

A TRANSLATION OF *IT*-PRONOMINAL REFERENCE COHESION DEVICE IN TEXTBOOK “CIVIC CULTURE” INTO “BUDAYA POLITIK”

Drs. Zainal Arifin, M.Hum.

Language Center – LPID – UMS

ABSTRACT

Cohesion is the most useful constituent of discourse analysis or text-linguistics applicable to translation because the relationship between clauses in a text or discourse must be cohesive in which one element in the text or discourse must be interpreted depending on the other elements. This research aims at identifying, analyzing, and describing the translation accuracy of the ‘it’-pronominal-reference cohesion device as a subject and object in the textbook “Civic Culture” and its translation “Budaya Politik.”

This research used a descriptive-qualitative method. The data sources comprised of the documents and informants and the data were the paragraphs containing the ‘it’-pronominal reference as a subject and/or object in the textbook “Civic Culture” and its translation “Budaya Politik.” The data were gathered through the content analysis and indepth interview, and they were analyzed the interactive model.

In general, the finding of this research shows that out of 39 translation data of the pronominal-reference cohesion device, 19 data or 56.84 percent can be categorized as accurate and 15 data or 63.16 percent as inaccurate. In particular and detail, the findings of this research show that (1) out of 19 translation data of the ‘it’-pronominal-reference cohesion device as a subject, 7 data or 36.84

percent can be categorized as accurate and 12 data or 63.16 percent inaccurate. (2) Out of 15 translation data of the 'it'-pronominal-reference cohesion device as an object, 12 data or 80 percent can be categorized as accurate and 3 data or 20 percent as inaccurate.

Keywords: cohesion device, reference, translation, interactive model

A. INTRODUCTION

The translation of a textbook from English to Indonesian plays an increasingly important role in transferring the development of science and technology. It is intended to make the Indonesians keep up with the development of science and technology. To develop and speed the process of the science and technology transfer, the translation of the textbooks that are accurate, clear, and nature are badly needed.

However, producing an accurate, clear and natural translation is not a task to do and sometimes needs a consultant in the translated field or science. A translator should have a competency in both the source and receptor language, particularly related to the distinction of the grammatical structure. It is a must because there is no translation activity without understanding the two languages. Higher Education General Directorate (in Sakri, 1999: 1) stated that a translator should have such competencies such as understanding a source and target language, a translated science and translation technique. In other words, the translator should have the kinds of competencies, including linguistics and non-linguistics aspects.

In terms of the linguistic aspect, particularly grammatical structure, a translator should understand the interrelationship of one constituent to another in a text both cohesively and coherently. This indirectly shows that the interrelationship among constituents in a language is often different from the other. Callow (in Baker, 1995:

180) stated that *each language has its own patterns to convey the interrelationships of persons and events; in no language may these patterns may be ignored, if the translation is to be understood.*

Regarding the non-linguistic aspect, a translator should understand the translated science. A translator should be able to find the meaning or message of a target language text in a wider context equivalent to a source language text. He should not translate word for word, phrase for phrase and sentence for sentence and but the overall text because a meaning or message of the text can only be interpreted depending on the interrelationship among the constituents in the text.

In terms of the translation technique, the translator must understand how to solve a translation problem. In translating an idiom or specific-cultural word which can not be found in the target language, for example, the translator must be able to find its equivalence as closely as possible.

Civic Culture by Gabriel A. Almond and Sidney Verba translated into *Budaya Politik* by Sahat Simamora is a kind of science and technology textbook. In the linguistics aspect, in one side, this is worth studying in relation to the translation of pronominal reference cohesion device of *it* both as a subject and object. Newmark (in Baker, 1995: 181) stated that *... the topic of cohesion ... has always appeared the most useful constituent of discourse analysis or text-linguistics, applicable to translation."*

In the non-linguistics aspect, in the other side, it is very useful to read by people who will build and develop their career in the politics field. It is very meaningful for developing any information of culture and politics across the countries.

Based on the description above, the problem statement of the research is "What is the translation accuracy of the pronominal reference cohesion device of *it* both as a subject and object in the textbook *Civic Culture* and its translation *Budaya Politik*?" Thus, the

research aims to describe the translation accuracy of the pronominal reference cohesion device of *it* both as a subject and object in the text-book *Civic Culture* and its translation text *Budaya Politik*.

Based on the term, *translation* can be defined as a process of replacing a source language material into target language material. Richards, Platt & Platt (in Cohen, 2001: 30) defined as "... *the process of changing speech or writing from one language (the source language)....*" Larson (1984: 2) defined it as follows.

Translation, then, consists of studying the lexicon, grammatical structure, communication situation, and cultural context of the source language text, analyzing it in order to determine its meaning, and then restructuring this same meaning using the lexicon and grammatical structure which are appropriate in the receptor language and its cultural context.

Based on the definitions, it could be stated that in a translation activity, a translator should understand the lexicon, grammatical structures, communication situation, and socio-cultural context of the source language and then analyze them that are appropriate in the receptor language and socio-cultural context. In other words, in order to produce an accurate translation, a translator not only changes a grammatical structure of the source language in the target language but also its communication situation and culture.

Nida (in McGuire, 1991: 16) stated that a translation activity includes three stages; analysis, transfer and restructure. In the analysis, a translator studies a grammatical structure, textual and contextual meanings.

In the transfer, a translator should change a meaning or message of the source language text into the target language. He tries to find the equivalence of a word, phrase and grammatical structure to the target language's so that their meaning or message can be completely transferred into it.

In the restructure, a translator expresses a word, phrase, clause, sentence or paragraph with grammatical structure which are appropriate in the communication and cultural contexts of the target language.

The three stages must be taken by a translator so that a meaning expressed in the target language can be classified as accurate, easy to understand and natural because it is highly associated with a translation activity. More extremely, it can not be separated from a translation field. This plays a very essential role in a translation activity (Suryawinata and Sugeng, 2003: 21) since the translation aims to transfer a meaning of the source language into another language.

Nababan (1999: 48-51) distinguished a meaning into lexical, grammatical, contextual and situational, textual and socio-cultural. A lexical meaning refers to a dictionary's definition (Suryawinata and Sugeng, 2003: 22). Nababan (1999: 48) stated that a lexical meaning refers to a symbol and event. Therefore, it is not related to a context. A grammatical meaning refers to the interrelationship of a word to word, a phrase to phrase, and clause to clause and so forth. (Kridalaksana in Nababan, 2003: 49). A situational-contextual meaning refers to the relationship of a speech act to situation where a communication takes place. A socio-cultural meaning gets associated with a local socio-culture that is often different from another one. Baker (1995: 21) stated *the source language word may express a concept which is totally unknown in the target language.*" This concept may be related to religion, tradition, traditional foods and arts.

A variety of meanings must be understood by a translator. To find an equivalent meaning of the word to the original word, however, he must think about a wide context. Halliday and Hasan (1976: 15) defined a context as something accompanying a text. A word will have a meaning if it has a context. Thus, a meaning of the word strongly depends on its context. A translator will not find a equivalent meaning of the word to the original word without understanding

the context. It is the term *equivalence* that must be comprehended by a translator because the main aim of translation is finding a meaning equivalence between the source and target language text.

Hoed in Machali (2000: xi) stated that the term *equivalence* means the conformity of the source language's content or message with the target language's. It indicates that a translator should transfer the source language's message into the target language's emphasizing on an attention to its accuracy.

Translation equivalence not only relates to a word, phrase, clause, sentence and paragraph but also to a broader text such as a socio-cultural context. Therefore, a translator is responsible for finding the equivalence of the source language to target language texts ranging from a word to socio-cultural context.

To evaluate the translation equivalence, however, a translator should not only translate a word, phrase and so forth but also a function text whether it has a meaning of question, declarative, instruction, information or exclamatory (Machali, 2000: 106). As far as the text does not shift from its function in the source language, it can be categorized as equivalent.

In translating a reference cohesion device, thus, a translator should be able to keep the meaning of the text remaining to be cohesive in the target language. In other words, the translation work that is not cohesive to the source text means it is not accurate, clear and natural.

Halliday and Hasan (1976: 4) stated that *the concept of cohesion is a semantic one; it refers to relations of meaning that exists within the text, ...*" . Cohesion is normally defined as the use of grammatical or structural devices to guarantee text integrity (Fawcett, 1997: 90). Cohesion, therefore, can be defined as a text-internal dimension.

The types of cohesion in English include pronominal, demonstrative and comparative references (Halliday and Hasan, 1976: 43).

The pronominal references include *personal pronouns*, *possessive determiners (possessive adjectives)* and *possessive pronouns* (Halliday and Hasan, 1976: 43). Regarding the role, these can refer to human being(s) and non-human being(s).

Baker (1992: 181) defined a reference as follows.

..., reference is a device which allows the reader/hearer to trace participants, entities, events, etc. in a text. One of the most common patterns of establishing chains of reference in English and a number of other languages is to mention a participant explicitly in the first instance, for example by name or title, and then use a pronoun to refer back to the same participant in the immediate context.

In English, the pronominal references include 1) singular masculine (*he, him, his*), 2) singular feminine (*she, her, hers*), and 3) singular neuter (*it, its*) and plural (*they, them, their, theirs*). In the Indonesian grammar, the pronominal references include *dia, ia*, and *mereka*, referring to human being(s).

Related to the reference translation into the Indonesian language, the English singular masculine and feminine are normally translated into *dia* both as subject and object or *ia* as a subject). The singular neuter of *it* is classified as a subject and object. As a subject, *it* is not normally translated. Instead, its translation is naming the non-human being as its referent. *It* as an object can be translated into *-nya* or repeating the non-human being or noun as its referent (Moeliono and Soenjono, 1988: 172).

The translation of the reference cohesion device is one of the aspects to evaluate whether it can be categorized as accurate, clear and natural. As stated above, as far as a translator could keep the meaning of the text remaining to be cohesive in the target language it can be classified as accurate, clear and natural.

Nababan (2003: 85) stated evaluating the translation means criticizing its quality. Indirectly, it is intended to examine a translator's

competencies in transferring a meaning or message of the source language's text into the target language's.

Larson (1984: 532) states the translation must be evaluated for accuracy, clearness and naturalness. The *accurate* translation means that a meaning or message of the source language's text is equivalent to that of the target language's text. The *clear* translation means that a meaning or message of the target language's text is easy to understand. The *natural accurate* translation means that a meaning or message of the target language's text is grammatically true and not boring. Thus, it can be said that the accurate translation includes three criteria; *accuracy*, *clearness* and *naturalness*.

B. RESEARCH METHOD

This research used a qualitative-descriptive method. It was used to describe the accuracy of the pronominal references cohesion of *it* as a subject and object.

The data source was documents and informants. The documents were the textbook *Civic Culture* by Gabriel A. Almond and Sidney Verba its translation *Budaya Politik* by Sahat Simamora. The data included all paragraphs containing the pronominal references cohesion of *it* as a subject and/or object in the two textbooks, particularly Chapter 1 entitled *An Approach to Political Culture* and its translation *Suatu Pendekatan terhadap Budaya Politik*. The informants in this research were the raters who have majored and experienced in the translation field theoretically and practically.

The data gathering used a content analysis and in-depth interview. In the content analysis, the researcher read and wrote all paragraphs containing the pronominal references cohesion of *it* as a subject and/or object in the textbooks. In the in-depth interview, the research interviewed the informants. They were asked to express their ideas of whether the translation pronominal references could be categorized as accurate or inaccurate.

The data validity used a data triangulation technique. Finally, the data analysis used an interactive model, including data reduction, data display and verification or conclusion.

C. ANALYSIS AND DISCUSSION

a. Analysis

Referring to the problem statement, the following is an analysis of the translation of the pronominal reference cohesion of *it* both as subject and object. The analysis is classified as accurate and inaccurate. The *accurate* translation means that it meets three criteria; accuracy, clearness and naturalness while the inaccurate, it does not meet one or more of the criteria. The *accurate* translation means that a meaning or message of the source language's text is equivalent to that of the target language's text. The *clear* translation means that a meaning or message of the target language's text is easy to understand. The *natural accurate* translation means that a meaning or message of the target language's text is grammatically true and not boring.

1. The accurate translation

The following are the examples of the accurate translation of the pronominal reference cohesion of *it* as a subject and object.

a) *It* as a subject

Thus the concept of political culture helps us to escape from the diffuseness of such general anthropological terms as cultural ethos and from the assumption of homogeneity that the concept implies. It enables us to formulate hypotheses about relationships among the different components of cultures and to test these hypotheses empirically....

Oleh karena itu konsep kebudayaan politik dapat membantu kita untuk menghindarkan diri dari pelebaran istilah seperti yang terdapat dalam terminologi umum antropologi sebagai etos kultural dan dari asumsi

homogenitas yang diterapkan dalam konsep tersebut. **Konsep budaya ini** juga memungkinkan kita merumuskan hipotesa tentang hubungan antara komponen-komponen dari kebudayaan yang berbeda dan menguji hipotesa ini secara empiris....

It as a subject referring to the concept of political culture is translated to *konsep budaya ini*. This translation is accurate, clear and natural although there is a shift of word to phrase. This shift is due to the grammatical distinction between English and Indonesian language.

The two informants stated that the translator could find the word's meaning accurately and naturally. In addition, he could reveal the translation with the language that is easy to understand in the target language.

This threefold classification of political cultures does not assume that one orientation replaces the others. The subject culture does not eliminate diffuse orientations to the primary and intimate structures of community. To the diffuse orientations to lineage groups, religious community, and village **it** adds a specialized subject orientation to the governmental institutions....

Ketiga klasifikasi kebudayaan politik ini tidak menyimpulkan bahwa orientasi yang satu akan menggantikan yang lain. Kebudayaan subjek tidak memberangus pemencaran orientasi menuju struktur-struktur utama komunitas yang akrab. Terhadap pemencaran orientasi menuju kelompok seketurunan, komunitas keagamaan dan desa, **klasifikasi itu** menambahkan orientasi subjek yang bersifat khusus terhadap paranata-pranata pemerintahan....

The pronoun *it* referring to *This threefold classification of political cultures* is translated into *klasifikasi itu*. This translation is accurate because its meaning is equivalent to the source language text. The translator could reveal the translation that is easy to understand and grammatically natural in the target language.

According to the two informants, the pronoun's translation can be categorized as the accurate translation since the translator could reveal it accurately, clearly and naturally. In the accurate side, the meaning of the text is equivalent to the source language's text. In the clear side, the translator could reveal the translation that is easy to understand for the readers. Grammatically, he could distinguish between the source and target language's structures where he translated the pronoun by naming a noun phrase as its referent.

b) *It* as an object

*The central question of public policy in the next decade is what content this emerging world culture will have. We already have a **partial answer to this question** and could have predicted it from our knowledge of the process of culture diffusion. Physical goods and their mode of production seem to present the least difficulties in diffusion. ...*

*Permasalahan pokok dalam kebijaksanaan umum dalam dekade-dekade berikutnya adalah mengenai apa yang akan dimiliki oleh kebudayaan dunia yang sedang bertumbuh ini. Kita sudah memperoleh **sebagian jawaban terhadap pertanyaan ini** dan dapat meramalkannya dari pengetahuan kita tentang proses-proses difusi kultural. Barang-barang fiskal dan model produksinya nampaknya menciptakan berbagai kesulitan dalam difusi. ...*

It as an object referring to a *partial answer to this question* is translated into *-nya* in the target language. This translation can be categorized as accurate because it is equivalent to the source language's meaning. In addition, it is classified as clear and natural since it is easy to understand and true according to the target language's grammar.

The two informants confirmed that *it* as an object translated into *-nya* is accurate, clear and natural. The translator can find its meaning equivalent to the source language's meaning. The reader is easy to understand it and based on the Indonesian grammar.

2. Inaccurate translation

The following are the examples of the inaccurate translation of the pronominal reference cohesion of *it* as a subject and object.

a) *It* as a subject

*But we also choose **political culture**, rather than some other special concept, because it enables us to utilize the conceptual frameworks and approaches of anthropology, sociology and psychology. Our thinking is enriched when we employ, for example, such categories of anthropology and psychology as socialization, culture conflict, and acculturation. Similarly, our capacity to understand the emergence and transformation of political systems grows when we draw upon the body of theory and speculation concerned with the general phenomena of social structure and process.*

*Tapi kita juga memilih **kebudayaan politik**, lebih daripada konsep khusus lainnya, karena **ia** memungkinkan kita mendayagunakan dan memanfaatkan kerangka kerja konseptual dan pendekatan antropologi, sosiologi, dan psikologi. Pemikiran kita diperkaya bila kita menggunakan berbagai kategori antropologi, sosiologi dan psikologi seperti sosialisasi, konflik, kebudayaan, dan akulturasi. Sama dengan itu, kemampuan kita untuk memahami kelahiran dan transformasi sistem politik berkembang ketika kita memanfaatkan teori dan spekulasi yang berkaitan dengan fenomena umum dari struktur dan proses sosial.*

It as a subject referring back to *political culture* is translated into *ia*. The translation is accurate and clear but not natural because in the Indonesian language's grammar the pronoun *ia* is only used for referring to non-human being.

The two informants stated that the pronoun *it* referring to the singular noun is uncommonly translated into *ia*. Instead, the pronoun has to be translated by naming a noun as its reference. Thus, the pronominal translation should be *kebudayaan politik itu*.

It as an object

*No one can provide definite answers to these questions. But as social scientists we can put the questions in such a way as to get useful answer. Though we may share the mood of wonder and awe at the intricacy of the democratic mechanisms and the unique historical experience out of which they emerged, we are confronted with a contemporary historical challenge for which mood by itself is an inadequate response. If we are to come closer to understanding the problems of **the diffusion of democratic culture**, we have to be able to specify the content of what has to be diffused, to develop appropriate measures of **it**, to discover its quantitative incidence and demographic distribution in countries with a wide range of experience with democracy. With such knowledge we can speculate intelligently about "how much of what" must be present in a country before democratic institutions take root in congruent attitudes and expectations*

*Tak seorangpun bersedia memberikan jawaban definitif terhadap pertanyaan-pertanyaan ini. Tapi sebagai sarjana ilmu-ilmu sosial kami dapat menempatkan segala pertanyaan ini sedemikian rupa demi memperoleh jawaban-jawaban yang bermanfaat. Meskipun kita dapat memberikan perasaan takjub dan kagum pada keruwetan mekanisme demokrasi dan pengalaman sejarah unik di luar bidang di mana ia tampil, tetapi kita dihadapkan dengan rintangan sejarah temporer karena kedua perasaan itu sendiri bukanlah merupakan jawaban yang tepat. Jika kita lebih memahami problem **difusi kebudayaan politik yang demokratis**, kita akan dapat menetapkan isi apa yang harus didifusikan, membangun ukuran yang cocok untuk **itu**, menemukan jumlah peristiwanya dan distribusi demografik di negara-negara yang dengan luasnya menikmati demokrasi. Dengan pemahaman yang demikian kita dapat menetapkan seakurat mungkin 'Seberapa banyak dan faktor apa' yang harus tersedia di sebuah negara sebelum pranata demokrasi bekerja menyelaraskan tingkah laku dan pengharapan.*

It as an object referring to *the diffusion of democratic culture* is translated into *itu*. The translation is accurate and natural but unclear. The translator could not restructure it with a language that is easy to understand by readers.

The two informants stated that the pronoun *it* as an object referring to *the diffusion of democratic culture* is accurate and natural. However, the translator could not transfer it to target language that is easy to understand. The pronominal translation should be *difusi budaya itu*.

b. Discussion

A translation is a process of trans-ferring from source language into target language. In this activity, however, a translator not only changes a source text into target one grammatically but also he or she should be able to transfer it to the other language accurately, clearly, and naturally. In other words, his translation should be equivalent to the meaning or message of target language text, easy to understand and natural based the grammatical structure of target language.

To produce a good translation work, thus, a translator should have a variety of such competencies as source and target languages, their grammatical structure and translated science or knowledge. In relation to this insight, Nida (in Sakri, 1999: 1) stated that

All who have written seriously on translating agree that translators should know both the source and the receptor languages, should be familiar with the subject matter, and should have some facility of expression in the receptor language.

In translating the cohesion device of pronoun *it* as a subject and object, a translator should have these competencies as well as understand the definition of cohesion device completely. In general, it is due to the different tendency of the cohesion device between

source and target languages. In English, for example, the pronoun *it* commonly refers to the third singular non-human being while in Indonesian it cannot mean *dia* or *ia*. Therefore, if it is translated into Indonesian, it (as a subject or object) must name or repeat a noun as its referent or it (as an object) will mean *-nya*.

Based on the data displayed above, the translation of the pronoun *it* (as a subject and object) can be stated as follows.

1. The Pronoun *it* as a Subject

Out of the overall data of the pronoun *it* as a subject of 19 items, it was found that 7 data (36.84 per cent) can be classified as accurate translate while 12 data (63.15 per cent) as inaccurate one. Based on the comparison between the accuracy and inaccuracy of the pronoun *it* as a subject, it can be said that the translator could not translate it into Indonesian.

The inaccurate translation seems that the translator could not produce a natural translation according the grammatical structure of the Indonesian language. For instance, in translating *it* as a subject, he translated it into *ia* or *dia*. In Indonesian language, pronoun *dia* or *it* only refers to the third human being while referring to the third non-human being, it repeats a noun as its referent. In relation to this, Moeliono and Dardjowidjojo (1988: 178) states that the pronoun *ia* or *dia* only refers to third human being while referring to the third non-human being, it is expressed with another phrase, for example, by repeating a noun being its referent or changing its syntaxes.

In addition, the translator could not identify a noun being its referent. The in-ability to identify makes its translation clearly inaccurate. Producing an accurate translation is very essential because the aim of translation is finding equivalency between source and target language text. Referring to this, Catford (1974: 20) stated *translation is replacement of textual material in one language (SL) by equivalent textual material in another language (TL)*.

The inaccuracy indicated that the translator could not understand the steps of translation process, including analysis, transfer and restructure (Nida in McGuire, 1991: 16). In the step of analysis, in particular, the translator should understand how he identifies this pronoun carefully and then translates it. It must be done by him because it is a starting point before taking the other steps.

However, on the other side, the translator could translate the pronominal reference accurately, clearly and naturally. In some paragraphs, for example, he could translate *it* into *konsep budaya ini* although there is a shift from word (in the source language) to phrase (in the receptor language). His ability to translate it indicated that he could identify a noun being its referent carefully. In other words, he could understand the first step of the translation process. In the second process, then, he could find its meaning equivalent to the source text easy to understand by readers and natural based on the grammatical structure of the Indonesian language. Thus, his ability to translate it accurately, clearly and naturally, it can be said that the translation text remain to be cohesive in Indonesian language.

2. The Pronoun *it* as an Object

Out of the overall data of the pronoun *it* as an object of 15 items, it was found that 12 data (80 per cent) can be classified as accurate translate while 3 data (20 per cent) as inaccurate one. Based on the comparison between the accuracy and inaccuracy of the pronoun *it* as a subject, it can be said that the translator could translate it into Indonesian.

Based on the accurate translation of the pronoun *it* as an object, the translator frequently translated them into *-nya*, on one side but he repeated the nouns being their referent, on the other side. Such a translation was accurate, clear and natural. Its accuracy indicated that he could find a meaning or message of the source language equivalent to the target text. Its clearness stated that he could find a proper word that is easy to understand by the readers. Its naturalness

showed that he could understand the grammatical structure of the Indonesian language. In relation to this, Nida (in Sakri, 1999: 71) stated that a translator must have a competency in the grammatical structure of the source and target language.

On the other side, however, the translator could not find an appropriate word making it difficult to understand by readers. For example, in translating it as an object into *itu*, this translation is difficult to understand by readers while it is accurate and natural.

Also, he could not translate the pronoun *it* and it tended not to be translated into the target language. This is clearly inaccurate because he could not do it completely. In other words, there is a message not found in the receptor language. Thus, it can be said that the translation text is not cohesive in Indonesian language

D. CONCLUSION

To produce a good translation of the *it*-pronominal reference cohesion device, a translator should have a competency in both linguistics and non-linguistics aspect. Related to the linguistics, the translator should understand the difference of the grammatical structure between source and target language. In terms of the non-linguistics aspect, the translator should understand the translated science.

The findings of the study showed that in general the translator could translate the *it*-pronominal reference cohesion device accurately, clearly and naturally. The accurate translation indicated that the translator could understand the translated text; the clear translation indicated that he could find an appropriate word or phrase that is easy to understand; and the natural one stated that he understood the difference of the grammatical structure between source and target languages.

However, the translator could not produce the pronominal reference cohesion device of *it* as a subject naturally, in particular. It indicated that he could not understand the difference of the grammatical structure between source and target languages.

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