as the English version. Sometimes, such loanwords are intentionally used by speakers in Indonesia to give impression that something is prestigious, scientific, or exotic. For example, the use of the word ‘barber’ instead ‘tukang cukur’, ‘dinner’ instead of ‘makan malam’, ‘waterfront’ instead of ‘lokasi dekat air’, ‘apartment’ instead of ‘rumah susun’ and ‘shopping’ instead of ‘belanja’ is preferable.

4.1.2 Naturalized Borrowing

Some sentences which include data in the form of naturalized borrowings are as follow.

- SL: The enclosed ‘brochure’ was printed in single color, but we need at least 50% of the ‘copies’ in two colors. Our ‘total’ requirement at present is 5000 ‘copies’.
- TL: ‘Brosur’ terlampir dicetak dalam satu warna, tetapi kami memerlukan paling tidak 50% dalam dua warna. Total permintaan kami sekarang sebanyak 5000 ‘kopi’. (p. 40-41)
- ST: We intend to open a video and radio cassette library at a sales ‘counter’.
- TL: Kami juga bermaksud membuka perpustakaan digital serta ‘konter’ penjualan. (p. 30-31)

- SL: With the ring of light from his ‘lantern’ dancing from side to side, he lurched across the yard, kicked off his ‘boots’ at the back door, drew himself a last glass of ‘beer’ from the barrel in the scullery, and made his way up to bed, where Mrs. Jones was already snoring. (p. 1)
- TL: Dengan membawa penerangan temaram dari ‘lentera’ yang bergoyang ke kiri dan ke kanan, ia menendang pintu belakang dengan ‘sepatu botnya’, kemudian menenggak segelas ‘bir’ yang dituang dari barel di ruang pencuci alat-alat dapur, kemudian bergegas menyusul istrinya yang sudah mengorok di tempat tidur. (p.1):

Table 2: Naturalized Borrowings

No.	English	Indonesian
1	brochure	brosur
2	copy	kopi
3	counter	konter
4	lantern	lentera
5	boot	(sepatu) bot

Some other words similar to the type above are ‘beer’ to ‘bir’, ‘resolution’ to ‘resolusi’, ‘majority’ to ‘mayoritas’, ‘tyranny’ to ‘tirani’, ‘gallon’ to ‘galon’, ‘character’ to ‘karakter’, ‘cellular’ to ‘seluler’, ‘bureaucracy’ to ‘birokrasi’, ‘councilor’ to ‘konselor’, dan ‘hallucination’ to ‘halusinasi’. Compared to pure borrowing, naturalized borrowing is much more productive in enriching the stocks of vocabulary of Indonesian language.

4.1.3 Naturalized Borrowing

Some sentences including the data classified as natural equivalent are shown below.

- SL: Please send me a literature you may have on your new range of audio and video ‘entertainment accessories’.
- TL: Tolong kirimkan bahan-bahan apa saja yang Anda miliki tentang ‘perlengkapan hiburan’ audio dan video. (p. 28-29)
- SL: We are setting up a new office cum showroom at Kebon Jeruk, Jakarta Barat, next month and would be interested in placing a large ‘order’ for office ‘stationary’.
- TL: Kami sedang mebangun sebuah showroom kantor baru di Kebon Jeruk, Jakarta Barat bulan depan. Kami sepertinya tertarik untuk melakukan ‘pemesanan’ dalam jumlah besar untuk ‘alat-alat tulis’ kantor. (p. 34-35)

- SL: We would like to know about the whole range of school bags and 'rain coats'. As we are major 'suppliers' of these items to many educational institutions, we are in a position to place large orders to you with affordable prices and 'discounts' included.
- TL: Kami ingin mengetahui semua jenis tas sekolah dan 'jas hujan' tersebut. Kami adalah 'pemasok' utama produk-produk tersebut ke beberapa lembaga sekolah, karena itu kami akan memesan dalam jumlah besar di perusahaan Anda jika harga-harganya kompetitif dan ada 'potongan harga'. (p. 36-37)

Table 3: Natural Equivalent

No.	English	Indonesian
1	entertainment	hiburan
2	accessory	perlengkapan
3	order	pemesanan
4	stationary	alat-alat tulis
5	rain coat	jas hujan

This type of words is not called loanwords because the English foreign words are borrowed, neither pure nor naturalized. The English words or terms have got their equivalents in Indonesian. Sometimes, however, certain concepts have not been lexicalized yet in Indonesian. So, when some English terms are introduced, the equivalents will readily 'appear'. Beside the words listed in the table 3 above, there are many equivalents widely known and used by Indonesian native speakers, like 'discount' to 'potongan harga', 'retail' to 'eceran', 'advertisement', to 'iklan', 'newspaper' to 'surat kabar', 'hoax' to 'berita bohong', 'down payment' to 'uang muka', 'spare part' to 'suku cadang', 'voting' to 'pengambilan suara', 'master of ceremony' to 'pembawa acara', and 'airport' to 'bandara'. Because some equivalent terms are not available in Indonesian-English dictionaries or vice versa, it is important for translators or interpreters to understand them. So, their translations will sound natural and, of course, acceptable to target readers.

4.1.4 Created Equivalent

This kind of equivalent is usually related to technical words. In line with the fast growing information technology and global information, many new terms continuously come up whose equivalents are not readily available in Indonesian. Therefore, as part of its policy, the government, through Institution of Language Building and Development (Ind: Lembaga

Pembinaan dan Pengembangan Bahasa) tries to create equivalents which be easily understood by Indonesian people. This equivalents are created either by applying a translation strategy called 'calque' or other ways. Sometimes, they are not created on the basis of certain rules, but based on certain considerations, for examples, based on the function, the form or construction, and characteristic. The examples of the created equivalents are shown in table 4 below

Table 4: Created Equivalent

No.	English	Indonesian
1	track record	rekam jejak
2	lifevest	pelampung pengaman
3	CCTV	kamera pengawas
4	assembly point	titik kumpul
5	flyover	jembatan layang
6	green house	rumah kaca
7	skyscraper	gedung pencakar langit
8	roadmap	peta jalan
9	blue print	cetak biru
10	rotten loan	kredit macet

As can be seen in the above table, the equivalents 'rekam jejak', 'pelampung pengaman', 'CCTV', and 'titik kumpul' are created based on the function relevant to their English counterparts. Then, the equivalents 'jembatan layang', 'rumah kaca', and 'gedung pencakar langit' are created based the form or construction. Meanwhile, the equivalents 'peta jalan', 'cetak biru' and 'rotten loan' are created based on the characteristic. Some other examples are 'highway patrol', 'home industry', 'debt collector', 'layout', and 'touch screen' whose created equivalents are respectively 'patroli jalan raya', 'industri rumahan', 'penagih utang', 'tata letak', and 'layar sentuh'.

Beside the aforementioned equivalents, there are appearing equivalents which are newly localized in Indonesian. Many of them are related to cultural words or technical words whose concepts are new or are not recognized yet by Indonesian speakers. The incoming terms are then localized or assimilated into Indonesian, so they sound Indonesian. As the created terms are relatively new, it takes time for the terms to be understood by people. In other words, the newly created equivalents are in the process of socialization. Those words are sometimes introduced by presenters in seminars, teachers in classroom interactions, public figures invited in talk shows, newspaper, and publications.

Table 5: Newly Localized Equivalent

No.	English	Indonesian
1	survivor	penyintas
2	gadget	gawai
3	sophisticated	gahar
4	upload	mengunggah
5	download	mengunduh
6	mouse	tetikus
7	netizen	warganet
8	online	daring
9	scan	memindai
10	cyber	dunia maya

Compared to Created Equivalents, Newly Localized Equivalents cannot be easily understood from their English counterparts. However, they are of the same nature in which both of them are created. There are no certain rules used to create this type of equivalent. Sometimes, the Indonesian equivalents have nothing to do with the English ones. For examples, ‘penyintas’, ‘gawai’ and ‘gahar’ in Indonesian. Here, there is no relationship between their English counterparts, ‘survivor’, ‘gadget’, and ‘sophisticated’. Unlike the three words, the terms ‘mengunggah’, ‘mengunduh’, ‘tetikus’, and ‘warganet’ in Indonesian can be traced from the meaning elements of their English counterparts. Both ‘mengunggah’ and ‘mengunduh’ are created based on the definitions of the words ‘upload’ and ‘download’. ‘Upload’ means ‘to move data to a larger computer system from a smaller one’, while ‘download’ is the opposite that means ‘to move data to a smaller computer system from a larger one’. In Indonesian, the word ‘unggah’ is a root verb that means ‘raise or put something to a higher place’, while ‘unduh’ is a stem verb that means ‘to pick fruit from tree’. Then, the prefix ‘meng-’ attached to the two words mean ‘the act of doing’. So, the equivalents become ‘mengunggah’ and ‘mengunduh’. Likewise, the terms ‘tetikus’ and ‘warganet’ are derived from the corresponding meanings of the counterparts in English. The word ‘tikus’ is a noun that means ‘mouse’. The prefix ‘te-’ used to form ‘tetikus’ is used to say that it is not a real mouse. It refers to the shape that is like a mouse. Meanwhile, ‘warganet’ is composed of two words ‘warga’ and ‘internet’ that are derived from the meanings of the corresponding English word ‘netizen’ which are composed of ‘net’ from ‘internet’ and ‘-zen’ from ‘citizen’. In brief, though some equivalents can be traced from the meaning of their English counterparts, there are no rules used to form the newly created equivalents.

4.2 The Factors Causing the Enrichment of Indonesian Culture through Translation

As shown in the examples above, there are a lot of English words or terms which have successfully enriched Indonesian vocabulary. Many of them have played an important role as their existence has filled in the concepts which are completely new or at first not recognized by native speakers of Indonesian. Most of the concepts are related to the birth of new inventions in the field of technology. Some terms, like ‘printer’, ‘SIM card’, ‘update’, ‘flash disk’, ‘keyboard’, and ‘broadband’ are still maintained in their original versions, while some others have been adapted to fit the orthography and pronunciation system of Indonesian, like ‘cellular’ (Ind: ‘seluler’), ‘photo copy’ (Ind: ‘foto kopi’), ‘flyover’ (Ind: ‘jembatan layang’), ‘E-mail’ (Ind: ‘surat elektronik’), ‘green house’ (Ind: ‘rumah kaca’), and ‘online’ (Ind: ‘daring’). The culturally specific terms which are borrowed in their original versions are, such as ‘wallpaper’, ‘talk show’, ‘box office’, ‘grand opening’, ‘open house’, ‘stereotype’, ‘supermarket’, ‘startup’, and ‘platform’, while the naturalized ones are ‘campaign’ (Ind: ‘kampanye’), ‘migration’ (Ind: ‘migrasi’), ‘abrasion’ (Ind: ‘abrasi’), ‘property’ (Ind: ‘properti’), ‘glamour’ (Ind: ‘glamor’), and ‘pamphlet’ (Ind: ‘pamflet’).

From the above discussion, it is revealed that the Indonesian government is quite open to new civilization of technology. Likewise, the Indonesian community in general are not ‘allergic’ to the growth of global technology and cultures. In term of culture, it does not mean that Indonesian community are willing to apply all foreign cultures, but they would rather incorporate and use the terms for the sake of communication. Customs of foreign cultures will be accepted and applied only if they agree with Indonesian or Eastern cultures.

Related to the definition of culture, Tischler (1996:70) states that ‘the culture is all that human beings learn or do, to use, to produce, to know, and to believe as they grow to maturity and live out their lives in the social groups to which they belong’. It means that all of the foreign words including technical words are also cultural words. In other words, not only words related to customs and foods, like, ‘open house’, ‘barbeque’, ‘pizza’, ‘hamburger’, ‘carnival’ (Ind: ‘karnaval’), and ‘culinary’ (Ind: ‘kuliner’) but also cover loanwords related to technology, like ‘radiator’, ‘parabola’, ‘upgrade’, ‘escalator’ (Ind: ‘eskalator’), ‘satellite’ (Ind: ‘satelit’), and ‘power bank’ (Ind: ‘penyimpan daya’).

Even, they cover specific culture behaviors (see Katan in Baker, 2009) including terms related to politics and law, like ‘campaign’ (Ind: ‘kampanye’), ‘corruption’ (Ind: ‘korupsi’), ‘bureaucracy’ (Ind: ‘birokrasi’), ‘party’ (Ind: ‘partai’), ‘cabinet’ (Ind: ‘cabinet’), ‘ambassador’ (Ind: ‘duta besar’), ‘prime minister’ (Ind: ‘perdana menteri’), ‘justice collaborator’, ‘lawyer’ (Ind: ‘pengacara’), and ‘law firm’ (Ind: ‘kantor hukum’).

Therefore, it is clear now that the enrichment of Indonesian culture through translation, for the first reason, is caused by the government’s policy to accept foreign cultures, as long as they do not contradict Indonesian culture, and the second reason is the widening scope of culture. The meaning of culture has included wider scope, like technology, politic, and law.

As a matter of fact, there have been a lot of English cultural words which have enriched Indonesian vocabulary. With them, people can communicate many things in line with the growth of global culture. This condition is different from the situation in Anglo-America in which through its policy, supported by the strong economy of local publishers, its government tries to protect the nation from incoming foreign cultures (Hoed, 2006:85). In translation process, foreign terms are, as far as possible, assimilated to its local culture. If the cultural terms are new concepts in the country, their equivalents will be created or localized. In this way, cultural values in SL will ‘fade away’. On the contrary, the country massively published English books to be exported to different countries in the world including Indonesia. It is done in order that its cultures are spread and known by people in other countries. In the context of translation, the government policy tends to apply Domestication Ideology (Newmark, 1988:45). It means that the government tries to domesticate and assimilate foreign cultures into its national language.

Then, what happens to Indonesian culture? As discussed above, a lot of English cultural words or terms have been in use in Indonesia through the process of pure borrowing, naturalized borrowing, natural equivalent, and created equivalent. It can be seen here that the ideology applied by the government is both Foreignization and Domestication. Though some terms have been naturalized or even created, if the concepts are not recognized by native speakers of Indonesian, the words, automatically, have enriched Indonesian culture. Applying both ideologies, there are no obstacles for foreign cultural words to get into Indonesian vocabulary. In this way, the culture of Indonesia will be continuously enriched. In brief, the

process of how English cultural words are incorporated into Indonesian language can be illustrated in the following figure.

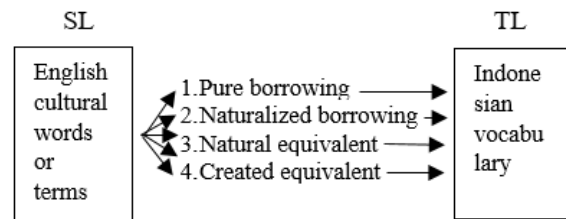


Figure 1: The Process of Incorporating Cultural Words into Indonesian.

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5 CONCLUSIONS

As a part of global world, Indonesian people interact with people of other countries, either directly or indirectly. The advancements of modern technology that make it all possible. Their interactions have enabled them to adopt and adapt other cultures. Based on the discussion above, a lot of cultural words in English have become an integral part of Indonesian culture. Those words are incorporated into Indonesian vocabulary through different processes, namely Pure Borrowing, Naturalized Borrowing, Natural Equivalent, and Created Equivalent. Related to the latter, there is similar form called Newly Localized Equivalent. Both of them are the same in nature that is to be created. Different processes in establishing equivalents indicate that Indonesian government applies both translation ideologies, namely foreignization and domestication.

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