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**Decomposition of meaning in translation of cultural terms in the novel *Alfu Laylah Wa Laylah* into Indonesian****Fikri\*, Adi Sutrisno**

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**ABSTRACT**

This study is objected to describe the decomposition of meaning that includes distortion, narrowing and expansion (loss and gain) as well as omissions in the translation of cultural terms in a novel entitled *alfu laylah wa laylah* along with their impact on target text. This research utilized a descriptive method with a qualitative research approach. The data collection method used in several stages were as follow: 1) reading the entire contents of the novel; 2) identifying; 3) recording and; 4) giving code and page on each data. The data were subsequently analyzed in several steps including 1) classifying the types of cultural terms in the novel; 2) identifying the meaning of cultural terms in source language and target language; 3) comparing two words in source language and target language; 4) interpreting the findings in form of analysis. It was 29 data found, there were seven cultural terms that experience meaning distortion, twelve with narrowing and expansion of meaning, and ten others underwent omission. In conclusion, four factors of information reduction result in loss.

**Keywords:** *Alfu Laylah Wa Laylah*, cultural terms, distortion, omission, translation**Article history***Submitted:*

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Misunderstanding experienced by the readers of translation works often takes place due to meaning distortion from source language to target language. This statement is supported by Agustina and Bidara (2021) who stated that obstacles in translation will undeniably emerge, especially in issues related to equivalent meanings in terms of sentences, structures, or culture. In line with Nida (1945) and Tang (2023), words are basically symbols for cultural characteristics. In addition, Guerra (2012) emphasized both, stating that when there are cultural differences between two languages, it is very difficult to attain successful transfer. The least variation from the SL cultural term can be considered as an act of subversion towards the culture it represents. This leads to a decomposition of meaning from SL to TL, as said by Cruse (2000) that decomposition leads to meaning decrease or discontinuity at sentence level. If this understanding is viewed in terms of translation, decomposition can be understood to be in forms of distortion, narrowing, expanding and even eliminating meaning (Mahdani & Djodjok, 2022).

The previous researchers had conducted various studies on narrowing, broadening and deletion of meaning in various genres. For instance, Rohbiah (2020) who analyzed from the tourism sector, Sari et al. (2019) on film subtitles; ElShiekh (2012), Mehawesh and Neimneh (2021), and Sabtan (2022) at the level of religious and political references; Latifah et al. (2022), Tieu et al. (2023), Pratama and Hartono (2018), and Hasanah (2017) on romance novels; Anam and Nirmala (2019), Wijitsopon (2022) on daily newspaper headlines; Ariani et al. (2020a) with focus on euphemism and dysphemism in *Tempo* newspaper; Farhan (2023) and Kotambunan (2018) on legal text; Mahdani and Djodjok (2022) on anime; Tiwiyanti and Retnomurti (2017) on art performances; Firmansyah and Ali (2023) on Javanese language daily magazines; Al-Badani et al. (2016) which was more specific on the Qur'an. Meanwhile, research on cultural terms was carried out by Ristiawati et al., 2021

regarding techniques for translating cultural terms, in terms of ideology by Indriyany (2019), Al-Batineh (2022) on historical modern Arabic Literature in English translation, and Yulianita (2017) in terms of translation accuracy. On the other hand, on the other hand, there are several studies on the novel *Alfu Laylah Wa Laylah* which examines from the point of Islamic negotiations and local culture through studies of paratext by Rokib and Muzakkir (2016), structuralism by Neneng (2009), narrative and character values by Sofyana (2022).

This research is specifically different from the previous studies mentioned. Particularly, this study aims to unravel how the pattern of decomposition such as distortion, loss and gain, and omission in the translation of cultural terms. The study of cultural term translation brings about noteworthy differences in cultural aspects, forcing translators to select certain strategies or techniques to translate the terms (Baker, 2016). Research on the meaning decomposition occurs as a result of substantial differences so that it can reduce the cultural values of the source language (Lawrence, 2008). On the other hand, the translation of cultural terms was chosen as novels originated from the Middle East are very rich in cultural terms reflecting history, identity, character, and socio-culture (Yoyo, 2018).

Analysis of meaning changes in translation occurs owing to the development of the global academic world which provides plentiful information on ancient and present cultures as well as helps in expanding exchange between cultures of two different languages (Al-Sulaimaan & Khoshaba, 2018). For a translator, understanding the culture of SL and TL is an absolute thing to accomplish as language is inseparable from a system namely culture (Afifah, 2021). Historically, mistakes in translating a word or phrase can lead to cultural misunderstanding, hunger, war, and even the death of the translator (Ma'mur, 2021). Due to this reason, translating should be an activity filled with care and in-depth focus. A historical fact showed that in the 18th century, the translation of Arabian Nights novel by a French Orientalist Antoine Galland, marked the advancement of European literature in that era (Kobzošová, 2012). This fact should have been a motivation for the development of equal translation quality to other languages, especially Bahasa Indonesia. Narrowing, widening, and even omissions often occur in translation works which result in distortion of meaning and information by the readers of a translated work (Al Farisi, 2017). Therefore, information distortion in translation is included in meaning decomposition. The objective of this research is to discover the pattern of meaning decomposition in cultural terms translation and to describe the implication of meaning decomposition in cultural terms translation.

This viewpoint subsequently constructs two research questions: (1) What are the forms of meaning decomposition found in the translation of cultural terms in the novel *alfu laylah wa laylah*? and (2) What is the implication of meaning decomposition in the translation of the cultural terms?

### **Decomposition**

According to Cruse (2000), decomposition is a term conveyed to state that the meaning of a word is built by combining the collection of simpler word compositions. The decomposition process is possible to occur in a word so that the basic semantic elements can be noticed. This idea is encouraged by Löbner (n.d.) who argued that meaning decomposition is related to the meaning breakdown in a lexicon comparison or to translation between two or more languages so that the equivalence of two words is recognizable. Decomposition can be viewed as a way of observing whether there is a meaning shift or not in a translation. The discussion on meaning decomposition related to language in term translation which is not directly translated by absorbing through adjustments to pronunciation and spelling (Jayanti, 2021).

In translation, a meaning often experiences a shift caused by two different cultures. The lexical decomposition is motivated by partial equations and correlations, as stated by Cruse (2000). A partial equation is signified by some components of the same meaning, while some others are different. He added that there are four initial causes of the need for lexical decomposition, including partial similarity, correlations, discontinuities, and complex parallels. Conversely, meaning decomposition results in the distortion of meaning. A distortion in translation is manifested in the form of expanding meaning, narrowing meaning, and eliminating meaning in the target language (Sajarwa, 2017). The adjustments and meanings undergone can end in a process of forming new terms or using existing terms. In addition, they are considered capable of representing the intended meaning in the source language (Jayantini et al., 2017).

### Semantic Changes

Semantic changes often occur in the translation process. It is the process by which the meaning of words changes over time (Ali, 2012). Words are changed semantically and have different meanings from their lexical meanings as most of them are made according to the users' needs. On the other hand, Allan (2001) asserted that semantic changes do not only occur due to diachronic aspects but are also caused by the development of a language user's society. Semantic changes in a word occur as the word is continuously used and what speakers mean are not exactly the same in a certain period (Ariani et al., 2020b). Different contexts, for example in the translation of a literary work in two different periods will experience different changes. It depends on the translator's intentions or goals, either for himself or in relation to a company such as an editor and a publishing office (Sajarwa, 2017).

Fromkin et al. (2018) provided three ways of allowing lexical items to change semantically, including wider meaning, narrower meaning, and shift in meaning. Moreover, O'Grady (2017) semantic changes were divided into several types, namely semantic broadening, narrowing, amelioration, pejorative and semantic shifts. In addition, O'Grady, Djajasudarma (2010) added two further types, namely synesthesia and association. Contrarywise, Keraf (2002) included the term metonymy as part of semantic change. The cause of this change, as cited in Chaer (2013), is the different ability of one's senses to perceive meaning from that of the others.

### Translation

The definitions of translation have been so much put forward by experts. Munday (2009) suggested translation as an activity of replacing SL text with TL text. Meanwhile, Hatim (2001) claimed that translation is the term translation has been defined by many experts in the field of translation. As well, Newmark (1988) revealed that the concept of translation is signified when the author's intention is used as a benchmark for the appropriateness of the meaning in the target language. Furthermore, Bassnett (2013) reinforced previous opinions by defining translation as an attempt to transmit a literal in SL to TL by seeking to make the similar superficial meaning of two language texts and still maintaining the structure of the source language as long as it does not go too far beyond the original meaning.

Among all four opinions above, Newmark's is more appropriate to be the basis for translating cultural terms, as there are cultural differences between SL and TL. Such difference initiates significant difficulties in finding equivalent meanings. Neshovska and Kimovska (2018) argued that a debate about the direct relationship between translation and culture focuses on translating words, phrases and utterances that come from a particular culture which does not exist in other cultures. As a consequence, this can be overcome by not focusing on the form of translation results, but rather on the accuracy of the author's intention so that the text can be conveyed properly to TL readers. In short, the point is to convey the content or message properly regardless of the form of translation.

### Cultural Term

The idea of culture-specific terms has been conveyed and elaborated extensively by several experts under various names, including cultural words (Newmark, 1988), realia (Robinson, 1997), culture-bound phenomena and terms or culture-specific items (Schäffner & Wiesermann, 2001), culturem (Badea, 2004), and culture-specific concepts (Baker, 2016). Based on the references above, Aixela (1996) provided a brief definition of a culture-specific term as a certain concept connected with text elements in foreign cultures such as history, art, and literature which may be unfamiliar to TL text readers. In contrast, Baker (2016) specified three general characteristics of culture-specific terms: the concept does not exist in the target culture; there is no equivalent in the text in the target language; and the concept escalates certain facts closely related to culture, customs, language, and certain environment.

Newmark (1988) has specifically divided parts of cultural terms into five groups namely ecology, material culture, social culture, social and political organization, as well as sign language and customs. Oppositely, Guerra (2012) distinguished specific cultural terms into four major parts: 1) geographical and ethnographic terms; 2) words or expressions referring to folklore, traditions, and mythology; 3) names of common objects, actions and events; 4) social and historical terms. One of the terms found in the *alfu laylah wa laylah* novel is كلبتان تلاقيتان which means a racing dog (greyhound), i.e., a dog breed originated from the African continent which depicts the history of the Egyptian state who worshipped

him as a god. Consequently, once the term is translated with the word dog alone, it will eliminate the cultural and historical concepts contained therein.

## METHOD

This study is a descriptive qualitative research with a comparative method as the analysis design. This research aims to see how the pattern of meaning decomposition occurs in the translation of cultural terms in the *hikayat Alfu Laylah Wa Laylah* into Indonesian and the implications of the pattern of meaning decomposition on the translation of these terms from Arabic to Indonesian. The data of this research is a collection of cultural terms in the stories of *alfu laylah wa laylah* that experience meaning decomposition after being translated into Indonesian. The stories in this book were written and collected by Abu Abdullah Muhammad Al-Jihsiyari during the Abbasid dynasty and totalled one thousand and one stories. The data source in this research is the Arabic novel *Alfu Laylah wa Laylah* and its translation *The Story of One Thousand and One Nights*. Newmark's (1988) taxonomy theory of cultural terms is used in this study to identify various cultural terms. Furthermore, the comparative analysis approach is applied to sort out cultural terms that only undergo decomposition. At the data classification stage, the concept of semantic approach is utilized to relate the meaning decomposition process with decomposition patterns in translation such as Distortion (James, 1998), loss and gain (Bassnett, 2013), and Omission (Baker, 2018).

The novel tells the story of Queen Shahrazad who told her husband King Syahrayar a thousand and one nights of exciting tales to avoid being sentenced to death. These tales are collected from Arabian folklore, ancient India, ancient Yemen, ancient Egypt, ancient Syria, ancient Persia and the Abassiyah dynasty. The book has 264 stories divided into serialized stories for a thousand and one nights and some stories have even been shown in movie form at Walt Disney in 2019. One of the famous tales in the novel is the story of Aladdin, Sinbad, and Abu Nawas. Aladdin is a Walt Disney Pictures musical fantasy film that was released on May 24, 2019, and stars a number of famous Hollywood actors, such as Naomi Scott, Will Smith, and Mena Massoud. The story of Aladdin, a street kid who falls in love with a princess named Jasmine. The difference in caste and wealth makes Aladdin try to find a way to become a prince. He uses a magic lamp that has a genie in it. The genie will grant all the requests of his master. Aladdin's struggle is complicated by an evil vizier who wants the magic lamp to rule the kingdom. The novel contains sagas as varied as jinn, legends, educational stories, humour, romance and anecdotes set against the backdrop of Middle Eastern life in Baghdad, Sham and Egypt.

Two texts in the original language novel and its Indonesian translation are reviewed by element classification (Newmark, 1988) and decomposition process (Cruse, 2001) through the classification of decomposition patterns in translation such as Distortion (James, 1998), loss and gain (Bassnett, 2013), and Omission (Baker, 2018). There are three parts of the analysis that separate the pattern of decomposition. After classifying the data, the researcher presents the results of the research data analysis using the tables and descriptions below to outline the decomposition process. The tables are organized based on the number of tendencies and the pattern of decomposition from the classification. There are three parts of the analysis of decomposition patterns that explain the reasons for decomposition in each pattern and its implications for a translation. The table is equipped with a numeric code according to the type of cultural terms and pages of the novel as well as a description of the data findings.

## RESULTS AND DISCUSSION

### Results

The translation from source text to target text results in meaning distortion. The prominent cultural differences are one of the causes of change. Just as the translation of cultural terms in the *novel Alfu Laylah Wa Laylah* which has experienced several incidents such as information distortion from the source language to the target language, it was also found that meaning expansion, meaning narrowing, and meaning removal happened. The following data has been identified based on changes that occur in the translation of cultural terms.

**Table 1. Translation of cultural terms experiencing information distortion**

No	ST. Page	SL	TT. Page	TL	Category
1	31	اللقان	105	Mangkok 'bowl'	Material culture
2	31	بوطة	105	Khamar 'wine'	Material culture
3	14	بغلة زرورية	36	Bighal 'black-colored Bighal (rapid and speedy)'	Ecology
4	14	الكلاب السود	36	Anjing pemburu 'hunting dog'	ecology
5	12	وكان مسكن ذلك التاجر الأرياف	26	Tempat tinggal saudagar itu subur 'the residence of the large-scale merchant is very fertile'	Ecology
6	24	دابة	77	Kuda 'horse (goods-carrying horse)'	ecology
7	35	أبنوس	121	Pohon pinus 'pine tree'	ecology

In the translation of cultural terms from source text to target text, meaning distortion happens often. To be highlighted, the translation of cultural terms that experience meaning distortion in the translated version of the *Alfu Laylah Wa Laylah* novel was found in various categories of cultural terms. Table 1 explains that there are several categories of cultural terms which experience information distortion, such as ecological and material categories. In the table, the categories of ecological culture terms are found in data (2), (4), (5), (6) and (7), while the category of material culture term can be seen in data (1) and (3).

Besides, Table 1 shows that meaning distortion in cultural terms translation is more common in several categories of ecological cultural terms, including animals as shown in data (2), (4) and (6). On the other hand, some others include places or regions (5), inanimate objects (1), plants (7) and names of typical Middle Eastern beverages (3). Therefore, it can be concluded that meaning distortion in cultural terms translation in the novel *Alfu Laylah Wa Laylah* occurs in several categories of cultural terms.

**Table 2. Cultural terms translation experiencing meaning narrowing and meaning expansion**

No	ST. Page	SL	TT. Page	TL	Category	Change
8	32	الشمع والقنادل	111	Lampu gantung 'Chandelier'	Material culture	narrowing
9	30	وسط القصر	99	Ruang tengah 'living room'	Material culture	expansion
10	20	قاعة	68	Balairung 'hall'	Material culture	narrowing
11	15	الرجال الأجانب	42	Orang asing 'stranger'	Social culture	expansion
12	34	نقل	120	Permen 'candy'	Material culture	
13	36	إزار موصلى	126	Sarung tenun 'woven glove'	Material culture	expansion
14	42	الكيمان	137	Emperan kota 'suburb'	Material culture	expansion
15	37	شقائق النعمان	129	Kebun bunga 'flower garden'	Material culture	expansion
16	27	لابسة كوفية من حزازرق	91	Pakaian lengan pendek 'short-sleeved clothes'	Material culture	narrowing
17	27	سترة لابسة كوفية من حزازرق	91	Rompi 'vest'	Material culture	narrowing
18	18	قمقم	64	Kendi 'jug'	Material culture	expansion
19	33	كلام	115	Mantra 'incantation'	Social culture	narrowing

The translation of cultural terms from source text to target text often experiences meaning expansion and meaning narrowing, more commonly known as loss and gain. Table 2 illustrates that the expansion and narrowing of meaning occurs in the categories of material culture and social culture. In addition, the expansion of meaning in cultural terms translation in the novel *Alfu Laylah Wa Laylah* occurs in several data, including data (8), (10), (14), and (15). On the other hand, the narrowing of

meaning in cultural terms translation in the novel *Alfu Laylah Wa Laylah* takes place in data (9), (11), (12), (13), (16), (17), (18) and (19).

Table 2 indicates that meaning expansion and meaning narrowing are the most common cases in the translation of cultural terms compared to meaning distortion and meaning omission. Particularly, meaning expansion and meaning narrowing can be found in the categories of material culture and social culture. The expansion of meaning in material culture terms category includes inanimate objects as presented in data (8), spatial space in data (10) and (14), as well as place in data (15). Oppositely, the narrowing of meaning in cultural terms translation occurs in several categories, i.e., material culture and social culture, which includes spatial space (9), nicknames (11), food (12), crafts (13) and inanimate objects (16), (17), (18) and (19).

**Table 3. Translation of cultural terms experiencing meaning omission**

No	ST. Page	SL	TT. Page	TL	Category
20	37	قانون	129	Gitar 'guitar'	Social culture
21	24	غول	78	Hantu 'ghost'	Social culture
22	26	مكلحة	84	Celak 'eyeliner'	Social culture
23	38	عود عراقي	131	Kecapi 'harp'	Social culture
24	34	مملوك	120	Pelayan 'waiter'	Social culture
25	12	إلى أن دخلنا مدينة	26	Kami tiba di sebuah pelabuhan 'we arrive at a harbour'	Ecology
26	14	كلبتان سلاقتان	36	Dua ekor anjing 'two dogs'	Ecology
27	32	شاهد القبر	109	Nisan 'tombstone'	Social organization
28	3	فسقية	17	Air mancur 'fountain'	Social organization
29	28	طاجن	95	Wajan 'pan'	Social organization
30	34	تفاح شامي	119	Delima 'pomegranate'	Material culture

Table 3 indicates that the omission can also occur in cultural terms translation which occurs more frequently than some of the previous categories of cultural terms namely the categories of material culture, social culture, ecology and social organization. Table 3 explains that there are several categories of cultural terms that experience omission such as the ecological category in data (22) and (23), the social cultural category in data (19), (20), (21), (24), (25) and (26), the category of social organizational culture in data (27), (28), (29), and the category of material culture in data (30).

Table 3 presents examples of data that experience omission in cultural terms translation which also often occurs in the translation of cultural terms. The omission in the social cultural terms category includes musical instruments in data (20) and (23), as in data (8), spatial space (10), (14), and place (15). On the other hand, the narrowing of meaning in cultural terms translation occurs in several categories, including material culture and social culture which includes spatial space (9), nicknames (11), food (12), crafts (13) and inanimate objects (16), (17), (18).

## Discussion

In cultural terms translation in the novel *Alfu Laylah Wa Laylah*, information has been distorted from the source text cultural terms to the target text. Distortion of meaning that occurs in material culture categories are such as in data (1-2) "اللقان" which has been translated into "bowl" and "بوظة" into "khamar" (wine). In the ecological culture category, data (3) "بغلة زرزورية" becomes black mule, (4) "الكلاب السود" becomes "hunting dog" (beagle), (5) "وكان مسكن ذلك التاجر الأرياف" becomes "The large-scale merchant's residence is very fertile", (6) "دابة" becomes "horse", (7) "أبنوس" becomes "pines". On the other hand, this happens because the diagnostic component which is a distinctive feature of source language cultural terms is not found in the transfer language meaning component due to different concepts and cultural backgrounds (Purnama Sari et al., 2019; Woodin et al., 2021).

To simplify, *Al-liqoonu* (1) is shaped like a bowl, but the bowl being discussed may be very different from the bowl understood by most people. A more appropriate word to describe the term *al-liqoonu* is pottery. However, *al-liqonu* cannot be interpreted explicitly as pottery; it is a container that

contains a historical story which in ancient times was used as a place for food dough or as a place to knead food ingredients. *Al-liqoonu* also refers to a place which is claimed to be the place where it is often used in certain celebrations, and the place is called Al-Arish referring to the region of Egypt. In the case of this cultural term, the translator chose a word that might be more easily understood by the BSA readers as Indonesians would be more familiar with bowls. However, in this case, there are a lot of knowledge values due to meaning distortion (Nirwana, 2010).

The meaning distortion in translation implies difficulty in understanding the intended lexical meaning or object. This distortion can only be identified through an additional image search of the term culture on the *Google* search engine. Furthermore, this meaning distortion will affect the quality of readability and accuracy of translation (Kholida, 2022). On the other hand, distortion occurs because the translator ignores certain meanings in the source text and does not translate them into the target language. This can happen due to the difficulties in understanding the meaning or due to certain considerations, such as speeding up the translation process (Qiu, 2023; Tiwiyanti & Retnomurti, 2017).

In addition to experiencing meaning distortion, the translation of cultural terms also experiences expansion and narrowing of meaning. As an example of data (15) and (19), the word "شقائق النعمان" is translated as "garden" and "كلام" becomes "mantra" (spell). In data (15), the translation experiences a meaning expansion that the word "شقائق النعمان" refers to the name of a flower to a place. The expansion of meaning in data (15) occurs because the equivalent term culture in the source text is not found in the target text, so the meaning expansion is used as a form of expressing meaning in clarifying words. Whereas in data (19) the word "كلام" (speech) has narrowed its meaning to become a spell from a general meaning to a special word. This is because the narrowing of meaning is used as a form of effort to avoid ambiguity or multiple interpretations that may occur in the target language (Krisna P et al., 2018).

The implications of the expansion and narrowing of meaning in cultural terms translation include reducing the accuracy and authenticity of the information expressed in the target text and affecting readers in analyzing and interpreting these cultural terms. Furthermore, inaccurate expansion and narrowing in cultural terms translation can result in misunderstandings and lead to contradictions or discrepancies with the original meaning (Cheong, 2006; Köksal & Yürük, 2020; Lee et al., 2009). On the other hand, if the translation does not experience meaning expansion, then the term culture should be able to become new knowledge for the reader about typical plant species as shown in the example data (15). It prefigured Venuti's view of the translator as a powerful agent for cultural change Bassnett (2013:9). Whereas in data (19) the meaning narrowing can result in wrong lexical use in the use of similar languages in the future (Untoro, 2016).

In fact, the translation of cultural terms in the novel *Alfu Laylah Wa Laylah* also experiences omission. For example, in data (25) and (26), the word "إلى أن دخلنا مدينة" which is translated as "We arrived at a port" literally means "we entered a city", the word "مدينة" should refer to the cultural elements of a region or region, however the lexical used refers more to a place. The omission of meaning is caused by the translator's way of making the language and context more easily understood by the reader, but sometimes changes the intent, context and storyline that the author wants to convey (AL-Khanji & Ennasser, 2022). Furthermore, in data (26) the word "كلبتان سلاقيتان" An example of a cultural term found in the novel 'Alfu Laylah Wa Laylah' is the word "كلبتان سلاقيتان" (kilbataani salaaqitaani) which means 'dua anjing pemburu' two hunting dogs (greyhound). The meaning of the word salaaqitaani refers to the nature of a dog. The word apparently refers to a breed attached to the dog's title (greyhound). On the historical side, greyhounds are known as dogs with the oldest breeds that lived during the time of the Pharaohs appeared around 8000 years ago according to recorded history (Wulan, 2022). However, the word "كلبتان سلاقيتان" in the novel 'The Story of a Thousand and One Nights' is translated as "Two Dogs" which eliminates the word hunter as a complementary phrase in BSA.

Meaning omission that occurs without looking at the information contained in it can result in a misunderstanding of the context and storyline of a book's narrative as in data (25). Furthermore, the meaning omission results in important information being lost, as in data (26) on the word "سلاقيتان" hunter (greyhound) which conveys important information that this dog is a type of dog related to the history and culture of the Egyptian state. On the other hand, the omission of meaning can also reduce the quality of the translation as a whole, thereby affecting the accuracy and credibility of the translation (Kotambunan, 2018). Therefore, an accurate and precise translation of cultural terms is very important to maintain the integrity and originality of the culture referred to in the translated text. In some cases,

cultural terms may not be translated literally and may need to be explained in the target language for proper understanding.

## CONCLUSION

The phenomenon of meaning decomposition which includes forms of distortion, narrowing, expansion and omission turns out to be very influential in reducing the reader's understanding of cultural terms in the source language. Such cases lead the readers not to get new information and knowledge about cultures outside of their native language culture. Significantly, the reduced meaning of the reading or translated text will give different perceptions and various interpretations. Translators should be more discerning in choosing cultural terms containing crucial information and not containing important information. It should be kept in mind that cultural terms translation does not only stop at the equivalence stage but also provides readers with new insights into foreign terms that are able to enhance the readers' enjoyment towards translated literary works.

Indirectly, this study's findings can be inferred to be different from previous findings. Most of the previous findings always discuss shifts in meaning (shift translation) and translation errors (translating errors) such as Budidjojo and Christiana (2022) or readability and accuracy (Kholida, 2022) but in fact the factors of meaning distortion, narrowing, expanding and eliminating are also important findings as the analysis of information degradation that occurs can result in stagnation on reading ability of a translated text if it is not balanced with sufficient information on the terms of the source text.

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