

**EFL POSTGRADUATE STUDENTS' TENDENCY IN TRANSLATING CULTURAL TERMS FROM INDONESIAN LANGUAGE TO ENGLISH
(Kecenderungan Mahasiswa Magister Bahasa Inggris dalam Menerjemahkan Istilah Budaya dari Bahasa Indonesia ke Bahasa Inggris)**

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Abstrak

Penelitian ini bertujuan untuk menganalisis kecenderungan mahasiswa terhadap domestikasi dan foreignization dalam menerjemahkan istilah budaya. Riset ini menggunakan pendekatan kualitatif dengan metode studi kasus. Partisipan yang terlibat adalah 12 orang mahasiswa pascasarjana di Program Studi Magister Bahasa Inggris pada sebuah universitas negeri di Provinsi Banten, Indonesia. Para partisipan merupakan mahasiswa semester III yang mengambil mata kuliah Advanced Translation. Data penelitian diperoleh dari hasil terjemahan mahasiswa. Mereka diminta untuk menerjemahkan beberapa istilah budaya dalam novel karya Sindhunata yang berjudul 'Anak Bajang Menggiring Angin' dari Bahasa Indonesia ke Bahasa Inggris. Pengamatan dilakukan ketika mahasiswa menerjemahkan. Kemudian, wawancara secara mendalam dilaksanakan untuk mendalami teknik penerjemahan yang digunakan dan kecenderungan mahasiswa dalam menentukan domestikasi atau foreignization dalam versi terjemahan mereka. Hasilnya menunjukkan bahwa sebagian besar mahasiswa (57%) cenderung mendomestikasi versi terjemahannya. Hasil wawancara juga menunjukkan ada tiga pertimbangan mahasiswa dalam mendomestikasi versi terjemahannya: (1) mereka menganggap bahwa pembaca bahasa sasaran berasal dari budaya yang berbeda; (2) mereka mampu menerjemahkan secara sepadan ke dalam bahasa sasaran; dan (3) mereka mampu menggunakan teknik penerjemahan yang tepat untuk menyelesaikan hambatan budaya dalam menerjemakan.

Kata-kata kunci: domestikasi, foreignization, istilah budaya

Abstract

This study aims at analyzing the students' tendency toward domestication and foreignization in translating cultural terms. This study employed qualitative research through a case study. The participants were twelve postgraduate students of the English Department at one public university in Banten Province, Indonesia. They were the third semester students currently taking Advanced Translation class. The data was collected from the students' translation works. They were asked to translate some cultural terms in Sindhunata's Novel entitled 'Anak Bajang Menggiring Angin' from Indonesian Language to English. Observation was conducted while students were working. Next, an in-depth interview was conducted to find out translation techniques and students' tendency in domesticating or foreignizing their translation versions. The result shows that the students tend to use domestication in their works (57%). The interview results also reveal that there are three considerations of choosing domestication among students: (1) they consider that the target readers are from different cultures; (2) they can transfer the equivalence meaning in the target language; and (3) they can apply appropriate translation techniques to overcome the cultural barriers.

Keywords: domestication, foreignization, cultural words

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INTRODUCTION

Language is a means of communication in the form of spoken or written. There are more than 6.000 languages in the world. Each language has its features and differences. To interact with and share information with people all around the world; the work of translation is needed. People can find translation in everyday life, such as written translation, oral translation/interpreter, dubbing, and subtitling. Those kinds of translation are beneficial for most people. Nevertheless, translation is not merely transferring or changing one language to another. It is about transferring and reproducing the information and meaning represented in one language to another.

Literary translation is a kind of translation work to transfer language symbols and communication between cultures (Wang, 2014). As no culture in the world is the same (Baihaqi, 2017). It is certainly a challenge for translators along with the language, social situation, religion, and materials itself. Even literary works are more difficult to translate than the other types of texts (Patrianto, 2016). The literary translation is classified into the language and the cultures (Prasetyo & Nugroho, 2013). The translators must master both source and target languages and cultures since translation involves two different languages and cultures. It is impossible for someone to translate to/from English, for example, since he does not master the language.

Another challenge in translation is the cultural differences between the source and target languages. Different cultures have different focuses (Putrawan, 2018). Dweik and Suleiman

(2013) formulated the problems related to the culture in translations are (1) unfamiliarity with cultural expressions, (2) failure to achieve the equivalence in the second language, (3) ambiguity of cultural expressions, and (4) lack of knowledge of translation techniques and strategies.

Thus, to overcome the barriers in translation, the role of the translators is crucial. When people interpret the text, they bring ideologies to the process (Fairclough, 2001). This also occurs in translation results (Munday, 2007). The works concerning ideology and translation show a definite link between the ideology of the translator and the translation product (Grant, Gode, & Armstrong, 2017). Translation is a highly manipulative activity that includes a variety of steps in the transfer of information across linguistic and cultural boundaries (Bassnett & Trivedi, 1999); (Grant, Gode, & Armstrong, 2017); and (Janssens, Lambert, & Steyaert, 2004). It seems that the translation works are issue to the effect of linguistic and extra-linguistic factors, so domestication and foreignization are compromised.

The related studies about domestication and foreignization in translation for literary and non-literary works had been observed by previous scholars, such as Harared (2018); Kuncoro & Sutopo (2015); Putrawan (2018); and Shirinzadeh & Mahadi (2014) who discussed the ideologies in translation for literary works; then, Baihaqi (2019); Fuadi (2016); and Jayantini (2011) who discussed the ideologies for non-literary works. However, the analysis regarding the translators' tendency of domestication and foreignization shows inadequacy. Furthermore, there was also no in-depth

interview regarding the translator tendency used in previous works. Therefore, this current study aims at analyzing the translators' tendency toward domestication and foreignization in translating cultural terms among EFL Postgraduate students of the English Department of Universitas Sultan Ageng Tirtayasa.

THEORETICAL FRAMEWORK

Many factors are underlying the process of translation. One of the essential things is translation ideology. Many translators let their knowledge govern their behavior and that knowledge is identical (Robinson, 1997). Thus, it considers that the influential factors in translation are language and transmission of ideology between different nations and countries.

Translation ideology includes knowledge, beliefs, value systems of individuals, and the society in which he/she lives (Munday, 2007). It is a crucial part of the process of translation. The ideology of a translator will determine the translation approach, methods, procedure, and in the end, it will affect the text. Therefore, it aligns with the previous works on translation strategies that had expanded from the linguistic perspectives to the ideological perspectives (Bassnett & Trivedi, 1999); (Venuti, 1995b, 1998); (Kwieciński, 1998); and (Cronin, 2006). The term of translation ideology is previously proposed by (Venuti, 1995a) into domesticated and foreignized, and its technique of translation theory composed by (Molina & Albir, 2002). The techniques are adaptation, amplification, borrowing, calque, compensation, description, discursive creation, established equivalent, generalization, linguistic amplification, linguistic compression, literal translation,

modulation, reduction, substitution, particularization, variation, and transposition.

Domestication and foreignization are ideologies in translation that deliver linguistic and cultural learning. Both are dealt with the two cultures, with the former implying that the source language (SL) culture is replaced with the target language (TL) culture while the later preserves the SL culture's peculiarities.

The translation is not simply translating from one language to another language. The translator might face the different cultures in the target and source languages. Different cultures have different concepts about the world. Thus, the translator is influenced by the ideology that he/she has. A translator must decide whether to choose the target readers or maintain the source language. There are two opposite tendencies from Venuti's translation ideology, namely, domestication and foreignization. The translator's choice is based on the belief of true, acceptable, and good translation.

Domestication is a common translation practice (Venuti, 1998). Here, the translator employs the source text using a familiar word for the target readers. If domestication is chosen, the translator is trying to translate as naturally as possible to be a part of a written tradition in the target language. According to (Cronin, 2006), domestication serves as the key to the survival of minority cultures. Moreover, (Kwieciński, 1998) stated that cultural hegemony could be strategically intervened by adopting domestication.

Foreignization is different from domestication since the translators try to maintain the source's linguistic and cultural features. The translator who chooses this ideology believes that a good translation is a translation that is suitable with the taste and hope of the target reader who wants the presence of the

culture of the source language and thinks that the culture of the source language gives advantages to the society (Prasetyo & Nugroho, 2013). Foreignization means employing a foreign text in target text. Thus, the development of translation methods along lines that are excluded by dominant culture values in the target language (Munday, 2016). In other words, foreignization referred to preserving the original cultural background in terms of settings, names, and situation, and materials. As a practical study, foreignization can contribute new source cultural components to the target text. However, when utilized mechanically to the point of word-for-word translation, the translation version becomes obtuse and tongue-twisting.

When literary texts are translated into dominant cultures, it insists on employing foreignization (Venuti, 1995b, 1998). Meanwhile, it is claimed that the prominent civilizations use foreignization to oppress minorities (Jacquemon, 2018). Therefore, the translators must pick the right strategy and implement it correctly given the two-translation ideology of domestication and foreignization. Excessive use of foreignization may cause skepticism and resentment among target readers. Improper domestication of source language cultures to target cultures, on the other hand, may frustrate target readers interested in learning more about the source cultures.

RESEARCH METHOD

This study employed qualitative research. Qualitative research demonstrates a different approach to scholarly inquiry than methods of quantitative research (Creswell, 2014). The qualitative method used in this work was a case study. It is an empirical

method that investigates a contemporary phenomenon or case in-depth and in the context of its real-world setting, especially when the distinctions between phenomena and setting are not always evident (Yin, 2018). This research's intention was to analyze and understand the students' tendency of domestication or foreignization in their translation versions. Hence, qualitative research with case study was considered as the proper way to solve the problem. The participants were 12 Postgraduate students of the English Department of Universitas Sultan Ageng Tirtayasa. They were the third-semester students and taking Advanced Translation class at that moment.

Regarding the research procedures, this work refers to the procedures for case study method; they include planning, designing, preparing, collecting, analyzing, and sharing (Yin, 2018). The data was taken from the translation versions of Sindhunata's novel *Anak Bajang Menggiring Angin* completed by the students. The novel was chosen since it contains many cultural terms; ecology, material culture/artefacts, social culture, organization, customs, activities, procedures, concepts, gestures, and habits (Newmark, 1988). To limit the data, the participants were then asked to translate some selected cultural words/phrases. The results were analyzed to domestication or foreignization versions. The last, in-depth interviews were conducted to understand why and how the participants applied the translation techniques and also their tendencies to choose domestication or foreignization in their versions. This was also aimed to triangulate the data.

DISCUSSION

The following are the classification of domestication and foreignization

versions resulting from the participants' works.

Table 1
The Classification of Domestication and Foreignization Versions

The Cultural Terms	Participants												Total			
	1	2	3	4	5	6	7	8	9	10	11	12	D	%	F	%
<i>mandira</i>	D	F	F	D	F	F	D	D	D	F	F	F	5	42	7	58
<i>jaladri</i>	D	D	F	D	F	D	D	D	D	F	D	D	8	67	4	33
<i>boreh</i>	D	D	F	D	F	D	F	D	D	F	D	D	8	67	4	33
<i>kembang menur</i>	D	D	F	D	D	D	D	D	D	D	D	D	11	92	1	8
<i>burung walik</i>	D	F	F	F	F	F	F	D	F	F	F	F	2	17	10	83
<i>sepahan sirih</i>	D	D	D	D	F	D	D	D	D	D	D	D	11	92	1	8
<i>bunga padma</i>	D	D	F	F	D	D	D	D	D	D	D	F	8	67	4	33
<i>pudak</i>	F	F	F	D	D	F	F	F	F	F	F	F	2	17	10	83
<i>batu widuri</i>	D	D	D	D	D	D	D	D	F	D	D	D	11	92	1	8
<i>cubung wulung</i>	D	F	F	D	D	F	F	D	D	F	D	D	7	58	5	42
<i>bantala rekah</i>	D	D	D	D	F	D	D	D	D	D	D	D	11	92	1	58
<i>cengerik - gangsir</i>	D	D	F	F	F	F	F	D	F	D	F	F	4	33	8	67
<i>garengpung</i>	D	D	F	D	F	F	D	D	D	D	F	D	8	67	4	33
<i>diwangkara</i>	D	D	F	F	F	F	D	D	D	D	F	F	6	50	6	50
<i>bajang - kembang mayang</i>	F	D	F	F	F	F	F	F	F	F	F	F	1	8	11	92
<i>saraba - gardaba</i>	D	F	F	F	F	F	D	D	D	D	F	F	5	42	7	58
<i>bledug - blengur</i>	D	D	F	F	F	F	D	D	D	D	F	D	7	58	5	42
<i>sendaren</i>	D	D	F	F	F	F	D	D	D	D	D	D	8	67	4	33
<i>tugu</i>	D	D	F	D	D	D	D	D	D	D	D	D	11	92	1	8
<i>prabu</i>	D	D	F	F	F	D	F	F	F	F	F	F	3	25	9	75
													57%		43%	

Note: D (Domestication), F (Foreignization)

It shows that the participants were more likely to employ domestication in their versions, which was 57%. Meanwhile, foreignization was 43%. The participants mostly reveal to choose domestication since they consider the TL

readers' cultural backgrounds. Hence, most of them prefer to domesticate the terms in the novel.

The following are the discussion of translated cultural terms referring to domestication and foreignization

versions. The results aligned with table 1 above.

Tabel 2
The First Cultural Term

Word/Phrase	D	F
<i>mandira</i>	42%	58%

The term *mandira* is mostly foreignized by the participants. Those who keep the term may think that although *mandira* can be translated as a *banyan tree*, they are afraid it is not exactly what it means in the novel. Meanwhile, almost all students who domesticate the term have translated it to *banyan tree*.

Tabel 3
The Second Cultural Term

Word/Phrase	D	F
<i>jaladri</i>	67%	33%

The term *jaladri* means *ocean*. This is originally from Sanskrit word. It can be observed that most students choose to domesticate the term *jaladri* into the word *ocean*. There are 67%. However, there are 33% who still used the original term *jaladri* instead of changing the term to *ocean*.

Tabel 4
The Third Cultural Term

Word/Phrase	D	F
<i>boreh</i>	67%	33%

The term *boreh* was originally from Javanese Language. This term is mostly domesticated. *Boreh* is an ingredient made as a scrub that is applied to certain parts of the body. The term *boreh* is mostly translated by the participants into *herbal fragrant* or simply *fragrant*.

Tabel 5
The Fourth Cultural Term

Word/Phrase	D	F
<i>kembang menor</i>	92%	8%

From table 5, it can be explained that mostly participants used domestication upon the term *kembang*

menor. For most Indonesian people, the term *kembang menor* was not popular, instead of *bunga melati* or *jasmine flowers* as the equivalence term. Hence, the students reproduce the terms to *jasmine* or *jasmine flowers* or *jasmine buds* in their translation versions.

Tabel 6
The Fifth Cultural Term

Word/Phrase	D	F
<i>burung walik</i>	17%	83%

Here, most students preferred to use the original term of *walik* instead of *fruit dove*. In Indonesian Language, it is uncommon to use the term *fruit dove* or *burung merpati pemakan buah*. Instead, it has a specific cultural term for *walik bird*. Perhaps, as the term *fruit dove* was not popular in Indonesian Language, the participants use foreignization for this term. They keep the term *walik* to describe *the dove*.

Tabel 7
The Sixth Cultural Term

Word/Phrase	D	F
<i>sepahan sirih</i>	92%	8%

It can be seen that most participants choose the natural equivalence of *sepahan sirih* into *betel nut* or simply *betel*. Betel is a plant with heart-shaped leaves and green. *Sepahan sirih* is resulted after someone chews or pounds that betel. The participants choose to domesticate the term since it also has the same perception for most other cultures.

Tabel 8
The Seventh Cultural Term

Word/Phrase	D	F
<i>bunga padma</i>	67%	33%

Most participants use domestication. They use the term *lotus* to replace the term *padma*. One of the reasons is to make the term acceptable in English versions.

Tabel 9
The Eighth Cultural Term

Word/Phrase	D	F
<i>pudak</i>	17%	83%

Here, the participants mainly use the original term *pudak* in their versions. *Pudak* belongs to the *pandanus tree*. This is an herbaceous plant whose leaves are used by people as a natural green dye for food. Thus, the participants pick out foreignization since they feared which *pandanus tree* was described in this novel. To overcome the misinterpretation, then, foreignization is employed.

Tabel 10
The Ninth Cultural Term

Word/Phrase	D	F
<i>batu widuri</i>	92%	8%

Only one participant (8%) uses the term *widuri* in their translation. Instead, most participants use the term *gem* or *diamond*. They domesticate the term so that it is sounded classier and more widely used by most people than *widuri*.

Tabel 11
The Tenth Cultural Term

Word/Phrase	D	F
<i>permata cubung wulung</i>	58%	42%

From table 11 above, it can be recognized that more participants employ domestication for the term *cubung wulung*. They used *gem*, *diamond*, or *amethyst* to replace the word *cubung wulung*.

Tabel 12
The Eleventh Cultural Term

Word/Phrase	D	F
<i>bantala</i>	92%	8%

Almost all participants domesticate the term of *bantala* (92%). Mostly, they used the word the *earth plate quakes* or *earthquake* to substitute the word *bantala*.

Tabel 13
The Twelfth Cultural Term

Clause/Sentence	D	F
<i>cengkerik dan gangsir</i>	33%	67%

The words *cengkerik* and *gangsir* are related to any kinds of insects such as *crickets* and *beetles*. Therefore, the translators tend to foreignize the terms to avoid misinterpretation among target language readers.

Tabel 14
The Thirteenth Cultural Term

Word/Phrase	D	F
<i>garengpung</i>	67%	33%

Here, the translators tend to domesticate the term. They change the term *garengpung*, as most Indonesian people also call *tonggeret*, into the word *cicadas* which is formerly known in English. *Garengpung* or *cicadas* are the names for insects that make a loud sound from the trees for a long time.

Tabel 15
The Fourteenth Cultural Term

Word/Phrase	D	F
<i>diwangkara</i>	50%	50%

In Javanese Language, *diwangkara* means *a sun* or *a light*, and often referred to person who gives a light. This version shows a unique finding. The term *diwangkara* was equally translated using both domestication and foreignization. Those who employ domestication tend to figure out that the word *sun* is best to replace the term *diwangkara*, so it sounds more acceptable. Meanwhile, those who used the original term stated that the word *diwangkara* was classier and more poetic to describe the word *the sun*.

Tabel 16
The Fifteenth Cultural Term

Word/Phrase	D	F
<i>bajang dan kembang mayang</i>	8%	92%

Almost all translators preferred the foreignization for the term of *bajang*. They tend to use the term *bajang* because the novel's title was *Anak Bajang Menggiring Angin*. Hence, they do not change the term into English so that it would not lose the connection with the title. However, there is one participant that domesticates the term to *a child*. The term of *kembang mayang* also shows that the participants share an equal tendency towards the term. *Kembang mayang* is a pair of decorative arrangements of several fruits and flowers; this is believed to be part of a ritual of Javanese brides. Regarding the term, the participants foreignize it to *flowers used in decoration* or *areca-palm flowers*.

Tabel 17
The Sixteenth Cultural Term

Word/Phrase	D	F
<i>saraba dan gardaba</i>	42%	58%

The terms of *saraba* and *gardaba* tend to be foreignized. It is quite hard to find the equivalence terms for the words of *saraba* and *gardaba*. Some stated that *saraba* is *sloth* while *gardaba* is *donkey* or *Lories*. Merriam-Webster dictionary defines *Lories* as the slow-moving tailless arboreal primate. However, *donkey* and *Lories* do not share the same meaning. Thus, the students tend to use the term *saraba* and *garbaga* in the translation due to its difficulty in finding the equivalence terms in English. Those who chose domestication, tend to translate the term *saraba* and *garbaga* into *sloth* and *donkey*. Those two animals are popular in this world. Thus, the readers would not find difficulty in interpreting the words.

Tabel 18
The Seventeenth Cultural Term

Word/Phrase	D	F
<i>bledug dan blengur</i>	58%	42%

The terms *bledug* and *blengur* are likely to be domesticated. *Bledug* is

equivalent to the *elephants' baby* and *blengur* is mostly translated as the *little geese*. It is assumed that the translators want the readers to find no difficulty in reading the translated novel. However, 42% of the participants still foreignized the term to *bledug* and *blengur*.

Tabel 19
The Eighteenth Cultural Term

Word/Phrase	D	F
<i>sendaren</i>	67%	33%

Most participants domesticate the term *sendaren*. They translate the term to *horn* or *flute*. *Sendaren* means bamboo attached to a kite so as to produce sound as the kite flies. Meanwhile, 33% of participants still used the term *sendaren* in their translation versions.

Tabel 20
The Nineteenth Cultural Term

Word/Phrase	D	F
<i>tugu</i>	92 %	8%

Most participants domesticate the term *tugu* to *pillar* or *stone pillar*. The term *pillar* is assumed to be popular for all people across nations and cultures. Thus, most participants domesticate this term.

Tabel 21
The Twentieth Cultural Term

Word/Phrase	D	F
<i>prabu</i>	25 %	75%

This is a unique finding in this work. Indonesian people knew that *prabu* was a title for a king. However, most participants prefer to use the term *prabu* in their translation. This is intended to point to the name of *Prabu Danareja*, who was the *king of Lokapala*. The participants may feel it is an exaggeration to mention two same words at the same time such as *King Danareja*, and *king of Lokapala*. However, few students foreignized and used the term *king* instead of *prabu* in their translation. The

intention was to make it more universal and easy to understand.

To triangulate the above findings, furthermore, the researchers conducted interviews to discover and to understand the participants' tendency in translating those cultural terms. Corresponding to the findings above, the interview results also revealed that most of the participants domesticate their translation version (57%). There are three considerations why the participants tend to domesticate their versions. The first reason is that they consider the target readers are coming from different cultures. Since the translated novel is intended for English readers, they view that the translated versions will be more acceptable to be domesticated. Second, the participants can transfer the equivalence meaning in the target language. The participants consider that most of the cultural terms have the equal semantic and stylistic meaning in the target language. Therefore, they claim that the translation versions will be more acceptable to be domesticated. The last, the participants can apply appropriate technique or procedure to overcome the cultural barriers. Based on the findings above, it can be observed that most participants use adaptation to solve the meaning of those cultural terms.

43% of participants tend to foreignize their versions, on the contrary. The participants tend to foreignize the terms to avoid misunderstanding among target language readers. They remain to keep foreignizing the terms since there is no equivalent meaning in the target language, and to promote the source cultural terms to the target language readers. In foreignizing the terms, therefore, most participants use borrowing as the procedure/technique in translating the versions.

The results of this research are expected to provide further information

and understanding regarding the translation works of Sindhunata's novel *Anak Bajang Menggiring Angin* considering the discussion for the novel is still limited. So far, there are two previous works that focused on the novel. The first work was from (Maghfiroh & Andriyanti, 2021). Their works focused to explore the metaphor uses, categories, and translation strategies within Sindhunata's novel *Anak Bajang Menggiring Angin*. They also proved that the dominant translation strategy of metaphor was using metaphor to metaphor. It means that the translator tries to adapt the source text metaphors to its equivalent metaphors in the target text. Their work corresponds to this present study since it shows that adaptation is a common procedure or technique used in translating *Anak Bajang Menggiring Angin* novel. Next, (Sekarningtyas, 2020) concentrated her work on foreignization and domestication of culture-related terms in *Anak Bajang Menggiring Angin* novel. Her work proved that the cultural terms were commonly translated through domestication. Conforming to the previous works from (Maghfiroh & Andriyanti, 2021) and (Sekarningtyas, 2020), this current study also proves that most participants domesticate the cultural terms to English as the target language; this tendency is caused by three considerations as discussed above.

All participants also agree that in translating cultural terms; ecology, material culture/artefacts, social culture, organization, customs, activities, and concepts, and gesture and habits (Newmark, 1988), are not a simple thing. Becoming a translator is a very challenging job, comprising how to manage translation ideology and ideology translation that is possible to occur in every translation task. To sum up, these findings are expected to complete the previous results, and it can serve as beneficial information for further studies.

CONCLUSION

From the findings, it is concluded that most participants tend to domesticate their translation versions (57%), while foreignization is 43%. Since the versions are already familiar and widely known in both Indonesian Language and English, domestication is preferred. When the cultural terms are so specific that might have different interpretations in other cultures, the foreignization is employed.

The results of the interview also discover three tendencies of domestication among students. First, they consider that the target readers are from different cultures. Second, they can transfer the equivalence meaning in the target language. Lastly, they can apply appropriate translation strategies to overcome the cultural barriers. One thing they all agree on is that translating cultural terms is not that simple. Thus, they realize that translation ideology is so influential in every translation task, especially for literary works.

It is clear that the works in analyzing Sindhunata's novel *Anak Bajang Menggiring Angin* are still limited. Therefore, further research of the novel equipped with the nature of translation theories, practices, and even critics are truly recommended.

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