

**TRANSLATION TECHNIQUE IN TRANSLATING REBU EXPRESSION  
FROM KARONESE INTO ENGLISH**

**SKRIPSI**

*Submitted In Partial Fulfillment of the Requirements  
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## ABSTRACT

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This research belongs to qualitative research by applying descriptive method. The research is aimed to describe the use of translation technique in translating Rebu text from Karonese into English. Rebu is one of Karonese heritage that means taboo or forbidden. It is the prohibition of having communication or doing physical interaction. For instance: asking or answering question directly, shaking hands, having *landek* or dance, and another activity. Rebu is kind of indirect speech in Karonese that is indicated by words *nina*, *ningenor nindu*. It happens to *mami* and *kela*, *bengkila* and *permain*, *turangku* and *turangku*. The data was taken from the observation towards Karonese people daily life, source of books and internet. The data consist of 75 expressions overall. They were translated and analyzed by looking for the translation techniques applied. The percentage of data was calculated in order to find out the dominant one. The study showed that Rebu can be translated by applying the translation technique. This research found out 10 types techniques used based on Molina and Albir theory, those are transposition with 24 data or 32 % which is the dominant technique occurred. Following by amplification with total number is 17 data or 22,66%, reduction is 13 data or 17.33%, literal translation is 7 data or 22,66%, calque is 3 data or 4%, borrowing and established equivalence have 2 data for each or 2,66%. The smallest number used are particularization and substitution with the total only 1 or 1.33% for each. There are some text that was untranslatable into English such as Karonese kinship terms like *silih*, *kela*, *bengkila*, *mami* and *turangku*.

*Keyword : Translation, Technique, Rebu, Karonese, Culture.*

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Medan, October 2<sup>nd</sup> 2016  
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# CHAPTER I

## INTRODUCTION

### **G. Background of The Study**

Translation refers to the language and communication. In order to deal with global communication, translation has become a way to connect different languages. Translation is a process of transferring meaning from a source language into the target language. It also can be said as a process of changing the form of text without changing the meaning in it. But, doing translation is not yet an easy job. A translator often finds the language problem. Hence, they must understand well both source language (SL) and target language (TL) before translating them. In this case, applying the suitable method, strategy or even technique are crucially needed to keep the real meaning.

The idea that “there is no perfect translation, only good translation” is a common belief of many translators. This idea can be also a way to find out how Rebu expression is being translated into English. Hoed (2006:52) said that in doing translation, formal correspondence or the formality of sentences is not the priority. In sum, the meaning equivalence between SL and TL is the important one. It means that translation refers to delivering the message. In another side, translation is really closed with culture which the goal obviously connect two different ideologies. Cultural heritage is one of a thing that should be known well before a translators conducting their translation process. As Hoed (2006:14) said that there is no culture exactly the same. Every single cultures has their own

characteristics that can not be omitted. Therefore, Baker (1995:6) said that equivalence can be usually obtained to some extent.

One of the cultural heritage that researcher wants to research is Rebu expression in Karonese tribe. Rebu in Karonese culture is a situation that is taboo, forbidden or must be avoided in daily interaction of Karonese. It includes the prohibition of having communication and also physical interaction. For instance, asking or answering question directly, shaking hand, having *landek* (dance) together and many other activities. Rebu happens to *Bengkila* (father-in-law) with his *Permain* (daughter-in-law), *Mami* (mother-in-law) with her *Kela* (son-in-law), *Turangku* (a woman's husband) with his *Turangku* (the wife of that woman's brother). This is being done in order to keep decency norm among the family members. This tradition has been considered as the strict rule in Karonese society daily life until today.

Rebu, in other hand, happend to those who has married. As Sembiring said in his journal " Translating Rebu in Karonese Society into English, Rebu has its own rule in speaking it. It is usually uses typicall word *nina* and *ningen*. These two words usually used in the end of the statement before they mention their Rebu partner term. Moreover, Rebu is different with another types of sentence. This is because in saying them, the speaker will use the mediator either human or other object. For example : Kai ndai *ningen* man kela oh, dinding ? Which in Bahasa Indonesia will be Ada apaningen kepada kelaoh, dinding ? and literally "what happend *ningen* to Kela oh, wall"? in English. So here, seems that the speaker do not speak actively, but passively through the third party either human or objects.

In that case, however, clearly seen both Karonese and English has different pattern. In rebu example above, Karonese expression is started with WH question 'kai' and followed by adverbial of time 'ndai', that if we translate it literally going to be "what just now" ? So, it is not acceptable in English. Further more, the word *ningenis* the characteristic of rebu in Karonese and can not be omitted in order to make indirect speech. Therefore, to reach the closest equivalence in translating into English, the translator should choose the suitable technique. Reminding that Karonese has a strong different grammatical structure, culture, and ideologies with English, translating into Bahasa Indonesia could be a good beginning.

By the explanation above, the researcher is interested to make a further study in order to find out the common translation technique used in translating Rebu expression. Reminding that both Karonese and English have different culture, language pattern and or even ideology, applying technique is a must in order to break the language and cultural problem found in those expressions. In the end, researcher entitled this research as Translation Technique in Translating Rebu Expression from Karonese into English.

#### **H. Identification of The Problem**

1. Both Karonese and English have different culture and ideology.
2. Both Karonese and English have different language pattern.
3. Rebu is Karonese heritage which consider as a strict rule in daily life.
4. Rebu expression needs several translation technique in translating the text.



## **I. Formulation of The Problem**

1. What are types of technique used in translating Karonese Rebu expression into English ?
2. What is the dominant technique used in translating Karonese Rebu Expression into English ?

## **J. The Objectives of The Research**

1. To investigate the technique used in translating Karonese Rebu Expression into English.
2. To investigate the dominant technique used in Translating Karonese Rebu Expression into English.

## **K. Scope and Limitation**

Considering the time of allocation and data collection, this research will focus on the field of Translation especially in translation technique of Rebu text.

## **L. The Significance of Research**

The findings of this research are expected to be useful theoretically and practically. The significances are explained as follows :

### **1. Theoretically**

The findings of this research are hopefully useful for the linguistics field especially in translation study. This findings are expected to give the contribution in terms of cultural text translation.

## **2. Practically**

- a) For beginner translator, the findings are hopefully useful as the reference to translate cultural text especially in Karonese text.
- b) For students, the result of research can be used to improve their ability in translating cultural text especially for Karonese learner.
- c) For teachers, the result of research can be used as the feedback to teach translation study for students.
- d) For foreign learner, the result can be used in order to increase their knowledge about Karonese culture.
- e) For other researcher, the result of this study can be useful as the referenceto research in the same field.

## **CHAPTER II**

### **REVIEW OF LITERATURE**

#### **C. Theoretical Framework**

In conducting this research, theories are needed to explain some concepts applied that relate to the research. These theories must be clarified to avoid confusion and giving deeper understanding of the study. The following theories are explained as follows.

#### **10. Analysis**

Analysis is the branch of mathematic that deals with inequalities and limits. The present course deals with the most basic concepts in analysis. The goal of the course is to acquaint the reader with rigorous proofs in analysis and also to set a firm foundation for calculus of one variabel by Jiri Lebl (2014:7). Analysis is the separation of a whole into its parts for study or interpretation (Collin Dictionary : 2010). Meanwhile, another expert said that analysis is the process of data reduction, data display, and data verification Miles and Huberman (1992:15). Therefore, analysis can be explained as the process of examining the data and presenting its result as the proof of finding. Descriptive-qualitative research, however, will also relate to the process of analysis. This is needed in order to find out the result of formulation in the research.

## **11. Technique**

Brown (2004:6) states that technique is the specific activity manifested in an approach as well. In other words, a technique is the specific activity which will be applied in doing translation. Technique is an implementation which is done in order to break the problems found in a source language.

According to Hoed (2006 : 72) Technique refers to a way to solving a problem. In this case, techniques might be very important in order to produce the closest relevant meaning between Source Language and Target Language. However, in the next explanation, researcher will elaborate types between technique and method. The aim is to differentiate the concept of each. Therefore, there will be no confusion in conducting this research.

## **12. Translation**

### **3.1 Translation Theories**

Translation is an activity to transfer the meaning from the source language into the target language. Translation process can be seen as a bridge to connect two different cultures. Newmark (1988:9) said that translation theory used operationally for the purpose of reviewing all options and making the decision. Therefore, researcher will provide some of the experts theories about translation that written as follows.

According to Halliday (1956 : 82) the idea translation maybe thought of as contextual one; it is that in which the form in language two operates with identical effect in the identical context of situation as the form in language one. According

to Catford (1965 : 20) stated that translation is an operation performed on language a process substituting a text in one language for a text in another. Translation maybe defined as follow: the replacement of textual material in one language (SL) by equivalence textual material in another language (TL).

Nida and Taber (1969 : 12) defined that translation consist in reproducing in the receptor language the closest natural equivaent of source language message, first in term of meaning and secondly interm of style. Newmark (1988 : 7) translation has been instrumental in transmitting culture, sometimes under unequal conditions responsible for distorted and biased translations, ever since countries and languages have been in contact with each other. Hoed (2006 : 27 ) *pada dasarnya penerjemahan lebih merupakan kegiatan praktis yang didasari oleh kiat (craft) dan atauestetika.*

Based on the definitions written above, the researcher concludes that translation might also refer to the activity or process of producing or transforming the original sense in Source Language (SL) towards Target Language (TL). The main goal is to share the messages and ideology of culture. Therefore, each languages can be used as medium of communication as what it supposed to be. In basic study, translation devided into technique, strategy and method. Every single of them has their own function. In this research, reseacher elaborate between technique and method, because this two way has similliar goal that sometimes bring confussion for readers.

### **3.2 Translation Method**

Translation method is being used in order to determine the need of translation. This method is being used in order to whom to the translation given or to determine our purpose. According to Hoed (2006 : 10) there are several methods

#### **Method 1, Exotic Method**

This is the same like Newmark's method that is faithful translation which the aim is to reproduce the precise contextual meaning of the original within the constraints of TL grammatical structures Newmark (1988:46). Faithful translation simply means that translator's goal is just to convey what the author was intending to say or communicate and share as faithfully as possible into another language.

#### **Method 2, Cultural Borrowing Translation**

This is used in case to translate the particular term of a culture or domain. In this case, translator will translate typical term in certain field. For example : in term of email, if we consider into Bahasa Indonesia, we already deal with the words *disave* which means (to save), *dionkan* (to turn on), *chatting* (have a chat). Another example can be seen in word *interest* which literally means attract towards something. But, in economics it means fine.

#### **Method 3, Calque Method**

This is a method used to translate an idiomatic expression from SL into TL, even though the result is still clumsy. For example : *To be or not to be. That's the question* become *"Ada tau tiada. Itu pertanyaannya"*. In this case translator

will find out the closest way to translate the idiom. For other example : book worm which in Bahasa Indonesia is *kutu buku*.

#### **Method 4, Communicative Method**

This is the most used translation method. In this method the most important one is to deliver the message, which the translation result will be made acceptable and understandable in TL.

#### **Method 5, Idiomatic Method**

This is a kind of method that the goal is to translate the idiom in SL into the idiom in TL. For example : It's raining cats and dogs" become "Hujan lebat sekali".

#### **Method 6, the same as Newmark's Adaptation Translation**

This method aims to change the element of cultural of SL into the element of cultural in TL. For example : in translating fable Lafontaine : theme, plot, and moral lesson keep the same, but the characters in the story is using the TL character, for instance : rubah become kancil.

### **3.3 Translation Technique**

In doing translation process, a translator must be able to break the problems in term of word, sentence or paragraph given. The way to solve them is called as technique Hoed (2006 : 12). Reminding that there is no two cultures that exactly the same, applying these technique is important to keep the real sense in SL into TL. According to Hoed, there are nine techniques commonly used, those are:

## 1. Transposition

Translator is changing the structure of sentence in order to get the right translation. Sometimes, it can be changed from active sentence into passive one depend on needs. For example :

SL : He was unconscious when he arrived at the hospital.

TL : Ia sudah berada dalam keadaan tidak sadar saat tiba di rumah sakit.

Setibanya dirumah sakit, ia sudah dalam keadaan tidak sadar.

Ia tidak sadar ketika berada di rumah sakit.

## 2. Modulation

In this technique, translator gives the equivalence which semantically different in meaning point of view or sense, but in certain context it gives the same message or sense. For example :

The laws of Germany govern this Agreement

Perjanjian ini diatur oleh hukum Jerman

In example above, we have seen that SL has been translated passively into TL English. It means that active point of view being transferred into passive point of view. But those do not change the meaning in its sentence.

## 3. Descriptive Translation

When translator can not find the good translation or equivalence (whether the translator does not know and/or because there is no word in the TL), a translator must do "elaboration" that contains the sense of that particular word. For example : Licensed software become *perangkat lunak yang dilisensikan*.



In that translation, we have seen a term (licensed software) which is elaborated in Bahasa Indonesia (perangkat lunak yang dilisensikan). This case show that the translator give the same sense into TL by using elaboration.

#### **4. Contextual Conditioning**

To give some particular words that easy to understand (for instance name of food or beverage which is still assumed rare by the reader.)

For example : There are many Indonesians in that conference.

Ada banyak warga negara Indonesia

The word “warga negara” in Indonesian translation above give the understanding to the reader that ‘Indonesian’ refers to people.

#### **5. Catatan Kaki (Footnote)**

Giving the description in form of footnote to explain clearly the meaning of the translation word, because without that explanation, the translation word will be difficult to understand by the reader.

Example : All the software in your phone : semua perangkat lunak di telepon seluler.

*\*Ini adalah teks tentang perjanjian lisensi yang mengandung pengertian bahwa perangkat lunak it dimasukkan ke dalam telepon seluler dan bukan telepon biasa. Tanpa penjelasan ini, mungkin orang menafsirkan itu telepon biasa.*

In this case above, the translator will use more specific description about certain words, to give more additional information like the italic text there. Usually they translate it into the Target Language.

## **6. Phonology Translation**

This is a translation technique, which make a new word by taking the sound of a certain word in SL to be adjust with phonology and grafology system in TL. This case often happend, because there are so many words in Bahasa Indonesia taken from English.

Example : Democrazy (English) – Demokrasi (Indonesia)

Attention (English) – Atensi ( Indonesia)

## **7. Formal Translation**

It is a translation technique which uses some of terms, names and expressions which are formally acceptable in TL. So, one word may have multiple meaning depend on the field of translation.

For example : input: masukan (general), asupan (medical), input (economic, electricity, technique)

## **8. No Equivalence**

For a while, the translator quotes the original term in SL, because there is no yet the translation in TL.

Example : an online “clip-wrap” licence – suatu lisensi “on-line clip-wrap”

## **9. Cultural Equivalence**

To translate by giving equivalence of cultural element given in TL.

For xample : “A” level exam (English) – Ujian SPMB

In this kind of translation, translator will not always translate it literally but they will look for the closest term used in Target Language (TL).

However, this technique that provide by Hoed also written in Newmark theory. Newmark (1988:81) in his book “A textbook of translation” provide some translation procedure. In this case, some of researchers also refer this procedure as translation technique. Therefore, to avoid the misunderstanding, this research also replaced the word procedure become technique in Newmark’s theory. Those are written as follows :

### **1. Naturalization**

This is a technique that is done by adopting cultural words of SL into TL in order to keep the the real sense of SL. Usually the translator will adapts the SL first words into the normal pronunciation and morphology of TL.

Example : Perfomance (English) – Perfomanz (German)

### **2. Cultural Equivalence**

This is an approximate translation where a SL cultural word is translated by a TL cultural word.

Example : Romeo and Juliet (English) become Romi dan Juli (Indonesia)

### **3. Functional Equivalent**

This is usually applied to cultural word, requires the use of a culture-free word, sometimes with a new specific term. It therefore neutralizes or generalizes the SL word and sometimes adds a particular term.

### **4. Descriptive Equivalent**

Decription sometimes has to be weighed against fuction. Description and function are combined. Description and function are essential elements in explanation.

## **5. Synonym**

This is being used for a SL word where there is no clear one-to-one equivalent, and the word is not important in the text, in particular for adjectives or adverbs of quality. A translator cannot do without synonym. He has to make do with it as a compromise, in order to translate more important segments of the text, segments of meaning more accurately.

## **6. Through-Translation**

This is used to translate some common collocations, names of organization, the components of compound. Normally, through-translation should be used only when they are already organized term. The most obvious examples of through-translation are names of international organizations which often consist of universal words.

## **7. Shift or Transposition**

A shift or transposition is a translation procedure involving a change in grammar from SL to TL. A second type of os shift is required when an SL grammatical structure does not exist in the TL. Here there are always options.

## **8. Modulation**

Vinay and Darbelnet coined the term 'modulation' to define a variation through a change of point of view, of perspective and very often of category of thought.

## **9. Recognized Translation**

In this translation, normally use the official or accepted translation in general of any situational term. If appropriate, translator can gloss it and, in doing so, indirectly show the disagreement with the official version.

## **10. Translation Label**

This is a provisional translation, usually of a new institutional term, which should be made in inverted commas, which later can be discreetly withdrawn. It could be done through literal translation.

## **11. Compensation**

Compensation is used when loss of meaning, sound effect, metaphor or pragmatics effect in one part of a sentence is compensated in another part, or in a contiguous sentence.

## **12. Componential Analysis**

This is the splitting up of a lexical unit into its sense components, often one-to-two, three or –four translation.

## **13. Reduction And Translation**

These are rather imprecise translation procedures, which you practice intuitively in some cases. However, for each there is a least one shift which you may like to bear in mind, particularly in poorly written text.

- a) SL adjective of substance plus general noun, TL noun.
- b) Expansion, a not uncommon shift, often neglected, is SL adjective , English TL adverb plus past participle, or present participle plus object.

## **14. Paraphrase**

This is an amplification or explanation of the meaning of a segment of the text. It is used in an ‘anonymous’ text when it is poorly written, or has important implications and omissions.

## **15. Couplet**

It is the application of two or more translation procedures in one translation unit.

## **16. Other Procedure**

Equivalence, an unfortunately named term implying approximate equivalence accounting for the same situation in different terms. Judging from Vinay and Darbelnet's example, they are simply referring to notices, familiar alternatives, phrases and idioms – in other words, different ways of rendering the clichés and standard aspects of language. Adaptation, use of a recognized equivalent between two situations. This is a matter of cultural equivalence.

Every expert has their own way in defining the translation techniques. This research also refers to Molina and Albir (2002:509) from their book *Translation Technique Revisited*. According to these experts, translation technique describes the result and it can be used to classify various solutions of translation. They define translation technique as a procedure which is used to analyze and to categorize the way of the equivalent works. Here are some translation techniques according to Molina and Albir. Those are discussed as follows :

### **1. Adaptation**

This is the translation technique which replaces the characteristics cultural elements in SL into TL. This technique can be used if those cultural elements exist in TL.

Example : He tried to break the ice - Dia mencoba mencairkan suasana.

## **2. Amplification**

This technique can be said as addition of information in TL. The aims is to add more understanding without changing the meaning.

Example: There are many Indonesian in this place.

Banyak warga negara Indonesia di tempat ini.

## **3. Borrowing**

This technique is used by translating the word in SL into TL as it is. Usually translator will adjust the spelling based on TL standard writing.

Example : Television- Televisi, Computer – Komputer, Registration - Registrasi

## **4. Calque**

This is a literally translation from a word or phrase in SL into TL.

Example: He is a new assistant manager

Dia adalah asisten menajer baru

## **5. Compensation**

This research is to introduce a SL elements of information or stylistic effect in another place in the TL because it can not be reflected in the same place as in SL.

## **6. Description**

This technique changes the term in SL including the description in TL. This description is used if that term also exist in TL.

Example :

- I like panetton

- Saya suka panetton, kue traditional Italia yang dimakan pada saat tahun baru.

## **7. Discursive Creation**

This translation usually use in translating title of film, book, or novel by using contemporary translation.

Example: The Minangkabau Response To The Dutch Colonial rule in the Nineteenth Century – *Asal-usul Elite Minangkabau Modern: Respons terhadap Kolonial Belanda XIX/XX.*

## **8. Estabilished Equivalence**

This translation is using the terms that is acceptable in TL. Usually refer to dictionary or daily speaking.

Example : Sincerely yours – *Hormat kami*

## **9. Generalization**

This translation is using a more general term which already known well by society. Example : *Becak*– Vehicle

## **10. Linguistics Amplification**

Technique that adding the linguistics elements from SL into TL. This technique often used in interpreting or dubbing.

Example : everything is up to you – *semuanya terserah anda sendiri.*

## **11. Linguistics Compression**

This translation used to synthesize linguistics elements in the TL. This technique is also often used in interpreting or dubbing

## **12. Literal Translation**

This technique translates word per word into the Target Language (TL).

Example : I met with Obama in Laos last September



*Saya bertemu dengan Obama di Laos September lalu.*

### **13. Modulation**

This technique is changing the focus or point of view in SL into TL lexically or structurally.

Example : Nobody doesn't like it – *Semua orang meyakini*

### **14. Particularization**

This translation is more concrete and specific. This technique is the opposite of generalization.

Example : She has many jewelry– *Dia punya banyak berlian*

### **15. Reduction**

This is a translation which suppress a SL information in TL. Therefore, it can be said to summarize the meaning.

Example :She got a accident – *Dia mengalami kecelakaan*

### **16. Substitution**

To change the linguistics elements become paralinguistics (such as intonation and sign) or vice versa.

Example : Arab gesture, putting your hand in your heart means 'thank you'.

### **17. Transposition**

This technique change the grammatical structure of TL. For instance changing the word into phrase. This is because there is different language pattern between SL and TL.

Example : I Have no ideaabout this topic – *Saya tidak mengetahui topik ini*

## 18. Variation

Translation technique that change linguistic or paralinguistic element such as intonation or gesture that affect aspects of linguistics variation like changes of textual tone, social dialect etc. We can see it when translating Bible for adult and children.

Example : Give it to me now! - *Berikan barang itu ke gue sekarang!*

## 13. Culture

Culture can be said as the product of society. As Yule (2010:267) culture is all the ideas and assumption about the nature of things and people that we learn when we become members of social group. It can be define as socially acquired knowlwdge. Yule clearly explain that culture is the ideas that social group created. Culture usually will give a unique characteristic of certain tribes.

However, Sembiring (2003:31) said that *budaya (culture) merupakan ide-ide dan gagasan manusia bersama dalam suatu masyarakat*. In this theory we can see that culture is the ideas those are created together by the member of a society. Culture can be also in terms of custom and art that a particular society has. Meanwhile Hoed (2006:79) stated that culture is way of life for a particular society. Therefore, it can be concluded that culture actually really closed with society. And this is a major thing a translator must understand.

Rebu also product of culture that is agreed together by Karonese society. Therefore, like the previous theories above, the relationship between culture and

translation process are very closed. Therefore, to keep this culture side stay acceptable, translator needs a proper technique.

#### 14. Karonese

The Karo people are the indigenous people that live mostly in Karo regency or usually mention '*Tanah Karo*' North Sumatera, Indonesia. Karonese is a subdivision of Bataknese. Batak is considered has some other sub-culture those are Toba, Mandailing, Simalungun and Pakpak. Karonese has at least five big surname, those are Sembiring, Perangin-angin, Ginting, Tarigan and Karo-karo. Each of this surname, however, devided into many sub-surname. According to Sembiring (2003:26) this is also widely known as Merga Silima.

**Table 5.1**  
**Surname in Karonese**

Sembiring	Kembaren, Sinulaki, Keloko, Pandia, Gurukinayan, Brahmana, Meliala, Depari, Pelawi, Maha, Sinupayung, Colia, Pandebayang, Tekang, Muham, Busok, Sinukaban, Keling, Bunuaji, Sinukapar.
Perangin-angin	Sukatendel, Sebayang, Pincawan, Sinurat, Singarimbun, Kacin ambun, Bangun, Pinem, Laksa, Kutabuluh, Jinabun, Jambor Beringin, Namoaji, Mano, Perbesi, Ulunjandi, Panggarun, Keliat, Tanong, Benjerang.
Ginting	Suka, Babo, Sugihen, Ajartambun, Jandi Bata, Munte, Manik, Tumangger, Rumah Berneh, Guru

Tarigan	Sibero, Tua, Gersang, Silangit, Tambak, Gerneng, Gana-gana, Japang, Tambun, Bondong, Pekan, Purba, Tegur.
Karo-Karo	Sinulingga, Kacaribu, Surbakti, Purba, Ketaren, Kaban, Sinuraya, Sitepu, Ulujandi, Sekali, Sinukaban, Barus, Ujong, Gurusinga, Sinuhaji, Bukit.

Sembiring (2003:7), Karo People way of live is systematically democratic. It can be seen by *Daliken Siteluas* the kinship. This system will break down into three parts, those are

*a. Kalimbubu*, which means the giver of surname and also wife-giving group. They have the highest level in Karonese life and usually get the priority in anything.

*b. Anak Beru*, which means the receiver of woman from Kalimbubu. In Karonese daily life Anak Beru is the one that has the big responsibility especially for Kalimbubu. In this case they should work hard in order to maintain the goodness of life among their activity such as wedding party.

*c. Senina/Sembuyak*, this group is the term used for those who has the same surname. It is not only restricted to the same grandparent or parent but also outside of relative member. In this relationship, they will be consider has the same integrity and responsibility.

## 15. Rebu

Rebu is one of a culture that is come from Karonese. Rebu is consider as one of system of culture among Karonese that is accepted way of manner and

behaviour among family members. Sembiring (2003:47) written that Rebu is taboo, prohibited to do something based on Karonese tradition. Therefore, those who break this rule is consider as poor in culture and probably will be isolated from the society.

Manifestation of Rebu (taboo) in Karonese culture, is prohibition of speaking, having seat in the same bench and other physical interaction. Rebu is a principle of life among Karonese who has merried. Karonese believe that Rebu has to be run to keep the norm decency among member of family. Sembiring (2003:47) stated that practicing Rebu is a sign that someone's freedom is limited. This heritage reminds all Karonese of awareness in social life espesially how to place theirselves in the family. It will control their self to interact.

Rebu is a unique heritage. Until nowadays, researcher still see how Karonese obey this way of life. Rebu has educational elements for everyone who practices it. It creates honor, and it directly give politeness. This heritage also has diffrent way to utter. Usually, the speaker will not speak directly, instead, they will use mediator either human and object around them. Rebu will indicate by the use of word *nina* and or *ningen*.

Example of Rebu dialogue :

*Mami : Rumah kang Kena nake ?*

*Kela : Eh, kai ndai kin ningen man mami ?*

*Mami : Kempu ndai teku ningen man kela ena simada jabu.*

*Kela : Sekolah denga ia ningen pak mami.*

In this case, we can see the characteristic of *rebu* using words *nina* and *ningen* conducting *rebu* might also use the very polite word of Karonese like “*simada jabu*” which literally means someone who owes the house. Therefore, *Rebu* will be very well spoken.

### 6.1 Types of *Rebu*

- 1) *Rebu* between *mami* (mother-in-law) and *kela* (son-in-law)

This *rebu* is done between *mami* and *kela*. *Mami* is the mother of a bride meanwhile *kela* is son of law. However it is not done to those of *mami* or *kela*. Only for the closest *mami* or *kela* in a family.

- 2) *Rebu* between *bengkila* (father-in-law) and *permain* (daughter-in-law)

This *rebu* is done by *bengkila* or a groom's father and also *permain* or the groom's wife.

- 3) *Rebu* between *turangku* and *turangku*

This *rebu* happens to *Turangku* (a woman's husband) with his *Turangku* (the wife of that woman's brother) or as the opposite a man's wife can not speak with the husband of his sister.

In this *rebu*, the taboo things that they should avoid are basically the same.

According to Tarigan (1988:183) these are the taboo things of *Rebu*:

1. Speak directly without the third person as the intermediary. Therefore, if in certain situation they mention any object to replace the third person.
2. Taboo to touch part of body. They can be regarded that they do not know the custom and norm if doing so. For example : shaking hand

3. Taboo to sit face to face. They must bow their head and look down when speak. This will show the respect of each other speakers.
4. Taboo to sit in the same mat. It is not allowed to sit in the same mat without any presence of someone who sits between as the intermediary.

Practically, rebu has the same way for those three relationship. Therefore, every karonese people also should be able to realize their relationship term with their family member. This custom has a value which means to protect someone from something that is not wanted. Therefore, Rebu culture still maintain especially by conservative Karonese.

#### **D. Conceptual Framework**

Translation is one of the ways to connect different languages. However, translating is not an easy process to do. The translator must understand well both source language and target language in order to keep the real sense. Therefore, the translator might find the problem in doing it. These problems must be handled for the relevant meaning transferred both side of languages. Even though, the translator belief saying that there is no perfect translation, only good translation, this must be done well to keep the message of the text.

English and Karonese are two different cultures and its language has nothing to do with each other. As Hoed (2006:14) said that there is no culture exactly same. Every single culture has their own characteristics. Rebu is one of the cultures in Karonese that does not exist in English. So, in finding the

equivalence meaning the translator should apply some techniques. This is important in order to break the problem found.

Here, the researcher is interested taking this problem of difference to investigate the technique used in translating rebu text into English. One of the reasons is to check out the common translation technique used. Some experts' theories are taken as the guidelines. These theories are used to elaborate how the language being transferred into another one.



## **CHAPTER III**

### **THE METHOD OF RESEARCH**

#### **A. Time and Location**

The data of this research was collected in Desa Perbesi, Kec. Tigabinanga, Kab. Karo. The data was analyzed in the library of University Muhammadiyah Sumatera Utara. The time was allocated in August 2016 until finished.

#### **B. Research Design**

One of the important thing to do in doing research is to determine the research design. Hence, in conducting this research, researcher hadused the descriptive-qualiative method which described and elaborated the findings found in this analysis study. According to Miles and Huberman (1992:17) descriptive qualitative aims to diplay the data. It means that all the findings will be described clearly by analyzing them first. This research also focused on the phenomenon of what the subject does like the behaviour, perception, motivation and action. Meanwhile, Arikunto (2000:14) stated that descriptive qualitative develops concepts based on the available data and follow the flexible research design that would be taken suitable to the context.

In this study, the previous method explained above had been used in order to collect and analyze the data. The researcher tried to focus on the translation of Rebu expression in English by looking for the techiques used in translating them. In this case, the researcher hadgiven the description why the technique was being

applied. It will help the non-karonese reader gain the understanding of this thesis. In addition, the researcher also had found out the dominant types of translation technique in translating Rebu Expression into English.

### **C. The Source of data**

The source of data in this analysis was taken from Karonese daily speaking. The location of the data collection was in researcher's hometown in Jalan Koperasi, Desa Perbesi Kec. Tigabinanga Kab. Karo. The reason for choosing this location was because researcher's family members are natively speak Karonese and they practice Rebu in their daily life. The researcher is not yet practicing Rebu, but she is a native speaker of Karonese who understand enough about this heritage.

Moreover, considering some limited data that researcher might find in the location, this research had also searched another source as addition. Researcher took some written dialogues of Rebu in Karonese books and internet. This was because, researcher had browsed and there were found many related pages that provided informations about Rebu itself. Therefore, these sources were both choosen as the source of data in this research.

### **D. Technique for Collecting Data**

The data was found based on some supporting theories by the experts relate to the collecting of data. According to Bungin (2008:96) described that data

can be obtained by doing observation and interview. Therefore those technique was applied to collect the data needed.

Since the data of this analysis were taken from Karonese daily speaking in the family, however, researcher would choose the documentation technique by recording the speaker's dialogue. In another side, the researcher had also taken the document from some pages in internet and books relate to it.

Therefore, the step that was applied are explained as follows :

1. Made an observation of Rebu speakers' daily activity. In this step, researcher observed how the Rebu speaker as well as their partner live together. This phase focused on how they interact and communicate each other.
2. Recording the speaker when they were making conversation of Rebu. In this step reseacher recorded the moment when the Rebu speakers were talking each other with their partner of speech.
3. Converting the conversation in the video or voice recording into text. In this step the researcher will type all the dialogue clearly as it is.
4. Getting some related books, websites or pages that write informations about Rebu in Karonese and the example of dialogue as well.
5. Translating whole the Rebu text into English. Reminding that not all the readers understand Karonese language, the researcher will translate them first into Bahasa Indonesia before translating them into English. Therefore, the non-speaker of Karonese can also understand and being able to make the comparison both Karonese and English.
6. Reading and underlying the final translation of Rebu coversation in English.

### **E. The Technique For Analyzing Data**

After following the previous process of collecting data above, the next step was analyzing the data. Here, the researcher had done these several systematic procedure in order to analyze the input data, those are :

1. Identifying the Rebu expression in the translation of Rebu dialogue.
2. Classifying the translation technique used for each Rebu expression in English.
3. Calculating the percentage of the category of translation technique used. This percentage will be calculated by using this formula:

$$N = \frac{X}{Y} \times 100\%$$

Which : N = The percentage of translation technique of Rebu.

X = The frequency number of technique used.

Y = The total of whole translation technique number used.

## CHAPTER IV

### DATA ANALYSIS AND FINDINGS

#### A. Data Analysis

The data of this research were taken from Karonese daily speaking, related book and website in internet.

Table 4.1

#### Types of Translation

##### 1. Transposition

No	Source Language (SL)	Indonesian Translation	Target Language (TL)	Source of Data
1.	Pulsa kata Bayak, Nakku.	Bayak minta pulsa, Nak.	My daughter, <i>Bayak</i> asks for top up.	Daily Speaking
2.	Pulsa piga ningen man Bengkila, Nakku ?	Nak, tanya Bengkila pulsa berapa yang diminta ?	Daughter, ask <i>Bengkila</i> how much he needs ?	Daily Speaking
3.	Nggo masok ningen man Bengkila, Nakku.	Nak, katakan kepada Bengkila pulsanya sudah dikirim.	My daughter, tell <i>Bengkila</i> it has been sent.	Daily Speaking
4.	Nggo masok.	Sudah masuk.	It has been sent.	Daily Speaking
5.	Enda balik na ningen man Bengkila, Nakku.	Nak, katakana pada Bengkila, ini kembaliannya.	Daughter, tell <i>Bengkila</i> , this is the exchange.	Daily Speaking
6.	Ndi balek na.	Ini kembaliannya.	This is your exchange.	Daily Speaking
7.	Bujur ningen man Bengkila, Nakku.	Katakan terimakasih kepada Bengkila.	Daughter, say thank you to <i>Bengkila</i>	Daily Speaking
	Eh, kai nda ate Turangku enda ?	Ada apa gerangan Turangku datang	Oh. What brings <i>Turangku</i> here ?	Daily Speaking

9.	Iyah. Silih ndai nda teku ningen man Turangku.	Iya. Katakan kepada Turangku, saya ingin bertemu dengan Silih.	Well. Tell <i>Turangku</i> I want to meet <i>Silih</i> .	Daily Speaking.
10.	Oh. Sekale nggo banci kuataken ningen man turangku ena. Lakari aku lupa.	Oh. Katakan kepada Turangku, nanti dapat saya sampaikan. Saya tidak akan lupa.	Oh. Tell <i>Turangku</i> , I can let him know about it. I will not forget.	Daily Speaking
11.	Nggo ningen man Turangku ena.	Baik. Katakan pada Turangku saya mengerti.	Well. Tell <i>Turangku</i> that I got it.	Daily Speaking
12.	Mis kari kuataken, suh rumah mis kari kuataken.	Akan saya sampaikan segera setibanya dia di rumah.	I will tell him soon as he arrives home.	Daily Speaking
14.	Jadi, adi lenga mulih nandenan da. Kujenda baba mangkok nda. Kari banci legi nandena kujenda.	Jadi, kalau ibunya belum pulang, bawalah saja Mangkok kesini. Nanti ibunya bisa menjemputnya disini.	So, if his mother is not yet home, just bring him here. She can pick him up later.	Daily speaking
15.	E bage naring ningen pak Mami. Ngandong usor Mangkok rumah ah.	Saya juga merasa demikian. Mangkok tetap menangis.	I think so. <i>Mangkok</i> keeps crying.	Daily speaking
16.	O begu si mada jabu, la ia rumah ningen man Kila ena.	O begu si mada jabu, kataken kepada kila bahwa dia tidak di rumah.	<i>O begu simada</i> jabu, tell <i>Kila</i> that he is not home.	Internet
17.	Bujur melala ningen man Kila ena.	Katakan terimakasih kepada Kila.	Say thank you to <i>Kila</i> .	Internet
18.	Bagenda nina Mami, adi banxi kurumah mis lebe mami nina mami.	Katakan kepada mami. Kalau boleh datanglah anda segera ke rumah.	Well, Tell <i>mami</i> , if it is possible, please come home soon.	Book
19.	Sakit kela anak ndu nina mami.	Kataken kepada mami, puteri anda sakit parah.	Tell <i>Mami</i> , her daughter is badly sick.	Book

20.	Banci, banci. Mis aku ruh nina Kela.	Baik, baik, saya segera datang.	Well, Tell <i>Kela</i> , I will be there soon.	Book
21	Nta ku dilo lebe guru si baso nina kela.	Katakan kepada Kela saya akan memanggil dukun terlebih dahulu.	Tell <i>Kela</i> I will call shaman first.	Book
22.	Ku sabah nindu o batu.	Batu, katakanlah saya hendak ke sawah.	Rocks, please tell her I'm going to <i>sawah</i> .	Book
23.	Adi kin ate ku sabah, tolong kari periksa kerina tanggul ta nindu o batu.	Batu, kalau memang hendak pergi ke sawah, tolong nanti anda periksa semua tanggul kita.	Rocks, please tell, if he wants to go there, please check all of ouf dikes out.	Book
24.	Adi kari sempat, buatke kari nurung emas kira-kira empat buena bas kolam ta nari nindu o batu.	Kalau memang nanti sempat, tolong tangkapkan ikan mas barang empat ekpr dari kolam kita.	Rock, please say, if it is possible get some fish from our pond.	Book
25.	Banci. Kubuat kari janah mis ku embahken kurumah nindu o batu.	Baik. Akan saya tangkap dan segera akan saya bawa ke rumah.	Well. Rock please tell that I will get them and take it home soon.	Book

## 2. Amplification

1	Nggo lit jena nomor na. Biasa kempu.	Nomor handphonenya sudah ada disitu. Seperti biasa, Nak.	It is already there on your list. As usuall, Sweetie.	Daily speaking
2	Pindo mma Bengkila Nakku, senna Nakku.	Minta uangnya kepada bengkila nak.	My daughter. Take the money from <i>Bengkila</i> , please.	Daily peaking
3.	Ndi senna. Yah. Lenga sekolah ?	Ini uangnya ya. Baik. Belum sekolah ?	This is the money. Alright. Well, don't you go to the school ?	Daily speaking

4	Ih e lit dengang nina, tapi ngeranalah Turangku ena ku kede kopi, e je lah jumpai ia	Oh, masih ada. Tapi baiknya Turangku bicaralah saja dengannya di kedai kopi. Temui dia disana.	Oh. He said there is still beef remain. But <i>Turangku</i> would be better to meet and talk to him in the coffee shop.	Daily speaking
5	Iya aah. Tulan na ka lima kilo ah.	Iya. Tulangnya sekitar lima kilo.	Well. I want some bones too for about five kilograms.	Daily speaking
6	E ula kel lupa ningen man turangku.	Katakan kepada turangku agar tidak lupa.	Please tell <i>Turangku</i> , do not forget to tell him.	Daily speaking
7.	Eh, llawes aku ningen pak Turangku ena.	Baik. Katakan kepada Turangku, saya segera pergi.	Well. Tell <i>Turangku</i> that I'm going now.	Daily speaking
8.	Jenda nge anak Mami ? Ngandong kel Mangkok rumah. Ntisek kel aku nina nda.	Tanyakan kepada Mami apakah anak Mami ada disini. Mangkok menangis di rumah. Dia berpesan hanya sebentar saja tadi.	Tell mami, is her daughter here ? <i>Mangkok</i> is crying a lot at home. She said to wait for while.	Daily speaking
9.	Nce kuja kin nande na nda ningen pak kela ena ?	Tanyakan kepada kela, lemana ibunya pergi ?	Ask <i>kela</i> please, where does his mom go ?	Daily speaking
10.	Owe, legi ningen pak kela ah.	Ya. Bawa saja dia kesini.	Yes. Tell <i>kela</i> just bring him here.	Daily speaking
11.	E legi dage yah	Baik. Jemputlah!	Well. Bring him then.	Daily speaking
12	Oe ningen man kela ena, labo aku mbiar	Katakan iya kepada Kela. Saya tidak sungkan	Say yes to <i>Kela</i> . I am not hesitate.	Internet
13	Amparken arah lebe ningen man Kila ena.	Katakan kepada kila untuk meletakkan nyadi depan rumah.	Tell <i>Bengkila</i> to put them in front of home.	Internet
14	O begu simada jabu, enda aku	O begu simada jabu, katakan	<i>O begu simada jabu</i> , tell <i>Permen</i>	Internet



	lawes ningen man permenena.	kepada Permen aku segera pergi.	I am about to go now.	
15.	Kai ndai ate ninakela ?	Katakan kepada kela ada apa gerangan ?	Ask <i>kela</i> , what brings you here ?	Book
16.	Bujur nina mami.	Terimakasih kepada mami.	Say thank you to <i>Mami</i> .	Book
17.	Kuja tendu nindu o batu.	Batu, tanyakan kepada nya hendak kemana dia pergi.	Rocks, please ask him where he wants to go.	Book

### 3. Reduction

1.	Pulsa piga ?	Pulsa berapa ?	How much ?	Daily speaking
2.	Yah, enda senna ndi.	Nah. Ini uangnya ya.	Well, here is the money.	Daily speaking
3.	Owe yah. Bujur yah.	Baik. Terimakasih ya.	Well. Thank you	Daily speaking
4.	Ih, edengang kel lawes ku kede kopi e. Nda minem aku nina. Kai kin nda ate turanku.	Oh. Dia baru saja pergi ke kedai kopi. Dia mau minum. Ada perlu apa Turanku.	Oh. He just went to the coffee shop for drinking. Does <i>turanku</i> need something ?	Daily speaking
5.	Oe banci sekale kuataken man silih turanku ena. Kai kin deba ?	Ya bisa. Nanti akan saya sampaikan kepada silih turanku ini. Ada lagi yag lai ?	Oh. Yes. I will let him know. Is there anything else.	Daily speaking
6.	Ih. Kai nda ate Kela ndu ah Kaka.	Ada apa gerangan Kela mu datang, Kak.	What brings your <i>kela</i> her, Sister.	Daily speaking
7.	Kai gelar te kela gelar na.	Ada perlu apa maksud kedatangan Kela ?	What brings <i>Kela</i> here ?	Daily speaking
8.	Ia ah. Ntisek kel aku nina nda ningen pak mami. Mangkok nda nggo ngandong rumah ah.	Ya. Katakan pada Mami dia berpesan hanya sebentar saja tadi. Mangkok menangis di rumah sekarang.	So, if his mother is not yet home, just bring him here. She can pick him up later.	Daily speaking

9.	Owe nta kulegi. Ngandong usoria rumah ah ngandong.	Baik. Akan saja jemput dulu. Dia selalu saja menangis.	Well. I will. He is just crying and keeps crying.	Daily speaking
10.	Oe nande Jadiate, tambahi naknndu ningen man mami ena.	Bu. Minta kepada Mami agar menambah nasinya lagi.	Mom. Tell <i>mami</i> to get more food	Internet
11.	Tambahi nakanndu o nande.	Tambahlah lagi nasinya, Bu.	Get more food, Mom.	Internet
12.	O begu simada jabu, enda ndai nurung ulihku engkawil. Gule ke a kari ningen man permen ena.	O begu simada jabu, ini ada ikan hasil saya memancing. Katakan kepada permen untuk memasaknya nanti	<i>O begu simmada jabu</i> . These are fish from my fishing. Ask <i>permen</i> to cook the later.	Book
13.	Man kai kin ndai nina kela?	Tanyakan kepada Kela, untuk apa ?	Ask <i>kela</i> what for ?	Book

#### 4. Adaptation

1.	PulsaKempu!	PulsaNak!	Top Up' Please	Daily speaking
2.	O Bapa Jadiate ngadiken lebe, man kitalebe nina nande ah	Ayah. Berhentilah sejenak. Ibu menyuruh kita makan siang dulu.	Dad. Take a rest! Mother has us to take our lunch.	Internet
3.	Oe. Kentisik nari ningen man mami ena.	Ya. Katakan kepada mami untuk menunggu sebentar lagi.	Yes. Tell <i>Mami</i> to wait for a moment.	Internet
4.	Sentabi nina Mami.	Permisi.	Excuse me.	Book
5.	Oe nina mami.	Baik.	Yes Please.	Book

## 5. Substitution

1.	Man kai kin ndai nina kela?	Tanyakan kepada Kela, untuk apa ?	Ask <i>kela</i> what for ?	Internet
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## 6. Literal Translation

1.	Kempu...	Cucu...	Sweetie...	Daily speaking
2.	Ningen pakpermain pulsa dua puluh kempu.	Katakan kepada permain pulsa dua puluh ribu ya nak.	Tell <i>permain</i> it is twenty thousand Sweetie	Daily speaking
3.	Oh.	Oh.	Oh.	Daily speaking
4.	Oh Kempu	Oh Cucu.	Sweetie.	Daily speaking
5.	No.	No.	No.	Daily speaking
6.	Well.	Well.	Well.	Daily speaking
7.	Oe yah.	Yasilakan.	Yes Please.	Daily speaking

## 7. Borrowing

1.	Dua puluh ribu ? Piga nomor handphone ndu ningen man bengkila nakku.	Dua puluh ribu ? Nak. Tanyakan kepada Bengkila berapa nomor handphone nya.	Twenty thousands ? Well my daughter, ask <i>Bengkila</i> for his phone number please.	Daily speaking
2.	Piga nomor handphone ndu ?	Berapa nomor handphone anda.	What is your phone number ?	Daily speaking

## 8. Particularization

1.	Iya ah. Gulen nda dengang ningen man Turangku.	Iya. Katakan kepada Turangku ini masih tentang lauk untuk pesta tahunan.	Well. Tell <i>Turangku</i> it is still about the beef.	Daily Speaking
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## 9. Calque

1.	Dua puluh ribuya. Nggo kam man kempu ?	Dua puluh ribuya. Kamu sudah makan Nak ?	Twenty thousand. Okay. Have you had lunch ?	Daily speaking
2.	O kurak ja konda ?	Kurak dimana kau ?	Kurak. Where are you ?	Internet
3.	O Kurak rumah kang engko ?	Kurak apakah kau di rumah ?	Kurak. Are you home ?	Internet

## 10. Established Equivalence

1.	E kuakap Turangku kuakap ngenangata ken nca. Lima tumba nca aku perlu. Lit ka kera juma man jagan ningen man turangku.	Kupikir sebaiknya Turangku saja yang menyampaikannya. Saya hanya butuh sepuluh Kg saja. Ada monyet yang harus saya jaga di ladang.	I think it would be fine for <i>Turangku</i> to tell him. I just need ten kilograms. Tell <i>Turangku</i> I need to watch some monkeys in my farm.	Daily speaking
2.	Jadi ma nggo ningen pak Turangku.	Jadi katakana padaTurangku itu saja.	So tell <i>Turangku</i> that I got it.	Daily speaking.

From the data on the table above, it is clearly seen that there are seventy five of Rebu expressions. Each of them had been translated based on Molina and Albir theory. The eighteen translation techniques based on Molina and Albir are:

1. ADP = Adaptation
2. AMP = Amplification
3. BRW = Borrowing
4. CLQ = Calque
5. CMP = Compensation

6. DCP = Description
7. DCC = Discursive Creation
8. EE= Established Equivalent
9. GNZ = Generalization
- 10.LA = Linguistic Amplification
11. LC = Linguistic Compression
12. LTR = Literal Translation
13. MDL = Modulation
14. PTC = Particularization
15. RDC =Reduction
- 16.SBT= Substitution
- 17.TRP = Transposition
18. VR= Variation

Based on the classifications above, it was found ten types of translation techniques used. They are adaptation, transposition, literal translation, borrowing, amplification, calque, substitution, reduction, particularization, and established equivalence. The most dominant one found is transposition techniques.

*Discussion:*

The use of words *ningen* or *nina* is the indication that the expressions are Rebu. However, the researcher found that the translator chooses to translate them by changing it into indirect speech. *Ningen* or *nina*, was translated become tell or ask. It depends on the context that the speaker want to say either making statement or asking question. For example, data number 6 which the source language is “*ningen pak Permain, pulsa dua puluh, Kempu*” which in English become “tell Permain, It is twenty thousand, Sweetie. There are found some untranslatable kinship terms such as Bengkila, Permain, Silih, Mami, Kela and Turangku. The translator chooses to not change it in English, because there is no similiar words found. It is still acceptable since Karonese and English have diffrent culture.

Most of the technique used there is Transposition, which based on Molina and Albir theory, it aims to produce the translation by shifting the word class or even grammatical categories. Based on the analysis of the text Rebu above, researcher found that there many words that was changed grammatically by translator in order to keep the meaning. Take an example of data number 14 which source language “*Nggo masok ningen man Bengkila, Nakku.*”. If following Karonese structure, the words ‘nggo masok’ there, can be translated actively become ‘has sent’ only. But here, the translator used the passive form of past perfect tense which is “it has been sent” in order to show that the top up is already sent by.

Another example like data number 64 which source language is “*adi banci kurumah mis lebe mami nina mami*”. The English version is like “If it is possible , please come home soon”. There, the words *kurumah mis lebe mami nina mami*, it is started by adverb of place that is “ku rumah” which is common in Karonese to starting the statement. But, here the translator changed it become standar in English “come home soon”, that means asking to go. It is acceptable, because based on Newmark theory, the formality of text is not important. The equivalence is the most necessary thing.

After getting all the data, to make the percentage of each technique mentioned in the table above, the researcher has calculated them by using this formula.

$$N = \frac{X}{Y} \times 100\%$$

N = The percentage of translation technique of Rebu.

X = The frequency of each translation used.

Y = The total of whole translation technique used.

**Table 4.4 Percentage of Translation Technique**

No	Types of translation	Frequency	Percentage (%)
1	Adaptation	5	6.66 %
2	Amplification	17	22.66 %
3	Borrowing	2	2.66 %
4	Calque	3	4 %
5	Compensation	-	
6	Description	-	
7	Discursive Creation	-	
8	Established Equivalence	2	2.66%
9	Generalization	-	
10	Linguistic Amplification	-	
11	Linguistic Compression	-	
12	Literal Translation	7	9.33 %
13	Modulation	-	
14	Particularization	1	1.33 %
15	Reduction	13	17.33 %
16	Substitution	1	1.33 %
17	Transposition	24	32 %
18	Variation	-	
	<b>Total</b>	75	100 %

Based on the table above it was found that transposition is the dominant type of translation technique of Rebu expression with the amount 24 data (32%) from total of translation technique used . Following by amplification with total 17 data (22.66%), reduction 13 data (17.33%), literal translation for 7 data (9.33%), calque with 3 data (4%), borrowing and established equivalence with 2 data for



each (2.66%) and the smallest number used is particularization and substitution with the total only 1 (1.33 %)for each.

## **B. Findings**

After analyzing all the data of Rebu text on the table above, the findings can be reported as follows :

- 1) The text of Rebu can be translated into English by using several translation technique. Those techniques are adaptation, transposition, literal translation, borrowing, amplification, calque, substitution, reduction, particularization, and established equivalence.
- 2) The number of each translation technique is transposition with 24 data or 32% from total of translation technique used . Following by amplification with total 17 data (22.66%), reduction 13 data (17.33%), literal translation for 7 data (9.33%), calque with 3 data (4%), borrowing and established equivalence with 2 data for each (2.66%) and the smallest number used is particularization and substitution with the total only 1 (1.33 %)for each.
- 3) The most dominant type of translation technique used in translating Rebu expression is Transposition, that is 32 %.

## CHAPTER V

### CONCLUSIONS AND SUGGESTIONS

#### A. Conclusions

After analyzing the data of Rebu translation before, the conclusions are elaborated as the following :

- a) Rebu can be translated into English by applying several techniques.
- b) The total number of occurrences in translating Rebu expression by using Molina and Albir theory is 10 techniques those are transposition with 24 data or 32% from total of translation technique used . Following by amplification with total 17 data (22.66%). Reduction is 13 data (17.33%), literal translation for 7 data (9.33%), calque with 3 data (4%), borrowing and established equivalence with 2 data for each (2.66%), and the smallest number used is particularization and substitution with the total only 1 (1.33 %) for each.
- c) The most dominant type of translation technique in translating Rebu expression from Karonese into English is Transposition with the total number 32 %.

## **B. Suggestions**

In relation to the conclusions, suggestions are staged as the following:

- a) In translating Rebu text of Karonese into English, it is suggested to apply the translation techniques. Translation techniques can break the problem found either in source language (SL) and or target language (TL). The translator can choose any techniques provided by the experts based on the needs.
- b) In some case, there are some cultural words that can not be translated because there is no equivalence in the target language (TL). It is acceptable as long as translator can make further additional information relates to that words. So, making footnote is highly suggested in doing translation.
- c) In producing natural and acceptable translation, it is suggested to not focus on the gramatical and language pattern of source language.
- d) For those who wants to study in the same field, especially in cultural text translation, this research can be a reference. Therefore, it is suggested to make further research relates to translation technique of cultural text.
- e) This research can give a contribution in Linguistics field especially in translation subject. Therefore, students can read this research to increase their knowledge in traslation.

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## SOURCE OF DATA

### *Dialogue 1*

#### REBU BETWEEN BENGKILA DAN PERMAIN

- Bengkila : Pulsa, Kempu
- Permain : Pulsa kata Bayak, Nakku
- Bengkila : Kempu..
- Permain : *Pulsa piga ? ningen man kila nakku*
- Anak : Pulsa piga ?
- Bengkila : *Ningen pak permain pulsa 20 kempu.*
- Permain : *20 RIBU ? Piga nomor ndu ningen man bengkila nakku*
- Anak : Piga nomor ndu ?
- Bengkila : Nggo lit jena nomor na. Biasa Kempu.
- Permain : Oh.
- Bengkila : 20 ribu ya ? nggo kam man kempu ?
- Anak : (silent)
- Bengkila : Oh kempu.
- Permain : *Nggo masok ningen man bengkila nakku.*
- Anak : Nggo masok.
- Bengkila : Yah enda senna ndi.
- Permain : *Pindo man bengkila nakku, senna nakku.*
- Bengkila : Ndi senna..yahh lenga sekolah ?
- Anak : Lang.
- Permain : *Enda balik na ningen man bengkila nakku.*
- Anak : Ndi balek na.
- Bengkola : Owe yah, bujur yah.
- Permain : *Bujur ningen man bengkila nakku.*

## *Dialogue 2*

### **REBU BETWEEN TURANGKU AND TURANGKU**

- Turangku : *Eh, kai nda te turangku enda ?*
- Turangku : *Iyah, silih ndai nda teku ningen man turangku.*
- Turangku : *Ih, Edengang kel lawes ku kede kopi e ndai minem aku nina. Kai kin nda te turangku*
- Turangku : *Iya ah Gulen nda dengang ningen man turangku.*
- Turangku : *Ih e lit dengang nina tapi ngerana turang ku enda ku kede kopi e je lah jumpai ia.*
- Turangku : *E kuakap turangku ngena kuakap ngata ken ca, 5 tumba nca aku perlu. Lit ka kera man jagan ningen man turangku.*
- Turangku : *Oe banci sekale kuataken man silih turangku enda. Kai kin deba ?*
- Turangku : *Iya ah. Tulan na ka 5 kilo ah.*
- Turangku : *Oo sekale nggo banci kuakaken ningen man turangku enda. Lakari aku lupa*
- Turangku : *E ula kel lupa ningen man turangku.*
- Turangku : *Lang lang.*
- Turangku : *Jadi ma nggo ningen pak turangku.*
- Turangku : *Nggo ningen man turangku enda.*
- Turangku: :Owe.
- Turangku : *Mis kari kuataken suh rumah mis kari kuataken.*
- Turangku : *Eh Lawes aku ningen pak turangku enda.*
- Turangku : *Owe yah.*

### *Dialogue 3*

#### **REBU BETWEEN KELA AND MAMI**

- Mediator : Ih kai nda te kela ndu ah kaka ?
- Mami : *Kai nge te kela gelar na ?*
- Kela : Jenda nge anak mami ? ngandong kel Mangkok rumah. Ntisek kel aku nina nda.
- Mami :Nce kuja kin nande na nda ningen pak kela ena.
- Kela : *Ia ah, ntisek kel aku nina nda ningen pak mami. Mangkok nda nggo ngandong rumah ah.*
- Mami :Jadi..adi lenga mulih nande na nda kujenda baba mangkok kejenda. Kari banci legina jenda.
- Kela : E bage naring ningen pak mami. Ngandong usor mangkok rumah ah.
- Mmi : *Owe, legi ningen pak kela ah.*
- Kela : Owe nta kulegi. Ngandong usor ia rumah ah ngandong.
- Mediator : E legi dage yah

a. Translation of rebu between Bengkulu and Permain from daily speaking

No	Source Language (SL)	Indonesian Translation	Target Language (TL)	Translation Technique
1.	Pulsa, Kempu!	Pulsa, Nak!	Top up, please!	ADP
2	Pulsa kata Bayak, Nakku	Bayak minta pulsa, Nak.	My daughter, Bayak asks for top up.	TRP
3	Kempu..	Cucu..	Sweetie..	LT
4	Pulsa piga ningen man Bengkulu, Nakku ?	Nak, tanya Bengkulu pulsa berapa yang diminta ?	Daughter, ask Bengkulu how much he needs.	TRP
5	Pulsa piga ?	Pulsa berapa ?	How much ?	RDC
6	Ningen pak permain, pulsa dua puluh kempu.	Katakan kepada Permain, pulsa dua puluh ribu ya, Nak.	Tell Permain, It is twenty thousand, Sweetie.	LT
7	Dua puluh ribu ? Piga nomor handphone ndu ningen man Bengkulu nakku.	Dua puluh ribu ? Nak, Tanyakan kepada Bengkulu berapa nomor handphone nya.	Twenty thousand ? Well my daughter, ask Bengkulu for his phone number, please ?	BRW
8	Piga nomor handphone ndu ?	Berapa nomor handphone anda ?	What is your phone number ?	BRW
9	Nggo lit jena nomor na. Biasa kempu	Nomor handphonenya sudah ada disitu. Seperti biasa, Nak.	It is already there on your list. As usuall, Sweetie.	AMP
10	Oh	Oh	Oh	LT
11	Dua puloh ribu ya. Nggo kam man kempu ?	Dua puluh ribu ya. Kamu sudah makan, Nak ?	Twenty thousand, okay. Have you taken lunch ?	CLQ
12	(sip)	(diam)	(silent)	SBT
13	Oh Kempu	Oh Cucu	Sweetie.	LT
14	Nggo masok ningen man Bengkulu, Nakku.	Nak, katakan kepada Bengkulu pulsanya sudah dikirim.	My daughter, tell Bengkulu it has been sent.	TRP
15	Nggo masok.	Sudah masuk.	It has been sent.	TRP



	Yah, enda senna ndi.	Nah, ini uangnya ya.	Well, here is the money.	RDC
16	Pindo man Bengkila Nakku, senna Nakku.	Minta uangnya kepada Bengkila, Nak.	My daughter. take the money from Bengkila, please.	AMP
17	Ndi senna. Yah. Lenga sekolah ?	Ini uangnya ya. Baik. Belum sekolah ?	This is the money. Alright. Well, dont you go to school ?	AMP
18	lang	Belum	No.	LT
19	Enda balik na ningen man Bengkila, Nakku.	Nak, katakan pada Bengkila, ini kembaliannya.	Daughter, tell Bengkila, this is the exchange.	TRP
20	Ndi balek na.	Ini kembaliannya	This is your exchange.	TRP
21	Owe yah. Bujur yah.	Baik. Terimakasih ya.	Well. Thank you.	RDC
22	Bujur ningen man bengkila nakku	Katakan terimakasih kepada Bengkila.	Daughter, say thank you to Bengkila.	TRP

b. Translation of rebu Between Turangku and Turangku from daily speaking

No	Source Language (SL)	Indonesian Translation	Target Language (TL)	Translation Technique
23	Eh, kai nda ate Turangku enda ?	Ada apa gerangan Turangku datang ?	Oh. What brings Turangku here ?	TRP
24	Iyah, Silih ndai nda teku ningen man Turangku.	Iya. Katakan kepada Turangku, saya ingin bertemu dengan Silih.	Well. Tell Turangku I want to meet Silih.	TRP
25	Ih, edengang kel lawes ku kede kopi e. Nda minem aku nina. Kai kin nda ate turangku ?	Oh. Dia baru saja pergi ke kedai kopi. Dia mau minum. Ada perlu apa Turangku ?	Oh. He just went to the coffee shop for drinking. Does Turangku need something ?	RDC
26	Iya ah. Gulen	Iya. Katakan kepada	Well. Tell	PTC

	nda dengang ningen man Turangku	Turangku ini masih tentang lauk untuk pesta tahunan.	Turangku, it is still about the beef.	
27	Ih e lit dengang nina, tapi ngeranalah Turangku ena ku kede kopi, e je lah jumpai ia.	Oh, Masih ada. Tapi baiknya Turangku bicaralah saja dengannya di kedai kopi. Temui dia disana.	Oh. He said there is still beef remain. But Turangku would be better to meet and talk to him in the coffee shop.	AMP
28	E kuakap Turangku kuakap ngena ngataken ca, lima tumba nca aku perlu. Lit ka kera juma man jagan ningen man turangku	Ku pikir sebaiknya Turangku saja yang menyampaikannya. Saya hanya butuh sepuluh kg saja. Ada monyet yang harus saya jaga di ladang.	I think, it would be fine for Turangku to tell him. I just need ten kilograms. Tell Turangku, I need to watch some monkeys in my farm.	EE
29	Oe banci sekale kuataken man silih turangku ena. Kai kin deba ?	Ya bisa. Nanti akan saya sampaikan kepada Silih Turangku ini. Ada lagi yang lain ?	Yes, I will let him know. Is there anything else ?	RDC
30	Iya ah. Tulan na ka lima kilo ah.	Iya. Tulangnya sekitar lima kilo.	Well. I want some bones too for about five kilograms.	AMP
31	Oh. sekale nggo banci kuakaken ningen man turangku ena. Lakari aku lupa.	Oh. Katakan kepada Turangku, nanti dapat saya sampaikan. Saya tidak akan lupa.	Oh. Tell Turangku, I can let him know about it. I will not forget.	TRP
32	E ula kel lupa ningen man turangku.	Katakan kepada Turangku agar tidak lupa.	Please tell Turangku, don't forget to tell him.	AMP
33	Lang lang.	Tidak tidak.	No. I will not.	TRP
34	Jadi ma nggo ningen pak Turangku.	Jadi katakan pada Turangku, itu saja.	So, tell Turangku, that's all.	EE

35	Nggo ningen man turangu ena.	Baik. Katakan pada Turangu saya mengerti.	Well. Tell Turangu that I got it.	TRP
36	Owe.	Baik.	Well	LT
37	Mis kari kuataken, suh rumah mis kari kuataken.	Akan saya sampaikan segera setibanya dia di rumah.	I will tell him as soon as he arrives home.	TRP
38	Eh, lawes aku ningen pak Turangu ena.	Baik. Katakan kepada Turangu, saya segera prgi.	Well. Tell Turangu that I'm going now.	AMP
39	Oe yah.	Ya, silakan.	Yes, please.	LT

c. Translation of rebu between Mami and Kela from daily speaking

No	Source Language (SL)	Indonesian Translation	Target Language (TL)	Translation Technique
40	Ih, kai nda ate Kela ndu ah Kaka ?	Ada apa gerangan Kela mu datang, Kak ?	What brings your Kela here, Sister ?	RDC
41	Kai nge te kela gelar na ?	Ada perlu apa maksud kedatangan Kela ?	What brings Kela here ?	RDC
42	Jenda nge anak Mami ? Ngandong kel Mangkok rumah. Ntisek kel aku nina nda.	Tanyakan kepada Mami apakah anak Mami ada disini ? Mangkok menangis di rumah. Dia berpesan hanya sebentar saja tadi.	Tell Mami, is her daughter here ? Mangkok is crying a lot at home. She said to wait for while.	AMP
43	Nce kuja kin nande na nda ningen pak Kela ena ?	Tanyakan kepada Kela, kemana ibunya pergi ?	Ask Kela please, where does his mom go ?	AMP
44	Ia ah, ntisek kel aku nina nda ningen pak	Ya. Katakan pada Mami dia berpesan hanya sebentar saja	Tell Mami, she just had us to wait for a while.	RDC

	Mami. Mangkok nda nggo ngandong rumah ah.	tadi. Mangkok menangis di rumah sekarang.	Mangkok is crying at home now.	
45	Jadi, adi lenga mulih nande na nda. Kujenda baba mangkok nda. Kari banci legi nandena kujenda.	Jadi, kalau ibunya belum pulang, bawalah saja Mangkok kesini. Nanti ibunya bisa menjemputnya disini.	So, if his mother is not yet home, just bring him here. She can pick him up later.	TRP
46	E bage naring ningen pak Mami. Ngandong usor mangkok rumah ah	Saya juga merasa demikian. Mangkok tetap menangis.	I think so. Mangkok keeps crying.	TRP
47	Owe, legi ningen pak Kela ah.	Ya. Bawa saja dia kesini.	Yes. Tell Kela just bring him here.	AMP
48	Owe nta kulegi. Ngandong usor ia rumah ah ngandong.	Baik. Akan saya jemput dulu. Dia selalu saja menangis.	Well. I will. He is just crying and keep crying.	RDC
49	E legi dage yah.	Baik. Jemputlah!	Well. Bring him then.	AMP

d. Translation of Rebu dialogue from Internet

No	Source Language (SL)	Bahasa Indonesia	Target Language (TL)	Translation Technique
50	O Bapa Jadiate ngadiken lebe, man kita lebe nina nande ah.	Ayah, berhentilah sejenak. Ibu menyuruh kita makan siang dulu.	Dad, take a rest! Mother has us to take our lunch.	ADP
51	Oe. Kentisik nari ningen man mami ena	Ya. Katakan kepada Mami untuk menunggu sebentar lagi.	Yes. Tell Mami to wait for a moment.	ADP
52	O nande Jadiate, tambahi	Bu. Minta kepada Mami agar menambah nasinya	Mom. Tell Mami to get more food.	RDC

	nakanndu ningen man mami ena	lagi.		
53	Tambahi nakanndu e nande	Tambahlah lagi nasinya, Bu.	Get more food, Mom!	RDC
54	Oe ningen man kela ena, labo aku mbiar.	Katakan iya kepada Kela. Saya tidak sungkan.	Say yes to Kela. I do not hesitate.	AMP
55	O kurak ja konda	Kurak, dimana kau ?	Kurak. Where are you ?	CLQ
56	O kurak rumah kang engko	Kurak, apakah kau dirumah ?	Kurak. Are you home ?	CLQ
57	O begu si mada jabu, la ia rumah ningen man kila ena.	<i>O begu si mada jabu</i> , katakan kepada Kila bahwa dia tidak di rumah.	<i>O begu si mada jabu</i> , Tell Kila that he is not home.	TRP
58	O begu simada jabu, enda ndai nurung ulihku engkawil, gule kena kari ningen man Permen ena	<i>O begu simada jabu</i> , ini ada ikan hasil saya memancing. Katakan kepada Permen untuk memasaknya nanti.	<i>O begu simada jabu</i> , these are fish from my fishing. Ask Permen to cook them later.	RDC
59	Amparken arah lebe ningen man Kila ena	Katakan kepada Kila untuk meletakkannya di depan rumah.	Tell Bengkila to put them in front home.	AMP
60	O begu simada jabu, enda aku lawes ningen man permen ena.	<i>O Begu simada jabu</i> , katakan kepada Permen aku segera pergi.	<i>O begu simada jabu</i> , tell Permen I am about to go now.	AMP
61	Bujur melala ningen man Kila ena.	Katakan terimakasih kepada Kila.	Say thank you to Kila.	TRP

e. Translation of rebu from book

No	Source Language (SL)	Indonesian Translation	Target Language (TL)	Translation Technique
62	Sentabi, nina mami	Permisi.	Excuse me.	ADP
63	Kai ndai ate nina kela ?	Katakan kepada Kela Ada apa gerangan ?	Ask Kela, what brings you here ?	AMP
64	Bagenda nina mami, adi banci kurumah mis lebe mami nina mami.	Katakan kepada Mami. Kalau boleh datanglah anda segera kerumah.	Well. Tell Mami, If it is possible , please come home soon.	TRP
65	Man kai kin ndai nina kela ?	Tanyakan kepada Kela, untuk apa ?	Ask Kela what for ?	RDC
66	Sakit kel anakndu nina mami.	Katakan kepada Mami, puteri anda sakit parah.	Tell Mami, her daughter is badly sick.	TRP
67	Banci, banci. Mis aku ruh nina Kela.	Baik, baik, saya segera datang.	Well. Tell Kela, I will be there soon.	TRP
68	Bujur nina mami	Terima kasih kepada Mami.	Say thank you to Mami.	AMP
69	Nta ku dilo lebe guru sibaso nina Kela.	Katakan kepada Kela saya akanmemanggil dukun terlebih dahulu.	Tell Kela I will call shaman first.	TRP
70	Owe nina mami	Baik.	Yes, please.	ADP
71	Kuja tendu nindu o batu.	Batu, tanyakan kepadanya hendak kemana dia pergi ?	Rocks, please ask him where he wants to go.	AMP
72	Ku sabah nindu o batu.	Batu, katakanlah saya hendak ke sawah.	Rocks, tell her I'm going to <i>sawah</i> .	TRP
73	Adi kin ate ku sabah, tolong kari periksa kerina tanggul ta nindu o batu.	Batu, kalau memang hendak pergi ke sawah, tolong nanti anda periksa semua tanggul kita.	Rocks, please tell, if he wants to go there, please check all of our dikes out.	TRP
74	Adi kari sempat, buatken kari	Kalau memang nanti sempat, tolong tangkapkan	Rocks, please say, if it is possible, get	TRP

	nurung emas kira kira empat buena bas kolam ta nari nindu o batu	ikan mas barang empat ekor dari kolam kita	some fish from our pond.	
75	Banci. Kubuat kari janah mis ku embahkan kurumah nindu o batu.	Baik. Akan saya tangkap dan segera akan saya bawa kerumah.	Well. Batu please tell that I will get them and take it home soon.	TRP

## GLOSSARY OF KARONESE TERMS

Karo	: One of ethnic name in North Sumatera Province. Some people consider it as subdivisioof Bataknese. Karo People are indigenous people that live mostly in Karo regency or usually mention ‘Tanah Karo’.
Merga Silima	: Five big surname in Karonese, including Sembiring, Perangin-angin, Ginting, Tarigan, and Karo-Karo. Each of them divided into some sub-surname. Can be seen in page 22-23 in thi thesis.
Kalimbubu	: The giver of surname and also wife-giving group. They have the highest level in Karonese kinship and usually get the first priority.
Anak Beru	: The receiver of woman from Kalimbubu. In Karonese daily life, they are the one who has the big respnsibility espesially for Kalimbubu. In this case the should work hard in order to maintainthe goodness among their activity such as wedding party, etc.
Senina/Sembuyak	: This group is the term used for those who ha the same surname. It is not only restricted to the same grandparent or parent but also outside of relative member. In this relationship, they will be consider has the same integrity and responsibility.
Rebu	: Rebu is one of Karonese heritage that means taboo or forbidden. It is the prohibition of having communication or doing physical interaction. For instance: asking or answering question directly, shaking hands, having <i>landek</i> or dance, and another activity. Rebu is kind of indirect speech in Karonese that is indicated by words <i>nina</i> , <i>ningen</i> or <i>nindu</i> .
Mami	: Mother of a bride.
Kela	: Mami’s son in law.
Bengkila	: A groom’s father.
Permain	: Bengkila’s daughter in law



Turanku : It could be a woman's husband or wife of that woman's brother.

Silih :Relationship between a man with the brothers of his wife.

Landek :Dancing in Karonese tribe.

Simada Jabu : Someone who owes a house.

Kempu : Grandchild

Mangkok : Ethnicity nickname given for man whose surname is Sinulingga.

## **Acer**

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<b>SMA NEGERI 1 TIGABINANGA</b>	
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<b>UNIVERSITY OF MUHAMMADIYAH SUMATERA UTARA</b>	
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<b>WORK EXPERIENCE</b>	<ul style="list-style-type: none"><li>• English Private Teacher for Elementary School.</li><li>• Volunteer at BRANTAS (Badan Anti Narkoba Tawuran dan HIV/AIDS INDONESIA).</li><li>• Volunteer at The 8<sup>th</sup> International Confrence on Teaching English as a Foreign Language 2016 at University of Muhammadiyah Sumatera Utara.</li></ul>
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SEMINAR  
EXPERIENCE  
AND STUDENT  
EXCHANGE  
EXPERIENCE

- Seminar of PGSI 'Metode Mengajarkan Seni Pada Anak Didik' (Participant)
- Seminar of PGSI 'Profesionalisme Guru' (Participant)
- Participant of YSEALI on Religious Pluralism 2016 at Temple University, Philadelphia, USA.
- Participant of YSEALI Summit in Laos, September 2016