

CULTURAL ADJUSTMENT IN INDONESIAN TEXT' TRANSLATION "TOBA BATAK TRADITIONAL CEREMONY" INTO ENGLISH

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Abstrak

Penyesuaian budaya sangat penting dalam proses penerjemahan, terutama ketika menerjemahkan dari bahasa Indonesia ke bahasa Inggris, karena keunikan nuansa budaya, adat istiadat, dan ekspresi yang melekat pada setiap bahasa. Tanpa pertimbangan yang cermat, unsur-unsur ini dapat dengan mudah hilang dalam penerjemahan. Salah satu tantangan terbesarnya adalah perbedaan budaya antara bahasa Indonesia dan bahasa Inggris. Tantangan lainnya adalah perbedaan antara penggunaan bahasa formal dan informal dalam kedua bahasa tersebut. Untuk mengatasi tantangan ini, penerjemah memerlukan pemahaman mendalam tentang bahasa dan budaya sumber dan target. Mereka harus menguasai norma-norma budaya, adat istiadat, dan ekspresi kedua bahasa dan mengadaptasinya dengan tepat dalam terjemahannya. Penelitian ini mengkaji teknik penerjemahan yang digunakan untuk mencapai penyesuaian budaya ketika menerjemahkan teks bahasa Indonesia ke bahasa Inggris dan bagaimana penyesuaian tersebut disadari oleh penerjemah. Pendekatan yang digunakan adalah pendekatan kualitatif, khususnya penelitian deskriptif, yang bertujuan untuk memberikan gambaran rinci tentang terjemahan yang ada. Sumber data penelitian ini adalah karya terjemahan seorang dosen bahasa Inggris di Universitas Prima Indonesia. Teknik penerjemahan yang diidentifikasi meliputi adaptasi, serapan adopsi, kesetaraan umum/mapan, penciptaan diskursif, kompensasi, dan variasi. Temuan menunjukkan bahwa serapan adopsi adalah teknik utama yang digunakan oleh penerjemah untuk mencapai penyesuaian budaya dari bahasa Indonesia ke bahasa Inggris..

Kata Kunci: Penyesuaian Budaya, Penerjemahan; Bahasa Sumber; Bahasa Sasaran; Teknik Penerjemahan

Abstract

Cultural adjustments are essential in the translation process, particularly when translating from Indonesian to English, due to the unique cultural nuances, customs, and expressions inherent in each language. Without careful consideration, these elements can easily be lost in translation. One major challenge is the cultural differences between Indonesian and English. Another challenge is the distinction between formal and informal language usage in both languages. To address these challenges, translators need a profound understanding of both the source and target languages and cultures. They must be well-versed in the cultural norms, customs, and expressions of both languages and adapt them appropriately in their translations. This study examines the translation techniques used to achieve cultural adjustments when translating Indonesian texts into English and how these adjustments are realized by the translator. A qualitative approach is employed, specifically descriptive research, aiming to provide a detailed description of existing translations. The data source for this research is the translation work of an English lecturer at the University Prima Indonesia. The translation techniques identified include adaptation, adoption uptake, common/established equivalence, discursive creation, compensation, and variation. The findings indicate that adoption uptake is the predominant technique used by the translator to achieve cultural adjustments from Indonesian to English.

Keywords: Cultural Adjustment; Translation, Source Language; Target Language, Translation Techniques

INTRODUCTION

Translation is the act of transferring meaning from one language to another, enabling comprehension between speakers of different languages (Sibarani, 2018). This task is highly intricate and nuanced, requiring more than just word-for-word conversion; it also necessitates maintaining the original meaning, tone, and context of the source material. Translation is vital for communication, as it facilitates the exchange of ideas, information, and knowledge among people from diverse cultural backgrounds.

One of the key challenges of translation is capturing the full depth and complexity of the original text (Lestari Kasih Grasella Nahampun, Herman, Christina Natalina Saragi, & Nanda Saputra, 2022). This is because languages are not always directly equivalent, and certain nuances, idioms, and cultural references may not have direct equivalents in the target language. As a result, translators must carefully consider the cultural and linguistic context of both the source and target languages in order to produce an accurate and faithful translation (Villyastuti, Raharjo, Sugiyo, & Rusdarti, 2022).

Another challenge in translation is maintaining the tone and style of the original text. Different languages have their own unique ways of expressing ideas and emotions, and it can be difficult to preserve the intended tone and style of the source text when translating it into another language (Kosasih Galingging & Tannuary, 2022). Skilled translators must be able to adapt their writing style to match the tone and style of the original text while also ensuring that the translation is clear and coherent.

Overall, translation is a complex and multifaceted process that requires a deep understanding of both the source and target languages, as well as the cultural and contextual factors that shape communication. Skilled translators are able to bridge linguistic and cultural divides, allowing people from different backgrounds to connect and communicate with one another. As the world becomes increasingly interconnected, the role of translation in facilitating communication and understanding will only continue to grow in importance (Sari & Gulö, 2019).

Cultural adjustments play a crucial role in the translation process (N. Simanjuntak, Simaremare, Saputra, Ngongo, & Herman, 2022), especially when translating from a language as rich and diverse as Indonesian into English. Both languages have their own unique cultural nuances, customs, and expressions that can often be lost in translation if not carefully considered (Marbun, Silalahi, & Herman, 2021). The most significant challenges in translating Indonesian into English are the cultural differences between the two languages. Indonesia is a culturally diverse country with hundreds of different ethnic groups, each with its own customs, traditions, and expressions. This cultural diversity is reflected in the Indonesian language, which is rich in idioms, proverbs, and other linguistic nuances that may not have direct equivalents in English. For example, the Indonesian expression "malu-malu kucing" (literally "shy as a cat") is used to describe someone who is shy or timid, but translating it directly into English may not convey the same meaning or cultural context.

To overcome these challenges, translators must have a deep understanding of both the source and target languages and cultures. They should be familiar with the cultural norms, customs, and expressions of both languages and be able to adapt them accordingly in their translations. Translators must also consider the target audience and context in which the

translation will be used to ensure that the cultural adjustments are appropriate and effective (Lismayanti & Pratama, 2019).

In addition, translators can use various strategies to make cultural adjustments in their translations. These include using footnotes or glossaries to explain cultural references, adapting idioms and expressions to make them more culturally relevant, and consulting with native speakers or cultural experts to ensure the accuracy of the translation. By taking these steps, translators can create translations that are culturally sensitive, accurate, and meaningful to the target audience.

Over all, cultural adjustments are essential in the translation of Indonesian into English to ensure that the intended meaning and cultural nuances are accurately conveyed (Herman, Purba, Sitohang, Van Thao, & Trang, 2022). Translators must be aware of the cultural differences between the two languages, adapt their translations accordingly, and use strategies to make the adjustments effectively. By doing so, translators can create translations that are linguistically and culturally accurate, and that resonate with the target audience. Interest of discussing cultural adjustment in translation because it plays a crucial role in the translation process, especially when translating from a language as rich and diverse as Indonesian into English. It is known that Indonesian language is rich language of culture because it has Indonesia has thousands of ethnic groups, to be precise there are 1,340 ethnic groups spread from Sabang to Merauke. If we break down each province alone, there are tens to hundreds of tribes and sub-tribes, one of the tribes is Batak Toba. The hundreds of tribes and sub-tribes then make Indonesia is rich of culture and of course this will make the richness of language (H. M. Sianipar, 2022).

The presence of this study would like to investigate the techniques of translation which are implemented by translator in translating Indonesia text describing Toba Batak Tribe' Traditions, *Mangokkal Holi* into English as target language (Simanihuruk & Mulyadi, 2020). This study is going to explore what kinds of translation techniques implemented by the translator to achieve the cultural adjustment in translation source language into target language. Based on the explanation above, it is formulated the problems of the study, as follows: (1) What kind of translation techniques are implemented by translator to achieve cultural adjustment from Indonesia text into English? (2) How are cultural adjustments in translation of Indonesian into English realized by the translator?

LITERATURE REVIEW

Adaptation

This technique is a translator changing specific cultural elements in the source language with existing cultural elements in the target language (Lumbanbatu, Jufrizal, & Wahyuni, 2018). This technique can be used if the element or elements of culture referred to. C. The following is an example of a translation technique who use adaptation.

Source Language: *His legs felt like stones*

Target Language: *Kakinya seperti diikat*

The words like stone when translated into Indonesia become seperti batu. But in English context, the words like stones does not want mention that his feet are like stones. What is meant here is that the legs cannot be moved. In equivalence of Indonesia linguistics, the word is

flattened into the appropriate word to interpret the word because have the same message (Zaabalawi & Gould, 2017).

This technique requires knowledge of the meaning of foreign language terms and also requires the ability to find similar equivalence in the target language. Therefore, a translator is required to be able to master the terminology of the foreign language he or she masters.

Borrowing

Newmark, P. (Ifadloh, Warsono, & Faridi, 2021) states that borrowing techniques are techniques translations that use the word or expressions from the source language in target language. Loans can take the form of: pure borrowing, i.e., borrowing without making changes anything, like the word "zig-zag", or in the form of natural borrowing (naturalized borrowing), where the word is from the source language adapted to the spelling of the target language, such as words "music" comes from the word "music"

Compensation

This translation technique is a translation that replaces the position of information elements or stylistic effects in the source language in other parts of the target language because they cannot be realized in the same part in the target language (Pasaribu, Tampubolon, Sidauruk, & Napitupulu, 2022).

Source language: *A burning desire to share The Secret with the world consumed me.*

Target language: *Hasrat yang menyala-nyala untuk membagikan Rahasia kepada dunia membakar diri saya (A burning desire for sharing the Secret with the world burns me up)*

In the words consumed me, the translator means membakar diri saya (burning myself). This translation uses compensation which tries to interpret new words according to the concept and stylistic effect. The word consumed me can be translated with other words that have the same concept and stylistic effect according to the translator's choice. Examples of other translations that can be chosen to interpret the word consumed me are:

1) *Menghabisiku (Finish me off)*

2) *Menelanku (Swallow me)*

Discursive Creation

According to Munday, J. (Tampubolon, 2020), this translation technique is a technique of translation that uses temporary equivalents which is far from its original condition. This technique often appears in the translation of film, book and novel titles. The criteria for this translation technique are if there are words, phrases or sentences that are typical in the source language and then translated into the target language which is far from the original meaning. The following is an example of a translation technique that uses discursive creation techniques.

Source language: *Husband for A Year (Rebecca Winters)*

Target language: *Suami sementara (Temporary Husband)*

From the example above, the translation for a year becomes temporary. The translation results are very far from the original context.

Established/Common Equivalence

According to Schäffner, C. (M. B. Simanjuntak, Lumingkewas, & Sutrisno, 2021), the common equivalent technique is the technique of translating terms in the source language with terms that are quite common in the target language. Terms in the source language are usually

based on the dictionary or the expressions used daily. The following is an example of a translation technique that uses common equivalent techniques.

Source language: *Sincerely yours*

Target language: *Hormat Kami (Sincerely yours)*

Variation

According to Munday, J., this translation techniques replace linguistic or paralinguistic elements that influence linguistic variations, for example changes in textual tone, style, geographical dialect and social dialect. The following is an example of a translation technique that uses variation techniques.

Source Language: *Give it to me now!*

Target Language: *Berikan barang itu ke gue sekarang! (Give me that item now!).*

METODE

This research uses a qualitative approach. The type of research used is descriptive research. This aims to describe existing translations in detail. In line with Mahsun's opinion, in descriptive or synchronous research there are three stages of implementation research, namely providing data, analyzing data, and presenting/formulating the results of the analysis which are stages that must be passed. The data source in this research is the result of translation work of English lecturer of University Prima Indonesia. This data was taken from English Lecturer' WhatsApp group sent by translation subject lecturers in which this result of translation work is one of the materials in English education at fifth semester. This data was used as a data source by research for study. The method used in this research is a descriptive qualitative analysis method. This research was carried out by data analysis qualitative because the empirical data obtained is qualitative data in the form of a collection of words and not a series number. The data analysis technique in analyzing this research data is qualitative analysis techniques. In this research, researchers will compare lingual and elemental elements which is in language. In line with what Mahsu stated, the analysis method used is to match intralingual and extra lingual because this research will compare two different languages, namely the source language and the target language. The instrument used in data analysis in this research is the human instrument. Researchers will use their abilities to analyze the data that will be obtained. Then, the researcher will write the results of the analysis in form of explanation. The explanation is in the form of sentences presented in paragraph form.

RESULT AND DISCUSSION

Translation techniques which are implemented by translator to achieve cultural adjustment from Indonesia text into English in this research described as follows:

1. Adaptation

Data 1.

Source language: Dengan begitu *memudahkan* orang atau keturunannya mengenali identitas nenek moyangnya secara turun-temurun

Target language: *This facilitates* the recognition of ancestors' identities by their descendants across generations.

The word “This facilitates” refers to previous sentence namely the implementation of mangokkal holi, the translator chooses to use “this facilitates” because this is more common in English. If word “hal ini mempermudah” is translated into English “it eases” will cause confusion because the text in real situation would like to describe that the ceremony of mangokkal holi *make* or *enable* them to recognize their ancestors.

When translating a language, the translation must be made close to the original meaning. The choice of words too must be logical according to the target language.

Data 2

Source language: Setelah siap, peti-peti tersebut akan dimasukkan ke dalam *bangunan tugu (simin)* yang sesuai dengan tingkatannya

Target language: Once ready, the coffins will be put into the *monument building (simin)* according to their level.

The translator chooses to use “The monument building” to adjust with Batak Toba context even actually it can not realize its real context in English context but “The monument building” has the closest characteristics with “simin”. Contextually, simin is the place of holding bones keep and it was built resembles Batak Toba traditional house, while generally, “monument” is built can resemble in a various form such as human and animal’ statue, symbols of country, etc.

Data 3

Source language: Dalam Mangongkal Holi, *mangombak* adalah proses penggalian tulang-belulang orang yang telah meninggal.

Target language: In Mangongkal Holi, *mangombak* is the process of digging up the bones of deceased people.

What the translator wants to deliver here is activity to grave’ excavation in order to take the bones and replace it to new place, not the hoeing activity which is usually done by other people in English context. In English context, the activity of excavating the grave to take the bones and replaced to new place will never be found.

Data 4:

Source language: biasanya terbuat dari semen dan dikenal dengan istilah batu napir atau *tugu marga*.

Target language: usually made of cement and known as Napir stone or *clan monument*.

In Batak Toba context, tugu marga is memorial building or gathering of a clan which symbolizes the number of generations of a clan. This condition may not occur in other culture. Literally, the phrase can be translated into English, however, the element of information of cultural values may not be realized in target language.

2. Adoption Uptake

Adoption is the absorption of foreign vocabulary into a language without changing the pronunciation, spelling or writing. It is found that the result of translation of this study uses adoption uptake.

Data 1:

- Mangokkal holi

Source language: *mangokkal holi* merupakan suatu tradisi turun-temurun ditengah masyarakat BatakToba

Target language: *mangokkal holi*, the process of exhuming the bones from temporary graves,

In target language, the translator still uses terminology “mangokkal holi” and gives the explanation of mangokkal holi, this shows that the translator adopts the terminology and give the definition or explanantion because the cultural value and context of mangokkal holi is not found in English context, even the terminology can be explained in English, however, it does not necessarily its cultural values, this makes the translator does adoption uptake.

Data 2:

Source language: biasanya terbuat dari semen dan dikenal dengan istilah *batu napir* atau tugu marga

Target language: usually made of cement and known as *Napir stone* or tugu marga

The use of word “na pir” is adjective and clarifies stone condition. *Na pir* Stone is a new place for the holding bones, typically made of cement and usually is build resembling a monument. This is adoption uptake as the translator does not do change to the word.

Data 3:

Source language: Biasanya tingkat bangunan tergantung *jumlah generasi (sundut)* dari leluhur pemilik tugu.

Target language: Usually the level of the building depends on *the number of generations (sundut)* of the ancestors of the monument owner.

This shows that the translator uses the pure translation in translating the text.

The translator still uses terminology “sundut” and gives the explanation of it, this shows that the translator does adoption to the terminology and just give the explanation of the terminology.

Data 4:

Source language: *Martonggo raja* merupakan kegiatan yang wajib dilakukan dalam setiap pelaksanaan upacara adat Mangongkal Holi

Target language: *Martonggo Raja* is preparations for the family to discuss the day of the event, equipment and party costs

This is also adoption done by the translator, the translator still uses terminology “martonggo raja” in target language but gives the explanation of it. The cultural values and context can be found in English because the context of “martonggoraja” is full of typical Toba Batak cultural values that cannot be found in western culture, although it can be translated in to English but the cultural essence of “martonggoraja” can be transferred into English because the element of information of martonggoraja itself cannot be realized in target language, English (E. O. Sianipar, Herman, & Purba, 2022).

Data 5:

Source language: Biasanya martonggoraja dilakukan oleh *dongan tubu*

Target language: Usually martonggoraja is performed by *dongan tubu*

This is also adoption done by the translator, the translator tries to absorb the source language “dongan tubu” into English. Dongan tubu refers to Batak Toba man’ aside or parties whose same family name with man. This will not be found in English context, while in Batak Toba culture, “dongan tubu” is one of parties that must be honored by man and treat man’ aside carefully is one of the three pilar in Batak Toba’ culture.

Data 6:

Source language: *hula-hula*

Target language: *hula-hula*, the parties whose same family name with a wife or wife aside, hula-hula

This terminology will not be found in English. Indeed, in translation “hula-hula” find its appropriate equivalent but in cultural context “hula-hula” cannot be realized in English because when we talk about “hula-hula” we talk about cultural values and custom, etc.

Data 7:

Source language: *boru*

Target language: *boru*, parents or clan’ call their daughters and call nephew’ wife

In Batak Toba culture, boru is not only a call for their biological daughter but also woman having the same family name with them and also their nephew’ wife.

Data 8:

Source language: *bere*

Target language: *bere*

we call “bere” to:

1. what we (male) call our sister's child
2. what we (women) call our husband's sister's children
3. a call to everyone who has a bone/bone relationship to us
4. what we (women) call our husband's sister's children,
5. our call to the brothers and sisters of our sons-in-law

The terminology “bere” will not be found in English. Indeed, in translation “bere” find its appropriate equivalent in target language but in cultural values of “hula-hula” cannot be realized in English because when we talk about “hula-hula” we talk about the philosophical concepts or socio-cultural insights of Batak Toba.

Data 9:

Source language: *ibebere*

Target language: *ibebere*, a kinship greeting by a husband to a sister's daughter

“ibebere” is also adoption uptake by translator, the translator still uses the word but give the explanation.

Data 10:

Source language: Simbol Mangongkal Holi selanjutnya adalah *ulos panampin*

Target language: The next Mangongkal Holi symbol is the *ulos panampin* (cloth used as a container for holding bones)

Data 11:

Source language: *ulos ragi hdup* adalah simbol yang memiliki makna sebagai lambang kesucian dan pembungkus tulang belulang yang sudah dibersihkan.

Target language: *ulos ragi hdup* is a symbol that has the meaning of being a symbol of purity and wrapping bones that have been cleaned.

Data 12:

Source language: *Ulos*

Target language: *Ulos*, a woven cloth produced by typical Batak crafts in the form of a shawl

Data 13:

Source language: *Ampang* merupakan simbol upacara Mangongkal Holi yang berfungsi sebagai tempat atau wadah untuk diletakkan tulang belulang yang sudah dibersihkan dan diberikan ke keluarga

Target language: *Ampang* is a symbol of the Mangongkal Holi ceremony which functions as a place or container to place cleaned bones and give them to the family (Ginting, Lubis, & Sinaga, 2021).

3. Common/Established Equivalence

This technique translates terms in the source language with terms that are quite common in the target language. Terms in the source language are usually based on dictionary or expressions used daily. Here are some examples in the data:

Data 1:

Text: *dongan tubu, hula-hula, bona tulang, tulang rorobot, dongan sahuta, boru, bere dan ibebere*

Source language: *dongan tubu*

Target language: *man' aside*

Data 2:

Source language: *bona tulang*

Target language: *father' uncle*

Data 3:

Source language: *tulang rorobot*

Target language: *mother' uncle*

Data 4:

Source language: *dongan sahuta*

Target language: *village' mate*

The words “dongan tubu” “bona tulang” “tulang rorobot”, “dongan huta” and “bona tulang” have the common terms in English namely “man' aside” “father' uncle” “mother' uncle”, “village mate” and “father' uncle”. These terminologies have the common equivalence, although the cultural values in source language are not fully realized in target language, but it eases the translator finds their similar equivalence in target language.

Data 5:

Source language: *Air jeruk purut* biasanya digunakan sebagai pembersih tulang belulang dan dipercaya bisa memperlancar penggalian jika dipercik ke kuburan.

Target language: *Kaffir Lime juice* is usually used to clean bones and is believed to speed up excavation if sprinkled on graves

In Batak Toba tradition, air jeruk purut (Kaffir lime juice) has its own scaredness, as it is always prepared in certain ritual processes, lime is still a symbol of cleanliness for the Toba Batak tribe. This thins is common in English (Tampubolon & Panggabean, 2020).

4. Discursive Creation

This translation technique is a translation technique that uses a temporary equivalent that is far from the original condition. It is found that this research applies the technique of borrowing, the data are described as follows:

Data 1:

Source language: *secara garis besar*, upacara adat mangongkal holi ini dilakukan demi mempertahankan silsilah dalam garis keturunan suatu marga

Target language: *broadly speaking*, this traditional Mangongkal Holi ceremony is carried out to maintain the genealogy of a clan's lineage.

if “*secara garis besar*” is translated into English, the result is “outline” or a guide and map for writers so that in their writing journey they are directed and focused on what they are going to write. But what wants to be delivered by the translator is not “outline”, however, general speaking or broadly speaking.

Data 2:

Source language: Suatu kepercayaan kepada nenek moyang sebagai bentuk sebuah komunitas religious *sebelum adanya agama*

Target language: A belief in ancestors as a form of religious community before the *formal language*.

The translation of “*sebelum adanya agama*” is “before the existence of religion” but the translator chooses to use “formal religion” because this is more common in English context.

5. Compensation

Data 1:

Source language: Berdasarkan *aturannya*, tulang belulang dari anggota keluarga yang paling muda akan diletakkan di tempat/lantai paling dasar

Target language: Based on the *rules*, the bones of the youngest family members will be placed in the most basic places/floors.

Word “aturan” is translated to “rules”, things that the translator wants to convey is cultural guideline” not the general rule because she talks about cultural context. But the translator prefers using “rules” because it is more common in English context. # Data 2:

Source language: Tujuan Batu Na Pir adalah bukti kedekatan dan kebersamaan sesama saudara satu *ompu*.

Target language: The purpose of Batu Na Pir is proof of the closeness and togetherness of brothers and sisters from the *same grandparents*

“ompu” is the highest title of the Batak family, or sometimes *ompu* has at least 3 generation of descendant. We know that how strong the kinship system of Batak Toba tribe. They are really closely reacted to custom. So, brother and sister closeness in Batak Toba not only talk about usual closeness like many people do but here the closeness and togetherness of brother and sister in Batak Toba tribe are really closed to cultural values. But the translator uses “same grandparents” to show what exists in general context, so the translator translates the terminology in general (Fitriana & Nurazni, 2022).

Based on the description of translation techniques which are implemented by the translator to achieve the cultural adjustment from Indonesia into English above, it can be concluded that the translator applies adoption uptake to achieve the cultural adjustment from Indonesia into English. The data for adoption uptake about 13 data. Adoption is the absorption of foreign vocabulary into a language without changing the pronunciation, spelling or writing (Fitria, Sabarun, & Miftah, 2022). This could be caused by translator’ approach to ensure that the translated version effectively communicates the original meaning and intent in the target

language (Lowenthal & Trespalacios, 2022). There are some considerations of a translator applies adoption uptake in translating text, namely:

1. **Accuracy:** Adoption uptake helps translators accurately convey the original message by choosing words, phrases, or expressions that are commonly used and understood in the target language. This ensures that the translation accurately reflects the intended meaning of the source text.
2. **Clarity:** Using adoption uptake improves clarity in translation by employing familiar language and expressions that resonate with the target audience. It helps avoid confusion or misinterpretation caused by using unfamiliar or obscure terms.
3. **Naturalness:** Translators aim to produce translations that sound natural and fluent in the target language. By incorporating adoption uptake, they ensure that the translated text flows smoothly and reads naturally, enhancing readability and engagement.
4. **Cultural Relevance:** Adoption uptake takes into account cultural nuances and context, ensuring that the translation is culturally relevant and appropriate for the target audience. This helps avoid cultural misunderstandings and ensures that the translated text resonates with readers from different cultural backgrounds.
5. **Audience Understanding:** Translation involves adapting the text to suit the linguistic and cultural preferences of the target audience. By using adoption uptake, translators tailor the translation to the linguistic and cultural context of the target audience, making it more accessible and relatable to them.

Overall, adoption uptake is a valuable strategy used by translators to produce accurate, clear, and culturally relevant translations that effectively convey the original message to the target audience (Ni'mah, Kurniawati, & Susatyo, 2022).

CONCLUSION

From the results of the research above, it can be concluded that the translation of Indonesian as source language describing Toba Batak' tradition into English by translator in which also a lecturer in the English study program at Prima Indonesia University requires implements some translation techniques to achieve the cultural adjustments in the target language. The translator applies some translation techniques but the most dominant kind is adoption uptake. In translating the source language into target language, the translator makes effort to adapt the cultural values from source language into target language, it can be seen from the choice of words used in translating texts that discuss the cultural traditions of the Toba Batak tribe. This adjustment makes it clearer for readers to grasp the message that is conveyed in the text. With this research, researchers hope that translation will get better and develop in the future. Hopefully in the future, research regarding translation from Indonesian especially discussing about the richness and diversity of tribe existing in Indonesia into English will continue to be carried out so that the quality of the translation will get better and develop. It is also suggested that there is more and more the result of translation work with the mutual topic from other tribes discussed and it is expected can be published in international journal. Therefore, the more reader in the world know the richness and diversity of Indonesian' culture

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