

# Analysis of Students Chinese-Indonesian Translation of Cultural Terms Translation

Arini Junaeny<sup>1\*</sup>; Nirdayanti<sup>2</sup>

<sup>1,2</sup>Faculty of Language and Literature, Universitas Negeri Makassar, Makassar, Indonesia  
Email: \*arinijunaeny@unm.ac.id; nirdayanti@unm.ac.id

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## Abstract

This research aims to analyse students' translation work of Chinese cultural terms. Cultural translation has difficulties with specific cultural terms whether in words or idioms. This research is using descriptive qualitative method. Data was collected from the work of students in translating Hong Lou Meng and Hua She Tian Zu. With the theories as a reference, the author analyses the error and quality of students' work. According to Newmark's V diagram translation method, the students' translation from Chinese language to Indonesian language mostly used word-for-word translation and Literal translation. In student translation works, there are also several mistakes found, such as the vocabulary, word order, or structure that influence the quality of translation. Chinese translate into Indonesian language as TL is too stiff and lack of natural language. From the weakness of student's translation ability, here are suggestions to increase their translation ability: 1) More experience to use Chinese language in daily activities can help to increase the sense of language. Language cannot be separated from culture; 2) Students have to learn and experienced more about Chinese culture; 3) Students can learn and practice translation from many sources.

## Keywords

Translation; Chinese-Indonesian; Cultural Terms; Analysis; Students

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## INTRODUCTION

The text on cultural themes is usually used in learning translation. Chinese language as a foreign language for Indonesian students has a cultural aspect that needs to be learned and practiced. Cultural translation has difficulties with specific cultural terms whether in words or idioms. In the translation process, some methods can be used. In practice, during in translation process, those methods may be used and combined with one or

more of the others. According to Jean Vinay and Jean Darbelnet (2000), There are typically two translation techniques available: straight translation and oblique translation. Some translation texts might translate the text by transposing each word from the source language (SL) to the target language (TL) one at a time. However, sometimes cannot directly transpose each element, it must consider the other aspects, such as stylistics, the structure of language, syntactic order, or more complex procedures are called oblique translation methods.

To examine the definition of translation itself, some translation has been done by academics. Translation is the process of substituting text in one language for text that has the same meaning in the other (Catford, 1965: 20). Savory in Wæraas (2016) shows that an equivalent of the thinking that underlies each of its various verbal representations is what allows translation to be feasible. The process of translation is discussed by Nida and Taber in Suryawinata (2016). They state that “Translating consists of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style”. According to Suryawinata (2016), quoting Brislin (1976), translation is the general term for the transfer of ideas from one language (source) to another (target), whether the languages are spoken or written; whether they have established orthographies or not; or whether one or both languages are based on signs, as with deaf sign languages.

According to McGuire in Suryawinata (2016), translation entails the rendering of a source language (SL) text into the target language (TL) in order to (1) ensure that the two languages' surface meanings are roughly similar and (2) ensure that the SL structure is preserved as closely as possible without seriously distorting the TL structure. As defined by Newmark (1991), translation is an art that entails trying to convey the same idea or idea in a different language in place of a written message or statement. Translation is a transfer process that tries to change a written SL text into an optimally equivalent TL text and necessitates a comprehension of the SL's syntactic, semantic, and pragmatic structures as well as its analytical processing. (Wills in Suryawinata, 2016). Translation is a change in form, according to Larson (1984), who wrote *Meaning-based Translation: A Guide to Cross-language Equivalence*. while we discuss a language's form, we are referring to the words, phrases, clauses, sentences, paragraphs, etc. that are actually used while speaking or writing. The form of the receptor (target) language is substituted for the form of the source language during translation.

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Translation is one of the important fields of study. To find any sources of this research, the author divided two kinds of sources, it is translation theories from scientists and previous studies that had the same scope of research.

### *Aspect of Translation*

On the linguistics aspect of translation, three methods of perceiving a verbal indication are distinguished by Roman Jakobson (2021). First, an interpretation of verbal indications using other signs from the same language is known as intralingual translation or *rewording*. Second, interlingual translation, or correct translation, is the interpretation of verbal cues using a different language. Third, intersemiotic translation, also known as *transmutation*, involves interpreting verbal signs via nonverbal sign systems.

These kinds of interpretations in language signs can use in process of translation. The language here as a sign of the meaning, in this term, is called word as a symbol of language. The source language has the same sign of meaning as the target language. It may have some interpretation in each language. For example, how to call “tea” in Chinese and Indonesian languages. Tea is one of the beverages that come from the leaf, Chinese “cha” and Indonesian “Teh” both have signs of the beverage. So, the translation is according to the appropriate sign that one language into another substitute’s messages in one language.

Discuss grammar in translation, it sometimes needs to concern grammatical of language. Grammar in translation is help on increasing the sense of the translation, while the opposite translation is using lexical aspect, called “word to word” or literal translation. So, in Munday (2016) Jakobson discusses and points out instead of emphasizing on any inability of one language to represent a message that has been written in another vocal language, the meaning and equivalence in translation instead emphasize variations in the structure and terminology of languages.

Eugene Nida (2003) discusses the principle of correspondence in translation. Translation differences may typically be explained by three fundamental factors: (1) the nature of the message, (2) the purpose(s) of the author and, indirectly, the translator, and (3) the type of audience. Nida also explains that decoding ability influences their translation. Any language's decoding capacity requires at least four main levels: (1) the capacity of children, whose vocabulary and cultural experience are limited; (2) the double-standard capacity of new literates, who can decode oral mes-

sages with the facility but whose ability to decode written messages is limited; (3) the capacity of the average literate adult, who can handle both oral and written messages with relative ease; and (4) the unusually high capacity of specialists (doctors, theologians, philosophers, scientists, etc.),

According to Munday, Nida's theories explain a number of methods that have been adopted from linguistics research and put out to help translators interpret various linguistic components. There are: Meaning is broken down into linguistic meaning (using elements of Chomsky's model), referential meaning (the denotative 'dictionary' meaning), and affective (or connotative) meaning. The method for determining meaning is centered on examining the word structures and distinguishing similar terms. Nida also discusses three techniques, it is hierarchical structuring which differentiates the word from its level, and the technique of componential analysis which to identified the specific component of a range of related words. The third technique is semantic structure analysis which is separate difference meaning according to their characteristics. As Munday stated regarding Nida's semantic technique, techniques for analyzing the semantic structure of texts are suggested as a way to eliminate ambiguities, illuminate difficult passages, and pinpoint cultural differences. They could be used to make comparisons between various linguistic and cultural systems. So, this point is the main technique to analyze the translation of the text of cultural themes.

Ernst-August Gutt (2014) explains translation as interlingual interpretive use. The principle of relevance in interpretive use is best understood as a presumption of optimal resemblance: what the reporter intends to convey is presumed to interpretively resemble the original otherwise this is not an instance of interpretive use; and (b) the resemblance it shows is to be consistent with the presumption of optimal relevance, that is, is presumed to have adequate contextual effects without undue processing effort. August emphasizes the aspect that possibility occurs in process of translating by examining more closely what it means to say that an utterance interpretatively resembles an original.

Lawrence Venuti (2012) discusses communication on translation. In translating foreign text many things should be considered. The culture, terms of words, dialects, and idioms should be becoming an awareness for translators. Any communication through translation will therefore include the discharge of a domestic residual, particularly in the case of literature, as Venuti noted. The translation of the foreign text into local dialects, dis-

courses, registers, and styles produces textual consequences that have historical significance only for the local language and culture.

#### *Previous Studies*

The author uses previous research on translation as references to strengthen the theory and analysis of student translation.

In research, *Penerjemahan Istilah Budaya Mandarin Dalam Novel Bian Luxing Bian Lian Ai* (Mandarin Cultural Terms translation in Novel *Bian Luxing Bian Lian Ai*) by Isnaeni, et al (2018), the research shows the view of cultural translation and the strategies applied in translation those terms. The research uses a qualitative descriptive approach with content analysis of the text. The researchers identify the terms of cultural aspect by using the theories of Newmark and Mona Baker. They divide the terms of cultures into five categories: (1) Culture material, (2) Social culture, (3) Organization, tradition, beliefs, religion, (4) Ecology/geography, and (5) Habit/ body movement. After finding the terms based on those categories, this research uses Mona Baker's Strategy of Translation to examine the words that use in the Chinese-Indonesia translation of that novel. The important aim of this research is to understand the Chinese terms of culture to reach the meaning of the source language. So, from this research, the author agrees that Chinese terms should be learned and understood clearly and also use the correct strategies and tools, in order, there no lost meaning to the translation. As Phanata, et al (2022) found that the result of literal translation on Sclerometer User manual was bit stiff. It shows that translation process should use the correct strategies and tools.

Murtafi, A., & Nababan, M. R. Djatmika (2017) in the research article *The Translation Analysis of Repetition Language Style in Novel A Thousand Splendid Suns, The Technique and Quality*, using a stylistics approach and used a descriptive qualitative method and focused on a single case. The researcher collected data by finding repetition style in the language of sentences in the novel. Technique analysis in their research is using content analysis by Spradley. From analysis, the researcher gives important points of analysis on repetition language style. The repetition language style used in the novel gives an aesthetic effect in translation to show the strength of the characters. Their research has identified translation techniques, there are literal translation, variability, modulation, reduction, borrowing, amplification, transposition, generalization, discursive creation, and particularization. The result of the analysis contained in this research concludes that translation is mostly accurate and acceptable.

Maharani (2019) in her article “The analysis on translation techniques and translation quality of Chinese culture social term”, shows the analysis and translation technique of Chinese social cultural terms. To know the quality of translation, the research use aspect of accuracy, acceptability, and readability. The researchers conclude that the technique that is less suitable for translating cultural terms is adaptation and discursive creations. In adaptation techniques because the terms produce translations that are rigid, unnatural, not functional, and not in accordance with the rules of the Indonesian language. Whereas the use of the term destructive creations still gives rise to some speculation because the meaning is the opposite.

Whardana, HS et al. (2018) in their article “Translation Technique Analysis of Mandarin Compound Sentence in Novel *Huozhe* (活着), This research uses qualitative descriptive methods and field work to collect data from the rater and the informant. The authors used content analysis, focus group discussion, and questioner to analyze the data. The results of the analysis show that established equivalence is the most numerous translation technique used in the target text by the translator, allowing for easy understanding of the novel to Live. Transposition technique is also found to be more suitable to deal with the involute Mandarin compound sentence. These translation techniques can be considered by readers when dealing with Mandarin compound sentences.

Hatmiati and Husin (2018) in the research of *Budaya Dalam Penerjemahan Bahasa*, used literature research, by examining literature related to language and culture, foreign languages and Indonesian. For data acquisition to be used as an accurate discussion, researchers analyze data using descriptive data processing methods with comparative deductive thinking, also using content analysis then found that language has rules that must be agreed between language users, if the rules are violated, then there is a misinterpretation of the content of the conversation. In translation, mastery of the source language alone is not sufficient, the translator must know the socio-cultural background, goals, and objectives of the reader from the text. This ability must be possessed by translators, because translating a text means translating a culture of the source language user community to the target language user community. In addition, mastery of internal and external elements of the source text will make it easier for a translator to translate into the target text.

From several previous pieces of research above, the author concludes that cultural terms in Mandarin are the most important aspect that should be of concern in Mandarin-Indonesia translation. China and Indonesia

have different cultures that can impact the different perspectives in process of translation. Chinese language learners also have to gain the ability and experience in translation. So, it is important to analyze the students' work of translating Chinese-Indonesian.

The development of Chinese education in the new era, including in Indonesia, requires us to carefully study and deeply explore the new laws, new characteristics, new ideas, clear new directions, new tasks, new goals, and new requirements of the development of Chinese education (Phanata, et.al, 2022). The translators or Chinese learners have to grasp those strategies. The teacher also influences the Chinese language learner's ability, as Muthmainna (2023) explain that the teacher can reinforcement the student's ability by increasing student attention, stimulating and increasing learning motivation,

The aim of this research is to analyze Chinese to Indonesian translation by students. The text Hong Lou Meng and Hua she tian Zu is a traditional story from China. Both have cultural situations and cultural terms in the story. Hong Lou Meng is a story of love between a couple namely Jiao Bao Yu and Lin Dai Yu. The story tells about a family who disagrees with the two main characters' relationship because of the illness that Lin Dai Yu gets. The end of the story is so tragic by the death of the main character Lin Dai Yu. The story shows the classical cultural conditions and people's mindset about marriage at the time. The second story is Hua She Tian Zu, it is actually the Chinese idiom that comes from the ancient story. The story tells about some friends competing in drawing a snake and winning the "jiu", the Chinese liquor. From the story, the student will know what actual meaning of the term Hua She Tian Zu. All cultural perspectives will influence the way the student translated the text.

## **RESEARCH METHODS**

This research is using descriptive qualitative method. The case study is to find cultural terms in the Chinese short text of Hong Lou Meng and Hua She Tian Zu, then analyze the students' work of translating those texts. The author collected the data from the work of students in translating Hong Lou Meng and Hua She Tian Zu. With the theories as a reference, the author analyzes the error and quality of students' work. The text source is from the book *Xin Shiyong Hanyu Keben* (New Practical Chinese Reader). The steps of the research from collecting data to analyzing it, there are:

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- 1) Give Students the Chinese text of Hong Lou Meng and Hua She Tian Zu, then teach some words as the important vocabulary of the text.
- 2) Let the students conduct the translation on the Chinese text to Indonesian.
- 3) Find out the cultural terms of the text as the main object of analysis.
- 4) Analyze the students' work on cultural terms translation.

## RESULTS AND DISCUSSION

### Cultural Terms Analysis

Here are examples data of the student's works of translation:

**Table 1.** Examples Data of Student's Works of Translation

Original Text	Student's Translation
<p style="text-align: center;"><b>红楼梦里的爱情故事</b></p> <p>中国古典小说《红楼梦》里有一个优美、悲伤的爱情故事。故事里的男主角叫贾宝玉，是在有钱人的家出生的。他很漂亮，也很聪明。故事里的女主角是一个非常美的姑娘，叫林黛玉，她从南方来到贾家生活。她比贾宝玉小一岁，看过很多书，写诗写得很好，还会画画儿。他们每天一起吃饭，看书，一起写诗，画画儿。贾宝玉很爱林黛玉，林黛玉也特别喜欢贾宝玉。可是贾宝玉的奶奶和爸爸妈妈都不愿意他们相爱，他们一定要让他和别的姑娘结婚。贾宝玉不愿意，在他生病的时候，奶奶骗他，让他跟别的姑娘结了婚。就在贾宝玉结婚的时候，林黛玉在自己的卧室里把她写给贾宝玉的诗都烧了，也烧了他送给她的礼物。她哭了一天，就死了。林黛玉死了以后，贾宝玉到她房子去过很多次，每次都悲伤极了。他回忆他们有过的每天一次聚会，回忆他们有过的快乐。他不愿意和那个跟他结婚的姑娘一起生活。</p>	<p><b>Data 01</b></p> <p style="text-align: center;"><b>Kisah Cinta dalam Mimpi Rumah Merah</b></p> <p>Ada kisah cinta yang indah dan sedih dalam novel klasik Tiongkok A Dream of Red Mansions. Tokoh utama dalam cerita ini adalah Jia Baoyu, yang lahir di keluarga kaya. Dia cantik dan pintar. Tokoh utama dalam cerita adalah seorang gadis yang sangat cantik bernama Lin Daiyu, yang datang untuk tinggal di keluarga Jia dari selatan. Dia satu tahun lebih muda dari Jia Baoyu, telah membaca banyak buku, menulis puisi dengan baik, dan bisa menggambar. Mereka makan bersama, membaca buku, menulis puisi, dan menggambar bersama setiap hari. Jia Baoyu sangat mencintai Lin Daiyu, dan Lin Daiyu juga sangat menyukai Jia Baoyu. Tapi nenek dan orang tua Jia Baoyu tidak ingin mereka jatuh</p>



他离开了家。

cinta, mereka harus membiarkan dia menikah dengan gadis lain. Jia Baoyu enggan, ketika dia sakit, neneknya membohonginya dan memaksanya menikah dengan gadis lain. Tepat ketika Jia Baoyu menikah, Lin Daiyu membakar semua puisi yang dia tulis untuk Jia Baoyu di kamar tidurnya, serta hadiah yang dia berikan padanya. Dia menangis selama sehari dan meninggal. Setelah kematian Lin Daiyu, Jia Baoyu pergi ke rumahnya berkali-kali, dan setiap kali dia sedih. Dia mengingat pertemuan sekali sehari yang mereka lakukan, kegembiraan yang mereka alami. Dia tidak ingin tinggal dengan gadis yang dinikahinya. Dia meninggalkan rumah.

#### 画蛇添足

一天，几个朋友在一起喝酒。他们人很多，可是酒太少，只有一瓶。应该把这瓶酒给谁呢？一个年轻人说：“我们每人都画一条蛇，画得最快的人喝这瓶酒，好吗？”“大家都说：“好”。

他们开始画蛇。那个年轻人比别的人画得快，他非常高兴，说：“你们画得太慢了！我比你们画得快多了！看，现在我还时间，我再给蛇添上脚吧。”他就开始画蛇的脚了。

一会儿，他旁边的一个人说：“我画完了，这瓶酒应该给我。”年轻人听了很着急，说“不对！你画的比我慢，我早就画完了。你看，我还给蛇添了脚吧。这瓶酒是我的。旁边的那个人说：“大家都知道蛇没有脚，你画了脚，所以你画的不是蛇。最早画完蛇的是我，不是你。”

大家说：“他说得对。我们应该把这

#### *Data 02*

#### **“Menggambar Ular Menambahkan Kaki”**

Suatu hari, beberapa teman sedang minum bersama. Ada banyak dari mereka, tetapi arak terlalu sedikit, hanya satu botol. Kepada siapa saya harus memberikan sebotol arak ini? Seorang pemuda berkata: "Kita masing-masing menggambar seekor ular, dan orang yang paling cepat menggambar akan meminum botolnya, oke?" Semua orang berkata, "Oke." Mereka mulai menggambar ular. Pemuda itu menggambar lebih cepat dari yang lain. Dia sangat senang dan berkata, "Kamu terlalu lambat untuk menggambar! Saya jauh lebih cepat dari kamu! Lihat, sekarang saya masih punya waktu, biarkan saya menambahkan kaki ke ular. . " Dia

<p>瓶给他。”</p> <p>一个人做了多余的事儿，就叫“画蛇添足”</p>	<p>mulai menggambar kaki ular.</p> <p>Setelah beberapa saat, seseorang di sampingnya berkata: Saya telah selesai melukis, sebotol arak ini harus diberikan kepada saya. "Meraka sangat cemas dan berkata, "Tidak! Anda menggambar lebih lambat dari saya, saya sudah menyelesaikannya. Kamu lihat, saya juga menambahkan kaki ke ular. Sebotol arak ini milikku. Pria di sebelahnya berkata, "Semua orang tahu bahwa ular tidak memiliki kaki. kamu menggambar kaki, jadi kamu tidak menggambar ular. Saya yang selesai menggambar ular terlebih dahulu, bukan kamu." Semua orang berkata, "Dia benar. Kita harus memberinya botol ini." Satu rang melakukan hal-hal berlebihan disebut “tidak berguna”</p>
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After analyzing the text of Hong Lou Meng and Hua She Tian Zu, the author finds some cultural terms.

**Table 2.** Cultural Terms in Chinese Text

Cultural Terms	Meaning	Text Theme
红楼梦	Dreams of red chamber	Hong Lou Meng
他很漂亮	He is beautiful	Hong Lou Meng
喝酒 ( <i>hējiǔ</i> )	Drink liquor	Hua She Tian Zu
画蛇添足 ( <i>huàshé-tiānzú</i> )	Adding foot in drawing snake	Hua She Tian Zu

Analyzing The student's works of translation, the author finds difference translations of those cultural terms. As shown above:

**Table 3.** Students' Translation of Chinese Text

Cultural terms	Indonesian Translation	Amount
红楼梦 ( <i>Hónglóumèng</i> )	Mimpi Bilik Merah	10 students
	Dream of red chambers	2 students
	Hong Lou Meng	6 students
他很漂亮 ( <i>tā hěn piàoliang</i> )	Dia sangat cantik	3 students
	Dia sangat menawan	11 students
	Dia sangat rupawan	4 students
喝酒 ( <i>hējiǔ</i> )	Meminum minuman	4 students
	Minum alkohol	4 students
	Minum (bersama)	10 students
画蛇添足 ( <i>huàshé-tiānzú</i> )	Menggambar ular menambah kaki	13 students
	Menambah satu kaki ke ular itu	1 student
	Ular kaki	4 students

According to the data, there are three kind of 红楼梦 (*Hónglóumèng*) translation such as “Mimpi Bilik Merah” translated by 10 students, “Dream of Red Chamber” translated by 2 students, “Hong Lou Meng” translated by 6 students. The meaning of 红楼梦 is coming from word 红 means red and “merah” in the Indonesian language, 楼 means building or chambers and “gedung”, “bilik” in Indonesian Language, 梦 means dream and “mimpi” in Indonesian language. On the students' translation, the acceptable Indonesian translation is “Mimpi Bilik Merah”, because Dream of Red chambers is the English version of the story, and Hong Lou Meng is the Chinese pinyin of 红楼梦.

In translating 他很漂亮 (*tā hěn piàoliang*) there are also three kinds of translation, such as “dia sangat cantik” translated by 3 students, “dia sangat menawan” translated by 11 students, “dia sangat rupawan” translated by 4 students. In this term there is cultural material as Newmark categories mention before, that should be understand by the student. The word 他 means “He”, in the Indonesian language translates to “dia (laki-laki)” The word meaning of 漂亮 is beautiful, it is “cantik” in Indonesian language. The word “cantik” belongs to the girl, women, or

something else except for men. In this translation, it cannot use “cantik” because the subject is male or boy. In the Chinese text of *红楼梦*, the story told that the male character has a good-looking face and a nice attitude to girls. So, the acceptable translation is “charming”, or in the Indonesian language we can use the word “menawan”, or “rupawan”.

喝酒 (*hējiǔ*) means drinking alcoholic drinks or liquor. From the data above, there are three kinds of translation, such as “minum minuman” translated by 4 students, “minum alkohol” translated by 4 students, “minum (bersama)” translated by 10 students. In Chinese culture is a common thing to drink liquor, however, in Indonesia, it is still taboo. In Indonesia language, in social communication, there is terms that refer to drinking liquor, for example, “minum-minum” or “minum minuman”. For denotation meaning, minum-minum means drinking, and minum minuman means have a drink, but in Indonesia for connotation meaning is “drink liquor”. Students' translation of 喝酒 (*hējiǔ*) is acceptable for daily speaking, but for written language the translation should be clear and accurate. The acceptable translation is “minum minuman beralkohol” or “minum minuman keras”.

画蛇添足 (*huàshé-tiānzú*) also translate in to three kinds of phrase, such as “menggambar ular menambahkan kaki” translated by 13 students, “menambah satu kaki ke ular itu” translated by 1 student, and “ular kaki” translated by 4 students. 画蛇添足 (*huàshé-tiānzú*) is a Chinese idiom means describing someone who does wasting things. It comes from the ancient story about the person who had added feet in drawing a snake. 画 (*huà*) means to draw (*menggambar*), 蛇 (*shé*) means snake (*ular*), 添 (*tiān*) means add (*menambah*), 足 (*zú*) means foot (*kaki*). The accurate Indonesian translation is “Menggambar ular menambahkan kaki”. In students' works of translation, the translation of the title 画蛇添足 (*huàshé-tiānzú*) has already been corrected, however, there is still a mistake on the text content of 画蛇添足 (*huàshé-tiānzú*). In this situation, the students should be consistent in process of translation.

#### *Students' Translation Analysis*

According to Newmark's V diagram translation method, The students' translation from Chinese language to Indonesian language mostly used “word-for-word translation” and “Literal translation”. For example:

“Dia satu tahun lebih muda dari Jia Baoyu, telah membaca banyak buku, menulis puisi dengan baik, dan bisa melukis” (Student A)

“Tokoh utama pria dalam cerita ini adalah Jia Baoyu, yang lahir di keluarga kaya” (Student B)

The first sentence above, Student A translate the Chinese sentence “她比贾宝玉小一岁，看过很多书，写诗写得很好，还会画画” word-for-word method. In Indonesian language, the better translation is adding the pronoun “dia” (‘she’) at second clause. The first clause is comparative sentence that is longer than the rest of the clauses. Adding “dia” is more emphasize the sentence talking about Lin Dai Yu. The better translation is “Dia satu tahun lebih muda dari Jia Baoyu, Dia telah membaca banyak buku, menulis puisi dengan baik, dan bisa melukis”. Student B’s translation is correct and also used word-for-word translation. The SL is “故事里的男主色叫贾宝玉，是在有钱人的家出生的”，the word “在” ‘at’ in Indonesian language is “di”, however in this sentence usually used “dari” ‘from’ in Indonesian language, it can be translated “.....,yang lahir dari keluarga kaya”.

In student translation works, there are also several mistakes have found, such as the word 年轻人 (nian qing ren) means young man, but most of students didn’t translate it or translate it as ‘old man’. Language sense in students’ translation too stiff. If it compares to google translate tool is almost same, as follow:

**Table 4.** Students’ Translation Compares to Google Translator

Original text	Students’ translation	Google Translate
中国古典小说《红楼梦》里有一个优美、悲伤的爱情故事。故事里的男主色叫贾宝玉，是在有钱人的家出生的。他很漂亮，也很聪明。故事里的女主色是一个非常美的姑娘，叫林黛玉，她从南方来到贾家生	Ada kisah cinta yang indah dan sedih dalam novel klasik Tiongkok A Dream of Red Mansions. Tokoh utama dalam cerita ini adalah Jia Baoyu, yang lahir di keluarga kaya. Dia cantik dan pintar. Tokoh utama dalam cerita adalah seorang gadis yang sangat cantik bernama Lin Daiyu, yang datang untuk tinggal	Ada kisah cinta yang indah dan menyedihkan dalam novel klasik Tiongkok "Dream of Red Mansions". Tokoh utama dalam cerita tersebut adalah Jia Baoyu, yang lahir dari keluarga kaya. Dia cantik dan pintar. Tokoh utama dalam cerita tersebut adalah seorang gadis yang sangat cantik bernama Lin

活	di keluarga Jia dari selatan.	Daiyu, yang datang ke rumah Jia dari selatan untuk tinggal.
一会儿，他旁边一个人说：“我画完了，这瓶酒应该给我。”年轻人听了很着急，说“不对！你画的比我慢，我早就画完了。”	Setelah beberapa saat, seseorang di sebelahnya berkata, "Saya sudah selesai melukis, dan sebotol anggur ini harus diberikan kepada saya." Nian Jingren sangat cemas dan berkata, "Tidak! Anda menggambar lebih lambat dari saya, dan Saya sudah menyelesaikannya.	Setelah beberapa saat, seseorang di sebelahnya berkata: "Saya selesai melukis, sebotol anggur ini harus diberikan kepada saya." Pemuda itu sangat cemas ketika mendengar ini, dan berkata, "Tidak! Kamu lebih lambat dari saya dalam melukis, dan saya sudah selesai melukis.

According translation above shows the word that students choose almost same as google translation. In some word or sentence, For example, “yang datang untuk tinggal di keluarga Jia dari Selatan”, the better translation is “yang datang dari selatan ke keluarga Jia untuk tinggal”. The translation of student “家” (jia) which ‘keluarga’ is more accurate than ‘rumah’. The word order in sentence should be “yang datang+dari selatan”, it is more natural and logical in Indonesian language.

### CONCLUSION

The students’ translation works from Chinese language to Indonesian language mostly used “word-for-word translation” and “Literal translation”. Chinese translate into Indonesian language as TL is too stiff and lack of natural language. In student translation works, there are also several mistakes have found, such as the vocabularies, word order or structure that influence the quality of translation.

From the weakness of student’s translation ability, here are suggestions to increase their translation ability:

1. More experience to use Chinese language in daily activities can help to increase the sense of language.
2. Language cannot be separated from culture. Students have to learn and experienced more about Chinese culture.

Practice makes perfect. Students can learn and practice translation from many sources, including movies, stories, songs, etc.

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