Abstract. Translation now becomes important in human culture. Translation is the act of process of rendering what is expressed in one language or set of symbols by means of another language or set of symbols. This research aims at analyzing the cultural transfer and how the procedures in translation on mobile application of ‘Tangkap Reptil’ from Indonesia into the English. The Source Language (SL) used is Indonesian, then translated into the Target Language (TL) in the form of English. The data were taken from mobile application ‘Tangkap Reptil’ where it is an application that connect the community with the nearest reptile community that is ready to assist the community in securing reptiles. This mobile application is the result of New Lecture Research Grant 2019 by Direktorat Riset dan Pengabdian Masyarakat, Kemeristekdikti. The theory applied is theory of translation proposed by Newmark related to culture and translation processes. He divided the translation procedures into fifteen translation procedures. The research is qualitative, and the data were analyzed descriptively. The data was collected by using observation method completed by applying the note taking technique. In this paper, the researcher wants to study how a translator transfer the cultural issues from SL to TL and discuss the procedures he used. Despite translating with awareness to the culture, the research concern to the transferring process in this literary work by focusing on the choosing of equivalence word that makes the culture from SL transfer smoothly into TL.

Keywords: Translation, Cultural Transfer, Procedures, Mobile Application, Tangkap Reptil

INTRODUCTION
Translation now becomes important in human culture. Translation is the act or process of rendering what is expressed in one language or set of symbols by means of another language or set of symbols. Translating also makes access to the knowledge that the nations of the world can be mutually enriching culture and science respectively.

Hoed (2006: 23) explains that translation is the activity of transcribing written messages from the text of one language into the text of another language. In this case, the translated text is called the source text (TSu) and the language is called the source language (BSu). While the text compiled by the translator is called the target text (TSa) and the language is called the target language (BSa). The results of the translation in the form of TSa are called translations, and the translator is the person who does the translation.

Translation is not just an activity of transferring the contents of text from BSu into BSa. Nida & Taber (1974: 12) says that in reproducing messages from TSu into TSa, translators are required to have good grammatical and lexical mastery in two languages. In addition, the translator should place the equivalence of the meaning of the text at the top priority so that the target reader can easily find out the intended meaning of the text's author. A translation is said to be successful if the messages, ideas, thoughts, and concepts contained in BSu can be conveyed into the BSa as a whole. Hatim & Munday (2004:}
167) quoting from Nida & Taber explains that there are fundamentally two types of equivalence in translation, namely formal equivalence and dynamic equivalence. Formal equivalence focuses all attention on the message itself, both in terms of form and content. Meanwhile, dynamic equivalence focuses on meaning, and aims to complete the reasonableness of expression for the target reader.

For a translation work to be said to be true and acceptable, translators can use translation strategies to facilitate their activities. In general, the translation strategy is interpreted as one way to be able to adjust the grammatical and information structure in BSu so that it becomes acceptable and understood by BSa readers. Newmark (1988: 81-93) offers a variety of methods and procedures that can be used by translators, such as: transference (loans), naturalization, cultural equivalents, functional equivalents, descriptive translations, transpositions, shifts, modulation, reduction, extension, compensation, paraphrase, couplet, footnotes, and analysis of meaning components.

Translation, according to Nida (1984) consists in 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. Translation is a mental activity in which a meaning of given linguistic discourse is rendered from one language to another. It is the act of transferring the linguistic entities from one language into their equivalents into another language. Translation is an act through which the content of a text is transferred from the source language into the target language (Foster, 1958). The language to be translated is called the source language (SL), whereas the language to be translated into or arrived at is called the target language (TL). The translator needs to have good knowledge of both the source and the target language, in addition to a high linguistic sensitivity as he should transmit the writer's intention, original thoughts and opinions in the translated version as precisely and faithfully as possible. Translation is the communication of meaning from one language (the source) to another language (the target). Translation refers to written information, whereas interpretation refers to spoken information. Translation is about finding the equivalent meaning to a sentence in a different language but often we don't have the exact equivalent words.

The purpose of translation is to convey the original tone and intent of a message, considering cultural and regional differences between source and target languages. Translation has been used by humans for centuries, beginning after the appearance of written literature. Modern-day translators use sophisticated tools and technologies to accomplish their work and rely heavily on software applications to simplify and streamline their tasks. Organizations around the world, encompassing a multitude of sectors, missions, and mandates, rely on translation for content as diverse as product labels, technical documentation, user reviews, promotional materials, annual reports, and much, much more.

Due to its prominence, translation has been viewed differently. According to Ghazala (1995), "translation is generally used to refer to all the process and methods used to convey the meaning of the source language into the target language" (P.1. Ghazala's definition focuses on the notion of meaning as an essential element in translation. That is, when translating, understanding the meaning of source text is vital to have the appropriate equivalent in the target text thus, it is meaning that is translated in relation to grammar, style and sounds (Ghazala, 1995).

Translation is a process and a product. According to Catford (1995), translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL) " (p 20). This definition shows that translation is a process in the sense that is an activity. Performed by people through time, when expressions are translated into simpler ones in the same language (Rewording and paraphrasing). It can be done also from one language into another different language. Translation is, on the other
hand, a product since it provides us with other
different cultures, to ancient societies and
civilization life when the translated texts reaches
us (Yowell and Mutfah, 1999).

In 1988 Newmark defined culture as “the
way of life and its manifestations that are
peculiar to a community that uses a particular
language as its means of expression”, thus
acknowledging that each language group has its
own culturally specific features. He also
introduced ‘Cultural word’ which the readership
is unlikely to understand and the translation
strategies for this kind of concept depend on the
text-type, requirements of the readership and
client and importance of the cultural word in the
text.

Cultural and intercultural competence
and awareness that rise out of experience of
culture, are far more complex phenomena than it
may seem to the translator. The more translator is
aware of complexities of differences between
cultures, the better a translator she or he will be.
It is probably right to say that there has never
been a time when the community of translator
was unaware of cultural differences and their
significance for translation.

Translation is a process of finding the
textual equivalence of the source language in the
target language to convey the meaning. A text,
first, conveys “textual meaning” that refers to the
way of the text in which it is organized as a piece
of writing or speech (Eggins, 1994: 12). A text is
usually constructed by several sentences
transmitting some informative message.
Procedure is a way of acting or progressing in a
course of action, esp. an established method (one
sentence, clause, phrase, and words).

**METHODOLOGY**

Based on the background above, generally this study is concerned with the
procedures that used by the translator in
translating mobile application of “Tangkap
Reptil” and how the translator transferred the
cultural words.

Generally, this study aims at giving
additional contribution to the translation studies
about the analysis of cultural transfer and
procedures in translating mobile application
“Tangkap Reptil” into English version.

Hopefully, this study can make a clear analysis of
Cultural transfer and translation procedures from
Bahasa as the SL into English as the TL. The
academic purpose of this study is to give
contribution to the translation procedures of
mobile application ‘Tangkap Reptil.’

The specific aims of this study are:

1. To identify and analyzed how the translator
   of texts in mobile application ‘Catch
   Reptiles’ transferred the culture written on
   the original version (Tangkap Reptil).

2. To classify and analyze the procedures used
   by the translator in translating texts in
   mobile application ‘Tangkap Reptil’ into
   ‘Catch Reptile.’

This study also could give appropriate
contribution to the students of translation studies
and this study can also be used as a reference to
develop the study of translation procedures
especially in translating the texts in mobile
application.

The practical significance of this study is
to supply some information on the translation
procedures and give clear information about
appropriate procedure used in transferring the
culture on the original texts in mobile application
into its translation in English.

This study discusses the cultural transfer
in the translation of texts in mobile application
‘Tangkap Reptil’ into English texts in ‘Catch
Reptiles’. It means that this study was taken from
the translation of Indonesian mobile application
‘Tangkap Reptil’ into English ‘Catch Reptiles.’
The scope of this study is limited to the
procedures used by the translator in translating
the novel and how the writer transfer the cultural
terms in original version into English.

**FINDINGS**

What comes to mind when you hear the
word ‘reptile’? Surely most people will come
across something diverse when they hear the
word ‘reptile.’ Talking about reptiles which is one
of the large groups of animals is indeed very
interesting. Especially in Indonesia itself which has various types of diversity of reptiles that are so abundant ranging from snakes, crocodiles, lizards, dragons, turtles, and monitor lizards. But it turns out that diversity is not so well known by most people. Some problems have finally surfaced about reptiles, such as regarding the classification of reptiles that are dangerous or harmless and safety procedures when they encounter reptiles. Even though there are reptile communities that are now spread in almost every city and district in Indonesia, information about reptile communities that contain keepers and reptile lovers whose existence is in every district/city in Indonesia is apparently not well known to the public. Broadly given the activities held are still limited to temporary gatherings and short education. However, if explored deeper into the existence of these reptile communities, it is very helpful for the public to better understand the various types of reptiles that exist and how to interact with reptiles safely and friendly. Deeper knowledge about public knowledge on venomous reptiles, especially first aid for people affected by poisonous reptile bites.

The mobile application of 'Tangkap Reptile' or 'Catch Reptiles' is an application as a means of education and socialization of reptile’s world in two languages where the Source Language (SL) is Indonesian and the Target Language (TL) is English. This mobile application is the result of New Lecturer Research Grant 2019 by Direktorat Riset dan Pengabdian Masyarakat, Kemenristekdikti. It is hoped that people who are very close to gadget technology will be able to take advantage of their gadgets by downloading the application where after downloading it, everyone can learn more effectively and efficiently about the world of reptiles both in Indonesian and in English. In addition, the danger caused by reptiles that attack humans can be minimized to a minimum because through this application the downloader can report or send information to the 'Catch Reptile' application if one day at home/where they are there are reptiles such as poisonous snakes entering the house and needing help keeper/snake charmer who is in the closest place to the reporter to explain or come to help the reporter.

The term culture often becomes a problem if in the target language the same cultural concept is not found so that the exact equivalent is not found. Appiah (1990) in Venuti (2000: 427) states the term thick translation which means that in translating cultural concepts additional notes and word lists are needed which refer to parts of the text that have rich cultural and linguistic contexts. This is possible in translating write to write mode.

Peter Newmark offers a concept of cultural words. This concept reveals that in a text all aspects of culture are expressed in cultural words. These aspects can be interpreted in variety of way according to their role in the text and translation purpose. For make easier of understanding, these aspects are divided into categories and sub-categories, namely:


It is a geographical feature that can be normally distinguished from other cultural terms in that they are usually value-free, politically and commercially. It which includes flora, fauna, mountains, rivers, plains, natural conditions and so on, for example: wedus gembel (The fog in Merapi Mountain), burung cendrawasih (bird of paradise), etc;

b. Material Culture (artefacts).

It is the culture specific element that includes clothes, foods, housing, transportation, tools and equipments, etc. For example: getuk (snack made from yams or cassava which have been crushed and to which sugar and coconut have been added), kebaya (a long-sleeved blouse worn over the kain or skirt-wrapping), etc.

c. Social Culture

Work and leisure such as the names of music, games or dance that is typical in certain areas such as tari jaipong (kinds of Sundanese dance), malam takbiran (the night of the last day of Ramadhan) etc;
d. Social Organization – Political and Administrative (Organization, customs, ideas, activities, procedures, concepts).
Institutional terms, historical terms, international terms, religious terms, artistic terms. The linguistic manifestations of this concept cannot be translated into a language where the audience is unfamiliar with it, for example: SLB (the Special Needs School), kepala desa (head of village) and so on;
e. Gestures and habits (often described in non-cultural language)
It is an activities or actions carried out from generation to generation, such askerja bakti, menggotong, sila, nujuh bulan, aben, lamaran, etc.

From the data below, there are some of examples categories of cultural words based on some samples of data analysis.
a. Material Culture
SL: Ular tersebut ditemukan di Bukit Tinggi.
TL: The snake was found in Bukit Tinggi.
It is identified that Bukittinggi is one of the names of cities in West Sumatra, so it can be categorized as Material Culture.
b. Social Culture
SL: Beliau adalah pawang terkenal di desanya.
TL: He is a famous pawang (a person who deals with magic involving weather or wild animals) in his village.
It is identified that ‘pawang’ refers a person who deals with magic involving weather or wild animals, so it can be categorized as Social Culture.
c. Social Organization – Political and Administrative
SL: Ibunya digigit ular tepat saatazan Isya berkumandang.
TL: His mother was bitten by a snake at Isya call to pray moment.
The bold phrase is cultural word and refers to religion system (moslem). It can be categorized as Social Organization.
d. Gestures and Habits
SL: Dalam Bahasa Jawa, istilah tersebut dikenal dengan nglungsumi.

TL: In Javanese, its term can be known as nglungsumi (Javanese term which means snake shedding skin)
It is identified that ‘nglungsumi’ refers to Javanese term which means snake shedding skin. So it can be categorized as Gestures and Habits.

The following are the different translation procedures that Newmark (1988b) proposes:
a. Transference: it is the process of transferring an SL word to a TL text. It includes transliteration and is the same as what Harvey (2000:5) named (transcription)
b. Naturalization: it adapts the SL word first to the normal pronunciation, then to the normal morphology of the TL. (Newmark, 1988b:82)
c. Cultural equivalent: it means replacing a cultural word in the SL with a TL one, however, “they are not accurate” (Newmark, 1988b:83)
d. Functional equivalent: it requires the use of a culture-neutral word. (Newmark, 1988b:83)
e. Descriptive equivalent: in this procedure the meaning of the CBT is explained in several words. (Newmark, 1988b:83)
f. Componential analysis: it means “comparing an SL word with a TL word which has a similar meaning but is not an obvious one-to-one equivalent, by demonstrating first their common and their differing sense components.” (Newmark, 1988b:114)
g. Synonymy: it is a “near TL equivalent.” Here economy trumps accuracy. (Newmark, 1988b:84)
h. Through-translation: it is the literal translation of common collocations, names of organizations and components of compounds. It can also be called: calque or loan translation. (Newmark, 1988b: b4)
i. Shifts or transpositions: it involves a change in the grammar from SL to TL, for instance, (i) change from singular to plural, (ii) the change required when a specific SL
structure does not exist in the TL, (iii) change of an SL verb to a TL word, change of an SL noun group to a TL noun and so forth. (Newmark, 1988b:86)

j. Modulation: it occurs when the translator reproduces the message of the original text in the TL text in conformity with the current norms of the TL, since the SL and the TL may appear dissimilar in terms of perspective. (Newmark, 1988b:88)

k. Recognized translation: it occurs when the translator “normally uses the official or the generally accepted translation of any institutional term.” (Newmark, 1988b:89)

l. Compensation: It occurs when loss of meaning in one part of a sentence is compensated in another part. (Newmark, 1988b:90)

m. Paraphrase: in this procedure the meaning of the CBT is explained. Here the explanation is much more detailed than that of descriptive equivalent. (Newmark, 1988b:91)

<table>
<thead>
<tr>
<th>No</th>
<th>Tangkap Reptil</th>
<th>Catch Reptiles</th>
<th>The Procedure of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Abah dan Emak</td>
<td>Abah dan Emak</td>
<td>Pure borrowing</td>
</tr>
<tr>
<td>2</td>
<td>Dukun</td>
<td>Indigenous medical practitioner shaman.</td>
<td>Descriptive equivalence. (using generic word)</td>
</tr>
<tr>
<td>3</td>
<td>Nlungsumi</td>
<td>Nlungsumi (Javanese term which means snake shedding skin)</td>
<td>Notes – as parentheses</td>
</tr>
<tr>
<td>4</td>
<td>Dubang</td>
<td>‘dubang’ (spit people who eat betel leaf / red spit)</td>
<td>Notes – as parentheses</td>
</tr>
<tr>
<td>5</td>
<td>Bukittinggi</td>
<td>Bukittinggi</td>
<td>Pure borrowing (a location, without italic)</td>
</tr>
<tr>
<td>6</td>
<td>Menginang</td>
<td>Chewing betel</td>
<td>Descriptive equivalent (using generic word)</td>
</tr>
<tr>
<td>7</td>
<td>Keris</td>
<td>Keris- Javanese traditional Weapon</td>
<td>Notes – a noun phrase</td>
</tr>
<tr>
<td>8</td>
<td>Adzan Isya</td>
<td>Isya call to pray</td>
<td>Functional equivalence</td>
</tr>
<tr>
<td>9</td>
<td>Pawang</td>
<td>Pawang (a person who deals with magic involving weather or wild animals).</td>
<td>Notes – As parentheses</td>
</tr>
<tr>
<td>10</td>
<td>Ular weling</td>
<td>Weling snake</td>
<td>Using a loan word/ descriptive equivalent</td>
</tr>
</tbody>
</table>

From the data above chosen by the writer by consideration whether it is cultural item or not, tries to classify and analyze them as follow:

a. Couplets: it occurs when the translator combines two different procedures. (Newmark, 1988b:91)

b. Notes: notes are additional information in translation.

In data description, the writer tabulates some collected data of cultural words taken from the texts in mobile application ‘Tangkap Reptil’ and compare with its English version including their procedures as follows:
<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Abah dan Emak</strong></td>
<td><strong>Abah and Emak</strong></td>
<td>The translator used the same term ‘Abah’ and ‘Emak’ to keep the cultural feeling in the mobile application from original version to its translating since a call ‘Abah’ and ‘Emak’ is marked as calling name for Sundanese people.</td>
</tr>
<tr>
<td><strong>Dukun</strong></td>
<td><strong>Indigenous medical practitioner shaman.</strong></td>
<td>Dukun is translated as indigenous medical practitioner or shaman. It is classified into cultural word that refers to a shaman. There is no similar word for dukun in English, so the translator used the descriptive equivalent by using additional phrase as the explanation.</td>
</tr>
<tr>
<td><strong>Nglungsumi</strong></td>
<td><strong>Nlungsumi (Javanese term which means snake shedding skin)</strong></td>
<td>It is identified that ‘nglungsumi’ refers to Javanese term which means snake shedding skin, and we can see that the translator used procedure of notes to introduce Indonesian culture.</td>
</tr>
<tr>
<td><strong>Dubang</strong></td>
<td><strong>‘dubang’ (spit people who eat betel leaf / red spit)</strong></td>
<td>It is identified that ‘dubang’ refers to Javanese word that means spit people who eat betel leaf/red spit, and we can see that the translator used procedure of notes to introduce Indonesian culture.</td>
</tr>
<tr>
<td><strong>Bukittinggi</strong></td>
<td><strong>Bukittinggi</strong></td>
<td>It is identified that Bukittinggi is one of the names of cities in West Sumatra. In this case, the translator used the word in its original version that purpose to introduce to readers a name of a place in West Sumatra where there was a person who found a big snake.</td>
</tr>
<tr>
<td><strong>Menginang</strong></td>
<td><strong>Chewing betel</strong></td>
<td>Menginang is a cultural word that refers to traditional activity of chewing betel that almost experienced by elderly people in Java island. The word described by explaining the function of generic word that is chewing betel is has the same meaning with ‘menginang.’</td>
</tr>
<tr>
<td><strong>Keris</strong></td>
<td><strong>Keris - Javanese traditional Weapon</strong></td>
<td>The data above showed that keris is Javanese traditional weapon. It is a cultural word refers to material culture (traditional weapon). It is identified that the translator used procedure of notes in translating the word ‘keris’ by borrowing the original word at the first and the he added some explanation.</td>
</tr>
<tr>
<td><strong>Adzan Isya</strong></td>
<td><strong>Isya call to prayer</strong></td>
<td>This phrase is cultural word and refers to religion system. It is identified that the translator used functional equivalent by using loan word as a part of explanation.</td>
</tr>
<tr>
<td><strong>Pawang</strong></td>
<td><strong>Pawang (a person who deals with magic involving weather or wild animals).</strong></td>
<td>It is identified that ‘pawang’ refers a person who deals with magic involving weather or wild animals, and we can see that the translator used procedure of notes to introduce Indonesian culture.</td>
</tr>
<tr>
<td><strong>Ular Weling</strong></td>
<td><strong>Weling Snake</strong></td>
<td>According the data above, ‘ular weling’ classify as the cultural word where this kind of snake is commonly found in Java island. The translator describer ‘ular’ into snake and followed by ‘weling’ as loan word. It means that the translator used the procedure of descriptive equivalent by using loan word as a part of explanation.</td>
</tr>
</tbody>
</table>
CONCLUSIONS

Based on research finding, can be concluded that the translator mostly uses some procedure in translating: pure borrowing, descriptive equivalent by using a loan word, functional equivalent by using a loan word, functional equivalent by using a generic word, and notes. It should be noted that the procedures in translation deeply influence a translator to translate some text, in this case a novel. It is necessary to be suggested to conduct some other research more specific for further information that will be very useful for others.

REFERENCES