


Terminology Analysis of Famous Quotations Translation into Indonesian Language

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ABSTRACT

Makalah ini mengkaji terminologi yang digunakan dalam kutipan terkenal dan terjemahannya, dengan fokus pada signifikansi budaya dan makna kontekstualnya. Untuk tujuan ini, kami membangun korpus paralel sebanyak 70.000 kata dengan menggunakan Sketch Engine dari kutipan-kutipan bahasa Inggris dan terjemahannya dalam bahasa Indonesia. Data yang digunakan untuk makalah ini dipilih dengan cermat dari salah satu dari 12 siklus penerjemahan yang dilakukan selama dua minggu, di mana 15 mahasiswa menerjemahkan masing-masing 250 kutipan. Para pengajar di universitas bertindak sebagai penyunting dan hasil terjemahan yang telah selesai dipublikasikan di aplikasi kamus daring LINE. Temuan ini menunjukkan bahwa makna dari istilah-istilah yang terikat dengan budaya dalam kutipan-kutipan terkenal berakar kuat pada konteks budaya dan konteks sejarahnya, yang mencerminkan latar belakang penulis aslinya. Delapan istilah penting dianalisis secara mendalam, yang menunjukkan tantangan yang dihadapi dalam penerjemahan. Studi ini mengidentifikasi *Padanan Langsung* dan *Pinjaman Langsung* sebagai strategi yang paling sering digunakan, yang mengindikasikan kecenderungan untuk mempertahankan nuansa asli dan makna metaforis dari kutipan bahasa sumber. Temuan ini menyoroti kompleksitas penerjemahan ekspresi yang tertanam secara budaya dan menekankan perlunya keseimbangan antara kesetiaan pada teks sumber dan pemahaman bagi audiens target.

The paper examines the terminology used in famous quotations and their translation, focusing on their cultural significance and contextual meanings. For this purpose, we built a 70,000-word parallel corpus using Sketch Engine from the English quotes and their Indonesian translations. The data used for this paper were carefully selected from one of 12 translation cycles conducted over two weeks, in which 15 students translated 250 quotes each. University teachers acted as editors, and the finalized translations were published in the online dictionary application *LINE*. The findings suggest that the meanings of culture-bound terms in famous quotations are deeply rooted in their cultural contexts and historical contexts, reflecting the backgrounds of their original authors. Eight particularly noteworthy terms were analyzed in depth, demonstrating the challenges faced in translation. The study identified Direct Equivalent and Direct Loan as the most frequently used strategies, indicating a tendency to preserve the original nuances and metaphorical meanings of the source language quotations. These findings highlight the complexity of translating culturally embedded expressions and emphasize the need for a balance between fidelity to the source text and comprehensibility for the target audience.



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INTRODUCTION

The objective of this paper is to explore the cultural significance of the English terms in the culture-bound quotations and the strategies used by the student translators to address the problem of cultural and contextual aspects of the terms extracted from the quotations. I compare extracted and selected English terms from the quotes taken from an online dictionary LINE and their Indonesian Translation. A parallel corpus of 70,000 words from 3,700 quotes was built, and terms were extracted using Sketch Engine. Quotes selection was conducted to the terms with close reading analysis. Discussion is given in light of the cultural significance and meaning in both languages and the appropriateness of translation strategies used for the eight selected terms.

As we know that the importance of terminology competence and translation has been discussed for the past years (Niska, 2002; Faber, 2003; Alcina, 2009; and Cabre, 2010). As translation studies and terminology have developed over the last few years, translators are required to have more competencies, along with the increasing demand for the application of advanced technology in translation. Montero and Faber (4) list the processes that translators must face so that they can develop strategies to handle issues such as the identification and acquisition of specialized concepts activated in discourse; the evaluation, consultation, and elaboration of information resources; the recognition of interlinguistic correspondences based on concepts in the specialized knowledge field; the management of the information and knowledge acquired and its re-use in future translations. (2009)

Consequently, translators must be familiar with terms that are particularly specialized in translators' routine working domains. Terms are used as an orthographic representation of a concept and to define a concept in a specific field of knowledge, thus carrying meaning specific to a community of practice (Wright, 2). Terms are names - words (including acronyms) or groups of words – that are consciously chosen within a particular social context (Grijn, 5). Some terms are more culture-bound than others, depending on what genre one deals with in accordance with the text. Harvey defines culture-bound terms in reference to concepts, institutions, and personnel that are specific to the SL culture (2).

It is challenging to map out different problems that a translator might face. Thus, translators are sometimes left uncertain about what kind of problems they encounter. Cabre points out that when translating, translators face a diversity of problems posed either by the text to be translated or the different contexts of production and reception of the original and the translated text, among which only a few are terminological problems (359). She further elaborates that a translation problem is terminological only when it affects terms, i.e., lexical units with a precise meaning in a given special field. A terminological problem may be related to term understanding and the term's pragmatic properties in the original text or to the search for equivalents.

She goes on to identify different situations that all translators may acknowledge having been involved in, such as not knowing all or part of a term, its meaning, its grammatical use or pragmatic value in the source language; not knowing if in the target language, there is a lexicalized unit semantically and pragmatically equivalent to the term used in the original text; doubting whether a given unit of the target language is the most appropriate equivalent among the alternatives found; ignoring or having doubts about the phraseology used in a particular field of specialty. (359) The problems identified above can be resolved by consulting experts, online reference books, and also fellow translators in particular online forums, as well as other online resources. This is in line with what was carried out in the translation project analyzed in this paper in that the process of translating quotes by the student translators involved collaborative work with peer student translators, consultation with online/offline reference materials, and their lecturers.

Unfortunately, some problems may remain unresolved even after consulting experts and online/offline reference books. These problems may be related to the target language issues, for example, the following problems listed by Cabre i.e.

1. It is not possible to find a lexicalized unit (term) because specialists do not use this language to communicate on the subject.
2. There is no lexicalized unit that is satisfactory from a linguistic point of view because specialists make systematic use of the loan.
3. There is no standard unit agreed upon by the specialists or sanctioned by standardization or normalization bodies. (360)

We can discussed discussed above about what constitutes a problem a translator may face. Specific to this paper, the project involves student translators and culture-bound terms. This might present different sets of problems, such as student translators' translation skills and their knowledge of the culture and context in the source language; terminology problems involving a kind of two-fold problems: the terms translation and the culture-bound aspect.

Therefore, translators need to recognize when a problem is related to terminology in order to solve it with a terminological method (Cabre, 359). Also, a translator should consider the social, cultural, and contextual aspects of the source texts. One of the instances highlighted in this paper is culture-bound terms, which makes the notion of cultural understanding play an important role when translating a text. It is important to see cultures within a translational purpose perspective, as Hariyanto (<http://www.translationdirectory.com/article634.htm>) states that culture manifests in two ways: as the concept or reference to vocabulary items and as a general reference but expressed specifically to the source language culture. These manifestations of culture need to be understood by the translator so that they can translate well, and they can determine whether the concept of a vocabulary item is available in the target language and if there is a need to tackle specific cultural references in the source language.

One of the ways to tackle the challenges of translating culture-bound terms is with strategies that can address two critical aspects in the translation process: culture-bound aspects and the term aspect. Therefore, careful and considerate decision-making is important, particularly when the translator is also confronted with sets of rules, conventions, traditions, language policy, and term formation norms to follow. Thus, for this purpose, translation strategies for translating terms, as coined by Niska, which include culture-specific terms, will be the foundation of discussion in this paper.

Niska elaborates on six strategies to translate terms (including culture-specific terms); they are

1. Direct equivalence. If there is an equivalent term, i.e., a term in the other language that denotes the same concept as in the source language, that term is used. This is usual when dealing with international standards and nomenclature but not so with culture-specific terms or terms from the area of public administration. If there is no exact equivalence, it is sometimes possible to use an "approximate" equivalence, sometimes called "translation equivalence" or "cultural equivalent," i.e., a term that denotes a closely related concept.
 2. Loan-translations. Provided the structure and the conventions of the languages allow it, compound words or word combinations are translated directly, component by component.
 3. Explanation of concept. Even if the explanation is made as concise as possible, communication gets more awkward.
 4. Direct loan. Direct loans are used mostly when the concept in the source language has no equivalence in the target language. Instead of constructing a new target language term, the original term is used. Direct loans can appear in the form of direct citations, e.g., when the English words input, output, engineering, and know-how are imported without alteration into other languages. More frequently, however, the terms are modified to suit the phonology and morphology of the target language, e.g., technical terminology: English "axiom" — Indonesian "aksioma".
 5. Term creation. Creation of terms does not necessarily mean coining new words ex-nihilo, but more often constructing new compounds and word combinations with the use of existing words and morphemes. It can also be done by giving archaic or dialectal words a new meaning. The creation of terms is a natural process in all languages, and it can be done in different ways depending on the structure of the language and the prevailing language policy in the countries in question.
 6. Translation couplets. This means using a combination of two of the strategies listed in numbers 1-5.
- (45)

Considering the theoretical framework and translation strategies discussed above, this paper aims to critically analyze the meaning of culturally bound terms in their contexts and their cultural significance, scrutinize the translation in the Indonesian language, and examine the translation strategies used.

METHOD

The method employed creative research with a deep critical analysis of lexical study on culturally bound terms found in quotes from famous people and their translation into Indonesian. Thus, the study is guided by the following research questions:

1. What is the cultural significance of the extracted culture-bound terms? In what respect are they unusual in this context?
2. How are these terms translated into Indonesian?

The collection of English quotations is made by famous people from different fields and cultural backgrounds. They can be English native speakers or non-English native speakers; they were people who lived in the past or contemporary figures. Besides these factors, they have various professions: philosophers such as Socrates and Plato; literary figures from John Dryden or Jalaluddin Rumi to J.K. Rowling; scientists like Sir Isaac Newton and Albert Einstein; politicians like Franklin D. Roosevelt and Harry Truman; and so on. (Nafisah, et. Al., 4)

As noted above, I built A 70,000-word parallel corpus using Sketch Engine from the English quotes and their Indonesian translation, which 15 students translated. The data used for this paper are randomly selected from one of 12 translation cycles (in 2 weeks, 15 students x 250 quotes) of students' translations, which were obtained during a translation project involving students as translators and the university teachers as editors. The translation of more than 40,000 quotes was carried out by the students in an Indonesian University for a Korean-based company Naver as part of establishing an online dictionary, LINE. This project was an extra activity not part of the university curriculum. Every two weeks, each of the 15 students was given 250 quotes to translate, and then the translated quotes were submitted to the lecturers as the editors. The lecturers gave feedback, and the students revised and submitted it to the student coordinator for submission to the Naver project supervisor. The cycle went on for six months. (Nafisah, Safrina, & Septaviana, 2017).

The terms were extracted using the keywords/terms extract feature in the Sketch Engine. Then the list was manually scrutinized to select eight representative terms in accordance with term definition, what constitutes terms versus regular words or idioms, and compared with the Brown Corpus for their frequency of use. The quotes cover random fields, thus resulting in various fields of terms including, but not limited to, medical, legal, literary field, etc.

The procedure of the research is as follows: First, about 3,700 quotes and their Indonesian translation quotes were selected from one cycle of the total 12 translation cycles in the project. These 3,700 quotes are put into Sketch Engine to create a parallel corpus. Keywords/terms extraction was executed, and a list that includes words and terms was created. Subsequently, the list was carefully scrutinized, and terms were identified by comparing their definitions and checking them in the Brown corpus. Furthermore, representative terms were extracted using a semi-automatic process and manually selected into eight interesting terms. Secondly, the meaning of the terms in context and their cultural significance were analyzed by generating concordances and looking at the complete quotes. Thirdly, the translations of these terms were analyzed in terms of how the meaning and cultural significance are transferred into Indonesian by consulting The Great Dictionary of the Indonesian Language of the Language Center (KBBI). Tags representing translation strategies used were assigned, e.g., <de> Direct Equivalent, <te> Translation Equivalent, <dl> Direct Loan, <ex> Explanation of Concept, and <cou> Translation Couplets. Additionally, the tag <w> was assigned to mark errors or mistranslations. The assignment of these tags and the analysis of terms translation were performed using an Excel stylesheet. Once the tagging was completed, the frequency of the various translation strategies was determined using tag searches. At this point, it might be important to note that with such a short list, frequency is only used to quantify illustration and provide ideas on the representativeness of the sample.

RESULTS AND DISCUSSION

Results

1. Cultural Significance of the Extracted Culture-Bound Terms and Their Unusual Aspects

The culture-bound terms that have been extracted from well-known quotations frequently serve as a mirror reflecting the intricate historical, philosophical, and socio-cultural frameworks that are

intrinsic to their original contexts and settings. These terms are not merely lexical items; rather, they are deeply interwoven within the cultural and linguistic framework of the source language, which inherently complicates the process of translation, as it poses a significant challenge to convey their intended meaning without a substantial loss of nuance. In this regard, several notable cultural dimensions have been identified and delineated:

Historical References: A considerable number of quotations have their origins firmly rooted in particular historical events or prominent figures that carry substantial significance and weight within their respective cultural narratives. When such references are subjected to translation into the Indonesian language, it is often the case that they fail to resonate with the same level of weight or recognition among Indonesian audiences, thereby diminishing their impact and relevance.

Idiomatic and Metaphorical Expressions: Culture-bound terms frequently manifest themselves within idiomatic expressions, metaphors, or analogies that, due to their unique cultural contexts, lack direct equivalents in the Indonesian language. This linguistic disparity can necessitate a creative approach to translation, which may involve the adaptation or modification of the original phrases in order to convey similar meanings while retaining the essence of the original sentiment.

Philosophical and Ethical Perspectives: Certain quotations embody cultural viewpoints regarding morality, ethics, or life philosophies that are distinctly characteristic of the source language, and as such, they may not align seamlessly with the ethical frameworks and cultural values prevalent within Indonesian society. Consequently, this misalignment requires translators to exercise diligence and careful consideration in their efforts to render these perspectives faithfully while preserving their intrinsic essence.

Religious and Spiritual Undertones: A number of quotations possess religious or spiritual nuances that are deeply intertwined with the belief systems of their cultures of origin, thus necessitating that translators remain aware of the complex religious connotations that exist within Indonesian society when they translate these particular terms.

Lexical Gaps: There exists a subset of culture-bound terms that, due to their specificity and cultural rootedness, lack any direct linguistic equivalence in the Indonesian language, which ultimately compels translators to resort to explanatory translations, borrowing strategies, or other forms of adaptation to adequately convey the intended meaning. Below are the English terms extracted and carefully selected and their Indonesian translation.

Table 1. English terms and Indonesian translation

No.	English term	Indonesian translation	Student translator corpus f & strategy	Brown corpus f (x per million)
1.	ulcer	borok	De 1	5 (4.25)
2.	contagion	penyakit yang menular.	Ex 1	2 (1.70)
3.	hedgehog	landak	Te 2	0
4.	axiom	prinsipku, aksioma	DI 3	3 (2.55)
5.	tyrant	penguasa	DI 6	3 (2.55)
6.	tinsel	perada	De 2	2 (1.70)
7.	pacifist	menolak perang	Ex 2	2 (1.70)
8.	Ovalitis	Ovalitis	DI 1	0

As can be seen in Table 1 above, a list of selected terms is presented from the keywords and term extraction process using Sketch Engine. The frequency of use in the sampling quotes is given along with the frequency of occurrence in the Brown corpus.

2. Translation Strategies used for Culture-Bound Terms in Indonesian

The analysis of the extracted terms' translation revealed four types of strategies were used by the student translators to convey the meaning of culture-bound terms while preserving the essence of the original quotations. These include *direct equivalence* which means that when some terms have equivalent in Indonesian, they were readily used. *Explanation of concept* which means that when a term was too culturally specific or had no direct equivalent, translators opted for paraphrasing or adding explanatory elements to maintain the intended meaning. *Direct loan* means some terms, especially those

with no direct equivalent in Indonesian, were borrowed directly from the source language. This is common for names of historical figures, places, and specific as well as technical concepts. *Omission* or simplification is in cases where a culture-bound term was too complex or unfamiliar, translators occasionally omitted it or simplified the expression to make it more accessible to Indonesian readers. The occurrence of the strategies in the samples are listed below.

From the analysis of the extracted terms' translation, it was found that four types of strategies were used by the student translators. Table 1 below records the frequency of each strategy used in the sampling.

The following table lists the frequency and the percentage of the strategies.

Table 2. Translation Strategies of Culturally-bound Terms

No	Strategy	Frequency	Percentage
1	Direct equivalence.	2	25%
	Translation equivalent	1	12.5%
2	Loan-translations.	0	00%
3	Explanation of Concepts.	2	25%
4	Direct loan.	3	37.5%
5	Term creation.	0	00%
6	Translation couplets.	0	00%
7	Omission	1	
	Total	8	100%

As seen in the table above, the highest frequency for the translation strategy applied for these terms is Direct Equivalent, including its sub-category Translation Equivalent and Direct Loan. Another strategy is found in the Explanation of Concepts. However, there is an omission that can be categorized as an error because one of the Indonesian translations for the term tyrant is not properly translated. This can be seen in the discussion section below. The strategy of Direct Equivalent, including its Translation Equivalent or Approximate Equivalent, indicates that the source language terms share the same concepts in the target language culture, or at least, the students perceived that they did.

The strategy of Direct Loan indicates the attempt to retain the nuances of the source language. It is more successful, especially if the users of the target language recognize the cultural context of the source language. However, if the cultural context is not familiar or is less familiar to the target language users, the more appropriate strategy used is the *Explanation of concepts* to make the translated quotations more meaningful for the readers of the target language. However, this approach has a downside, too, in that the translation may lose its cultural significance and the effect of the meaning carried in the source language.

This will be explained further in the context of the quotes and the translation later in the discussion section below. Also, in the use of several strategies explained in the first part of this section, two strategies are not employed in the translation of the terms, i.e., loan translation and term creation. There is a possible reason why these two strategies were not used, i.e., the corpus built only includes 3,750 out of 40,000 quotes translated by the students, so there is a possibility that these translation strategies are used if a bigger corpus is established and analyzed. It may also reflect a lack of linguistic sophistication on the part of the students or a lack of empowerment on their part to coin new forms.

Discussion

As mentioned in the earlier section, I identified twelve selected English terms. This section will elaborate on the analysis results, which were guided by the research questions; thus, the discussion will cover the terms' definitions, their meaning with respect to the context, their cultural significance, and their translation strategies.

The most interesting part of the analysis is that in addition to the nature of the terms that represent certain concepts, the way these terms are used in the quotes is interesting because they are used as metaphors; thus, the meaning is not only dependent on the immediate context but also on the culture underlying the context. In the following section, the terms will be discussed in order to highlight their significant meaning in the context and corresponding culture. Also, the discussion will explore the translation of the terms analyzed to understand whether the meaning, context, and cultural significance are conveyed in Indonesian as the target language.

1. *Ulcer*

“Ulcer” is a medical term that is defined as a lesion that is eroding away the skin or mucous membrane. (<https://www.medicinenet.com/script/main/art.asp?articlekey=11847>) In the search of medical literature, the term is used in the corresponding organ of the human body and all animals that can have this condition of ulcer. This is a significant term, but when used in the philosophical quote, the meaning is heavily loaded with culture-bound and contextual references. The quote “Envy is the ulcer of the soul” is by the Greek philosopher Socrates. So, *ulcer* means metaphorically the same kind of disease that affects the soul caused by envy. The Indonesian translation of the term properly corresponds with its source language's metaphorical meaning, which is “borok,” to illustrate the condition affecting the soul using the *Direct Equivalent strategy*. Otherwise, the translation can also be aib, bisul, buduk, cacat, cela, keburukan, kejelekan, kenistaan which can be translated as *boil, carbuncle, sore, blain, or blotch*.

However, not all these terms can be equivalently justified as they carry different meanings that may disregard its metaphorical context. *Boil* and *carbuncle* are fairly close synonyms that refer to encapsulated infection. They are forms of what is commonly called a *cyst*. These can be less specifically referred to as a “sore,” but this is a vaguer word and can include any wound or blemish, usually on the surface of the skin. *Blain* is an old word that to me at least implies a source of muscular (possibly nerve) pain. It may well have been used to refer to symptoms of various types of *myalgia* or rheumatism. Even metaphorically, none of these terms is really a synonym.

2. Contagion

Another interesting term is *Contagion*. The term is defined as the communication of disease from one person to another by close contact. It is taken from a quote by the former U.S. president, Franklin D. Roosevelt: “The war is a contagion”. This quote refers to his famous ‘Quarantine’ speech, which was delivered in Chicago in the 1930s when world peace was under threat after the end of the First World War. In his speech, he compared war to something like disease; therefore, we should prevent the spread of a disease by imposing a quarantine. This is what he suggested to bring peace to the world, which is to quarantine ‘the evil powers’ as the disease. The translation of the term in Indonesian is “penyakit yang menular” (communicable disease). instead of using an equivalent term, it uses an *Explanation of Concept strategy*. The term in English, however, covers the concept of not only communicable disease but that of a disease that spreads easily in a plague situation. Therefore, a more appropriate Indonesian translation would be ‘wabah’ (plague).

3. Hedgehog

There is a different concept for the terms hedgehog and porcupine, even though they are both often mistakenly considered the same (<https://sciencing.com/differences-between-porcupine-hedgehog-8182400.html>). Not only their defining but delimiting characteristics are also different, i.e., their behavior when in the confrontation with predators: a hedgehog will roll its body into a ball shape while spiking up its quills, while a porcupine will only bend its back to point its spiky quills. Porcupine’s quills and tails can detach from its body and stick to the predator’s body. This defensive behavior distinguishes this term’s usage in the context of the quote. This quote by William Margold uses the term *hedgehog* to illustrate personality attributes in his friend: “You are a hedgehog, my friend. A walking, talking hedgehog” to refer to his friend's behavior just like the defensive behavior of a hedgehog as described above. To transfer this metaphorical illustration of a hedgehog, the proper Indonesian term should be used. Unfortunately, in the Indonesian context, there is no distinction between the two animals because only porcupines exist in the Indonesian environment. Also, according to the online KBBI (Indonesian Language Dictionary) *landak* is a kind of animal with long, sharp spiky skin. So, the translation is *landmark (porcupine) with an Approximate (Translation) Equivalent translation strategy* used.

4. Axiom

Axiom is a term commonly used in the domain of mathematics. Its basic definition is a statement or proposition that is regarded as being established and accepted. Its mathematics definition is a statement or proposition on which an abstractly defined structure is based. Wikipedia describes it as a statement that is taken to be true to serve as a premise or starting point for further reasoning and arguments. The word comes from a Greek word meaning that which is thought worthy or fit. Wikipedia also states that the terms have subtle differences in definition when used in the context of different fields of study. Here, the context covers the philosophical approach, so it should be defined that an axiom is a

statement that is so evident or well-established that it is accepted without controversy or question. There are three quotes using the term *Axiom*, which demonstrate how it may differ in meaning within its context and in Indonesian. The comparative analysis below will only take two quotes that have different Indonesian translations.

The first one is the quote made by Conan Doyle: "It has long been an axiom of mine that the little things are infinitely the most important." According to the context, the term axiom refers best to both the general and philosophical definition given above, in which it means a statement that is readily acceptable considering the background of Doyle's story of Sherlock Holmes because, as a detective, he needs to pay attention to little things which usually escape our attention. Still, they are most important in terms of giving the most needed information related to matters being investigated. The second one is taken from Einstein's quote "Ethical axioms are found and tested not very differently from the axioms of science. Truth is what stands the test of experience." The term in this context has a clear meaning, as Albert Einstein is a well-known scientist. Thus, it is a postulate that is found and tested and applies to both ethical and scientific axioms. However, the translation differs between the first and the second quote. In the first quote by Doyle, *axiom* is translated as '*prinsip*' (principle), while in the second quote by Einstein it is translated as '*aksioma*'. The term *aksioma* is a direct loan strategy and is an available term in Indonesia (see KBBI), so it is natural to use the same concept term. *Prinsip* (principle, ground), however, can be appropriate in the context used to illustrate Doyle's perspective toward his manner of investigating to consider little things as the most important.

5. Tyrant

This term is used more frequently in this small corpus than any other term. *Tyrant* comes from the Greek word *tyrannos*, which means an absolute ruler unrestrained by law or person or one who has usurped legitimate sovereignty (Wikipedia). Even though originally in Greek, the term did not have a negative connotation, Plato and Aristotle later define a tyrant as a person who rules without law, using extreme and cruel methods against his own people and others. In the Concordance result, the term is translated differently in the six quotes: *tirani*, *penguasa* (ruler), *kekejaman* (cruelty), *tiran*, and *buta* (blind).

The translation of the term into *Tirana*, *tiran* (Direct Loan strategy), and *kekejaman* (Translation Equivalent strategy) is the closest equivalent to the intended meaning and concept of the source language, as illustrated in the definition above. However, in the quote by Virgil below, the term *tyrant*, which is used as an adjective following love, is not being translated to meet its metaphorical meaning and effect due to the quote context, as follows:

O tyrant love, to what do you not drive the hearts of men?

Cinta buta dapat membuat laki-laki berbuat apapun

[blind love can make a man capable of doing anything]

As can be seen above, the phrase *blind love* may transfer its metaphorical meaning, but when it is put in the whole translated version of the quote, it does not take a meaningful effect because the tone of the quote is not transferred equally.

The last Indonesian translation used in the following quote by Marquis de Sade is not accurate because it simply omits the adjective defining the ruler. *Penguasa* is only a ruler; by adding the adjective cruel as in *penguasa yang kejam* (cruel ruler), the concept of tyrant can be transferred meaningfully in Indonesian. According to KBBI, *tiran* is a cruel ruler who usually gets his/her power through violence.

"What does one want when one is engaged in the sexual act That everything around you give you its utter attention, think only of you, care only for you...every man wants to be a tyrant when he fornicates."

Apa yang diinginkan seseorang yang sedang bercinta adalah semua yang ada di sekitarmu memberikan seluruh perhatiannya, hanya memikirkanmu, hanya mempedulikanmu. Semua orang ingin menjadi penguasa saat sedang bercinta.

[what one wants when one is making love is that everything around you give all its attention, think only of you, care only for you...everyone wants to be a ruler when making love]

As can be seen in the quote above, there are serious errors in which the Indonesian terms and other cultural-bound words are not translated accurately according to their equivalent. There is an effort to soften the tone and make the message less vulgar. This is evident in the translation of *tyrant* into *penguasa* (ruler) instead of *penguasa lalim* (cruel ruler) or *tiran* (tyrant), *having sex* into *bercinta* (making love) instead of *bersenggama* (having sex), *fornicates* into *bercinta* (making love) instead of

berzina (adultery, fornicate), and *every man* into *semua orang* (everyone).

6. *Ovalitis*

This is the most interesting term, which probably does not exist, but it is used in this quote to define a symptom caused by having been in the U.S. president's office.

“You really have to experience the feeling of being with the president in the Oval Office... It's a disease I came to call Ovalitis.”

The quote is from John Dean, a former White House Counsel for President Richard Nixon of the United States. It indicates a description of his experience during his duty and possibly with his deep involvement in events leading up to the Watergate burglaries and the subsequent Watergate scandal cover-up (Wikipedia). The translation in Indonesian uses the Direct Loan strategy by retaining the term in all its syntactic form.

7. *Pacifist*

The term *pacifist* refers to a person who believes that war and violence are unjustifiable. Google also lists its synonym as peace-lover. The term has sociopolitical significance since it is used mostly in such contexts. The term has two occurrences in the corpus, with two different translation strategies, whereby the first quote uses Direct Equivalent and the second one uses Explanation of Concept.

The first quote is by Volodymyr Knyr (a Ukrainian writer and film director) in which the term is used as a noun in the following quote.

“*You don't need an iron fist if you aren't a pacifist.*”

“*Kau tak perlu tangan besi jika kau bukan seorang pecinta damai.*”

[you do not need an iron fist if you are not a pacifist]

The second quote is by Alice Walker, an American writer. It has a special cultural context since she is known for her anti-war writing. She wrote an article, “War, Disappointment and Anger,” as a response to protest the continued war in Iraq and Afghanistan.

“*The quietly pacifist peacefully always die to make room for men who shout.*”

“*Orang-orang yang menolak perang selalu mati untuk memberi ruang bagi mereka yang ingin perang.*”

[people who reject war always die to give room to those who want war]

The term here is used as an adjective, so the translation strategy of Explanation of Concept would be appropriate since the translator may have aimed at rendering the whole quote a meaningful part even though the words quietly and peacefully must be omitted.

8. *Tinsel*

The last term is *Tinsel*, which is defined as a type of decorative material that mimics the effect of ice, consisting of thin strips of sparking material attached to a thread. The term has a concept that is equivalent to Indonesian. Thus, the term *perada* is used. The term meaning in the quote by Oscar Levant becomes metaphoric when used in pair with an adjective, *phony* and *real*, as follows.

“*Behind the phony tinsel of Hollywood lies the real tinsel.*”

“*Di balik perada palsu Hollywood terletak perada yang asli*”

[Behind the phony tinsel of Hollywood lies the real tinsel]

Oscar Levant was an American concert pianist, composer, music conductor, bestselling author, radio game show panelist and personality, television talk show host, and actor (Wikipedia). Even though the term *perada* is not *pop* Indonesian context, its equivalent exists. According to KBBI, *perada* is gold or silver paper used for writing, decoration, jewelry, and so on. So, the use of the equivalent term is appropriate since, within the sentence, the overall quotation meaning is transferable into Indonesian.

The findings highlight the complexity of translating culture-bound terms in famous quotations and underscore the significance of cultural sensitivity in translation. Several key insights emerged from the analysis:

1. *Cultural Context Matters*: The effectiveness of a translation depends on how well the translator understands and conveys the cultural significance of the original term. A failure to recognize cultural nuances can lead to misinterpretation or loss of meaning.
2. *Balancing Fidelity and Readability*: Translators must strike a balance between maintaining fidelity to the source text and ensuring readability for the Indonesian audience. Literal translations may preserve form but risk obscuring meaning, whereas adaptation or paraphrasing can enhance comprehension at the cost of exact equivalence.

3. *Challenges of Untranslatable Terms*: Some culture-bound terms are so deeply rooted in their source context that they defy direct translation. In such cases, translators resort to footnotes, explanations, or creative substitutions to bridge the gap.
4. *Role of Audience Expectation*: Different translation strategies may be more effective depending on the target audience. Academic or literary readers may appreciate direct borrowings or footnoted explanations, whereas general readers may prefer simplified or adapted versions.
5. *Implications for Translation Studies*: The study of culture-bound terms in quotations contributes to broader discussions on translation theory, particularly in relation to equivalence, domestication, and foreignization. It also provides insights for translators working with culturally rich texts in various domains.

CONCLUSION

The paper has discussed the meaning, cultural significance, and translation strategies into Indonesian of eight English terms taken from famous quotations. From the analysis and findings, knowledge of the cultural context of the quotes and proper use of translation strategies are decisive factors for the successful transfer of equivalent terms and concepts in Indonesian. Direct loan is the most used strategy, followed by Direct Equivalent and Explanation of Concept. There has been no use for these strategies: Loan-translation, term creation, and translation couplet. As can be seen in the discussion sections, some terms should have been translated using different strategies and using the more equivalent terms in the target language.

This study highlights the intricate process of translating culture-bound terms in famous quotations into Indonesian. The findings demonstrate that student translators must navigate linguistic, cultural, and contextual challenges to maintain the integrity of the original message while ensuring accessibility for Indonesian readers. Various translation strategies, including borrowing, paraphrasing, adaptation, and omission, are employed based on the complexity of the terms and their cultural significance. The study underscores the importance of cultural awareness and strategic decision-making in translation. The choice of translation approach depends on multiple factors, such as audience expectations, the level of cultural familiarity, and the intended impact of the quotation. Student translators must strike a delicate balance between preserving cultural nuances and making the text comprehensible to the target audience.

Overall, the research contributes to the broader field of translation studies by offering insights into the challenges and strategies involved in translating culturally loaded texts. However, this study is far from being a conclusive study, particularly in terms of finding out why some strategies are used more than others. Therefore, this study requires a more in-depth analysis involving a larger corpus, which can be built by including all the quotes translated by the students. This will be the next important step in gaining a comprehensive outlook of the translation strategies used and obtaining more varied terms. Also, future research may explore the reception of these translated quotations among Indonesian readers or compare translation approaches across different languages to deepen our understanding of cultural adaptation in translation.

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