

# FOREIGNIZATION AND DOMESTICATION OF INDONESIAN CULTURAL TERMS IN THE NOVEL *GADIS PANTAI* TRANSLATED INTO ENGLISH

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## ABSTRACT

*The research was aimed at investigating categories of Indonesian cultural terms translated into English, explaining techniques of applied translation, and analyzing foreignization and domestication ideologies applied in the translations of Indonesian cultural terms into English in the novel *Gadis Pantai* that was translated into *The Girl from the Coast*. This research was conducted through descriptive-qualitative approach. The data were collected through document analysis including content analysis and thematic analysis. The results show that there are five categories of cultural terms identified in the novel which are translated by using 16 techniques of translation, including the applications of single and double techniques of translation. In addition to foreignization and domestication ideologies of translation, it is also revealed that there is also partial foreignization and partial domestication ideologies of translation since some of the Indonesian identified cultural terms are translated through combinations of two different techniques of translation; combinations of source-language- and target-language-oriented techniques of translation. The most frequently-applied ideology of translation is domestication (82,20%), followed by foreignization (9,82%), as well as partial foreignization and partial domestication (7,98%).*

**Keywords:** foreignization, domestication, cultural terms

## INTRODUCTION

Vermeer in Sadiq (2015) has opposed the view that translation is just a matter of language for years. To him, it is a cross-cultural transfer that a translator should be bicultural or even multicultural. One of the most difficult problems in translating is found in the differences between cultures, the source language (SL) culture, and that of the target language (TL) because, as stated by Larson in Morina (2013), different cultures have different focuses.

The notion of 'cultural term' is very common in translation, especially in literary translation. Newmark in Widiatmi (2014), for example, states that culture refers to the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression. He further states that cultural focus leads to translation problems since there is a cultural gap or distance, between the SL and that of the TL.

To cope with cultural terms, two basic ideologies of translation, domestication and foreignization should be applied. The ideologies are closely related to linguistic and cultural points of view. In the domesticating translation, a

translator attempts to produce a target language translation as naturally as possible. She/he tries to minimize the strangeness of the foreign text in the SL for TL readers through a clear and fluent style of translation that the TL readers feel like reading an original text, not a translated one. On the contrary, in foreignizing translation, a translator attempts to take the TL readers to the foreign culture of the SL and make them feel linguistic and cultural differences. Here, the TL readers can recognize that they are not reading an original text but that of translated.

In many books and articles, the terms domestication and foreignization are often considered ideologies, strategies, or methods of translation. When the translators believe that their translation is acceptable and correct, it means that domestication and foreignization are considered ideologies.

Molina and Albir (2002) have stated that translation method refers to the way a particular translation process is carried out in terms of the translator's objective, i.e., a global option that affects the whole text. There are several methods that may be chosen, depending on the aim of the translation; interpretative-communicative (translation of the sense),

literal (linguistic transcoding), free (modification of semiotic and communicative categories), and philological (academic or critical translation). Strategies are procedures (conscious or unconscious, verbal or nonverbal) used by the translator to solve problems that emerge when carrying out the translation process with a particular objective in mind. Translators use strategies for comprehension (e.g., to distinguish main and secondary ideas, establish conceptual relationships, and search for information) and for reformulation (e.g., paraphrase, retranslate, say out loud, avoid words that are close to the original).

Because strategies play an essential role in problem-solving, they are a central part of the sub-competencies that make up translation competence. Strategies open the way to finding a suitable solution for a translation unit. The solution will be materialized by using a particular technique. Therefore, strategies and techniques occupy different places in problem-solving; strategies refer to the parts of the process, techniques affect the result. This research focuses on domestication and foreignization as ideologies of translation viewed from the application of techniques of translation.

Venuti in Judickaite (2009) states that the domestication involves the ethnocentric reduction of the foreign text to (Anglo-American) target language cultural values. To make it more explicit, when a translated product becomes very transparent and easy to read, it is very likely that such translation is domesticated. As opposition to domesticating, the foreignizing translation should signify the difference of the foreign text, yet only by disrupting the cultural codes that prevail in the target language. Considering this quote, the 'cultural codes' of the TL should be sacrificed in order to make the readers of a translated text feel the taste of foreignness.

Hatim and Mason in Aslani and Salmani (2014) have stated that ideology encompasses the tacit assumptions, beliefs, and value systems which are shared collectively by social groups. They make a distinction between 'the ideology of translating' and 'the translation of ideology'. The former refers to the basic orientation chosen by the translator operating, within a social and cultural context (the choice, for example between Venuti's domesticating and foreignizing translation), while the latter refers to the extent to which translators intervene in the transfer process, feeding their own knowledge and beliefs into processing a text.

Many pieces of research on cultural translation and ideologies of translation have been conducted. Jayantini (2010) has discussed the procedures of translation that are utilized by the translator in translating the technical terms from English into Indonesian. The characteristics of domestication and foreignization are applied to the translation of technical terms from English into Indonesian, and kinds of phenomena taking place in English-Indonesian technical translation in terms of procedures of translation and the characteristics of domestication and foreignization. To translate the English biosecurity-related terms into Indonesian, five procedures of translation are applied by the translator; they are borrowing, calque, literal translation, transposition, and adaptation. Out of 482 technical terms, 16 terms (3,31%) are translated through borrowing procedure, 190 terms (39,42%) through calque, 216 terms (44,81%) through literal translation, 13 terms (2,70%) through transposition, and 47 terms (9,75%) through adaptation. She has found that the translator always applies single techniques of translation in rendering a term.

In addition, Geng (2009) has discussed the analysis of the cultural phenomena in English in terms of words, idioms, and allusion. Through his research, he also tries to stimulate more concentration on the approaches to deal with the cultural phenomena in translating from English into Chinese. He states that domestication and foreignization should go along with and complement each other.

Newmark in Maasoum and Davtalab (2015) and Amininadji (2016) have classified culture-specific terms into five categories which include: (1) Ecology which refers to particular cultural terms on flora, fauna, winds, plains, and hills. (2) The material culture which is further subdivided into sub-categories that refer to various types of national food, clothes, transport, houses, and towns. (3) The social culture which refers to cultural terms of work and leisure. (4) The social organization which refers to national organizations, customs, activities, procedures, and concepts (political, religious, and artistic). (5) Gestures and habits which refer to gestures and habits closely related to culture.

Molina and Albir (2002) have stated that the translation method, strategies, and techniques are essentially different categories. They define technique of translation which is based on two premises: (1) the need to distinguish between method, strategy, and technique; (2) the need for analysis and functional concept of translation techniques. They further state that techniques of translation have five basic characteristics: they affect the result of the translation, they are classified by the comparison with the original, they affect micro-units of text, they are by nature discursive and contextual, and they are functional. The word 'technique' itself refers to a way of doing an activity which needs skill and competence.

Therefore, the technique of translation can be defined as the way used by translators in translating smaller units of language (words, phrases, or expressions) from the SL into the TL. Molina and Albir (2002) propose 18 techniques of translation, which include adaptation, amplification, borrowing, calque, compensation, description, discursive creation, established equivalent, generalization, linguistic amplification, linguistic compression, literal translation, modulation, particularization, reduction, substitution (linguistic, paralinguistic), transposition, variation.

As stated by Newmark, cultural focus leads to translation problems because of that so-called cultural gap or distance between the SL and that of the TL. It can be defined that translating a cultural term is not that easy. A translator, therefore, should find the most appropriate technique of translation and decide whether the term is foreignized or domesticated in the TL.

The focus of this research is on viewing foreignization and domestication, ideologies of translation that are applied in the translations of Indonesian cultural terms into English in terms of words, phrases, or expressions in the novel *Gadis Pantai* that is translated into *The Girl from the Coast*. In other words, this research is aimed at investigating categories of Indonesian cultural terms translated into English, explaining techniques of translation applied in the translations, and analyzing foreignization and domestication ideologies of translation applied in the translations of Indonesian cultural terms into English in the novel.

The novel *Gadis Pantai* is written by Pramoedyana Ananta Toer, one of the greatest writers in Indonesia, firstly published in 1962. He has more than 30 works of fiction and nonfiction that have been translated into more than 30 languages. This novel is then translated into English, *The Girl from the Coast*, by Samuels, a native speaker of the

target language that the translator is expected to be able to render the SL text into his language, as natural as possible. It contains a lot of Indonesian cultural terms translated into English. Thus, it is considered representative as the data source for this research.

Through this research, readers are expected to have more theoretical and practical insight on cultural translation in terms of techniques of translation and ideologies of translation. Moreover, the readers are also expected to realize that culture is important to take into account when translating texts especially literary texts.

## METHODS

This research is conducted through descriptive-qualitative approach. The data, Indonesian cultural terms, used in this research are taken from Toer's work *Gadis Pantai* and its English version *The Girl from the Coast*. The data are collected through document analysis involving skimming (superficial examination), reading (thorough examination), and interpretation. This method consists of content analysis and thematic analysis. The former refers to the process of organizing information into categories related to the central questions of the research (Bowen, 2009), while the latter refers to a form of pattern recognition within the data, with emerging themes becoming the categories for analysis (Fereday & Muir-Cochrane in Bowen, 2009).

In addition, Leedy and Ormrod in Williams (2007) have stated that content analysis is a detailed and systematic examination of the contents of a particular body of materials. It is aimed at identifying patterns, themes, or biases. Williams (2007) further states that content analysis review forms of human communication including books, newspapers, and films as well as other forms.

The data source in this research is repeatedly and carefully read to find out information of cultural words, phrases, or expressions in the SL text and their translations in the TL. The occurrences of the Indonesian cultural terms are then classified in accordance with the categories of culture as qualitative evidence. The translation techniques and ideologies applied in the translations of the Indonesian cultural terms are then analyzed descriptively.

## RESULTS AND DISCUSSIONS

There are 163 Indonesian cultural terms are identified in the novel in five categories as proposed by Newmark in Amininadji (2016) and Maasoum and Davtalab (2011). He classifies culture-specific terms into five categories which include (1) Ecology (flora, fauna, winds, etc.); (2) material culture (artifacts; food, clothes, houses and towns, transport); (3) social culture (work and leisure); (4) social organization (political and administrative, religious, artistic); (5) gestures and habits. Table 1 shows Indonesian cultural terms based on Newmark's categories.

Then, the analyses of each category of cultural terms are made by presenting some examples considered as representative data. Only the interesting ones are prioritized to be presented. Some examples of the analyses can be seen in Table 2.

In the data 127 of Table 2, *ketupat* is translated into

'packets of cooked rice'. *Ketupat* is made from rice that has been wrapped in woven young coconut leaves pouch and boiled. As the rice cooks, the grains expand to fill the pouch and the rice becomes compressed. *Ketupat* is very familiar in Indonesia, especially in Javanese and Balinese culture. Everyone in Indonesia knows what *ketupat* is. There are many varieties and shapes of *ketupat*, e.g., *ketupat nasi* – wrapped in a square shape and *ketupat pulut* – wrapped in a triangular. Since the culture of the target language does not have *ketupat*, the translator renders it into 'packets of cooked rice' even though it cannot represent the exact meaning of the *ketupat* itself.

In the data 114 of Table 3, *kusir* is translated into 'driver'. *Kusir* is a person who controls a horse-drawn carriage, while the driver in the target language means a person who drives a car. Based on the definitions, it is clear that in source language culture the terms *kusir* is very specific, while the driver is too general. Since target language culture does not have a term which is exactly the same as the term *kusir*, the translator then renders it into the driver that is very acceptable to the target language readers.

Table 1 Indonesian Cultural Terms

No.	Terms	Frequency	%	Category
1.	Fauna	1	0,61	<b>Ecology</b>
2.	Features	1	0,61	
	<b>Total</b>	<b>2</b>	<b>1,22</b>	
3.	Clothes	9	5,52	<b>Material Culture</b>
4.	Food	13	7,99	
5.	House; household goods and house surroundings	15	9,20	
6.	Transports	5	3,06	
7.	medium of exchange	4	2,45	
	<b>Total</b>	<b>46</b>	<b>28,22</b>	
8.	Work	15	9,20	<b>Social Culture</b>
9.	Leisure	3	1,84	
10.	Personal names and terms of address	19	11,66	
11.	Kinship	2	1,22	
	<b>Total</b>	<b>39</b>	<b>23,93</b>	
12.	Social administration	33	20,24	<b>Social Organization – Political and Administrative</b>
13.	Religion	26	15,95	
14.	Artistic things and craft	7	4,30	
15.	History	3	1,84	
	<b>Total</b>	<b>69</b>	<b>42,34</b>	
16.	Habits	3	1,84	<b>Gestures and Habits</b>
17.	Special words used in relation to a particular thing or activity or condition	4	2,45	
	<b>Total</b>	<b>7</b>	<b>4,29</b>	
	<b>Grand Total</b>	<b>163</b>	<b>100</b>	

Table 2 The Example Data 127

Data	SL	TL
127	<i>Cuma setahun sekali kegirangan dan kedamaian semacam ini terjadi: di waktu lebaran haji, dan seluruh kampung nelayan turun ke laut, menyerahkan ketupat pada dewa laut, meminta berkah dan memohon jangan hendaknya diganggu dalam pekerjaan sehari-hari</i> (Toer, 2003:170).	Such festivity and gaiety usually came but once a year, on the day of Pilgrim's Homecoming, the tenth day of the twelfth month on the Moslem calendar, when the families of the fishermen gathered on the shore to offer <b>packets of cooked rice</b> to the gods of sea and to pray for their blessings in return and that they not be bothered by the gods when doing their work (Toer, 2002:170).

Table 3 The Example Data 114

Data	SL	TL
114	<i>"Kau pernah ke kampung nelayan, man?" Gadis Pantai bertanya pada kusir tanpa mengacuhkan kata-kata Mardinah</i> (Toer, 2003:142).	The girl ignored the comment, focusing her attention on the <b>driver</b> instead: "Have you ever been to a fishing village?" (Toer, 2002:139).

Table 4 The Example Data 111

Data	SL	TL
111	<i>"Sudah malam tidurlah, kalau tidak, kau tak perlu pergi besok. Aku khawatir kau masuk angin kelelahan."</i> (Toer, 2003:139).	"It's late. Go to sleep. If you don't get some sleep, you won't be able to go tomorrow morning. You're going to <b>catch a chill</b> ." (Toer, 2002:136).

In the data 111 of Table 4, the term *masuk angin* is translated into 'catch a chill'. This term is very popular in Indonesia. *Masuk angin* can be literally defined as wind entering one's body. It actually refers to slight cold, *masuk* means 'to enter', while *angin* means wind. When someone suffers from *masuk angin*, they believe that wind has made them sick. *Masuk angin* is a symptom of getting sick such as feeling dizzy and feeling sick inside the stomach. It is a term for feeling unwell. Staying awake all night long, lack of sleep, having windows open while driving a car, going outside on windy night or day without wearing a jacket, can make someone feel unwell and *masuk angin*.

There are many ways to draw out the wind from those who are suffering from *masuk angin*, including eating or drinking warm food and drinks, getting massaged, having traditional tonic, and *kerokan*. *Kerokan* is done by rubbing on oiled coin over back skin carefully and repeatedly until it becomes red. The purpose of *kerokan* is believed to allow the air from the stomach to come out by burping and farting. The burping and farting symbolize the wind trying to escape. Western culture does not have the term *masuk*

*angin*. In the West, people do not have *masuk angin*; they only have a runny nose, a headache, frequent sneezing, a fever, a cough, and they call them as 'a cold'. They say they have 'a cold' when they suffer from one of the symptoms mentioned. It means that catch a chill or catch a cold is the best English equivalent to refer to *masuk angin* according to western culture. The translator has rendered the term *masuk angin* into catch a chill well so that it is culturally acceptable to target language readers.

In addition to the categories of Indonesian cultural terms above, techniques of translation applied in the translation of the cultural terms are also identified and analyzed as presented in Table 5.

Table 5 Techniques and Ideologies of Translation

No.	Techniques	Frequency	%	Ideologies
1.	Pure borrowing	16	9,82	<b>Foreignization</b>
<b>Total</b>		<b>16</b>	<b>9,82</b>	
2.	Adaptation	47	28,83	<b>Domestication</b>
3.	Compensation	4	2,45	
4.	Description	24	14,72	
5.	Discursive creation	2	1,23	
6.	Established equivalent	30	18,40	
7.	Generalization	18	11,04	
8.	Modulation	5	3,07	
9.	Reduction	1	0,61	
10.	Particularization	2	1,23	
11.	Combination of Established equivalent and Reduction	1	0,61	
<b>Total</b>		<b>134</b>	<b>82,20</b>	
12.	Amplification	1	0,61	<b>Partial Foreignization and Partial Domestication</b>
13.	Combination of Pure borrowing and Modulation	1	0,61	
14.	Combination of Pure borrowing and Description	1	0,61	
15.	Combination of Pure borrowing and Reduction	9	5,52	
16.	Combination of Pure borrowing and Adaptation	1	0,61	
<b>Total</b>		<b>13</b>	<b>7,98</b>	
<b>Grand Total</b>		<b>163</b>	<b>100</b>	

The identified Indonesian cultural terms are translated by using 16 techniques of translation in three ideologies which include foreignization, domestication, and partial domestication – partial foreignization ideologies of translation. Table 6 is the examples of the analyses of techniques and ideology of translation.

In the data 42 of Table 6, the translator does not make any modifications when rendering the terms *Pak Karto* into the target language; he retains it. The pure borrowing

technique of translation is applied since the term is unknown in the target language culture, this decision is not a wrong choice, and it is done due to cultural differences between Indonesian culture, especially Javanese, and English culture. In addition, by borrowing the cultural term above into the target language, it means that the translator tries to introduce Indonesian culture, especially Javanese, into the target language, English.

Table 6 The Example Data 42

Data	SL	TL
42	<i>Mengapa bicara saja tidak berani, sedang ia suka memekik-menjerit panggil-panggil si Kuntring, ayamnya? Panggil-panggil kawan-kawan bermainnya? Panggil-panggil Pak Karto.. (Toer, 2003:41).</i>	Why couldn't she make herself open her mouth? If she were at home, she'd have no problem screaming at her pet chicken Kuntring or calling out for her playmates, or laughing along with <b>Pak Karto</b> . (Toer, 2002:35).

Table 7 The Example Data 111 and 119

Data	SL	TL
111	<i>"Sudah malam tidurlah, kalau tidak, kau tak perlu pergi besok. Aku khawatir kau masuk angin kelelahan." (Toer, 2003:139).</i>	"It's late. Go to sleep. If you don't get some sleep, you won't be able to go tomorrow morning. You're going to <b>catch a chill</b> ." (Toer, 2002:136).
119	<i>Dia dapat persen minum air gula-jawa (Toer, 2003:147).</i>	He gets some <b>molasses</b> (Toer, 2002:145).

In the data 111 and 119 of Table 7, *masuk angin* is translated into catch a chill, *gula-jawa* into molasses by using adaptation technique of translation since target language culture does not have concepts which are exactly the same as the terms presented. The translator's purpose in rendering those terms as shown in Table 7 through adaptation technique of translation is to make his translation sound more natural, so that target language readers have a similar strong feeling when reading the translated novel as source language readers do.

Table 8 The Example Data 74

Data	SL	TL
74	<i>Ia tidur di bale kawani emak (Toer, 2003:83).</i>	She had joined her mother on the <b>sleeping platform</b> (Toer, 2002:80).

In the data 74 of Table 8, the *bale* is translated into the sleeping platform by using compensation technique of translation. *Bale* is not only used for sleeping, but also for

sitting, meeting, and others. The translator adds the word 'sleeping' in the translation of *bale* into 'sleeping platform' with the purpose of introducing and emphasizing what the term *bale* is used for in the context of the situation.

Table 9 The Example Data 45

Data	SL	TL
45	<i>"Bilang pangestu," Emak mendesak (Toer, 2003:45).</i>	"Say <b>thank you</b> to your papa," her mother urged (Toer, 2002:39).

In the data 45 of Table 9, the term *pangestu* is translated into thank you by the translator through discursive creation. Here, he produces a temporary equivalence which is totally unpredictable for the term *pangestu* by rendering it into thank you. *Pangestu* itself actually means blessing, good wishes, or prayers.

Table 10 The Example Data 96 and 120

Data	SL	TL
96	<i>"Tidak menurut pamanda." (Toer, 2003:118).</i>	"Not according to our <b>teacher</b> , Uncle." (Toer, 2002:115).
120	<i>..belum juga mereka berpapasan dengan dokar lainnya. Grobak pun tak ada mereka papasi (Toer, 2003:149).</i>	..had yet to meet another <b>vehicle</b> , even an oxcart (Toer, 2002:148).

The terms *ustad* and *dokar*, in the data 96 and 120 in Table 10, are translated into teacher and vehicle through generalization technique of translation. *Ustad* refers to a male Muslim religious teacher who always attempts to improve behavior in line with Islamic thinking and usually teaches at an Islamic boarding school, while teacher means someone whose job is to teach in a school, the subjects they teach may be history, geography, English, etc. Here, it is clear the translator generalizes the term *ustad* into the teacher in the target language. Also, in translating *dokar* into the vehicle, the translator also applies generalization since there are many kinds of vehicles, such as the car, motorcycle, carriage, etc.

Table 11 The Example Data 46

Data	SL	TL
46	<i>Hari ini biasanya dipanggil Bendoro Bupati (Toer, 2003:45).</i>	At this time of day, he's usually with the <b>Regent</b> (Toer, 2002:40).

In the data 46 of Table 11, *Bendoro Bupati* is simply translated into Regent. Here, the translator applies two different techniques of translation, established equivalent and reduction techniques of translation. On the one hand, the translator suppresses a source language information

item in the target language by deleting the term *Bendoro*, but on the other hand, he just translates the word *Bupati* through established equivalent technique into Regent.

In addition to SL-oriented and TL-oriented techniques of translation, some techniques of translation are also SL partially-oriented and TL partially-oriented techniques of translation. The SL partially-oriented and TL partially-oriented techniques of translation include amplification and combinations of SL-oriented and TL-oriented techniques of translation. Amplification is considered SL partially-oriented technique of translation since it introduces details that are not formulated in the ST; information, explicative paraphrasing. For example is by adding *bulan puasa kaum Muslim* when translating a noun Ramadhan, so it becomes *...Ramadhan, bulan puasa kaum Muslim...* Footnotes are also a type of amplification.

A cultural term is not merely translated by using a single technique of translation. It can also be translated by using more than one technique of translation through combinations of SL-oriented techniques of translation and that of TL-oriented. The combinations consist of two different techniques of translation. Some of the identified data in the novel *Gadis Pantai* are translated into TL, *The Girl from the Coast*, by using these combinations of techniques of translation. Table 12 is the examples of SL partially-oriented and TL partially-oriented techniques of translation analysis.

Table 12 The Example Data 29

Data	SL	TL
29	<i>Ia berkopiah haji</i> (Toer, 2003:31).	On his head was a <b>kopiah</b> , the kind of rimless hat she had seen worn by men who had made the pilgrimage to Mecca (Toer, 2002:25).

In the data 29 of Table 12, *kopiah haji* is translated into *kopiah* with some details. It means that the translator applies the amplification technique of translation since he introduces details that are not formulated in the source text by explicative paraphrasing. The details of the term *kopiah haji* in the source text are not formulated, while in the target text, the translator gives an explicative paraphrase 'the kind of rimless hat she had seen worn by men who had made the pilgrimage to Mecca'. On the one hand, the term is partially oriented to the source language by retaining the term *kopiah*, on the other hand, it is also partially oriented to the target language through explicative paraphrasing.

Table 13 The Example Data 12

Data	SL	TL
12	<i>...sebuah pendopo dengan tiga baris tiang putih</i> (Toer, 2003:16).	A <b>traditional pendopo-style structure</b> , the roof of which was supported by three parallels rows of columns (Toer, 2002:9).

In the data 12 of Table 13, the term *pendopo* is translated into the traditional *pendopo*-style structure. The

translator applies description technique of translation in rendering the term, yet he also borrows the term *pendopo* itself. In this case, two different techniques of translation are applied, it is partially oriented to the source language by retaining the term *pendopo* (pure borrowing), and at the same time, it is also partially oriented to the target language through the application of description technique.

The findings of the applications of techniques of translation in this research are not in line with the findings found by Jayantini (2010) who states that the translator always applies single techniques of translation in rendering a term. In this research, the translator applies not only single techniques of translation but also combinations of two different techniques of translation.

Based on the analysis of techniques of translation, it can be identified that 9,82% of the cultural terms are foreignized. It means that the target language readers can feel linguistic and cultural differences between Indonesian culture and that of English. In applying the foreignization ideology of translation, the translator only uses pure borrowing technique of translation in rendering some cultural terms from Indonesian into English. Through the application of foreignization ideology of translation, the translator has introduced the source language culture into that of the target.

The application of domestication ideology of translation is through some TL-oriented techniques of translation; they are adaptation, compensation, description, discursive creation, established equivalent, generalization, modulation, reduction, particularization, and the combination of established equivalent and reduction. In this research, 82,20% of the cultural terms are domesticated that is the most frequently-applied ideology of translation. It means that most of the cultural terms found are rendered as naturally as possible into the target language.

As Venuti in Judickaite, (2009) has stated that domestication involves the ethnocentric reduction of the foreign text (Indonesian cultural terms) to the target language (English) cultural values. When a translated product becomes very fluent and easy to read, it can be said that such translation is domesticated. 82,20% of the Indonesian cultural terms in this research are domesticated to make them more explicit in the target language.

A translator, usually, applies either foreignization or domestication ideology of translation in his/her translation through the applications of techniques of translation; TL-oriented and SL-oriented techniques of translation. However, in this research, the translator does not only apply two ideologies of translation but also applies partial foreignization and partial domestication ideology of translation. It turns out that some cultural terms identified in the novel *Gadis Pantai* and its translation *The Girl from the Coast* are partially foreignized and partially domesticated through the applications of combinations of two different techniques of translation; combinations of SL-oriented and TL-oriented techniques of translation.

It means that in translating the Indonesian cultural terms identified in the novel, the translator applies not only one technique of translation, but also several combinations of two different techniques. Amplification technique is also considered partial foreignization and partial domestication since it retains an SL cultural term in TL, and at the same time, introduces details that are not formulated in the SL through explicative paraphrasing.

According to the analysis of techniques of translation, 7,98% of the cultural terms are partially foreignized and

partially domesticated into the target language, English. Partial foreignization and partial domestication are applied through amplification technique of translation and some combinations of two different techniques of translation including amplification, the combination of pure borrowing and modulation, the combination of pure borrowing and description, the combination of pure borrowing and reduction, and the combination of pure borrowing and adaptation.

It is in line with what is stated by Geng (2009) that domestication and foreignization should go along with and complement each other. Larson (in Morina, 2013) states that different cultures will have different focuses. When cultures are similar, there is less difficulty in translating. This is because both languages will probably have terms that are more or less equivalent for various aspects of the culture. When, however, the cultures are very different, especially Indonesian and English, so it is often very difficult to find equivalent lexical items.

## CONCLUSIONS

There are 163 identified Indonesian cultural terms classified into five categories translated by using 16 techniques of translation in the novel *Gadis Pantai* and its translation *The Girl from the Coast* including the applications of single and double techniques of translation – SL-oriented technique of translation; TL-oriented techniques of translation; and SL partially-oriented and TL partially-oriented techniques of translation. After analyzing the techniques of translation, the analysis of the ideology of translation and the most frequently-applied ideology of translation could also be made. There are, in fact, two basic ideologies of translation, foreignization, and domestication. However, in this research, it is revealed that some Indonesian cultural terms are also partially foreignized (partial foreignization) and partially domesticated (partial domestication). It can also be concluded that the most frequently-applied ideology of translation is domestication (82,20%).

However, this research also has some limitations. Due to the nature of the research questions, it is based on the descriptive-qualitative approach in which the researcher is the only instrument for data collection. In addition, this research also focuses on ideologies of translation applied to the translations of cultural terms in a novel. The limitations point towards topics is to be addressed in the future. A few areas to investigate for future research include the use of other research instruments for data collection, e.g., interviews and questionnaires to describe the phenomena under investigation more deeply, and the use of other data sources including sensitive or religious texts.

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