AN UNDERGRADUATE THESIS

AN ANALYSIS OF SOCIO CULTURALLY-BOUND EXPRESSIONS IN

INDONESIAN ENGLISH TRANSLATION OF THE ENGLISH EDUCATION

DEPARTMENT AT IAIN METRO IN THE ACADEMIC YEAR OF 2020/2021

By:

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TARBIYAH AND TEACHERS TRAINING FACULTY

ENGLISH EDUCATION DEPARTMENT

STATE INSTITUTE FOR ISLAMIC STUDIES OF METRO

1442 H / 2021 M

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Presented as a Partial Fulfillment of the Requirements

For the Degree of Sarjana Pendidikan (S. Pd)

in English Education Department

By:

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APPROVAL PAGE

Title   : AN ANALYSIS OF SOCIO CULTURALLY-BOUND EXPRESSION IN INDONESIAN ENGLISH TRANSLATION OF THE ENGLISH EDUCATION DEPARTMENT AT IAIN METRO IN THE ACADEMIC YEAR OF 2021/2002

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NOTIFICATION LETTER

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To :
The Honorable of the Dean of Faculty of
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Assalamu'alaikum, Wr. Wb

We have given guidance and enough improvement to research thesis script which is written by:

Name : Indah Meylisa

Student Number : 1601070096

Department : English Education

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Title : AN ANALYSIS OF SOCIO CULTURALLY-BOUND EXPRESSION IN INDONESIAN ENGLISH TRANSLATION OF THE ENGLISH EDUCATION DEPARTMENT AT IAIN METRO IN THE ACADEMIC YEAR OF 2021/2002

It has been agreed so it can be continued to the Tarbiyah Faculty in order to be discussed on the Munaqosyah. Thank you very much.

Wassalamu'alaikum Wr. Wb

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                Saudari Indah Meylisa

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                         Institut Agama Islam Negeri (IAIN)
                         di-Tempat

Assalamu'alaikumWr.Wb.

Setelah kami adakan pemeriksaan dan pertimbangan seperlunya maka skripsi yang disusun oleh:

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Student Number : 1601070096
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Sudah kami setujui dan dapat dimunaqosyahkan. Demikian harapan kami dan atas penerimaannya kami ucapkan terimakasih.

Wassalamu'alaikumWr.Wb.

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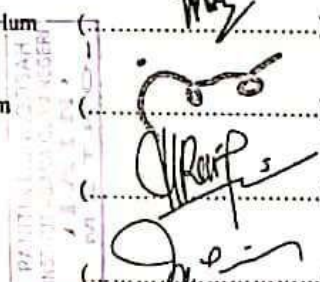**Andianto, M.pd**
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RATIFICATION PAGE

No. B-3073/In.28.1/D/PP.00.9/07/2021

The Undergraduate Thesis entitled. AN ANALYSIS OF SOCIO CULTURALLY-BOUND EXPRESSIONS IN INDONESIAN ENGLISH TRANSLATION OF THE ENGLISH EDUCATION DEPARTMENT AT IAIN METRO IN THE ACADEMIC YEAR OF 2020/2021 written by: INDAH MEYLISA, Student Number 1601070096, English Education Department, had been examined (Munaqosyah) in Tarbiyah and Teacher Training Faculty on wednesday, July 13, 2021 at 07.30-09.30 a.m.

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AN ANALYSIS OF SOCIO CULTURALLY-BOUND EXPRESSIONS IN INDONESIAN ENGLISH TRANSLATION OF THE ENGLISH EDUCATION DEPARTMENT AT IAIN METRO IN THE ACADEMIC YEAR OF 2020/2021

ABSTRACT

By:Indah Meylisa

The objectives of this research are to know the students' difficulties in translating the socio culturally-bound Expressions in Indonesian- English translation, and to analyze the cause of the students' in translating the socio culturally-bound Expressions in Indonesian- English translation. The researcher analyzed those phenomena based on the consideration of the students' problem in translation investigated in the process of pre-survey. Therefore, it is hoped that this research is beneficial in illustrating the phenomena of translating the socio culturally-bound expression.

The method of this research was qualitative research in the form of a case study carried out at IAIN Metro. The primary source of this research is the translation assignment result of the students'of IAIN Metro in academic year 2020/2021. The total numbers of the students'are 20 students. The researcher uses documentation and interview in collecting the data. The documentation was conducted to know the students' difficulties in translating the socio culturally-bound Expressions in Indonesian- English. The interview was conducted to analyze the cause of the students' in translating the socio culturally-bound Expressions in Indonesian- English translation.

The research results show the students' translation of socio culturally-bound expression in Indonesian- English translation that consist of that consist of 85 % inappropriate use of socio cultural bound expression and 15% appropriate use of socio cultural bound expression. In addition, the second research result is about the causes of the students' difficulties in translating the socio culturally- bound expressions in Indonesian- English translation caused by the translator's lack of knowledge in both languages in general and in the significance of the functional equivalence in particular, limited linguistic competence, their poor pragmatic competence in the target language, lack of cultural awareness and lack of cultural interaction and experience.

Keywords: Translation, socio culturally-bound expression.

ANALISIS EKSPRESI YANG TERIKAT BUDAYA SOSIAL DALAM TERJEMAHAN BAHASA INDONESIA ENGGRIS JURUSAN PENDIDIKAN BAHASA INGGRIS DI IAIN METRO TAHUN AJARAN 2020/2021

ABSTRAK

Oleh:Indah Meylisa

Tujuan dari penelitian ini adalah untuk mengetahui kesulitan siswa dalam menerjemahkan Ekspresi terikat sosial budaya dalam terjemahan Indonesia-Inggris, dan untuk menganalisis penyebab siswa dalam menerjemahkan Ekspresi terikat sosial budaya dalam terjemahan Indonesia-Inggris. Peneliti menganalisis fenomena tersebut berdasarkan pertimbangan masalah siswa dalam penerjemahan yang diselidiki dalam proses pra-survei. Oleh karena itu, penelitian ini diharapkan bermanfaat dalam menggambarkan fenomena penerjemahan ekspresi terikat sosial budaya.

Metode penelitian ini adalah penelitian kualitatif berupa studi kasus yang dilaksanakan di IAIN Metro. Sumber utama penelitian ini adalah hasil tugas penerjemahan mahasiswa IAIN Metro tahun ajaran 2020/2021. Jumlah seluruh siswa adalah 20 siswa. Peneliti menggunakan dokumentasi dan wawancara dalam mengumpulkan data. Dokumentasi dilakukan untuk mengetahui kesulitan siswa dalam menerjemahkan ekspresi terikat sosial budaya dalam bahasa Indonesia-Inggris. Wawancara dilakukan untuk menganalisis penyebab siswa menerjemahkan ekspresi terikat sosial budaya dalam terjemahan Indonesia-Inggris.

Hasil penelitian menunjukkan terjemahan siswa tentang ekspresi terikat sosial budaya dalam terjemahan Indonesia-Inggris yang terdiri dari 85 % penggunaan ekspresi terikat sosial budaya yang tidak tepat dan 15% penggunaan ekspresi terikat sosial budaya yang tepat. Selain itu, hasil penelitian kedua adalah tentang penyebab kesulitan siswa dalam menerjemahkan ungkapan-ungkapan terikat sosial budaya dalam terjemahan Indonesia-Inggris yang disebabkan oleh kurangnya pengetahuan penerjemah dalam kedua bahasa secara umum dan signifikansi fungsional. kesetaraan khususnya, kompetensi linguistik yang terbatas, kompetensi pragmatis yang buruk dalam bahasa target, kurangnya kesadaran budaya dan kurangnya interaksi dan pengalaman budaya.

Kata kunci: Penerjemahan, ekspresi terikat sosial budaya.

STATEMENT OF RESEARCH ORIGINALITY

This undersigned:

Name : Indah Meylisa

St. Number : 1601070096

Faculty : Tarbiyah and Teacher's Training

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State that this undergraduate thesis is originally the result of the writer research, in expectation of certain parts which are excepted from the bibliographies mentioned.

Metro, June 2020
The Researcher

Indah Meylisa
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ORISINALITAS PENELITIAN

Yang bertanda tangan dibawah ini:

Nama   : Indah Meylisa

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Jurusan   : Tadris Bahasa Inggris

Menyatakan bahwa skripsi ini secara keseluruhan adalah hasil penelitian saya kecuali bagian-bagian tertentu yang dirujuk sumbernya dan disebutkan dalam daftar pustaka.

Metro, Juni 2020
Yang membuat pernyataan

Indah Meylisa
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MOTTOS

In fact after difficulty there are amenity

(Q.S Al Insyirah: 6)

Nobody Can Turn Back the Time

The Future Depends on What You Do Today (Wise Word)

Edit dengan WPS Office

DEDICATION PAGE

This undergraduate thesis is dedicated to:

1. My beloved mother Mrs. Puji Rahayu who always pray and support in their endless love.

2. My grandfather and grandmother (Gono and Mikem) who always pray and support me.

3. My beloved friends (Refa Anggita, Anis Ariska) always support me.

4. My almamater IAIN Metro.

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Thanks to Allah SWT who has been giving the researcher mercies and blessing so that the researcher can complete this undergraduate thesis. It is entitled "An Analysis of Socio culturally-Bound Expression in Indonesian English Translation of the English Education Department at IAIN Metro in the Academic Year of 2020/2021". Sholawat and salam also deliver to our prophet Muhammad SAW who guided us from the darkness until the lightness.

Furthermore, this research could not be successful without support, guidance, advice, help, and encouragement. Regarding to the undergraduate thesis, the researcher offers big thanks for:

1. Dr. Zuhairi, M.Pd., the dekan of Tarbiyah and Teacher Training Faculty of State Institute for Islamic Studies of Metro.

2. Andianto, M.Pd, the head of English Education Department.

3. Dr. Widhiya Ninsiana, M.Hum, the sponsor who given the researcher, advice and suggestion for this undergraduate thesis.

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5. All the lecture in English Education Department, who always give knowledge and information.

6. All of the staff of English Education Department who helped the researcher in processing of administration.

7. All the lecture in English Education Department who give the researcher

opportunity to conducted this research.

8. My parents, all of my friends who always give me support, motivation, inspiration, and their prayer in the process of writing and counseling this undergraduate thesis. As human being, the researcher realizes that this undergraduate thesis still has weakness. The researcher do apologizes for all mistakes she has made writing. The researcher hopes this undergraduate thesis can be beneficial for all reader.

Metro, June 24st 2021
The writer

Indah Meylisa
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CHAPTER 1

INTRODUCTION

A. Background of the Study

Translation is a general term referring to the transfer of thoughts and ideas from one language to another, whether the language is in written or oral form, whether the languages have established orthographies or not; or whether one or both languages is based on signs, as with signs of the deaf. Translation is a transfer process which aims at the transformation of a written source language text (SLT) into an optimally equivalent target language text (TLT), and which requires the syntactic, the semantic, and the pragmatic understanding and analytical processing of the source text. Syntactic understanding is related to style and meaning. Understanding of semantics is meaning related activity. In addition, pragmatic understanding is related to the message or implication of a sentence. This understanding does not state what is transferred. Rather, it states the requirement of the process. Translation is the activity of changing something spoken or written into another language. It means that whatever we are doing with something (e.g. information, idea), when changed into another language is called translation. Next we will see some other definitions stated by some linguists.

In addition, translation has many great functions. The function of translation in social and politic provides the dissemination of political

ideas, of social and political knowledge in different field of science. Furthermore, the function of translation in cultural is also a perfect means of sharing

achievements and enriching national literatures and cultures. Meanwhile, the function of translation in linguistic is promotes the enrichment of lexicon and of the means of expression in the target language.

There are various source languages and target language in translation, one example of course language is English while the target language is Indonesian. In other cases there is also a translation process that makes Indonesian as the source language and English as the target language. In the process of the translating English as the source language to Indonesian language as the target language , there are many requirements of ability that must be mastered by the translator. Linguistic aspect that support the ability of translators are vocabulary mastery, grammar mastery, and sentence structure, understanding the meaning of sentences. In addition, cultural aspects of linguistic aspects of social culture aspects play an important role in the process of translator.

However, the translation process will be severely difficult if the translator has limited vocabulary. The translator's low vocabulary will cause difficulties in transferring the translation process from the source language to the target language. In addition the limitations of grammar

skills are the main problems that hinder the translation process. In line with the translation problems.

One of elements of translating material needed in translation is socio culturally-bound expressions. It is relevant in determining the quality of translation. Socio culture-bound expressions such as idioms, proverbs and similes can be a challenge even for professional translators, who are expected to have an excellent command of the languages they work with, at least theoretically.

Moreover, socio culturally-bound expression has the important function. A communicative competence is appropriate for learners that require an understanding of the sociocultural contexts of language use. A crucial aspect of the role of culture in this study is to understand the transnational relations and the continuity of cultures in the migration societies and how culture can be a potential organizing instrument in a migrant's life.

In addition, the researcher had conducted a pre-survey on Tuesday, March 3rd , 2020. The pre-survey was conducted to investigate students' ability in translation of the English education department at IAIN Metro. Based on the pre-survey result, the researcher got the students' document from English lecturer. It is known that most of students have problems in translation.

Furthermore, the researcher had analyzed the students' assignment given by the lecturer in the form of students' assignment in

translating about socio culturally-bound expression. The numbers of the students'are 20 students. It was investigated there were students' difficulties in translating socio culturally-bound expression. It was known that there were 14 of 20 students' difficulties in translating socio culturally-bound expression. One of them is as follows:

The source language is Santi *diberi **air tajin** oleh ibunya.* Meanwhile, the students' answer is *Santi was given rice milk by her mother*. The students' translation result is unaccepting because there are not understanding socio culturally-bound expressions in translating. The acceptability in target language is *Her mother fed Santi her **rice porridge***. Socio culturally-bound expression is one of the untranslatable expression because it deals with the cultural words due to the cultural gap or distance between the source and target language. Culturally words are easy to detect, since they are associated with a particular language and cannot be literally translated where literal translation would distort the meaning.

Based on the explanation above, it is important to analyze the students' ability in translating from Indonesian into English by concentrating on the socio culturally-bound Expressions. In this case, the researcher would like to conduct a research in entitled of "An analysis of Socio culturally-bound Expressions in Indonesian- English Translation of the English education Department at IAIN Metro in the Academic Year of 2020/2021".

B. Research Question

In line with the research problems explained in the background of study above, the researcher formulates the research question in the following form:

1. What are the use of students' translation of the socio culturally-bound Expressions in Indonesian- English translation of the students'of English Education Department at IAIN Metro in the Academic Year 2020/2021?

2. Why do the students'get difficulties in translating the socio culturally -bound Expressions in Indonesian- English translation of the students'of English Education Department at IAIN Metro in the Academic Year 2020/2021?

C. Objective and Benefits of the Study

1. Objective of the Study

The main objectives of this research are

a. To know the use of the students'translation of the socio culturally-bound Expressions in Indonesian- English translation of the students' of English Education Department at IAIN Metro in the Academic Year 2020/2021

b. To analyze the cause of the students' in translating the socio

culturally-bound Expressions in Indonesian- English translation of the students' of English Education Department at IAIN Metro in the Academic Year 2020/2021

2. Benefits of the Study

This research is expected to be beneficial to provide greadly benefits for some people in the educational aspect, as follows:

a. For the students

It is hoped that the result of this research can give additional information for the students'related to consider Socio culturally-bound Expressions in the Indonesian- English Translation. In addition, it is beneficial to have students understand the use of Socio culturally-bound Expressions in the Indonesian- English Translation, so the quality of their translation will be better.

b. For the Lecture

This research has some benefits to be one of additional references in teaching English, especially in teaching translation. Practically from this research, it is hoped that after knowing the students'difficulties in Socio culturally-bound Expressions in the Indonesian- English Translation, the lecturer maybe able to help the students'to shove the problems related to use Socio culturally-bound Expressions in translation process.

c. For the institution

It is hoped that this research will be one of the considerable references for English department. Practically, the institutions can supplay the material about Socio culturally-bound Expressions in the Indonesian- English Translation.

D. Prior Research

This research was conducted by considering several previous studies. The first previous research was conducted by Ni Luh Putu Unix Sumartini And Ida Bagus Putra Yadnya entitled "Borrowing in Translated Expressions of Culture".[1] The research method used in this study is a qualitative research method. The first previous research tried to identify and describe the phenomenon of translating culturally bound

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[1] Ni Luh Putu Unix Sumartini and Ida Bagus Putra Yadnya, "Borrowing in Translated Expressions of Culture," *English Language and Literature International Conference (ELLiC)* no.2 (2018)

expressions from Indonesian into English as a result of the ideology and translation strategies carried out by translators.

This research has similarities and differences with the first prior research. The equation lies in the similarity of research topics and research methods. This is because the two studies examined Socio Culturally Bound Expression in translation by using qualitative research methods. While the difference lies in the research objectives and data resources. The main objective of this research is to study the use of students' in translating the socio culturally-bound Expressions at IAIN Metro in the Academic Year 2020/2021. The first prior research tries to identify and describe the phenomenon of translating culturally bound expression from Indonesian into English as a result of the translation of ideology and strategy exercised by the translator. The data resource of this research is the translation document at IAIN Metro. Whereas the data of the Resource of the first prior research Indonesian fiction with Balinese culture setting translated into English.

Moreover, the second prior research was conducted by Maha M. Aldhahi & Fawziah A. Alshehri With the research title "Examining the Challenges of Translating Cultural Bound Expressions: The Case of Arab Professional Translators"[2]. the research method used in the research is quantitative research method. The aim to examine the five categories of challenges and find out by conducting a survey of Arab

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[2] Maha M. Aldhahi & Fawziah A. Alshehri, "Examining the Challenges of Translating Cultural Bound Expressions : The Case of Arab Professional Translators", *Journal of Applied Linguistics and Language Research,* no.1 (2019)

professionals.

This research has similarities and differences with the second prior research. The similarity lies in the similarity of research topics. This is because both studies examined Socio Culturally Bound Expression in translation. While the difference lies in the methods used qualitative research method, research objectives and Resource data. The main objective of this research is to investigate the use students' in translating the socio culturally-bound Expressions at IAIN Metro in the Academic Year 2018/2019. Meanwhile, Aldhahi's study focuses on examining the five categories of challenges and finding out by conducting a survey of Arab professionals Data Resource. Resource data of the second prior research this study focuses on Arabic translators

In addition, the third prior research was conducted by Oey Vella Valencia W and Rahmanti Asmarani. With the research title "The Translation Procedures of Cultural Expressions Applied in" A Game of Thrones. "[3]. The research method used in this study is the qualitative research method. The second prior research aim of the study is to find the categories of cultural expressions and the translation procedures applied the most in the cultural words found in A Game of Thrones novel.

This research has similarities and differences with the first prior

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[3] Oey Vella Valencia W and Rahmanti Asmarani, "The Translation Procedures of Cultural Expressions Applied in" A Game of Thrones."*LITE,* no.2 (2016)

research. The equation lies in the similarity of the research topic and the research method. That is because these two studies examined the Socio Culturally Bound Expression in translation by using qualitative research method. While the difference lies in the research objectives and data resources. The main objective of this research is to investigate the students' use in translating the socio culturally-bound Expressions at IAIN Metro in the Academic Year 2020/2021. The first prior research aim of the study is to find the categories of cultural expressions and the translation procedures applied the most in the cultural words found in A Game of Thrones novel. The data resource of this research is the translation document at IAIN Metro. Meanwhile, data resource of the first prior research this study focuses on identifying the culturally-bound expressions of Ahmad Tohari's Ronggeng Hamlet Paruk in terms of techniques of translation and meaning equivalence.

CHAPTER II
REVIEW OF LITERATURE

A. The Concept of Translation

1. The Definition of Translation

Translation is a cultural act and its examination and representation as such is made manifest through the examination of language including of linguistic, textual, pragmatic, cultural, semiotic and stylistic realizations.[4] It means that translation is very complex because it requires many language aspects.

Moreover, translation is undoubtedly not just a replacement of words or expressions from one language (SL) to another language (TL) but rather a communication of the meaning of a source language text (ST) by means of an equivalent target-language text (TT).[5] It means that translation is the process of translating one language to another language by some considerations that follow this process related to the meaning, idea, or message of the translation.

In addition, translation is often seen as transcreation and is carried out within the constraints of the discourse of its culture or

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[4] Mohammed Farghal and Ali Almanna, *Contextualizing Translation Theories*(UK: Cambridge Scholars Publishing, 2015), 11.

[5] Abdali H. al-saidi,"Problem of Translating Cultural Signs with Referens to English and Arabic" 8, no.3 (2003): 28.

the translating culture.[6] It means that translation is not only a meaning transfer through linguistic device but also a cultural transfer. In the process of translation a shift always occurs but the facts show that a language is used by speakers who often have very different culture from other speakers of language so that in the translation process it is difficult to find a synonymous equivalent especially culturally bound expression.

2. Problems of Translation Culture

Problems of translation lie not only in the linguistic and stylistic features but also in the cultural differences between SL and TL. Cultural problematic factors can be divided into two main groups. The first one is the difficulty associated with a translator's limits. The second one is the difficulties that lie in the nature of the culture or language-specific expressions themselves, be the idioms, collocations, sayings, proverbs and phrasal verb.[7]

3. Strategies of Translating Culture

The translation strategies that are often adopted for translating culture are those proposed. There are five main strategies for translating the culturally bound expressions namely:

a. Full equivalent (using an expression of similar meaning and form)

b. Partial equivalent (using an expression of similar meaning but

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[6] Mohammed Farghal and Ali Almanna, *Contextualizing Translation Theories*., 10.
[7] Abdali H. al-saidi,"Problem of Translating Cultural Signs with Referens to English and Arabic"., 29.

dissimilar form,

c. Translation by borrowing the socio cultural sign,

d. Translation by paraphrase.[8]

B. The Concept of Translation Socio Culture-Bound Expression

1. The Definition of Socio Culture-Bound Expression

The concept of "sociocultural competence" involves the ability to use specific information about nation, speech etiquette knowledge and communication technology in order to achieve mutual understanding with other culture bearers.[9] In the other words, sociocultural competence involves knowledge of communication technology to understand cultural development.

Moreover, sociocultural competence gradually became an important aspect of modern educational concepts. This is especially true for foreign language classes.[10] It means that socio-cultural competence is an important aspect of modern education, especially for foreign language classes.

The concept of sociocultural competence considers features of social communication, national and cultural norms of sociocultural behavior and knowledge of speech etiquette and ritual

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[8] Ibid., 30.

[9] Alina E. Rakhimova,"Sociocultural Competence as One of The Core Competencies of The Individual," *Espacios* 38, no.45 (2017):10

[10] *Ibid.,* 2.

of communication, features of national heritage: art and cultural values, and features of national character of people.[11] In the other words, the concept of sociocultural competence takes into account the features of national heritage: art and cultural values, and features of national character of people.

Cultural expressions used in social, religious, geographical, political, literary and media texts constitute a major problematic area in translation especially when the translator belongs to a completely different culture from the author's.[12] In the other words cultural expression is the main problem source in translation especially when the translator has a different culture to the author.

The translation of socio culture-bound expressions such as idioms, proverbs and similes can be a challenge even for professional translators, who are expected to have an excellent command of the languages they work with, at least theoretically.[13] It means that translation of social cultural expression becomes a challenge for professional translators theoretically.

Cultural expressions can also be found in proverbs, collocations, phrasal verbs and figures of speech including

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[11] Ibid., 7.

[12] Bader S. Dweik1 & Maisa Suleiman, "Problems Encountered in Translating Cultural Expressions from Arabic into English," 3, no. 5 (2013): 48.

[13] Maha M. Aldhahi & Fawziah A. Alshehri, "Examining the Challenges of Translating Cultural Bound Expressions : The Case of Arab Professional Translators" 6, no.1 (2019): 1

metaphors.[14] It means that Cultural expression is embedded in different types of text, such as religion, politics, and geography.

2. The Function of Socio Culture-Bound Expression

The word is used to describe that part of a language course that includes sociocultural knowledge to complement and give context to the linguistic content.[15]

Language use from a sociocultural perspective is considered an important tool for learners' cognitive development.[16]

A communicative competence is appropriate for learners that require an understanding of the sociocultural contexts of language use.[17] A crucial aspect of the role of culture in this study is to understand the transnational relations and the continuity of cultures in the migration societies and how culture can be a potential organizing instrument in a migrant's life.[18]

According to the theory of sociocultural training, mastering

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[14] Bader S. Dweik1 & Maisa Suleiman, "Problems Encountered in Translating Cultural Expressions from Arabic into English., 47.

[15] Michael Byram, *Routledge Encyclopedia of Language Teaching and Learning* (New Fetter Lane: Taylor and Francis Routledge, 2000), 108

[16] *Ibid.*, 111

[17] *Ibid.,*127

[18] Mozhgan Zachrison, *Understanding the Sociocultural Influences on Adult Migrants' Second Language Learning and Communicative Interaction* (Holmbergs: Malmö University, 2014), 40

foreign language means deep entering into the individual and collective mentality and culture of another nation and assumes familiarity with views, estimates and experience of cultural community, since every national language is cultural identity image of the world, consisting of elements and phenomena, inherent and essential for people. That is why optimally organized process of foreign language teaching can prepare a person to tolerant perception of other cultures, to empathy and the "blurring" of inappropriate stereotypes. Overall that means to prepare the person ready to adequate intercultural communication.[19]

3. The Students' Translation of Socio Culturally-Bound Expression

The appropriate translation of Socio Culturally-Bound Expression

a. The characteristics of appropriate translation of socio culturally-bound Expression

1) Having successful attempts to attain the equivalent in the English language

2) Having adequate knowledge in translation techniques and translation strategies.

3) Being easy in understanding the differences between both languages styles.

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[19] Alina E. Rakhimova,"Sociocultural competence as one of the core competencies of the individual,"., 7.

4) The comprehension of idiomatic meaning

5) Being able to solving the several cultural and sociolinguistic problems, such as the word order within the same socio cultural bound expression.

6) Having clear definition of cultural expressions.[20]

b. The Inappropriate Translation of Socio Culturally-Bound Expression

The characteristics of inappropriate translation of Socio Culturally-Bound Expression

1) Having unsuccessful attempts to attain the equivalent in the English language

2) Having in adequate knowledge in translation techniques and translation strategies.

3) Being difficult in understanding the differences between both languages styles.

4) Getting several cultural and sociolinguistic problems, such as the word order within the same socio cultural bound expression.

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[20] Ala'Eddin Banikalef & Jabr Abu Naser, "The Difficulties in Translating Culture-Specific Expressions from Arabic into English", *Journal of Education and Practice,*10, no.9 (2019): 1.

5) Having unclear definition of cultural expressions.[21]

4. The Cause of Translating the Socio Culturally-Bound Expressions

The cause of translating Culturally-Bound Expressions consist of, as follow:

a. The translator's lack of knowledge in both languages in general and in the significance of the functional equivalence in particular. In doing so, the translator might distort the message instead of conveying the precise intended meaning of the message.

b. Limited linguistic competence

c. Their poor pragmatic competence in the target language (English).[22]

In addition, Bader S. Dweik1 & Maisa Suleiman points out the causes of difficulties in translating cultural bound expression, as follows:[23]

d. Lack of cultural awareness and lack of cultural interaction and experience.

In this research, the researchr analyze six causes of

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[21] Bader S. Dweik1 & Maisa Suleiman, "Problems Encountered in Translating Cultural Expressions from Arabic into English,".,9.

[22] Ala'Eddin Banikalef & Jabr Abu Naser, "The Difficulties in Translating Culture-Specific Expressions from Arabic into English", *Journal of Education and Practice.,*1.

[23] Bader S. Dweik1 & Maisa Suleiman, "Problems Encountered in Translating Cultural Expressions from Arabic into English,".,9.

difficulties stated by Ala'Eddin Banikalef & Jabr Abu Naser and Bader S. Dweik1 & Maisa Suleiman

5. **The Solution of Translating the Socio Culturally-bound Expressions**

The solution of Translating the Socio Culturally-bound Expressions consist of, as follow:

a. Providing at least two courses that deal with cultural differences, cultural awareness, and cultural knowledge, particularly in the academic programs that qualify translators.[24]

b. Culture-bound words can be translated by using five different techniques that consist of cultural equivalent, functional translation, paraphrasing, glossing, and borrowing.[25]

6. **The Translation Strategies of the Socio Culturally-Bound Expressions**

Translation strategies of culturally-bound expressions consist of, as follow:

a. Using an idiom of similar meaning and form

This strategy involves using an idiom in the target language which conveys roughly the same meaning as that of

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[24] Ala'Eddin Banikalef & Jabr Abu Naser, "The Difficulties in Translating Culture-Specific Expressions from Arabic into English*", Journal of Education and Practice.,*.

[25]Bader S. Dweik1 & Maisa Suleiman, "Problems Encountered in Translating Cultural Expressions from Arabic into English,".,1.

the source-language idiom and, in addition, consists of equivalent lexical items.

b. Using an idiom of similar meaning but dissimilar form

It is often possible to find an idiom or fixed expression in the target language which has a meaning similar to that of the source idiom or expression, but which consists of different lexical items.

c. Borrowing the source language idiom

Just as the use of loan words is a common strategy in dealing with culture-specific items, it is not unusual for idioms to be borrowed in their original form in some contexts.

d. Translation by paraphrase

This is by far the most common way of translating idioms when a match cannot be found in the target language or when it seems inappropriate to use idiomatic language in the target text because of differences in stylistic preferences of the source and target languages.

e. Translation by omission of a play on idiom

This strategy involves rendering only the literal meaning of an idiom in a context that allows for a concrete reading of an otherwise playful use of language.

f. Translation by omission of entire idiom

As with single words, an idiom may sometimes be omitted altogether in the target text. This may be because it has no close match in the target language, its meaning cannot be easily paraphrased, or for stylistic reasons. [26]

7. The grouping of the Socio culturally bound expression

In this study the grouping of culturally bound expression consist of, as follow:

a. Ecology including flora, fauna, wind, valley, mountain.

b. Material culture or artifacts such as food, clothing, housing and city, transportation.

c. Social culture including work and leisure.

d. Organizations, customs, activities, procedures, concepts that are political and administrative, religious, and artistic.

e. Gesture and habits.[27]

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[26] Ibid., 5.
[27] Peter Newmark, *A Textbook of Translation,* (New York : Sanghai Foreign Language Education Press, 1988), 95.

CHAPTER III

RESEARCH METHODOLOGY

A. The Types and Characteristics of Research

There are two type of research method, they are qualitative and quantitative. But in this undergraduate thesis the researcher choose the qualitative research. According to Creswell, qualitative research is an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem.[28] It can be said that qualitative research means investigate and understanding the problem of human or social by individual or groups.

The characteristic in this research focuses on the descriptive qualitative research. The researcher takes a survey that it can be used to describe phenomena and summarize. The aim of using survey for descriptive research is getting a good step of certain things. Descriptive qualitative analysis involves describing the common underlying characteristics of data. The purpose of primary qualitative research is to describe, explore, or understand phenomena, as well as to generate contextually specific theory.[29]

In line with the explanation above, the purpose of this research to know the use of the students' translating the socio culturally-bound expressions and to analyze the causes of students' difficulties in

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[28] John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches 3rd Ed,* (New Delhi: Sage Publications, 2003), 4

[29] Deborah Finfgeld- Connett, *A Guide to Qualitative Meta- Synthesis*, (New York: Routledge 2018), 8

translating the socio culturally-bound Expressions in Indonesian-English translation of the English Education Departmen at IAIN Metro in the Academic Year 2020/2021.

B. Data Resources

In this research the researcher divides the sources into two items. They are primary and secondary.

1) Primary sources

Primary source are original materials on which research is based. They are testimony or direct evidence concerning a topic under consideration. They present information in its original form, neither interpreted nor condensed nor evaluated by other researchers. The primary source of this research is the translation assignment result of the students' of IAIN Metro in academic year 2020/2021. The total numbers of the students'are 20 students.

2) Secondary sources

Secondary source offers interpretation or analysis based on primary sources. They may explain primary sources and often uses them to support a specific thesis or argument or to persuade the reader to accept a certain point of view. The secondary source in this research is from interview, documentation, the books, journals, e-books and articles that are related to the research.

C. Data Collecting Technique

Qualitative research typically follows an inductive process.[30] It means that the data collection taken from process analyzing data become theory or interpretations. Creswell said that "in many qualitative studies, inquiries collect multiple forms of data and send a considerable time in the natural setting gathering information"[31] The data collection is the accumulation of specific evidence that enables the researcher to properly analyze the results of all activities by his research design and procedures.

The data are needed in a research work to serve the raw material that is used in the production of data. It provides a definite direction and definite answer to a research inquiry. Whatever inquiry has to give a definite answer to an investigation. Data are very essential for a scientific research. In addition, the data are needed to substantiate the various arguments in research findings.[32]

Qualitative researchers also have a toolbox of data-gathering techniques, including in depth interviewing, participant observation, and document analysis.[33] The researcher in this research uses document to collect the data. The researcher takes documents from the result of the use of English socio culturally-bound expressions in Translation. In

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[30] Linda Kalof et.al., *Essential of Social Research*, (England: Open university press, 2008), 85

[31] John W. Creswell, *Research Design,*184

[32] Yogesh Kumar Singh, *Fundamental of Research Methodology and statistics*, (New Delhi: New Age International Publisher, 2006),212

[33] Donald Ary et. al., *Introduction to Research in Education Eight Edition,* (USA: Wadsworth Cengange Learning, 2010),32

the process of collecting the data, the researcher collects the results of writing students to analyze and to identify the use of Socio culturally-bound expressions in Translation.

In this research the researcher use two techniques to collect the data, there are interview and documentation.

1. Documentation

Qualitative researchers may use written documents or other artifacts to gain an understanding of the phenomenon under study.[34] In this research, the researcher uses documents technique to collect the data. Documents can be a valuable source of information in qualitative research. Creswell cited that documents represent public and private documents. Qualitative documents are public documents for example newspapers, minutes of meetings, official reports or example of private documents personal journals and diaries, letters, e-mails.[35] Accordingly, the secondary data needed are documented as data resource in the form of documentation. Furthermore, the researcher got the data form the result of students' writing test.

2. Interview

Interview occurs when the researcher ask one or more participants general, open-ended questions and record their

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[34] Donald Ary et. al., *Introduction to Research in Education Eight Edition*, 442
[35] Jhon W. Creswell, *Research Design,* 294

answers.[36] It means that by interviewing the participants can best voice their experiences unconstrained by any perspectives of the researcher or past research findings. Interview provides useful information when the researcher cannot directly observe participants, and the researcher permits participants to describe detailed personal information. Therefore, in this research the researcher used interview to collect the data from the seventh semester students' of IAIN Metro in academic year 2020/2021. The total numbers of the students'are 20 students.

In order to determine the students'that became secondary research, the researcher used purposive sampling technique. According to Elizabeth DePoy, PhD, MSW, OTR and Laura N. Gitlin, PhD, Purposive sampling is Deliberate selection of individuals by the researcher based on certain predefined criteria; also known as judgmental sampling.[37] Its means that in choosing the research sources the researcher considers the purpose of the research. Therefor the researcher determines 20 students of seventh semester students who take translation subject.

3. Observation

Observation is the process of gathering open-ended, firsthand information by observing people and places at a research

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[36]John W. Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research 4rd Ed,* (New Delhi: Pearson Education, 2012), 217

[37] Elizabeth DePoy, PhD, MSW, OTR and Laura N. Gitlin, PhD, *Introduction to Research Understanding and Applying Multiple Strategies,* (USA:Elsevier 2016), 380

site. In this research, the researcher observed the students'at IAIN Metro in the Academic Year 2020/2021.The researcher analyzes the dificullties in translating socio culturaly-bound expression. When the researcher discovers the students'dificullties intranslating socio culturallly-bound expressuin in translation at IAIN Metro, the researcher took the photo. After that, the researcher analyzed related to grammatical concordance in their writing.

D. Data Analysis Technique

The important part in research study is analyzing data, because the result becomes a conclusion from all of the research. Analysis of data means studying the tabulated material in order to determine character facts or meanings. It involves breaking down existing complex factors into simple parts and putting the parts together in new arrangements for the purpose of interpretation. Qualitative data generally take the form of words (descriptions, observations, impressions, recordings, and the like). The researcher must organize and categorize or code the large mass of data so that they can be described and interpreted. In qualitative research, data analysis includes of two aspects, the aspects consists of text analysis and involve developing a description and themes.

The researcher would apply Miles and Huberman model to

analyze the data.[38] The components of this analysis model are pictured by this figure.
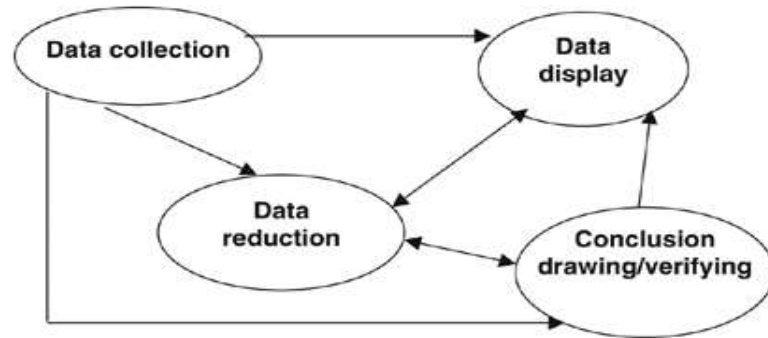
Figure I. *Analysis Components of Miles and Huberman Model*

Data analysis by Miles and Huberman model conducts the following steps:[39]

1) Data collection is the step when the researcher gather all data which are used to complete the research.

2) Data reduction refresh to the process of selecting, focusing, simplifying, abstracting, and transforming the data that appear in written-up field notes or transcriptions. The researcher reduces the data gotten by summarizing and choosing specific things.

3) The second major flow of analysis activity is data display. Generically, a display is an organized, compressed, assembly of information that permits conclusion drawing and action. To display the data, the researcher usually uses graphics, figures, or charts. The display should be able to describe the content entire the data.

4) The last step of analysis activity is conclusion drawing and

[38] Michael Huberman M. and Miles, *Qualitative Data Analysis 1ˢᵗ Edition,* (London: SAGE publications 1994), 12
[39] *Ibid., 10-11*

verification. The researcher verifies his research by making conclusion of data findings.

Therefore, it is concluded that the analysis of data has some functions in analyze research data that include in; to make the meaningful raw data, to test null hypothesis, to get the significant results, to describe inferences or to make generalization, and to calculate parameters.

CHAPTER IV

RESEARCH RESULT AND DISCUSSION

A. Research of the Result

1. The Historical Background of IAIN Metro

State Institute For Islamic Studies of Metro or IAIN Metro is a State Islamic Institution located in Metro City, Lampung Province. The establishment of IAIN Metro is stated in Presidential Regulation (Perpres) Number 71 of 2016 which was signed by President Joko Widodo on 1st August 2016. This Presidential Regulation comes into force on the date of promulgation, namely on 3rd August 2016, by the Minister of Law and Human Rights Yasonna H. Laoly. The Metro State Islamic Institute is a status upgrade of the Jurai Siwo State Islamic College (STAIN).

Currently the STAIN Jurai Siwo Metro continues its efforts and hopes to obtain funding sources from the Lampung Provincial Government. This is because the construction of campus II STAIN Jurai Siwo Metro Seberang is estimated to cost a budget of 750 billion rupiah. Even the STAIN Jurai Siwo Metro together with the Governor of Lampung Province have met with the Minister of Religion of the Republic of Indonesia to discuss opportunities for the construction of Campus II and the status transfer of STAIN Jurai Siwo Metro to IAIN Jurai Siwo Metro, Lampung.

The transfer of status from STAIN Jurai Siwo Metro to IAIN

Jurai Siwo Metro has been proposed since 2010 and is planned to be realized in 2012 next year. Alumni deliberations are also one of the administrative requirements for transferring STAIN status to IAIN. This has long been done during Prof. Dr. Syaripudin, M.Ag. by inviting all alumni from all generations to a grand reunion on Saturday, 28th July 2010. Finally, the desire to change status from STAIN to IAIN Metro can be realized in 2016 with the issuance of Presidential Regulation (Perpres) Number 71 of 2016 which was signed by President Joko Widodo on 1st August 2016. This Presidential Regulation comes into force on the date of promulgation, namely on 3rd August 2016, by the Minister of Law and Human Rights Yasonna H. Laoly.

2. The Profile of English Department

English Department (PBI) is S1 degree of Tarbiyah Faculty in IAIN Metro. In 2002, the English Department previously was known as Diploma 3 (D3). In response to the stakeholders, Diploma 3 appropriately was needed for higher level education. Thus, it was converted to S1 degree of English Department based on Directorial Decree of College for Islamic Studies No :Dj.I/220.C/2007 on 28th May 2007.

A vision of integrating Islamic values and academic excellent is mutually developed by the English Department of State Islamic College (STAIN) of Jurai Siwo Metro. In this regard, the

students'are expected to be professional educator in the modern era, as well as in the wide bargaining. To achieve this, such vision is implemented throughout several missions, as follows; (1) the English Department strives for students' personality by exploring knowledge, understanding, and mastery of Islamic values to be implemented in religious and national context, (2) the English Department creates humanistic, democratic, and modern academic atmosphere, (3) the English Department stimulates professional ethic of basic science theoretically and practically, (4) the English Department applies an integrated educational system to give an eligible contribution of its educational development.

The English department is established to devote the particular goals, such as ; (1) The students'are exercised to be a deep understanding English teacher toward religious, knowledge, technology, and art. Indeed, they are hoped to be agent of change in society, (2) The students'are presented to be a professional English teacher who can expand the English Subject within fully Islamic motivation, (3) The students'are taught a highly English mastery in order to give an available contribution toward Islamic culture and society at large. In line with the vision, mission, and aim above, some integrated aspects are focused by the English Department to assess the students' performance. The integrated aspects are named as cognition, psychomotor, and affection.

3. The Location Sketch of IAIN Metro

IAIN Metro is a campus located in a strategic city. Located in the city of education, to be precise in the metro city of iringmulyo village. The sketch location of IAIN Metro as followed:
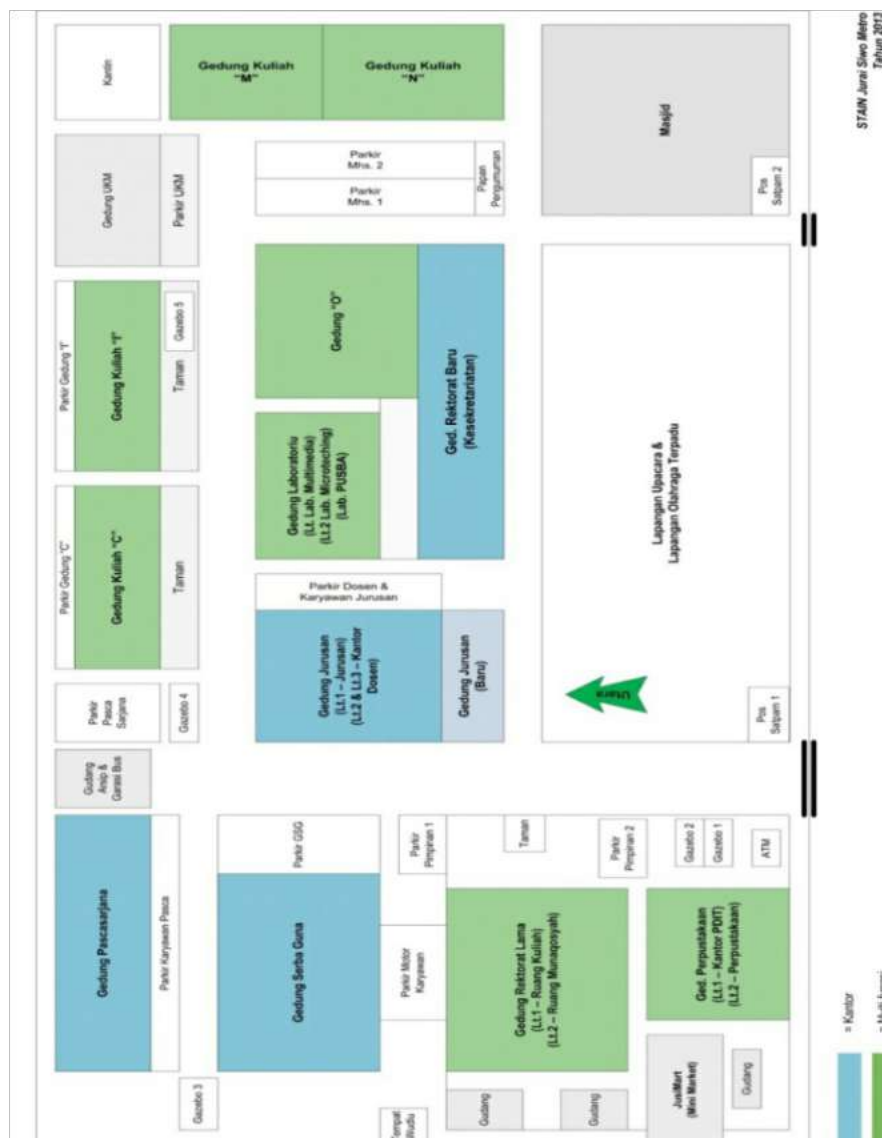
Figure 1. The Location Sketch of IAIN Metro

B. Description of research result

Description of Research Result refers to the research question including of *What are the use of the students' translation of the socio culturally-bound Expressions in Indonesian- English translation of the students'of English Education Department at IAIN Metro in the Academic Year 2020/2021. Why do the students'get difficulties in translating the socio culturally-bound Expressions in Indonesian- English translation of the students'of English Education Department at IAIN Metro in the Academic Year 2020/2021.*

1. **The Students' Translation of the Socio Culturally-Bound Expressions in Indonesian- English Translation.**

   In collecting the data of the first research objective, the researcher used the technique of documentation. Therefore, the instrument used is documentation sheet.

   The explanation of data in the table above is provided, as follows:

   The use of the students' translation of the socio culturally-bound Expressions in Indonesian- English translation is explained in the following data :

   Data SW

   The source language :

   Kalau kau ingin membual banyak banyak mari kita beli cendol.

   The result of target language :

   If you want to brag so much, let's get some sandpaper.

   If viewed from the Attempts to attain the equivalent in the

English language the data shown in the target language result is not appropriate because the use is not equivalent to the use of the language shown in the *sandpaper* to translate *cendol* because the appropriate form of translation for the word *cendol* is *something to eat.* Then if viewed from the knowledge translation techniques and translation strategies the results of the target language are not quite right because the idiom technique is not quite right. if viewed from the understanding of the differences between both languages styles, it is not quite right because liquid objects use a glass measure, for example *some* is replaced with *a glass of.* When viewed from the comprehension of specific culture terms of linguistic structure, semantic denotation and, more significantly, their socio-cognitive relevance is inappropriate because the use of the word *sandpaper* does not represent it. If viewed from the understanding of a clear definition of cultural expressions the use of the word *sandpaper* is inappropriate because it does not represent the meaning of *cendol* culture.

a.) Attempts to attain the equivalent in the English language

Based on the result of documentation, it is investigated that there are 20(2%) appropriate use in attempts to attain the equivalent in the English language of 149 appropriate culturally-bound Expression. Some the sentences are *something to eat, rice porridge, gamelan set.* Meanwhile, there are 180(18%)

inappropriate use in attempts to attain the equivalent in the English language of 851 inappropriate culturally-bound Expression. Some the sentences are *cendol, starch water, a gamelan*. Therefore, the inappropriate use is more than the appropriate use.

b.) Knowledge translation techniques and translation strategies

Based on the result of documentation, it is investigated that there are 0 students' document appropriate use in knowledge translation techniques and translation strategies of 149 appropriate culturally-bound Expression. Some the sentences are *If you want to brag lot let's go and get something to eat* (Using an idiom of similar meaning and form), *Her mother fed santi her rice porridge* (Using an idiom of similar meaning but dissimilar form), *They contributed a gamelan set in our village* (Borrowing the source language idiom). Meanwhile, there are 200(20%) inappropriate use in knowledge translation techniques and translation strategies 851 inappropriate culturally-bound Expression. Some the sentences are *If you want to bray a lot let's buy a cendol, Santi is given starch water by his mother, They donated a gamelan set in our village* Therefore, the inappropriate use is more than the appropriate use.

c.) The understanding of the differences between both languages

styles

Based on the result of documentation, it is investigated that there are 109(10,9%) appropriate use in the understanding of the differences between both languages styles 149 appropriate culturally-bound Expression. Some the sentences are *If you want to bray a lot let's buy a cendol, Santi was given starch water by her mother, They donated a gamelan set in our village.* Meanwhile, there are 91(9%) inappropriate use in the understanding of the differences between both languages styles 851 inappropriate culturally-bound Expression. Some the sentences are *Santi is given starch water by his mother, Mother cooked the genjer that was bought this morning, She doesn't want ketupat, the rice cake I gave you this morning is still intact now*. Therefore, the appropriate use is more than the inappropriate use.

d.) The comprehension of specific culture terms of linguistic structure, semantic denotation and, more significantly, their socio-cognitive relevance.

Based on the result of documentation, it is investigated that there are 20(2%) appropriate use in the comprehension of specific culture terms of linguistic structure, semantic denotation and, more significantly, their socio-cognitive

relevance 149 appropriate culturally-bound Expression. Some the sentences are *Something to eat, Rice poride, Gamelan set*. Meanwhile, there are 180(18%) inappropriate use in the comprehension of specific culture terms of linguistic structure, semantic denotation and, more significantly, their socio-cognitive relevance 851 inappropriate in culturally-bound Expression. Some the sentences are *Cendol , Starch water, a gamelan.* Therefore, the inappropriate use is more than the appropriate use.

e.) The understanding of a clear definition of cultural expressions.

Based on the result of documentation, it is investigated that there are 0 students' document appropriate use in the understanding of a clear definition of cultural expressions 149 appropriate culturally-bound Expression. Some the sentences are *If you want to brag lot let's go and get something to eat, Her mother fed santi her rice porridge, They contributed a gamelan set in our village.* Meanwhile, there are 200(20%) inappropriate use in the understanding of a clear definition of cultural expressions 851 inappropriate culturally-bound Expression. Some the sentences are *If you want to bray a lot let's buy a cendol, Santi is given starch water by his mother, They donated a gamelan set in our village*. Therefore, the inappropriate use is more than the appropriate use.

The research result of the students'translating the socio culturally-bound Expressions in Indonesian- English of translation of the students'of English Education Department at IAIN Metro in the Academic Year 2020/2021, shown in the following table 1 :

Table 6
The Students' Translation of Socio Culturally Bound Expression
in Indonesian- of Translation.

No	The Students' Translation of Socio Culturally Bound Expression	The Appropriate Translation		The Inappropriate Translation	
		Frequency	percentage	frequency	percentage
1.	Attempts to attain the equivalent in the English language	20 Use	2%	180 Use	18 %
2.	Knowledge translation techniques and translation strategies	-	-	200 Use	20%
3.	The understanding of the differences between both languages styles.	109 Use	11 %	91 Use	9%
4.	The comprehension of idiomatic meaning	-		-	-
5.	The comprehension of specific culture terms of linguistic structure, semantic denotation and, more significantly, their socio-cognitive relevance	20 Use	2%	18 Use	18%
6.	The understanding of a clear definition of cultural expressions.	-	-	200 Use	20%
	TOTAL	149		851	
	PERCENTAGE	15 %		85%	

Based on the results from the table above can be known

that students have difficulty in translating socio culturally-bound expression it is known that there are (18%) inappropriate in terms of Attempts to attain the equivalent in the English language, (20%) inappropriate in terms of knowledge translation techniques and translation strategies, (9%) inappropriate in terms of the understanding of the differences between both languages styles, (18%) inappropriate in terms of the comprehension of specific culture terms of linguistic structure, semantic denotation and, more significantly, their socio-cognitive relevance, (20%) inappropriate in terms of the understanding of a clear definition of cultural expressions. Therefore it can be concluded there is 85% improper use of socio culturally bound expression in translation.

In addition, based on the results of the documentation, it is known that the use of socio culturally-bound expressions in translation tends to be more inappropriate than appropriate. This inaccuracy is especially shown in terms of knowledge translation techniques and translation strategies, in terms of the understanding of a clear definition of cultural expressions, in terms of Attempts to attain the equivalent in the English language in terms of the comprehension of specific culture terms. of linguistic structure, semantic denotation and, more significantly, their socio-cognitive relevance, in terms of the

understanding of the differences between both languages styles. These difficulties were analyzed based on aspects of socio-culturally-bound expressions that appeared in students' translation writings.

2. **The Causes of Students' Difficulties in Translating the Socio Culturally-Bound Expressions in Indonesian- English Translation.**

To find out the causes of students' difficulties in translating the socio culturally-bound expression in Indonesian-English, the researcher used the instrument of interview with English students. These questions are developed from theories taken from Banikalef and Nasser.[40] Based on the result of interview the researcher know the students'translating the socio culturally-bound Expressions in Indonesian- English of translation, the researcher used interview with the students. Including the following:

a.) The translator's lack of knowledge in both languages in general and in the significance of the functional equivalence in particular.

Based on the result of interview with the students, it was investigated that there are still many students who need to learn in translating the socio culturally-bound expression in English - Indonesian. It was analyzed that the students' lack

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[40] Ala'Eddin Banikalef & Jabr Abu Naser, "The Difficulties in Translating Culture-Specific Expressions from Arabic into English*", Journal of Education and Practice,*10, no.9 (2019): 1.

knowledge due to lack of understanding of translating cultural languages. In addition, it was stated by the students'that difficulty due to differences in the external structure of a source language with a target language. Therefore, the lack of knowledge in translating the culturally- bound expression causes the difficulty of translating the socio culturally-bound expressions in Indonesian- English translation.

b.) Limited linguistic competence

Based on the result of interview with the students, it was investigated that the cause of students' difficulty in translating the socio culturally-Bound expressions in Indonesian-English translation is limited linguistic knowledge. It was known that it is difficult for the students'to find equivalent words that are really the same in the source language because looking for equivalent words is difficult. It was stated by the students'that the words with cultural content are not easy to translate, because they are tied to the cultural context of the source language. Furthermore, it was stated by the students'that difficulty due to differences in the external structure of a source language with a target language.

c.) Their poor pragmatic competence in the target language.

Based on the result of interview with the students, it was investigated that the cause of students' difficulty in

translating the socio culturally-bound expressions in Indonesian-English translation is their poor pragmatic competence in the target language. In addition, it was stated by the students'that the term culture contains a different concept meaning or does not even exist in the translation culture. It was known that sometimes the students'can't find equivalent words either because the culture of the source language and the target language is different. Therefore, they may not be able to maintain the accuracy of meaning because they do not understand cultural meaning.

d.) Based on the result of interview with the students, it was investigated that the cause of students' difficulty in translating the socio culturally-bound expressions in Indonesian- English translation is lack of cultural awareness and lack of cultural interaction and experience. It was because the students'have lack of practice in translating cultural languages. Moreover, translating a cultural language requires the right strategy and words; therefore, one must understand the cultural meaning

Based on the results of interviews conducted to students to find out data on the causes of difficulties students in translating socio culturally bund expression known there are 4 causes that include:

a.) The translator's lack of knowledge in both languages in

general and in the significance of the functional equivalence in particular

b.) Limited linguistic competence

c.) Their poor pragmatic competence in the target language.

d.) Lack of cultural awareness and lack of cultural interaction and experience

C. Discussions

1. The Students' Translation of the Socio Culturally-Bound Expressions in Indonesian- English Translation.

The students' translating the socio culturally-bound Expressions in Indonesian- English of translation of the students'of English Education Department at IAIN Metro in the Academic Year 2020/2021 were analyzed based on the instruments of documentation and interview. The first analysis of the students' translating the socio culturally-bound Expressions in Indonesian- English of translation of the students'of English Education Department at IAIN Metro in the Academic Year 2020/2021 it was adopted from theory taken from Banikalef about The students' translating the socio culturally-bound Expressions in Indonesian- English of translation.[41]

Based on the documentation result, each percentage of student the students' translating the socio culturally-bound Expressions in Indonesian- English of translation of the students'of English Education Department at IAIN Metro in the Academic Year 2020/2021 is, as follow:

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[41] Ala'Eddin Banikalef & Jabr Abu Naser, "The Difficulties in Translating Culture-Specific Expressions from Arabic into English",1.
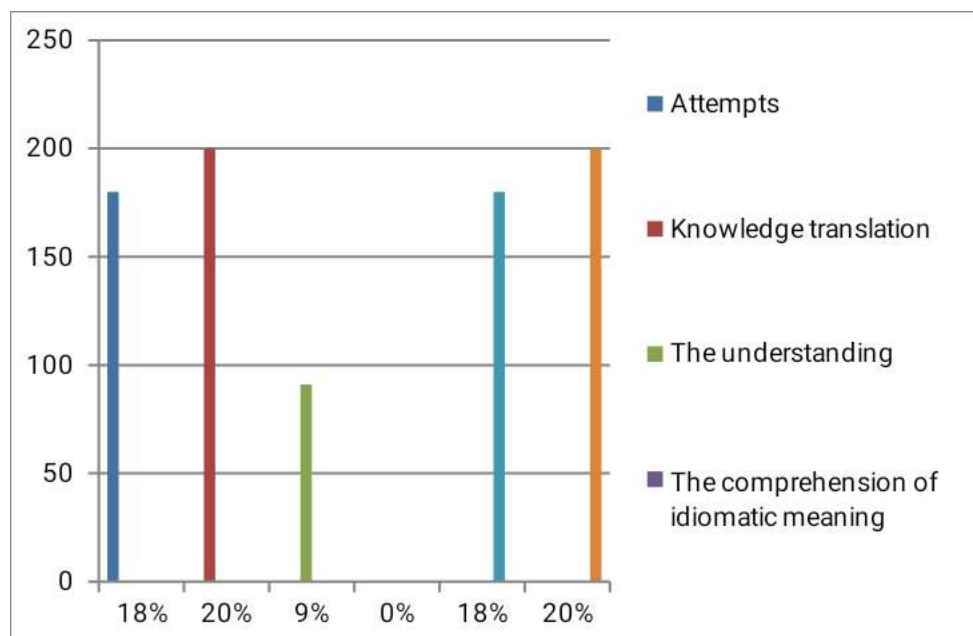
Based on the diagram above that inappropriate use of socio culturally bound expression translation is highest found in Knowledge translation techniques and translation strategies (20%) and The understanding of a clear definition of cultural expressions (20%) while the other highest percentage is compiled by Attempts to attain the equivalent in the English language (18%) and the comprehension of specific culture terms of linguistic structure, semantic denotation and, more significantly, their socio-cognitive relevance (18%) and then the smallest percentage of translation inaccuracies is in The understanding of the differences between both languages styles (9%).

Therefore, based on the discussion above, it is concluded

that there are 85 % of inappropriate use in translating the socio culturally-bound Expressions in Indonesian- English of translation of the students'of English Education Department at IAIN Metro in the Academic Year 2020/2021.

2. **The cause of students' difficulties in translating the socio culturally -bound Expressions in Indonesian- English Translation.**

The cause of students' difficulties in translating the socio culturally-bound Expressions in Indonesian- English of the students'of English Education Department at IAIN Metro in the Academic Year 2020/2021 were analyzed based on the instruments of interview. The analysis of the causes was adopted from theory taken from Banikalef about The cause of students' difficulties in translating the socio culturally-bound Expressions in Indonesian- English :[42]

a.) The translator's lack of knowledge in both languages in general and in the significance of the functional equivalence in particular.

b.) Limited linguistic competence

c.) Their poor pragmatic competence in the target language.

d.) Lack of cultural awareness and lack of cultural interaction and experience

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[42] Ibid., 1

Based on the interview result, the causes of students' difficulties in translating the socio culturally-bound Expressions in Indonesian- English at English Education Department at IAIN Metro in the Academic Year 2020/2021 include of the translator's lack of knowledge in both languages in general and in the significance of the functional equivalence in particular, limited linguistic competence, their poor pragmatic competence in the target language, lack of cultural awareness and lack of cultural interaction and experience.

Therefore, based on the discussion above, it is concluded that there are four causes of students' difficulties in translating the socio culturally-bound Expressions in Indonesian- English include of the translator's lack of knowledge in both languages in general and in the significance of the functional equivalence in particular, limited linguistic competence, their poor pragmatic competence in the target language, lack of cultural awareness and lack of cultural interaction and experience.

CHAPTER V
CONCLUSION AND SUGGESTION

A. Conclusion

In this chapter, the researcher briefly illustrates the conclusion of the research that provides the research results. The first one is about the students' translation of socio culturally-bound expression in Indonesian- English translation that consist of 85 % inappropriate use of socio cultural bound expression and 15% appropriate use. The inappropriate use was analyzed based on the students' difficulties in attempts to attain the equivalent in the English language (18%), knowledge translation techniques and translation strategies (20%), the understanding of the differences between both languages styles (9%), the comprehension of specific culture terms of linguistic structure (18%), semantic denotation and, more significantly, their socio-cognitive relevance, the understanding of a clear definition of cultural expressions (20%)

The second research result is about the causes of the students' difficulties in translating the socio culturally- bound expressions in Indonesian- English translation caused by the translator's lack of knowledge in both languages in general and in the significance of the functional equivalence in particular, limited linguistic competence, their poor pragmatic competence in the target language, lack of cultural awareness and lack of cultural interaction and experience.

B. Suggestion

The researcher provides some suggestion for the researcher, the students, the lecturers and the institution, as follows: the first, it is suggested that the English lecturers suggest providing additional information for students regarding the consideration of Socio-Cultural Bonded Expressions in Indonesian-English Translations. The lecturer may be able to help students to solve problems related to Expressions that are socially bound in the process translation. In addition, it is better to understand the use of Socio culturally-bound Expressions in Indonesian-English Translation, so that the quality of the translation will be better. The second, it is recommended that to the institution support the English lecturers for additional academic activity in the form of translation competition. The last, it is suggested that for other researchers, the findings of this study can help and develop further research related to the research topic.

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APPENDICES

1. Blue Print of Documentation Sheet

No	Aspect	Sub Aspect	References
1	The Students' Translation of Socio Culturally Bound Expression in English-Indonesian of Translation.	Attempts to attain the equivalent in the English language	Ala'Eddin Banikalef & Jabr Abu Naser, "The Difficulties in Translating Culture-Specific Expressions from Arabic into English", *Journal of Education and Practice,*10, no.9 (2019): 1.
		Knowledge translation techniques and translation strategies	
		Being difficult in understanding the differences between both languages styles.	
		The comprehension of idiomatic meaning	Bader S. Dweik1 & Maisa Suleiman, "Problems Encountered in Translating Cultural Expressions from Arabic into English," 3, no. 5 (2013): 1.
		The comprehension of specific culture terms of linguistic structure, semantic denotation and, more significantly, their socio-cognitive relevance.	
		The understanding of a clear definition	

No	Aspect	Sub Aspect	References
		of cultural expressions.	

2. Blue Print of Interview Sheet

No	Aspect	Sub Aspect	References
1.	Why do the students'get difficulties in translating the socio culturally-bound Expressions in English-Indonesian Translation.	The translator's lack of knowledge in both languages in general and in the significance of the functional equivalence in particular.	Ala'Eddin Banikalef & Jabr Abu Naser, "The Difficulties in Translating Culture-Specific Expressions from Arabic into English", *Journal of Education and Practice.,*1.
		Limited linguistic competence	
		Their poor pragmatic competence in the target language.	
		Lack of cultural awareness and lack of cultural interaction and experience.	Bader S. Dweik1 & Maisa Suleiman, "Problems Encountered in Translating Cultural Expressions from

				Arabic into English,".,9.

3. Documentation Sheet

The Students' Translation of Socio Culturally Bound Expression in English-Indonesian of Translation.

No	Data	The Students' Translation of Socio Culturally Bound Expression	The Appropriate Translation	The Inappropriate Translation
1.	SM	Attempts to attain the equivalent in the English language		
		Knowledge translation techniques and translation strategies		
		The understanding of the differences between both languages styles.		
		The comprehension of idiomatic meaning		
		The comprehension of specific culture terms of linguistic structure, semantic denotation and, more significantly, their socio-cognitive relevance.		

		The understanding of a clear definition of cultural expressions.	.	

4. INTERVIEW SHEET

Why do the students'get difficulties in translating the socio culturally-bound Expressions in English- Indonesian Translation.

The question that are given to the students'of English Education Department at IAIN Metro to analyze The Students' Translation of socio culturally-bound Expressions in English-Indonesian.

1. What are your difficulties in translating the socio culturally-bound Expressions in English-Indonesian?
2. Why do you get difficulties in translating the socio culturally-bound Expressions in English-Indonesian?
3. Do you get unsuccessful attempts to attain the equivalent in English-Indonesian translation?

5. **The Documentation Research**
   The documentation of students' assignment

Nama : Septia Wulandari
NPM : 190105060
kelas : C

1. If you want to bang so much, let's get some sandpaper
2. Santi was given starch water by his mother
3. They donate a gamelan set in our Village
4. Childrens Sing ronggeng songs
5. Mother cooked the ganjor that was bought this morning
6. Althought Although he won't, the wine I gave him this morning is intact now.
7. Siti opened a small shop. Selling Pecel and Chewy Coconut
8. I know why Sikarya Sutieda Santi
9. My Stomach feels nauseus when I smell the shrimp paste
10. Mommy bought Skullcap for her cousin birornday gifte.

Translate into English!

1. If you want to make it so much, let's get some sandpaper.
2. Santi was given a tajin water by her mother
3. They contributed to a lecture set in our village
4. Children sing Ronggeng song
5. Mom made genjer that she bought this morning
6. Although he won't, the wine I gave him this morning is intac
7. Siti opened a small small stall, selling pecel and coconut wate
8. I understand Safarya's intentions to shut out santi
9. My stomach starts to ache when i smell famous
10. Mom bought a copy for a cousin's birthday present

Nama : Umi wahyuni
NPM : 1901050039
kelas : TBI D

The researcher interview the students'

The Students' Translation of Socio Culturally Bound Expression in English-Indonesian of Translation

QUESTION

Name :

Npm :

Translate the following sentences from Indonesian to English!

1. Kalau kau ingin membual banyak-banyak mari kita beli cendol.

2. Santi diberi air tajin oleh ibunya.

3. Mereka menyumbang seperangkat gamelan di desa kami.

4. Anak-anak menyanyikan lagu-lagu ronggeng.

5. Ibu memasak genjer yang di beli tadi pagi.

6. Ketupat dia tak mau, lontong yang kuberikan tadi pagi masih utuh sekarang.

7. Siti membuka warung kecil kecilan, menjual pecel dan kelapa muda.

8. Aku mengerti maksud Sakarya memingit santi.

9. Perutku terasa mual jika mencium bau terasi.

10. Ibu membeli kopiah untuk hadiah ulang tahun sepupunya.

No	Data	The Students' Translation of Socio Culturally Bound Expression	The Appropriate Translation	The Inappropriate Translation
1.	SM	Attempts to attain the equivalent in the English language	❖ Something to eat ❖ Rice poride ❖ Gamelan set ❖ Ronggeng dancers ❖ Genjer & an adible river plant ❖ They dish ❖ Pecel ❖ To keep santi seclude ❖ Terasi, a pugent spice made from shrimp, crabs and other seafood. ❖ Rimless hat	❖ Cendol ❖ Starch water ❖ a gamelan ❖ Ronggeng songs ❖ Genjer ❖ Ketupat & rice cake ❖ ❖ By leaving ❖ The shrimp paste ❖ Skullcap
		Knowledge translation techniques and translation strategies	❖ If you want to brag lot let's go and get something to eat (Using an idiom of similar meaning and form) ❖ Her mother fed santi her rice porridge(Using an idiom of similar meaning but dissimilar form) ❖ They contributed a gamelan	❖ If you want to bray a lot let's buy a cendol ❖ Santi is given starch water by his mother

				set in our village (Borrowing the source language idiom)	❖ They donated a gamelan set in our village
				❖ The children sings ronggeng dancers.	
				❖ Mother cooked genjer, an edible river plant that was bought this morning. (Translation by paraphrase	❖ Children sing Ronggeng songs ❖ Mother cooked the genjer that was bought this morning.
				❖ They dish I prepared for her this morning hasn't touched (Using an idiom of similar meaning but dissimilar form	❖ She doesn't want ketupat, the rice cake I gave you this morning is still intact now.
				❖ Siti opened a tiny foodstall to sell pecel and fress coconut juice. (Borrowing the source language idiom)	❖ Siti opened a small shop selling pecel and young coconut.
				❖ I could understand why sakarya wanted to keep santi secluded. (Translation by paraphrase)	❖ I understand what jakarya means by leaving

				❖ My stomach feels nauseous when I smell the terasi a pugent spice made from shrimp, crab and other seafood (Using an idiom of similar meaning and form) ❖ Mother bought a rimless hat for her cousin's birthday gift. (Using an idiom of similar meaning and form)	❖ My stomatch feels nauseous when I smell the shrimp paste ❖ Mother bought a skullcap for her cousin's birthday
			The understanding of the differences between both languages styles.	❖ If you want to bray a lot let's buy a cendol ❖ Santi was given starch water by her mother ❖ They donated a gamelan set in our village ❖ Children sing Ronggeng songs ❖ Mother cooks the genjer that was bought this morning. ❖ She doesn't want ketupat, the rice cake that I gave	❖ ❖ Santi is given starch water by his mother ❖ ❖ ❖ Mother cooked the genjer that was bought this morning. ❖ She doesn't want ketupat, the rice cake I gave you this morning is still intact now.

				❖ you this morning is still intact now. ❖ Siti opened a small shop selling pecel and young coconut. ❖ I understand what jakarya means by leaving ❖ My stomach feels nauseous when I smell the shrimp paste ❖ Mother buys a skullcap for her cousin's birthday	❖ My stomatch feels nauseous when I smell the shrimp paste ❖ Mother bought a skullcap for her cousin's birthday
		The comprehension of idiomatic meaning			
		The comprehension of specific culture terms of linguistic structure, semantic denotation and, more significantly, their socio-cognitive relevance.	❖ Something to eat ❖ Rice poride ❖ Gamelan set ❖ Ronggeng dancers ❖ Genjer & an adible river plant ❖ They dish ❖ Pecel ❖ To keep santi seclude ❖ Terasi, a pugent spice made from shrimp, crabs and other seafood. ❖ Rimless hat	❖ Cendol ❖ Starch water ❖ a gamelan ❖ Ronggeng songs ❖ Genjer ❖ Ketupat & rice cake ❖ ❖ By leaving ❖ The shrimp paste ❖ Skullcap

		The understanding of a clear definition of cultural expressions.	❖ If you want to brag lot let's go and get something to eat	❖ If you want to bray a lot let's buy a cendol
			❖ Her mother fed santi her rice porridge	❖ Santi is given starch water by his mother
			❖ They contributed a gamelan set in our village	❖ They donated a gamelan set in our village
			❖ The children sings ronggeng dancers.	❖ Children sing Ronggeng songs
			❖ Mother cooked genjer, an edible river plant that was bought this morning.	❖ Mother cooked the genjer that was bought this morning.
			❖ They dish I prepared for her this morning hasn't touched	❖ She doesn't want ketupat, the rice cake I gave you this morning is still intact now.
			❖ Siti opened a tiny foodstall to sell pecel and fress coconut juice.	❖ Siti opened a small shop selling pecel and young coconut.
			❖ I could understand why sakarya wanted to keep santi secluded.	❖ I understand what jakarya means by leaving
			❖ My stomach feels nauseous when I smell the terasi a pugent spice made	❖ My stomatch feels nauseous when I smell the shrimp paste

No	data	The Students' Translation of Socio Culturally Bound Expression	The Appropriate Translation	The Inappropriate Translation
			❖ from shrimp, crab and other seafood ❖ Mother bought a rimless hat for her cousin's birthday gift.	❖ Mother bought a skullcap for her cousin's birthday
2.	SW	Attempts to attain the equivalent in the English language	❖ Something to eat ❖ Rice poride ❖ Gamelan Orchestra ❖ Ronggeng dancers ❖ Genjer & an adible river plant ❖ They dish ❖ Pecel ❖ To keep santi seclude ❖ Terasi, a pugent spice made from shrimp, crabs and other seafood. ❖ Rimless hat	❖ Sand paper ❖ Starch water ❖ a gamelan ❖ Ronggeng songs ❖ Genjer ❖ Wen't & wine ❖ ❖ Sedude ❖ Shrimp paste ❖ Skullcap
		Knowledge translation techniques and translation strategies	❖ If you want to brag lot let's go and get something to eat (Using an idiom of similar meaning and form) ❖ Her mother fed santi her rice porridge(Using an idiom of similar	❖ If you want to brag so much, let's get some sandpaper ❖ Santi was given starch water by her mother.

				meaning but dissimilar form) ❖ They contributed a gamelan set in our village (Borrowing the source language idiom) ❖ The children sings ronggeng dancers.	❖ They donated a gamelan set in our village
				❖ Mother cooked genjer, an edible river plant that was bought this morning. (Translation by paraphrase ❖ They dish I prepared for her this morning hasn't touched (Using an idiom of similar meaning but dissimilar form	❖ Children sing Ronggeng songs ❖ Mother cooked the genjer that was bought this morning. ❖ Although he wen't, the wine i gave him this morning is intact now
				❖ Siti opened a tiny foodstall to sell pecel and fress coconut juice. (Borrowing the source language idiom) ❖ I could	❖ Siti opened a small shop selling pecel and chewy coconut.

				❖ understand why sakarya wanted to keep santi secluded. (Translation by paraphrase)	❖ I know why sakarya sedude santi
				❖ My stomach feels nauseous when I smell the terasi a pugent spice made from shrimp, crab and other seafood (Using an idiom of similar meaning and form)	❖ My stomach feels nauseus when I smell the shrimp paste
				❖ Mother bought a rimless hat for her cousin's birthday gift. (Using an idiom of similar meaning and form)	❖ Mother bought a skullcap for her cousin's birthday gifts.
		The understanding of the differences between both languages styles.		❖ If you want to brag too much, let's get some sandpaper ❖ Santi was given starch water by his mother ❖ They donate a gamelan set in our village ❖ Children sing Ronggeng songs ❖ Mother cooks the	❖ If you want to brag so much, let's get some sandpaper ❖ Santi was given starch water by her mother. ❖ They donated a gamelan set in our village ❖ ❖ Mother cooked the genjer that was bought this morning.

				genjer that was bought this morning.	❖
				❖ Although he wen't, the wine i gave him this morning is intact now	❖
				❖ Siti opened a small shop selling pecel and chewy coconut.	❖
				❖ I know why sakarya sedude santi	
				❖ My stomach feels nauseous when I smell the shrimp paste	❖ My stomach feels nauseus when I smell the shrimp paste
				❖ Mother buys a skullcap for her cousin's birthday	❖ Mother bought a skullcap for her cousin's birthday gifts.
			The comprehension of idiomatic meaning		
			The comprehension of specific culture terms of linguistic structure, semantic denotation and, more significantly, their socio-cognitive relevance.	❖ Something to eat ❖ Rice poride ❖ Gamelan orchestra ❖ Ronggeng dancers ❖ Genjer & an adible river plant ❖ They dish	❖ Sand paper ❖ Starch water ❖ a gamelan ❖ Ronggeng songs ❖ Genjer
				❖ Pecel ❖ To keep santi seclude ❖ Terasi, a pugent spice made from shrimp,	❖ Wen't & wine ❖ ❖ Sedude ❖ Shrimp paste

					crabs and other seafood.	❖ Skullcap
			The understanding of a clear definition of cultural expressions.		❖ Rimless hat	
					❖ If you want to brag lot let's go and get something to eat	❖ If you want to bray a lot let's buy a sandpaper
					❖ Her mother fed santi her rice porridge	
					❖ They contributed a gamelan set in our village	❖ Santi is given starch water by his mother
					❖ The children sings ronggeng dancers.	❖ They donated a gamelan set in our village
					❖ Mother cooked genjer, an edible river plant that was bought this morning.	❖ Children sing Ronggeng songs
					❖ They dish I prepared for her this morning hasn't touched	❖ Mother cooked the genjer that was bought this morning.
						❖ She doesn't want ketupat, the rice cake I gave you this morning is still intact now.
					❖ Siti opened a tiny foodstall to sell pecel and fress coconut juice.	❖ Siti opened a small shop selling pecel and young coconut.
					❖ I could understand why sakarya wanted to keep santi secluded.	❖ I understand what jakarya means by leaving
					❖ My stomach feels nauseous	❖ My stomatch feels

| | | | | when I smell the terasi a pugent spice made from shrimp, crab and other seafood | nauseous when I smell the shrimp paste |
| | | | | ❖ Mother bought a rimless hat for her cousin's birthday gift. | ❖ Mother bought a skullcap for her cousin's birthday |

No	The Students' Translation of Socio Culturally Bound Expression	The Appropriate Translation																				Total
		SM	SW	UW	AF	LJAR	NDR	LSLS	R	TGA	HR	LH	SPL	AM	SW	FM	AU	AS	FE	EA	LNN	
1	Attempts to attain the equivalent in the English language	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	20
2	Knowledge translation techniques and translation strategies	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
3	The understanding of the differences between both languages styles.	5	4	6	3	5	5	3	4	7	6	7	6	7	5	6	6	6	8	5	5	109
4	The comprehension of idiomatic meaning																					
5	The comprehen	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	20

No	The Students' Translation of Socio Culturally Bound Expression	The Inappropriate Translation																			Total
		SM	SW	UW	AF	LJAR	NDR	LSLS	R	TGA	HR	LH	SPL	AM	SW	FM	AU	AS	FE	EA	LNN	
	sion of specific culture terms of linguistic structure, semantic denotation and, more significantly, their socio-cognitive relevance																					
6	The understanding of a clear definition of cultural expressions.	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
1	Attempts to attain the equivalent in the English	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	180

#	Item																					Total
	language																					
2	Knowledge translation techniques and translation strategies	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	200
3	The understanding of the differences between both languages styles.	5	6	4	7	5	5	7	6	3	4	3	4	3	5	4	4	4	2	5	5	91
4	The comprehension of idiomatic meaning																					
5	The comprehension of specific culture terms of linguistic structure, semantic denotation and, more significantly, their socio-	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	180

	cognitive relevance																						
6	The understanding of a clear definition of cultural expressions.	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	200

The Students' Translation of Socio Culturally Bound Expression

in Indonesian- of Translation.

No	The Students' Translation of Socio Culturally Bound Expression	The Appropriate Translation		The Inappropriate Translation	
		frequency	Percentage	frequency	percentage
1.	Attempts to attain the equivalent in the English language	20 Use	2%	180 Use	18 %
2.	Knowledge translation techniques and translation strategies	-	-	200 Use	20%
3.	The understanding of the differences between both languages styles.	109 Use	11 %	91 Use	9%
4.	The comprehension of idiomatic meaning	-		-	-
5.	The comprehension of specific culture terms of linguistic structure, semantic denotation and, more significantly, their socio-cognitive relevance	20 Use	2%	18 Use	18%
6.	The understanding of a clear definition of cultural expressions.	-	-	200 Use	20%
	TOTAL	149		851	
	PERCENTAGE	15 %		85%	

6. The Audio Script of Interview Result

The question that are given to the students'of English Education Department at IAIN Metro to analyze The Students' Translation of socio culturally-bound Expressions in English-Indonesian.

Name of the students': Eka Anggonowati

1. What are your difficulties in translating the socio culturally-bound Expressions in English-Indonesian?

   Answer: Regarding the source language and target language for example thanksgiving, although it resembles the meaning of thanksgiving, it has a different meaning from the meaning contained in the thanks giving, things like that make it difficult.

2. Why do you get difficulties in translating the socio culturally-bound Expressions in English-Indonesian?

   Answer: Because to find or determine the equivalent word is difficult

3. Do you get unsuccessful attempts to attain the equivalent in English-Indonesian translation?

   Answer: Sometimes you can't find equivalent words either, because the culture of the source language and the target language is different, you may not be able to maintain the accuracy of meaning

Name of the students': Fitri Mawarni

1. What are your difficulties in translating the socio culturally-bound

Expressions in English-Indonesian?

Answer: The difficulty is that it is not in accordance with the sentence being translated, meaning that in translating there is a cultural difference between the source text and the target language text.

2. Why do you get difficulties in translating the socio culturally-bound Expressions in English-Indonesian?

Answer: Because it has not been able to make it happen, and there are still many who need to learn in translating socio - cultural into English - Indonesian

3. Do you get unsuccessful attempts to attain the equivalent in English-Indonesian translation?

Answer: Successful but sometimes there are still many difficulties in translating it.

FORMULIR KONSULTASI BIMBINGAN SKRIPSI

Nama : Indah Meylisa   Fakultas/Jurusan : FTIK/TBI
NPM : 1601070096   Semester/TA : VIII/ 2020

No	Hari/Tanggal	Pembimbing I	Hal yang dibicarakan	TandaTangan
1	Rabu 10-09-2020	✓	Revise : - Background of the study - Explore theory about strategy of socio culturally-bound expression	
2	Rabu 23.09-2020	✓	Revise : - Background of the study - Research Question	
3	Rabu 30.09.2020	✓	Revise : Background of the study	
4	Rabu 07-10-20	✓	Acc uji turnitin dan diteruskan ke Seminar propose.	

Diketahui :
Kepala Jurusan TBI

Ahmad Subhan Roza, M.Pd
NIP. 197506102008011014

Dosen Pembimbing I

Dr. Widhiyana ninsiana, M. Hum
NIP. 19720923 200003 2 002

FORMULIR KONSULTASI BIMBINGAN SKRIPSI

Nama : Indah Meylisa   Fakultas/Jurusan : FTIK/TBI

NPM : 1601070096   Semester/TA : VIII/ 2020

No	Hari/Tanggal	Pembimbing II	Hal yang dibicarakan	TandaTangan
1	Rabu/ 19-08-2020	✓	Revise : - Footnote - Explore teori - Problem formulation - Sampling technique - Data collecting technique	
2.	Selasa 1-09-2020	✓	- Uji Referensi	
3.	Selasa 8-09-2020	✓	- Acc seminar proposal	

Diketahui :

Kepala Jurusan TBI

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Dosen Pembimbing II

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KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI METRO
FAKULTAS TARBIYAH DAN ILMU KEGURUAN

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KARTU KONSULTASI BIMBINGAN SKRIPSI MAHASISWA
FAKULTAS TARBIYAH DAN ILMU KEGURUAN
IAIN METRO

Nama : Indah Meylisa   Jurusan : TBI
NPM : 1601070096   Semester : X

No	Hari/ Tanggal	Pembimbing I	Pembimbing II	Materi yang dikonsultasikan	Tanda Tangan Mahasiswa
1.	4/2 Kamis /2021	✓		- revisi interview sheet	
2.	19/2 Jumat /2021	✓		- revisi interview Acc Instrument penulis	

Mengetahui
Ketua Jurusan TBI

Ahmad Subhan Roza, M.Pd.
NIP. 19750610 200801 1 014

Dosen Pembimbing I

Dr. Widhiya Ninsiana, M.Hum
NIP. 19720923 200003 2 002

KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI METRO
FAKULTAS TARBIYAH DAN ILMU KEGURUAN
Jalan Ki. Hajar Dewantara Kampus 15 A Iringmulyo Metro Timur Kota Metro Lampung 34111
Telepon (0725) 41507; Faksimili (0725) 47296; Website: www.tarbiyah.metrouniv.ac.id; e-mail: tarbiyah.iain@metrouniv.ac.id

KARTU KONSULTASI BIMBINGAN SKRIPSI MAHASISWA
FAKULTAS TARBIYAH DAN ILMU KEGURUAN
IAIN METRO

Nama : Indah Meylisa   Jurusan : TBI
NPM : 1601070096   Semester : X

No	Hari/ Tanggal	Pembimbing I	Pembimbing II	Materi yang dikonsultasikan	Tanda Tangan Mahasiswa
1.	Senin 0/2020 /02		✓	ACC for research instrument	

Mengetahui
Ketua Jurusan TBI

Ahmad Subhan Roza, M.Pd
NIP. 19750610 200801 1 014

Dosen Pembimbing II

Syahreni Siregar, M.Hum
NIP. 19760814 200912 2 004

KARTU KONSULTASI BIMBINGAN SKRIPSI MAHASISWA
FAKULTAS TARBIYAH DAN ILMU KEGURUAN
IAIN METRO

Nama : Indah Meylisa   Jurusan : TBI
NPM : 1601070096   Semester :

No	Hari/ Tanggal	Pembimbing I	Pembimbing II	Materi yang dikonsultasikan	Tanda Tangan Mahasiswa
1.	14 Juni 2021		✓	Complete the data Analyzed in chapter 4 - Elaborate your Percentage ? - Added your Appendix	
2.	21 Juni 2021		✓	- Added your Appendix in documentation - After the last table in chapter 4, explain in your own language the conclusions from the data in the table	
3.	28 Juni 2021		✓	- Acc for Munaqosyah	

Mengetahui
Ketua Jurusan TBI

Andianto, M.pd
NIP. 19871102 201503 1 004

Dosen Pembimbing II

Svahreni Siregar, M.pd
NIP. 19760814 200912 2 004

KARTU KONSULTASI BIMBINGAN SKRIPSI SKRIPSI
MAHASISWA FAKULTAS TARBIYAH DAN ILMU KEGURUAN
IAIN METRO

Nama : Indah Meylisa

NPM : 1601070096

Jurusan : TBI

Semester :

No	Hari/ Tanggal	Pembimbing		Hal-hal yang dibicarakan	Tanda Tangan Mahasiswa
		I	II		
1.	Rabu	✓		GIVe the example in the Description of Research Result	
2	Jumat	✓		- Acc for MuraQosyah	

Mengetahui
Ketua Jurusan TBI,

Andianto, M.Pd.
NIP. 19871102 201503 1 004

Dosen Pembimbing I

Dr. Widhiya Ninsiana, M.Hum
NIP. 197209232000032002

Nomor   : B-0580/In.28.1/J/TL.00/03/2020
Lampiran   : -
Perihal   : IZIN *PRA-SURVEY*

Kepada Yth.,
DEKAN FTIK IAIN METRO
di-
   Tempat

Assalamu'alaikum Wr. Wb.

Dalam rangka penyelesaian Tugas Akhir/Skripsi, mohon kiranya Saudara berkenan memberikan izin kepada mahasiswa kami:

Nama   : **INDAH MEYLISA**
NPM   : 1601070096
Semester   : 8 (Delapan)
Fakultas   : Tarbiyah dan Ilmu Keguruan
Jurusan   : Pendidikan Bahasa Inggris
Judul   : AM ANALYSIS OF CULTURALLY-BOUND EXPRESSION IN THE INDONESIAN-ENGLISH TRANSLATION OF THE ENGLISH EDUCATION DEPARTMENT AT IAIN METRO IN THE ACADEMIC YEAR OF 2019/2020

untuk melakukan *pra-survey* di IAIN METRO.

Kami mengharapkan fasilitas dan bantuan Bapak/Ibu untuk terselenggaranya *pra-survey* tersebut, atas fasilitas dan bantuan serta kerjasamanya kami ucapkan terima kasih.

Wassalamu'alaikum Wr. Wb.

Metro, 03 Maret 2020
Ketua Jurusan
Tadris Bahasa Inggris

Ahmad Subhan Roza, M.Pd.
NIP. 19750610 200801 1 014

SURAT KETERANGAN

Nomor : B-2335In.28.1/J/PP.00.9/08/2020

Assalamualaikum Wr.Wb

Yang bertanda tangan dibawah ini:

Nama	:	Ahmad Subhan Roza, M.Pd.
NIP	:	19750610200801 1 014
Jabatan	:	Ketua Jurusan
Jurusan	:	Tadris Bahasa Inggris (TBI)

Menerangkan bahwa:

Nama	:	Indah Meylisa
NPM	:	1601070096
Jurusan	:	Tadris Bahasa Inggris (TBI)
Fakultas	:	Tarbiyah dan Ilmu Keguruan
Instansi	:	Institut Agama Islam Negeri (IAIN) Metro

Mahasiswa diatas telah melaksanakan *pra-survey* dengan judul **"An Analysis Of Socio Culturally-Bound Expression In The Indonesian-English Translation Of The English Education Departement At IAIN metro IAIN Metro In The Academic Year Of 2019/2020"** yang bertempat di Jurusan Tadris Bahasa Inggris (TBI) FTIK IAIN Metro dari tanggal 01 Agustus 2020

Demikian surat keterangan ini dibuat untuk dapat dipergunakan dengan sebagaimana mestinya.

Wassalamualaikum Wr. Wb

Metro, 14 Agustus 2020
Ketua Jurusan TBI

Ahmad Subhan Roza, M.Pd.
NIP 19750610200801 1 014

Nomor   : B-0041/In.28.1/J/TL.00/01/2021
Lampiran : -
Perihal : SURAT *BIMBINGAN SKRIPSI*

Kepada Yth.,
Widhiya Ninsiana (Pembimbing 1)
Syahreni Siregar (Pembimbing 2)
di-
   Tempat

Assalamu'alaikum Wr. Wb.

Dalam rangka penyelesaian Studi, mohon kiranya Bapak/Ibu bersedia untuk membimbing mahasiswa :

Nama	:	**INDAH MEYLISA**
NPM	:	1601070095
Semester	:	9 (Sembilan)
Fakultas	:	Tarbiyah dan Ilmu Keguruan
Jurusan	:	Pendidikan Bahasa Inggris
Judul	:	AN ANALYSIS OF SOCIO CULTURALLY-BOUND EXPRESSION IN INDONESIAN ENGLISH TRANSLATION OF THE ENGLISH EDUCATION DEPARTMENT AT IAIN METRO IN THE ACADEMIC YEAR OF 2020/2021

Dengan ketentuan sebagai berikut :
1. Dosen Pembimbing membimbing mahasiswa sejak penyusunan proposal s/d penulisan skripsi dengan ketentuan sebagai berikut :
   a. Dosen Pembimbing 1 bertugas mengarahkan judul, outline, alat pengumpul data (APD) dan memeriksa BAB I s/d IV setelah diperiksa oleh pembimbing 2;
   b. Dosen Pembimbing 2 bertugas mengarahkan judul, outline, alat pengumpul data (APD) dan memeriksa BAB I s/d IV sebelum diperiksa oleh pembimbing 1;
2. Waktu menyelesaikan skripsi maksimal 2 (semester) semester sejak ditetapkan pembimbing skripsi dengan Keputusan Dekan Fakultas;
3. Mahasiswa wajib mengenggunakan pedoman penulisan karya ilmiah edisi revisi yang telah ditetapkan dengan Keputusan Dekan Fakultas;

Demikian surat ini disampaikan, atas kesediaan Bapak/Ibu diucapkan terima kasih.

Wassalamu'alaikum Wr. Wb.

Metro, 12 Januari 2021
Ketua Jurusan
Tadris Bahasa Inggris

Ahmad Subhan Roza, M.Pd.
NIP 19750610 200801 1 014

SURAT KETERANGAN

Ketua Jurusan Tadris Bahasa Inggris, menerangkan bahwa;

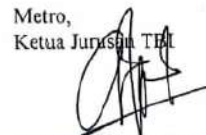Nama : INDAH MEYLISA

NPM : 1601070096

Fakultas : Tarbiyah dan Ilmu keguruan

Jurusan : TBI

Angkatan : 2016

Telah menyerahkan buku berjudul Service Learning in Higher Education

Metro,
Ketua Jurusan TBI

Ahmad Subhan Roza, M.Pd.
NIP. 19750610 200801 1 014

....

KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI METRO
UNIT PERPUSTAKAAN

Jalan Ki Hajar Dewantara Kampus 15 A Iringmulyo Metro Timur Kota Metro Lampung 34111
M E T R O Telp (0725) 41507; Faks (0725) 47296; Website: digilib.metrouniv.ac.id; pustaka.iain@metrouniv.ac.id

SURAT KETERANGAN BEBAS PUSTAKA
Nomor : P-239/In.28/S/U.1/OT.01/03/2021

Yang bertandatangan di bawah ini, Kepala Perpustakaan Institut Agama Islam Negeri (IAIN) Metro Lampung menerangkan bahwa :

Nama	: Indah Meylisa
NPM	: 1601070096
Fakultas / Jurusan	: Tarbiyah dan Ilmu Keguruan/ Tadris Bahasa Inggris

Adalah anggota Perpustakaan Institut Agama Islam Negeri (IAIN) Metro Lampung Tahun Akademik 2020 / 2021 dengan nomor anggota 1601070096

Menurut data yang ada pada kami, nama tersebut di atas dinyatakan bebas dari pinjaman buku Perpustakaan dan telah memberi sumbangan kepada Perpustakaan dalam rangka penambahan koleksi buku-buku Perpustakaan Institut Agama Islam Negeri (IAIN) Metro Lampung.

Demikian Surat Keterangan ini dibuat, agar dapat dipergunakan seperlunya.

Metro, 30 Maret 2021
Kepala Perpustakaan

Drs. Mokhtaridi Sudin, M.Pd
NIP.195808311981031001

KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI METRO
FAKULTAS TARBIYAH DAN ILMU KEGURUAN
Jalan Ki. Hajar Dewantara Kampus 15 A Iringmulyo Metro Timur Kota Metro Lampung 34111
Telepon (0725) 41507; Faksimili (0725) 47296; Website: www.tarbiyah.metrouniv.ac.id; e-mail: tarbiyah.iain@metrouniv.ac.id

SURAT TUGAS
Nomor: B-0491/In.28/D.1/TL.01/02/2021

Wakil Dekan I Fakultas Tarbiyah dan Ilmu Keguruan Institut Agama Islam Negeri Metro, menugaskan kepada saudara:

Nama	:	**INDAH MEYLISA**
NPM	:	1601070096
Semester	:	10 (Sepuluh)
Jurusan	:	Pendidikan Bahasa Inggris

Untuk :

1. Mengadakan observasi/survey di FAKULTAS TARBIYAH DAN ILMU KEGURUAN IAIN METRO, guna mengumpulkan data (bahan-bahan) dalam rangka meyelesaikan penulisan Tugas Akhir/Skripsi mahasiswa yang bersangkutan dengan judul "AN ANALISYS OF SOCIO CULTURALLY-BOUND EXPRESSIONS IN INDONESIAN ENGLISH TRANSLATION OF THE ENGLISH EDUCATION DEPARTMENT AT IAIN METRO IN THE ACADEMIC YEAR OF 2020/2021".

2. Waktu yang diberikan mulai tanggal dikeluarkan Surat Tugas ini sampai dengan selesai.

Kepada Pejabat yang berwenang di daerah/instansi tersebut di atas dan masyarakat setempat mohon bantuannya untuk kelancaran mahasiswa yang bersangkutan, terima kasih.

Dikeluarkan di : Metro
Pada Tanggal : 26 Februari 2021

Mengetahui,
Pejabat Setempat

M. Makhrus Saadon. M.M.

Wakil Dekan I,

Dra. Isti Fatonah MA
NIP 19670531 199303 2 003

KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI METRO
FAKULTAS TARBIYAH DAN ILMU KEGURUAN
Jalan Ki. Hajar Dewantara Kampus 15 A Iringmulyo Metro Timur Kota Metro Lampung 34111
Telepon (0725) 41507; Faksimili (0725) 47296; Website: www.tarbiyah.metrouniv.ac.id; e-mail: tarbiyah.iain@metrouniv.ac.id

Nomor : B-0492/In.28/D.1/TL.00/02/2021
Lampiran : -
Perihal : IZIN RESEARCH

Kepada Yth.,
DEKAN FAKULTAS TARBIYAH DAN
ILMU KEGURUAN IAIN METRO
di-
Tempat

Assalamu'alaikum Wr. Wb.

Sehubungan dengan Surat Tugas Nomor: B-0491/In.28/D.1/TL.01/02/2021, tanggal 26 Februari 2021 atas nama saudara:

Nama : **INDAH MEYLISA**
NPM : 1601070096
Semester : 10 (Sepuluh)
Jurusan : Pendidikan Bahasa Inggris

Maka dengan ini kami sampaikan kepada saudara bahwa Mahasiswa tersebut di atas akan mengadakan research/survey di FAKULTAS TARBIYAH DAN ILMU KEGURUAN IAIN METRO, dalam rangka meyelesaikan Tugas Akhir/Skripsi mahasiswa yang bersangkutan dengan judul "AN ANALISYS OF SOCIO CULTURALLY-BOUND EXPRESSIONS IN INDONESIAN ENGLISH TRANSLATION OF THE ENGLISH EDUCATION DEPARTMENT AT IAIN METRO IN THE ACADEMIC YEAR OF 2020/2021".
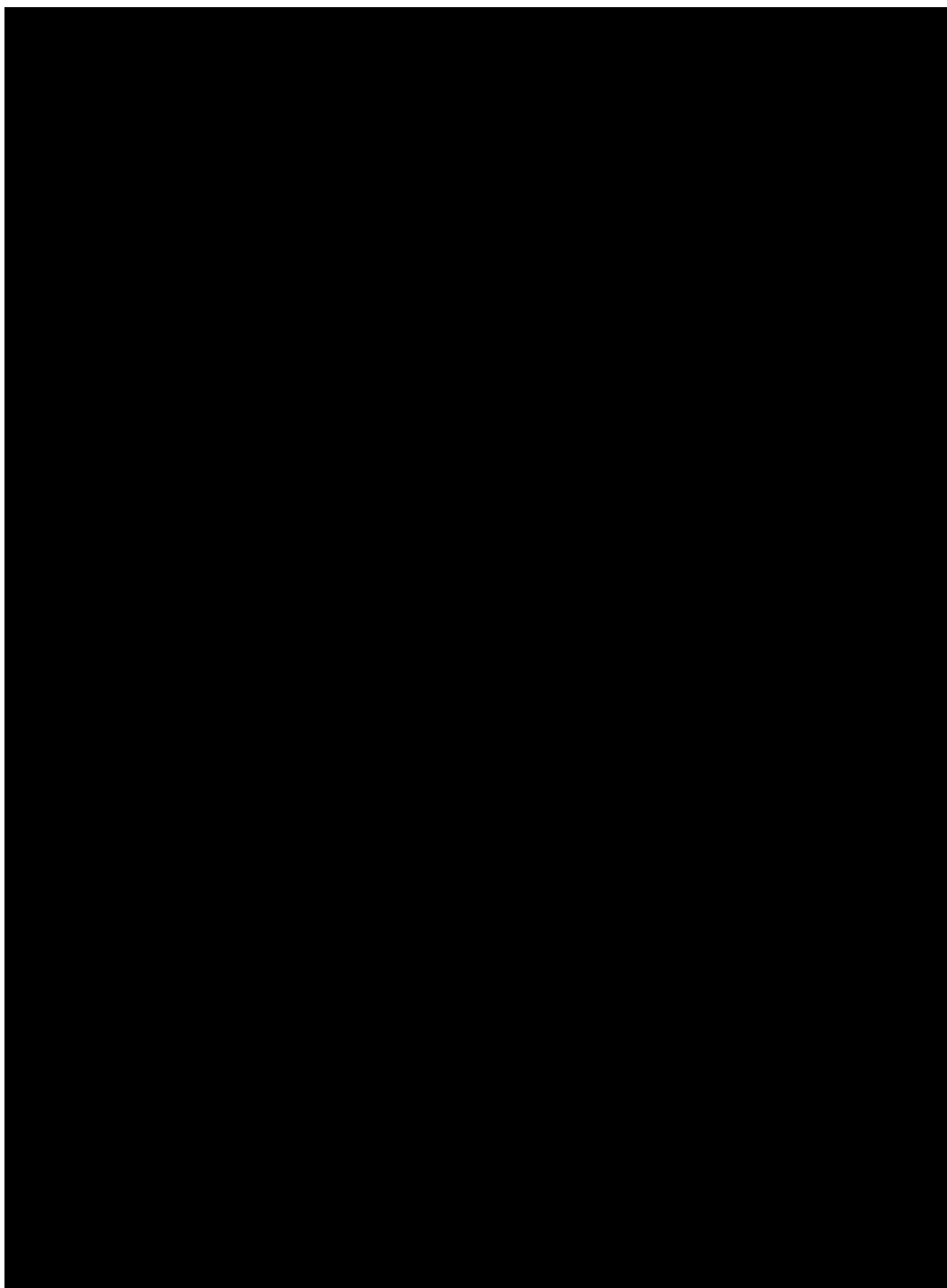
Kami mengharapkan fasilitas dan bantuan Saudara untuk terselenggaranya tugas tersebut, atas fasilitas dan bantuannya kami ucapkan terima kasih.
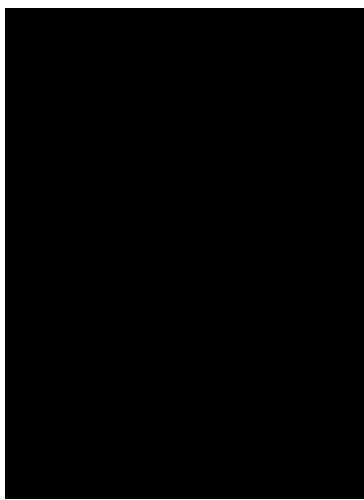
Wassalamu'alaikum Wr. Wb.

26 Februari 2021
Wakil Dekan I,

Dra. Hj. Fatonah MA
NIP. 19670531 199303 2 003

CURICULUM VITAE

The name of writer is Indah Meylisa . She was born in Wana, Mei 24, 1997. She is the first child of married couple Mr. Supriyatno and Mrs. Puji Rahayu. She was enrolled her study at TK Itik Randai 2003-2004. She continued her study at SD N Itik Rendai on 2004-2010. She continued her study at SMP N Terpadu 2010-2013. She contined her study at SMAN 1 Melinting on 2013 and completed in 2016. After graduating of SMAN 1 Melinting, the writer continued her study at Kota Metro. In 2016, she was registered as a student of S1 English Education Department State Institute for Islamic (IAIN) Metro. Then, the writer takes study as an S1 Students of English Education Department State Institute for Islamic (IAIN) Metro