



**FOREIGNIZATION AND DOMESTICATION IN INDONESIAN  
CSI(s) TRANSLATION OF JULIA QUINN’S NOVEL  
“*EVERYTHING AND THE MOON*”**

A final project  
submitted in partial fulfillment of the requirements for the degree  
of *Sarjana Sastra*  
in English

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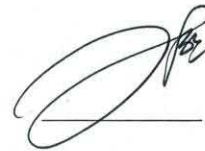
## APPROVAL

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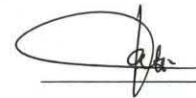
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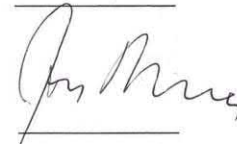
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Menyatakan dengan sesungguhnya bahwa skripsi/tugas akhir/final project berjudul: **FOREIGNIZATION AND DOMESTICATION IN INDONESIAN CSI(s) TRANSLATION OF JULIA QUINN'S NOVEL "EVERYTHING AND THE MOON"** yang saya tulis dalam rangka memenuhi salah satu syarat untuk memperoleh gelas sarjana ini benar-benar merupakan karya saya sendiri yang saya hasilkan setelah melakukan penelitian, bimbingan, diskusi dan pengarahan/ujian. Semua kutipan baik yang langsung maupun tidak langsung, baik yang diperoleh dari sumber lainnya dengan cara sebagaimana yang lazim dan penulisan karya ilmiah. Dengan demikian walaupun tim penguji dan pembimbing skripsi/tugas akhir/final project ini membubuhkan tanda tangan sebagai keabsahannya, seluruh isi karya ilmiah ini tetap menjadi tanggung jawab saya sendiri. Jika kemudian hari ditemukan pelanggaran, saya bersedia menerima akibatnya.

Semarang, October 2019



Syifaul Qulubil Asna

## **MOTTO AND DEDICATION**

“Be sure that there is something waiting for you after much patience, to astonish you to a degree that you forget the bitterness of the pain”

Imam Ali AS

To

- 1) My parents, Asrori and Lisna Rahayu
- 2) My Grandmother, Sartini

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## ABSTRACT

**Asna, Syifaul Qulubil.** 2019. *Foreignization and Domestication in Indonesian CSI(s) Translation of Julia Quinn's Novel "Everything and The Moon"*. Final Project. English Department, Faculty of Languages and Arts, Universitas Negeri Semarang. Advisor: Dr. Rudi Hartono, S.S., M.Pd.

**Keywords: Everything and The Moon, foreignization, domestication, culture-specific items.**

This study is aimed to find out tendency of translation ideology used by translator in translating culture-specific items in novel entitled *Everything and The Moon* from English into Indonesian. The theories used by the writer are translation techniques by Molina and Albir (2002) and translation methods by Newmark (1988). This study used qualitative approach to describe the results of translation ideology in applied in the novel. In this study, the data were collected by listing culture-specific items found in the original version and Indonesian translation. Next, the writer analyzed and classified the translation techniques used based on Molina and Albir's classification (2002) and classified translation techniques found into translation methods based on Newmark's classification (1988). After knowing translation technique and translation method applied in the novel, the researcher used it to uncover translation ideological tendency applied by the translator. There are 288 data of culture specific items found from the novel. From 288 data that had been analyzed, it was identified 10 of 18 techniques were found out in Indonesian CSI(s) translations of the novel. The results of this research showed the translation methods applied by the translator are source language oriented. Based on findings above, it was identified that there were 167 data of foreignization (57.99%) and domestication ideology were found 121 data (42.01%). Furthermore, it can be concluded that translators applied ideology of translator the most is in foreignization ideology (Source Language oriented).

## TABLE OF CONTENTS

<b>ACKNOWLEDGEMENT</b> .....	v
<b>ABSTRACT</b> .....	vi
<b>TABLES OF CONTENTS</b> .....	vii
<b>LIST OF TABLES</b> .....	x
<b>LIST OF FIGURES</b> .....	xi
<b>LIST OF ABBREVIATIONS</b> .....	xii
<b>CHAPTER</b>	
<b>I. INTRODUCTION</b>	
1.1 Background of the Study .....	1
1.2 Reasons for Choosing the Topic .....	3
1.3 Research Problems .....	4
1.4 Objectives of the Study .....	4
1.5 Significance of the Study .....	5
1.6 Outline of the Report .....	5
<b>II. REVIEW OF RELATED LITERATURE</b>	
2.1 Review of Previous Studies .....	7
2.2 Theoretical Review .....	35
2.2.1 Definition of Translation .....	35
2.2.2 Translation Techniques .....	36

2.2.3 Translation Methods .....	42
2.2.4 Culture .....	46
2.2.5 Culture Specific Items.....	46
2.2.6 Ideology in Translation .....	47
2.3 Theoretical Framework .....	50
<b>III. RESEARCH METHODOLOGY</b>	
3.1 Research Design .....	53
3.2 Object of the Study .....	55
3.3 Role of the Researcher .....	55
3.4 Type of Data .....	56
3.5 Instrument for Collecting the Data.....	56
3.5.1 Translation Techniques Analysis Sheet .....	56
3.5.2 Translation Methods Analysis Sheet.....	57
3.6 Procedures of Collecting the Data .....	57
3.7 Procedures of Analyzing the Data .....	58
3.8 Technique of Reporting the Data .....	61
<b>IV. FINDINGS AND DISCUSSIONS</b>	
4.1 General Description .....	62
4.2 Findings and Discussion .....	64
4.2.1 Translation Techniques Analysis .....	65
4.2.1.1 Borrowing .....	65
4.2.1.2 Generalization .....	68



4.2.1.3 Established Equivalent .....	70
4.2.1.4 Discursive Creation.....	71
4.2.1.5 Linguistic Amplification .....	73
4.2.1.6 Literal Translation.....	74
4.2.1.7 Description .....	75
4.2.1.8 Particularization .....	76
4.2.1.9 Reduction .....	76
4.2.1.10 Modulation .....	77
4.2.2 Translation Methods Analysis .....	78
4.2.3 Translation Ideology Analysis .....	79
<b>V. CONCLUSIONS AND SUGGESTIONS</b>	
5.1 Conclusions .....	80
5.2 Suggestion .....	80
REFERENCES .....	82
APPENDIX .....	87

## LIST OF TABLES

Table	Page
3.1 Translation Techniques Analysis Sheet .....	56
3.2 Translation Methods Analysis Sheet.....	57
3.3 List of Data Form .....	58
3.4 List of Tabulation Form .....	59
3.5 Translation Methods Form .....	60
4.1 Result of Translation Techniques.....	64
4.2 Result of Translation Methods .....	78

## LIST OF FIGURES

Figure	Page
2.1 V Diagram (Newmark, 1988; p. 45) .....	42
2.2 Theoretical Framework .....	52
3.1 Research Design .....	54

## LIST OF ABBREVIATIONS

BT	Back Translation
SL	Source Language
ST	Source Text
TL	Target Language
TT	Target Text

# CHAPTER I

## INTRODUCTION

Chapter one is the introduction of the final project. In the beginning of this study, this chapter consists of six parts. This chapter consists of background of the study, reasons for choosing the topic, research problems, objectives of the study, significance of the study, and outline of the report.

### **1.1 Background of the Study**

Translation is an important issue nowadays, for we can get information or data in foreign language, such as English. The information or data from foreign language that often need to be translated into target language are literary works. In Indonesia, English books are translated by the translator into Bahasa Indonesia. It happens because not all of Indonesian people have ability to understand English well. Therefore, translator is needed in Indonesia.

In translating literary work, the translators have difficulties translating figurative languages and idiomatic expressions. They must be translated socio-culturally into the acceptable target language (Hartono, 2009, p.33). Therefore, it is not easy for a translator to do his job. The different language system between the source language and the target language often participates as a serious issue for them. In addition, the translators often face the complexity of semantic and stylistic aspects as

a product of the different socio-culture of the source language and the target language. Also, their limited knowledge may raise other difficulties (Nababan, 1999, p.58).

Translator should follow some rules to make a good translation. The rules are: 1) Translators should depend on their language feeling in translating; 2) They must master the source language; 3) They also should master the target language; 4) They should recognize the culture of source language; 5) They also should recognize the culture of target language; and 6) They must have a comprehensive knowledge and science of literary works (Taryadi, 2000, as cited in Hartono, 2012).

It is a fact that translation activity is not a neutral activity because it always includes certain tendencies, behaviors or considerations which are under an umbrella called translation ideology. They can be tracked from the techniques, strategies or methods used. To successfully translate source language's culture through the translation of Bahasa Indonesia, the ideology chosen in translating a text can hold an important impact to the outcome of the translation. Ideology in the translation process is important in deciding towards what kind of direction the translation will go.

The translation ideology can be either a target language-oriented or a source language-oriented. The former is called domestication ideology, whereas the latter is called foreignization ideology. Both of the ideologies play important role in the decision of the translation purpose. Domestication ideology leads to the global target readers due to the fact that it is naturalness-oriented implemented by the translators in order to transfer culture concept as natural as possible to the target reader. On the other

side, foreignization ideology leads to the global target readers due to the fact that it is accuracy-oriented which is implemented to render cultural concept to the target readers.

Domestication and foreignization ideologies are mostly employed in certain translated texts containing culture concepts. One of them is novel. Julia Quinn's "*Everything and the Moon*" is chosen for this study because of some reasons. *Everything and the Moon* was nominated for Best Regency Historical by Romantic Times Magazine. The novel is set against the backdrop of upper English society during the period of Regency England, and it is noteworthy for the number of culture-specific items inside of the story. This study focuses on Julia Quinn's "*Everything and the Moon*" because, as mentioned above, it contains a large number of references to British culture, especially culture-specific items that will be a challenge to the translator.

## **1.2 Reasons for Choosing the Topic**

There are some reasons why the researcher chooses this topic. They are because:

- 1 Translating is not an easy task, especially translating a literary work such as novel. When the translator translates a literary work, he/she has to regard the cultural terms of source language into the target language. The ideology chosen by translator in translating a text can hold an important impact to the outcome of the translation. Ideology that applied in the translation process is important towards what kind of direction the translation will go.

- 2 Julia Quinn's "*Everything and the Moon*" is chosen for this study because of some reasons. "*Everything and the Moon*" by Julia Quinn was nominated for Best Regency Historical by Romantic Times Magazine. The novel is set against the backdrop of upper English society during the period of Regency England, and it is noteworthy for the number of culture-specific items inside of the story. So, the researcher interested in analyzing foreignization and domestication in Indonesian CSI(s) translation of Julia Quinn's novel "*Everything and the Moon*".
- 3 There is no research conducted about foreignization and domestication in Indonesian CSI(s) translation of Julia Quinn's novel "*Everything and the Moon*".

### **1.3 Research Problems**

Research problems in this research are:

- 1 What are the translation techniques used to translate culture specific items in Julia Quinn's novel "*Everything and the Moon*" from English into Indonesian?
- 2 What are the translation methods applied to translate culture-specific items in Julia Quinn's novel "*Everything and the Moon*" from English into Indonesian?
- 3 What translation ideology is adopted by the translator to translate culture specific items in Julia Quinn's novel "*Everything and the Moon*" from English into Indonesian?

### **1.4 Objectives of the Study**

Based on the research problems above, the objectives of the study in this research are:

- 1 To find out the translation techniques used to translate culture specific items in Julia Quinn's novel "*Everything and the Moon*" from English into Indonesian.



- 2 To find out the translation methods applied to translate culture specific items in Julia Quinn's novel "*Everything and the Moon*" from English into Indonesian.
- 3 To find out translation ideology adopted by the translator to translate culture specific items in Julia Quinn's novel "*Everything and the Moon*" from English into Indonesian.

### **1.5 Significance of the Study**

The research method in this research is involved into two points, they are:

1. Theoretical Significance

This study gives information and contribution to improve knowledge in studying translation, especially the translation ideology of Indonesian translation.

2. Practical Significance

The result of the study improves the researcher knowledge in translation and other people who are interested in translation study in analyzing the translation ideology of Indonesian translation.

### **1.6 Outline of the Report**

This final project is divided into five chapters. Each chapter consists of some sub-chapters.

Chapter I is introduction consisting of background of the study, reasons for choosing the topic, research questions, objectives of the study, significance and outline of the report.

Chapter II is review of related literature. It provides review of previous studies, theoretical review and theoretical framework. Review of previous study is

about some previous studies that has been conducted by others researchers which related to the topic has chosen by the researcher. Theoretical review contains the definition of translation, translation techniques, translation methods, culture, culture specific items, ideology in translation. Theoretical framework summarizes the literature that discussed in the theoretical review.

Chapter III is research methodology. It contains research design, object of the study, roles of the researcher, type of data, instrument for collecting data, procedures of collecting data, procedures of analyzing data and technique of reporting data.

Chapter IV presents the results of the data analysis which will describe the translation techniques used to translate culture specific items in Indonesian translation of Julia Quinn's "*Everything and the Moon*", the translation methods applied to translate culture specific items in Julia Quinn's novel "Everything and the Moon" from English into Indonesian, and the dominant translation ideology adopted by the translator to translate culture specific items in in Julia Quinn's novel "*Everything and the Moon*" from English into Indonesian.

Chapter V is conclusion and suggestion for further research.

## CHAPTER II

### REVIEW OF RELATED LITARATURE

In this chapter, there are three main parts. They are review of previous studies, theoretical review, and theoretical framework.

#### 2.1 Review of Previous Studies

Review of previous studies discuss about studies that have been done by other researchers that related to the topic of this research.

Zare-Behtash and Firoozkoohi (2009) analyzed diachronic study of domestication and foreignization strategies of culture-specific items: in English-Persian translations of Six of Hemingway's works. The aim of this study was to explore the dominant cultural translation strategy in the dichotomy of domestication and foreignization, which was composed of six of Hemingway's works, originally written in English with their Persian translations. In this research, the researcher relied on the distinction between two main cultural strategies of domestication and foreignization postulated by Lawrence Venuti in 1988 leading to explore the way six books of Hemingway have been portrayed in the Persian context over specific periods of the 1950s to the 2000s. The result of this study showed that although both domesticating and foreignizing strategies have been used over the last six decades, domestication has been the most pervasive cultural translation strategy from the 1950s up to the 2000s.

Yılmaz-Gümüş (2012) analyzed translation of culture-specific items in self-help literature: a study on domestication and foreignization strategies. Self-help books involve a great deal of references to the material and social culture of the original

country. One of the key issues in the translation of self-help books is the choice between foreignizing and domesticating these culture-specific items. This paper aimed to discuss the procedures used for the translation of culture-specific items with regard to the particular function that these books assume in the target society. The analysis on the example of *Outliers*, a self-help book of sorts written by Malcolm Gladwell, has shown that the translator mostly adopted foreignizing strategies in translating the text into Turkish. The study also discusses whether these foreignizing strategies contribute to the fulfillment of target-text function, which is to provide quick-fix remedies to people struggling with modern-day challenges and demands.

The next research is done by Lestyanawati et al., (2014) who analyzed translation techniques used by students in translating English news items. The aims of this study were to describe the translation technique used on an English source-text and the translation quality of the translated texts (accurate, clear and natural). The researchers used Molina and Albir's (2002) classification for analyzing the translation techniques used. For determining the translation quality, the researchers consulted with two experts. The result showed that there were 13 techniques applied by the students of Science and Koran University (UNSIQ). They were literal translation (66%), borrowing (55%), amplification (39%), reduction (21%), calque (19%), particularization (13.8%), description (5.8%), discursive creation (5.8%), transposition (5%), established equivalent (3%), modulation (2.7%), generalization (1.8%), and compensation (0.8%). For translation quality, the resulted translation by

the students were accurate with average of 2.1, clear with average 2.3, and natural with average of 2.25.

The next research is conducted by Kuncoro and Sutopo (2015) who analyzed the translation of cultural terms found in Andrea Hirata's novel *Laskar Pelangi* into *The Rainbow Troops*. The aims of the study were to describe the cultural terms category found in the novel, to find the most frequently translation technique applied by the translator in translating the cultural terms, and to analyze the ideology of translation applied by the translator in translating the novel. In this research, the researchers used some theories proposed by Newmark (1988) and Venuti (1995). The theory of cultural category proposed by Newmark was used to investigate categories of cultural terms. Meanwhile, the theory of techniques of translation proposed by Molina and Albir (2002) was used to identify techniques of translation applied by the translator in translating cultural terms. Further, the theory of ideology of translation proposed by Venuti was used to analyze the tendency of the use of ideology of translation, foreignization and domestication, by referring back to the theory proposed by Molina and Albir on techniques of translation.

The result of the study showed that the most frequently translation technique applied is compensation (18.08%). It could be concluded that the translation ideology used by the translator is domestication ideology. It could be concluded that by applying this domestication ideology, the translator made the foreign-sounding languages and cultures found in the *Laskar Pelangi* novel, transparent to the target language reader

with something equal and equivalent, so the work of translation was acceptable, and easy to understand.

The next one is research conducted by Purwanti and Mujiyanto (2015) who analyzed the ideology in the Indonesian-to-English translation of Cultural terms in Toer's *Bumi Manusia*. The aims of this study were to find out the cultural terms in the Indonesian novel *Bumi Manusia*, the techniques of translation applied by the translator, and to explain how the techniques applied reflect the ideology of translation. In this research, the researchers focused on viewing the frequently-applied ideology of translation in dealing with cultural terms in the translations of words, phrases, clause, or expressions related to culture. In addition, the techniques of translation used in the translation of words, phrases, clause, or expressions related to cultural terms were also analyzed in this research. Through the translation of cultural terms into the translated novel, it can be seen the tendency of ideology used by the translator to translate the cultural aspect which is one of the main problems in the translation.

The result of this study there were 187 data of five categories of cultural terms, fourteen idioms, four sayings, and fourteen techniques identified in the novel. The most tendency of application of ideology of translation in translating the cultural terms related to Javanese culture was domestication ideology (78, 20%), it showed that the translation was oriented to TL. The next orientation used in the translation of the cultural terms was followed by foreignization ideology (12%), it showed that the translator tried to introduce Javanese cultural terms to the target readers using SL-oriented. The last tendency was partial foreignization and partial domestication

(10,8%), it showed that the translation was partially oriented to SL and partially oriented to TL.

Sheshnavi and Deedari (2014) who analyzed translation strategies of culture-specific items in alignment with Nord's binary translation typology: A Case Study of Unaccustomed Earth. This research aimed to investigate the strategies employed for translating culture-specific items (CSIs) in an English novel, Unaccustomed Earth (2008) by Lahiri, which was rendered into Persian by three translators. After extracting and classifying CSIs based on Pavlovic and Poslek's categorization (1999), the translation strategies were determined in the three Persian TTs according to Davies' model (2003), and then, the researchers went on to compare every source item to its three target equivalents, which were in turn compared to one another, to determine their translation strategies.

The result showed that there were a total of 284 CSIs were identified. Finally, the frequency of the strategies was computed and the strategies were classified under Nord's binary translation typology (2005) in order to pinpoint whether each TT belonged to documentary or instrumental type. According to the results, preservation was the dominant translation strategy in the three TTs, and all the TTs belonged to documentary translation.

Yuliasri and Allen (2014) analyzed foreignizing and domesticating Harry: an analysis of the Indonesian translation of Harry Potter and the Sorcerer's Stone. This research discussed the approaches and techniques used to translate vocatives and culture-specific items (CSIs) in the Indonesian translation of J.K.Rowling's Harry

Potter and the Sorcerer's Stone. This research identified a number of translation techniques and considers their effectiveness or otherwise in dealing with the linguistic challenges of translating a humorous children's story that is embedded in a specific culture. While it was argued that in translating the vocatives the translator's approach tends towards foreignizing, and in translating the CSIs a more domesticating approach was used, it was acknowledged that a translator's choice to foreignize or domesticate may be constrained by external circumstances such as publisher's protocols, the norms and mores of the target culture and 'the position of children's books in the literary polysystem' (Shavit 1981:172).

The next is research of Yuliasri and Hartono (2014) who analyzed the translation techniques and equivalence in the Indonesian translation of humor in novel entitled "Harry Potter and the Sorcerer's Stone". The aims of the research were to investigate the translation techniques used to translate humor and how the humorous effects in the translated text were like. In this research, the researchers used the classification of translation techniques by Molina and Albir (2002) to find out the translation technique used by the translator. For the equivalence of humorous effect in the translated text, the questionnaire was given to the twelve university students.

The result of this study was 121 uses of translation techniques in translating humor, the most dominant techniques used were literal translation (35.5%), linguistic amplification (10.7%), modulation (9.9%), generalization (9.1%), amplification (8.3%), reduction (5.0%), borrowing (5.0%), transposition (3.3%), linguistic compression (3.3%), adaptation (3.3%), compensation (3.3%), particularization



(1.7%), calque (0.8%), and established equivalent (0.8%). The respondents commented that the story was magical and mysterious, but not spooky, and only two students thought that it was spooky. One student commented that it was not magical, but thrilling, and only two others perceived that it was a bit humorous.

Next, Yuliasri (2015) analyzed students' choice of translation techniques and quality of their translations. This research is based on an analysis of students' translation works in 2 English-Indonesian Translation classes in an EFL Context in Indonesian. The subjects of the study were sixth semester students of the English Department of the State University of Semarang (Unnes). The study is limited to their choice of translation techniques (Molina & Albir, 2002) and how such choice affect the quality of their translations. A comparison was made between the translations done by those in a class with prior lecture on translation techniques and those in a class without such prior lecture to see if there was any difference in their use of translation techniques. A further analysis was then made on the quality of their translations. Questionnaire was also given to find out how students perceived the problems in translation and how they explored translation techniques to deal with the problems.

The findings showed the results of students' translation works, there is no difference in the use of translation techniques between the two groups. In both groups, literal translation technique is the most dominant technique used (87% in the class with prior lecture of translation techniques; 90% in the class without prior lecture of translation techniques). Other techniques used in similar ways between the two groups are adaptation, borrowing, reduction, generalization, and calque. In both groups there

is no evidence of the use of other techniques such as modulation, compensation, and transposition, etc., which professional translators would use. With the literal translation dominating their works, and the poor mastery of reading comprehension (as indicated in their translations), the quality of the students' translation in both groups in general is not satisfactory. Only 8 out of 32 students (25%) show good translations in the group with previous lecture on translation techniques, and only 5 out of 25 students (20%) show good translations in the group without previous lecture on translation techniques.

The students' translation works also reveal another problem; there seems to be problems in comprehending the source texts, and it seems to relate with their mastery of grammar. This can be seen from the way they translated the text. There was misunderstanding or miscomprehension of the text, particularly in cases of long and complex sentences. It is obvious that most students have difficulties in translating complex sentences, particularly those containing long noun phrases. It can be concluded that students' problems in comprehending the source texts seems to relate with their mastery of grammar.

Then, Farahani (2016) analyzed cultural specific items in English translation of Hedayat's "Blind Owl" based on domestication vs foreignization dichotomy. The aim of this study was to analyze cultural specific items (CSI(s)) in an English translation of Hedayat's "Blind Owl" based on domestication vs. foreignization dichotomy which was proposed by Venuti (1995). In this research, the researchers used model proposed by Zare-Behtash & Firoozkoobi (2009) in order to categorize and distinguish CSI(s) in the corpus. The result of this study showed that most CSI(s) were

domesticated during the translation process and the source text was translated into a fluent and natural text for English readers. Domestication strategy with a total number of 439 items in the corpus was the frequent one used by the translator; while, foreignization was used only in 45 items. As a result, it can be concluded that the translator resorted extensively to domestication as the major strategy in dealing with translating CSI(s).

The next one is research conducted by Yuliasri (2016) who analyzed translation techniques and pragmatic equivalence in Indonesian translation of humorous utterances in the Walt Disney's Donald Duck Comics. The purposes of this study were to find out the translation techniques used by the translator and how such use of techniques affect the pragmatic force and the humor of the utterances. The researcher used 480 utterances that was taken from 21 Walt Disney's Donald Duck comics and their translation as the data. Analysis were made on translation techniques used that were proposed by Molina and Albir's (2002) classification and the pragmatic equivalence, explicatures and implicatures of both the source and target texts were compared. Implicatures were analyzed from the flouting of Grice's cooperative maxims. The illocutionary meanings or pragmatic force were classified into 5 kinds according to Searle's (1975) classification

The results of this study were 647 uses of translation techniques from 480 utterances which one utterances was translated using more than one technique. Only 17 of 18 translation techniques by Molina and Albir (2002) were found by the researcher. They were discursive creation (18.28%), reduction (16.47%),

generalization (13.60%), established equivalent (9.37%), linguistic compression (8.46%), amplification (7.40%), literal translation (6.34%), and adaptation (6.04%) modulation (4.23%), compensation (3.8%), linguistic amplification (2.0%), variation (1.2%), particularization (1.1%), borrowing (0.6%), transposition (0.5%), description (0.3%), and calque (0.3%). In translating the humorous utterances, the translation techniques has resulted in 96.87% of the translated humorous utterances being pragmatically equivalent, and (3.13%) of the translated text is not pragmatically equivalent.

Next, Permatahati and Rosyidi (2017) who analyzed translation techniques and readability of the culture specific items in the 2007 Indonesian translation of Alice's Adventures in Wonderland. This research had an objective to find and describe the translation techniques that were applied in translating culture-specific items (CSI) in Sri Haryanto's Indonesian translated novel of Alice's Adventure in Wonderland entitled *Petualangan di Negeri Ajaib dan Dunia di Balik Cermin* by Windi A in 2007 and to explain the readability of culture-specific items (CSI) in this translated novel. In this research, the researcher used eighteen translation techniques proposed by Mollina and Albir in analyzing them. The results of this study were 16 translation techniques that were applied in translating the culture-specific items from Alice's Adventure in Wonderland novel into its 2007 Indonesian translated novel by Sri Haryanto. Established equivalent translation technique was the highest frequency of translation technique that was applied in the novel. It could be concluded that the readability of

culture-specific items in Sri Haryanto's Indonesian translated novel of Alice's in Wonderland was readable.

The next one is research conducted by Kembaren (2018) who analyzed translation techniques in the English versions of Arrahman surah. This study aimed to compare the three English versions of Arrahman surah, and describe the most dominant translation techniques used by the three translators to translate the Holy Qur'an. Translation techniques proposed by Molina and Albir (2002) were used to analyze the data. The data for the study were words, phrases, and clauses in the 78 verses of Arrahman surah in Arabic and its three English versions translated by Maulawi Sher 'Ali, Dr. Muhammad Taqiud Din Al Hilali and Dr. Muhammad Muhsin Khan, and Talal Itani. The result showed that there were four most dominant techniques used by the three translators in translating the Holy Qur'an; Adaptation, Amplification, Established Equivalent, and Literal Translation technique. The first and the second translator prefer to use Amplification to introduce details in brackets or footnotes, but the third translator prefers to use Established Equivalent to find a term or expression recognized (by dictionaries or language in use) as an equivalent.

Next, Kartika and Priyatmojo (2018) analyzed Google Translate's quality in employing translation techniques. This research focused on the analysis of translation techniques and translation quality of Jakarta Post's articles in terms of accuracy, acceptability, and readability. The objectives of this research were to find out the translation techniques applied by Google Translate in translating the articles of Jakarta Post and to know the quality of translation by Google Translate. This research applied

a descriptive qualitative method. The data were obtained by using content analysis and questionnaire. The data in this research were ten articles of Jakarta Post from opinion section. The other data were the results of the translation quality assessments done by the respondents.

The research findings showed that Google Translate applied 9 translation techniques. They were reduction, established equivalent, literal, calque, amplification, transposition, linguistic amplification, linguistic compression, and borrowing technique. The results of the questionnaires showed that the percentage of accuracy was 57.1% with average score 2.5, the percentage of acceptability was 58.6% with the average score 2.5, and the percentage of readability was 63.7% with the average score 2.5. Based on the results obtained, the quality of translation results by Google Translate was less accurate, less acceptable, and less readable. According to the analysis, it can be concluded that calque technique had the best translation quality considering this technique got the highest score in every aspect, while reduction technique was the least because this technique got the lowest score in every aspect. The researcher suggested the users to translate simple sentence instead of a complex one to gain a better quality of translation using Google Translate.

Next, Setiawan and Sutopo (2018) analyzed translation strategies used by Donna Widjajanto in rendering culture – specific items in Diterlizzi's *The Spiderwick Chronicles*. This study aimed to know the implementation of translation strategies used by the translator and equivalence achievement. The results of the study show that 10 translation strategies used by the translator in rendering 724 culture-specific items data.

Translation by repetition or pure borrowing is mostly used the translator as translation strategy containing ecology, concepts of belief and religion, and anthroponyms. The translator intended to source language-oriented in the implementation of translation strategies in translating culture-specific items in *The Spiderwick Chronicles* because the culture-specific items in TL did not have equal meaning in TL culture. Dealing with equivalence of translation, the translator tends to avoid re-create the culture-specific items in SL. In order to achieve balance, the translator should reduce bringing the original words into target language and avoid the unfamiliar cultural terminologies.

Next, Sarasmara and Yuliasri (2018) analyzed translation techniques in Indonesian subtitle of “*Spongebob the Movie I*”. This research was intended to describe the translation techniques used in subtitling *Spongebob the Movie I* into Indonesian. The purposes of the study were to analyze the translation techniques used in the movie and analyze in what cases the most prominent technique was used by the subtitlist. This qualitative research was done by analyzing the original Indonesian subtitle of the screenplay in the Indonesian subtitle using Molina and Albir’s classification of translation techniques (2002). Analysis was also made on what cases the subtitlist used the most prominent translation technique based on its language features.

The result of the study found seven translation techniques used in the Indonesian subtitle of *Spongebob the Movie I*. The most prominent technique used was literal translation technique, followed by generalization, linguistic compression, compensation, linguistic amplification, borrowing, and modulation. In terms of the

cases, the literal translation was found at simple sentences, short utterances, compound sentences, and also phrasal verbs.

Blažytė and Liubinienė (2016) analyzed culture-specific items (CSI) and their translation strategies in Martin Lindstrom's *Brand Sense*. Aiming to research translation strategies of CSI in the genre of popular science, Martin Lindstrom's book *Brand Sense: build powerful brands through touch, taste, smell, sight, and sound*" (2005) and its Lithuanian translation *Prekės ženklų jausmas*, accomplished by Lina Krutulytė, was chosen. The analysis presented in this research was restricted to the group of common expressions denoting CSI, as translation of proper nouns follow the recommendations provided by the Lithuanian Language State Commission and were found to be less problematic as compared to the group of common expressions. For the analysis of translation strategies used to render culture-specific items, categorization of Davies (2003) was followed. To accomplish the research goals, descriptive, comparative and quantitative analysis was employed.

The obtained results indicate that prevailing translation strategies used to render common expressions in the popular science book by Martin Lindstrom *Brand Sense* were literal translation, localization, preservation, and addition. No examples of omission or creation were observed. The analysis has revealed that the usage of translation strategies was inconsistent – homogenous and semantically similar CSI were rendered differently, using different translation strategies, thus the target text lacks cohesion and logical approach.



Daghough and Hashemian (2016) analyzed culture-specific items and translation strategies applied in translating Jalal Al-Ahmad's *by the Pen*. The most obvious points of difference between languages appear in their literature and their culture-specific items (CSIs), which lead to complexities when transferring meanings and concepts from one language into another. To overcome the complexities arisen from the distinction between languages in the process of translation, translation scholars have proposed different strategies. Newmark's proposed taxonomy for translating CSIs was the framework for achieving this research.

After adopting CSIs with Newmark's (1988) 5 proposed domains of CSIs, the researchers sought to find his proposed translation strategies applied in the English translation of Jalal Al-Ahmad's *By the Pen* by Ghanoonparvar (1988) and to evaluate the frequency of each in order to determine which strategy could help the most in translating CSIs. To do so, first, both the source language text and its translation were studied; then, the translation strategies applied were found. Having found the strategies as the sources of the data, they were arranged and analyzed. Results showed that functional equivalent was the most frequently used strategy, and modulation and paraphrase were the least frequently used ones. Findings have pedagogical implications for translation students and literary translators.

Yousefi (2017) analyzed translation of cultural specific items: a case study of Gulistan of Saadi. The researcher of the this research attempted to find out how Edward Rehatsek has translated the cultural specific items in Gulistan of Saadi. In order to reach this goal, first, the researcher had to find all of the cultural specific items in Gulistan of

Saadi, then, compared them with their English equivalents by using Newmark's taxonomy of translation strategies for translating CSIs as a reference. Finally, the researcher found 102 cases of CSIs, and it was concluded that among other strategies such as Functional Equivalent, Through-translation, Synonymy, Descriptive Equivalent, Componential Analysis, Modulation, Cultural Equivalent and Naturalization which have been applied by Edward Rehatsek for translation of cultural specific items "Transference" strategy was the most frequently used strategy.

Fahim and Mazaheri (2013) analyzed a comparative study of translation strategies applied in dealing with culture-specific items of romance novels before and after the Islamic revolution of Iran. This research is a comparative study of strategies applied in translating culture-specific items (CSIs) of romance novels in the two periods in the history of Iran namely, before the Islamic Revolution of Iran (taking place in 1979) and after the Revolution that is 'Islamic republic government' vs. 'Pahlavi dynasty' in order to see how the sociocultural situations of the respective eras have affected the choice of strategies applied by Iranian translators.

In order to achieve this objective, four masterpieces of English literature including 'Wuthering Heights', 'The Scarlet Letter', 'Pride and Prejudice' and 'Gone with the Wind' as well as their pertinent translations from before and after the Islamic Revolution (IR) were compared and contrasted. Extracting CSIs of the novels and applying Aixelá's model (1996) for eliciting translation strategies, the results then were put into numerical mode in order to explore the frequencies of translation strategies applied in each period. The results of data analysis revealed the most and least frequent

strategies of each period, the significant difference between them and the predominance of conservative approach toward the translation of CSIs of romance novels in both periods with a more conservative tendency before the Revolution and more Substitution nature after the Revolution.

Mosavat and Rahimpour (2016) analyzed the most and least used translation strategies for conveying culture specific-items in young adult literature from English into Persian. Since transferring the Culture-Specific-Items to the young adults is getting complicated, this study was conducted over the corpus, *The Hunger Games Trilogy* and its translation by Shabnam Saadat into Persian, in order to find firstly the most and least used translation strategies. Therefore, the CSIs were identified based on Newmark's categorization and Aixela's model was applied to all CSIs.

The results revealed that while the most used translation strategies were naturalization and linguistic (non-cultural) translation, the least used ones were intratextual and extratextual gloss. To identify the most understandable and favorite ones by the young adults as second goal, the selected CSIs, one for each category, were translated using the least used strategies. According to criterion based sampling, the required sample included participants who were accessible and met the required grade in KET test in order to be able to read and write in English. As Data collection process in a qualitative study, solicited diaries and focus group interviews were held. The final conclusion affirmed that the young adult participants were keen on extratextual gloss. Although this study was limited to CSIs, the findings can help the translators and

translation students in choosing source texts and translation strategies for young adult literature.

Petrulionė (2012) analyzed translation of culture-specific items from English into Lithuanian: the Case of Joanne Harris's Novels. This research aimed to analyze translation strategies for culture-specific items. This study described the concept of culture, investigated peculiarities of culture-specific concepts and discussed possible ways for translating them. Davis's classification of translation strategies is used for the practical part of the research and all the instances were analyzed under seven headings: preservation, addition, omission, globalization, localization, transformations and creation.

The study resulted that the strategy of localization has been used most often. The major part of proper names is transcribed taking into account phonemic aspect and applying Lithuanian grammar rules. A few exceptions are made to the names of historical/ religious personalities or names which have the adapted established Lithuanian form of the name. Addition as a footnote is very often used to explain the words of non-English origin. Translation strategies of creation and transformations were not found in the novels under analysis.

Qafzezi (2013) who analyzed *abroad or back home? reflecting on foreignizing and domesticating tendencies observed in children's literature translated into Albanian*. This study aimed to investigate children's literature translated into Albanian in order to identify tendencies of foreignization and domestication and the degree of visibility of the original author and culture versus the translator in the target text. Firstly, the

researcher introduced theoretical views from various translation studies scholars such as Schleiermacher, Berman, Venuti, Tymoczko, etc. in order to create the necessary background of the present study. Afterwards, several examples were extracted from children's literature translated into Albanian, the comparison of which to the original were crucial to decide on the attitude of translators not only towards the original, but also towards target readers (mainly, but not exclusively children) and their culture.

Aiming towards a wide encompassing study, extracted examples from the translated variants into Albanian were compared not only to the original, but also among themselves in order to explore the degree of submission or resistance of source text to target language cultural values through translation.

This study revealed that Alice's Adventures in Wonderland is mainly read by children is one of the reasons why more CSIs are domesticated, especially in the last variant. Gulliver's Travels, on the other hand, being originally written for adults, demonstrates a significant higher number of foreignized CSIs, most probably, with the translator starting from the general assumption that readers are going to understand them. Even though the book today is read by children as well, they can greatly be aided in the process of understanding by the footnotes and endnotes which are extensively found in the Albanian variant.

Robati (2016) analyzed comparative analysis of strategies applied in Persian and English translations of Quranic-Arabic culture bound term "Jilbab" (33:59). Using Davies' (2003) strategies of translating CSIs as the theoretical framework, taking the Quranic-Arabic culture bound term "Jilbab" (33:59) as the object of the study, this

corpus-based comparative descriptive research was an attempt to compare totally 64 Persian and English (54 in Persian and 12 in English) translations of this term with two concerns regarding the adopted translation strategies: a) linguistic (Persian and English) concern, and b) translators' gender concern (male and female).

The analysis of data showed that the most adopted strategy in both Persian and English corpus was localization (in Persian 35.71%, and in English 46.66%). Male translators in Persian had more tendency to use localization (36.53%) and female translators to addition and globalization (each 50%). Male translators in English were more inclined to localization (45.83%), and the female have used preservation, addition, globalization and localization with the same frequency (25%). Totally male translators were inclined to localization (39.47%), while the female to globalization and addition (33.33%).

Mosavat and Rahimpour (2016) who analyzed the most and least used translation strategies for conveying culture-specific-items in young adult literature from English into Persian. Since transferring the Culture-Specific-Items to the young adults is getting complicated, this research was conducted over the corpus, *The Hunger Games Trilogy* and its translation by Shabnam Saadat into Persian, in order to find firstly the most and least used translation strategies. Therefore, the CSIs were identified based on Newmark's categorization and Aixela's model was applied to all CSIs.

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Fabretti (2016) who analyzed the use of translation notes in manga scanlation. The aim of this research is to account for the translational practices of manga scanlators that have emerged among the English language communities. More specifically this research described the particular structure of participation of the English-language manga scanlation communities and explained some of the translation practices common in manga scanlation. In the process of translation from Japanese to English, the presence of highly culture-specific items in manga texts may result in translation problems – situations where references to certain cultural or linguistic items may require particular translation strategies. This research investigated the use of translation notes (henceforth T/N) to deal with translation problems. The result revealed that the majority of readers of scanlated manga doesn't simply tolerate the presence of T/N, but actually favours them.

Montazer and Chalak (2017) analyzed interpretation strategies used by Iranian tour guides in translating cultural specific items: a discourse analysis perspective. This study aimed to investigate the interpretation strategies used by tour guides to interpret cultural specific items in their interactions with tourists as well as other verbal and nonverbal behaviors on both tour guides and tourists parts. Accordingly, for this purpose, a qualitative approach was adopted as the method design. In this approach, the data were gathered from 50 tour guides and 20 tourists using questionnaires, interviews and observation as research instruments.

The findings of the study revealed that the most frequent interpretation strategies used by Iranian tour guides while encounter obstacles, were addition, localization, globalization, transformation and the least frequent ones were creation and omission. This relates such strategies with the main goal of tour guides which is providing tourists with proper cultural information using the most appropriate CSI strategies. As a conclusion, the majority of tour guides were competent enough in terms of linguistic abilities although some improvements are still required. Most tour guides were aware that linguistic abilities as well as interpretation strategies are crucial for conveying the genuine meaning of CSI items. According to tour guides, multilingualism was also one of the essential requirements for tour guiding. Tourists were also satisfied with Iranian tour guides in general. Numerous implications can be considered from this study. Tour guides and tourist can benefit from this study by becoming more aware of linguistic and cultural features and therefore have a better



communication. More precisely, tour guides can benefit from training programs prepared thanks to this study.

Nasution et al., (2017) analyzed translating Malay incantation texts of sea offerings into English: an analysis of translation techniques and translation accuracy. This study aimed at investigating the techniques employed in translating sea incantation texts from Malay into English as well as describing the translation quality in view of its accuracy. To this end, four Malay incantation texts were gathered from informants in one village, Deli Serdang Regency, North Sumatera Province. Five translators from different ethnics were involved in this research to translate the four sea incantation texts. In order to measure the quality of their translation, five native English speakers took part in assessing the accuracy level of each translated text. The accuracy of translation is classified into three, namely: very accurate translation, accurate translation and inaccurate translation.

Two findings were revealed in this study: 1). that the most dominant technique applied by the translators is literal technique 2) the accuracy of translation is affected by translator's cultural background. It was discovered that translators with Malay descendant understood the source text easily, and to some extent translated the target text accurately. As for other translators whose culture is not Malay, failed to translate the text accurately and the translators have no sufficient cultural knowledge of the source text. Thus, the translated versions are not readable and accepted.

Nasution and Sinar (2017) analyzed borrowing technique in the translation of incantation texts of sea offerings. This study aims to investigate the use of borrowing

translation technique of which is one of the eighteen translation techniques put forward by (Molina & Albir, 2002). This study uses qualitative descriptive approach. The data of the research consists of four incantation texts with 82 clauses in Malay in total as the source text which are translated into English as the target text. This study involved five lecturer translators in translating incantation text of sea offerings.

Results revealed that borrowing translation technique is dominantly applied in the process of translating incantation texts of sea offerings (*jamuan laut*) by five translators from Malay into English. In detail, the results discovered that borrowing technique was used in translating 15 clauses by the first translator, 17 clauses by the second translator, 4 clauses by the third translator, 5 clauses by the fourth translator, and 4 clauses by the fifth translator. It is concluded that the use of borrowing technique may not be appropriate in some cases which in the end leads the reader to not understand the real meaning in the original text. Some cultural phrases instead should have been translated using description or adaptation technique in accordance with Molina and Albir proposed translation technique. By applying different translation techniques, some expressions will have their faithfulness to the original texts and the messages are conveyed successfully.

Bagheridoust and Mahabad (2017) analyzed translation of culture specific items: a case study of Persian architecture terminology. The study tried to investigate CSIs of the Persian architecture in order to examine the extent to which the translators/writers have succeeded in rendering CSIs, while translating them from Persian architecture into English or writing on the Persian Architecture in English. In

addition, it tried to investigate the most frequently used strategies by writers/translators according to Van Doorslaer's (2007) model. To serve research purposes, two textbooks on Iranian architecture (i.e., *Introducing Persian Architecture* by Pope and *Abbasid Guest House* by Ouliaenia) were sampled. The findings indicated that the translator (Ouliaenia) and the writer (Pope) were successful in finding appropriate equivalents for SL architectural terms. The comparison of Pope's textbook and Ouliaenia's translation demonstrated that they had made use of four of the strategies (i.e., Direct Transfer, Word for Word Translation, Interpretation, and Domestication). Accordingly, in Pope's book, Interpretation was the most frequently used strategy, while Direct Transfer was the most frequently utilized one in Ouliaenia. On the other hand, Word for Word Translation was the least frequently used strategy in Pope's work, whereas Domestication was the least frequently utilized one in Ouliaenia's work. The findings of the present study may have some significant implications for translation theory and practice.

The next research is conducted by Öztemel and Kurt (2017) who analyzed transmission of cultural specific items into English translation of "Dear Shameless Death" by Latife Tekin. This research aimed to demonstrate which translation strategies are preferred in order to deal with the translation of culture-specific items in Latife Tekin's *Sevgili Arsız Ölüm* (1983) and its English translation entitled *Dear Shameless Death* (2001). To achieve this aim, a comparative analysis was carried out between *Sevgili Arsız Ölüm* and *Dear Shameless Death*, translated into English by Saliha Paker and Mel Kenne, and a sample set consisting of 100 conspicuous examples

for culture-specific items was created. Subsequently, the culture-specific items in the sample set was classified according to Newmark's (1988) categorization of culture-specific items. These culture-specific items were assessed according to Venuti's (1995) domestication and foreignization methods in broad sense. Finally, a common strategy group was created based on Eirlys E.

Davies (2003) and Javier Franco Aixelá's (1996) taxonomies proposed for translation of culture-specific items and the samples were analyzed according to these taxonomies. When the sample group of 100 culture-specific items are analyzed, it has been seen that the translators used both foreignization strategies such as addition, preservation, orthographic adaptation and domestication strategies such as omission, globalization and localization in order to deal with translation of various culture-specific items. The most frequently used strategy among others has been determined to be globalization strategy.

Next, Sabermahani and Ghazizade (2017) analyzed a study of translators' approach in dealing with culture-specific items in translation of children's fantasy fiction. This study aimed to investigate translators' approach in dealing with culture-specific items (CSI) in translation of fantasy fiction for children. For this purpose, the culture-specific items in Persian translations of John Ronald Reuel Tolkien's *The Lord of the Rings* and *The Hobbit* as well as Lewis's *The Chronicles of Narnia* were taken into consideration. Since children have limited amount of knowledge and language ability, translators of children's novels may encounter difficulties while dealing with culture-specific items. They cannot easily decide whether to domesticate or foreignize

such items. This descriptive research employed a parallel corpus study and a consolidation of translation procedures introduced by four theorists, i.e. Aixelá , Davies, Fernandes, and Klingberg as the theoretical framework. The results of the study were indicative of the translators' source-oriented tendency and the most frequently applied strategy was transliteration.

Akalin and Tarakçioğlu (2018) who analyzed translating the prison culture: a descriptive study upon the culture specific items in the translations of Orhan Kemal's 72. Koğuş. In this study, two translations of '72. Koğuş' by Orhan Kemal were studied in terms of analyzing the translation of prison culture into English as the target language. The main purpose of the study was to examine the translation methods and strategies that were utilized during the process of translating the culture specific items (CSIs) related with prison and its culture in the novella, '72. Koğuş' by Orhan Kemal, within the framework of Newmark's translation procedures. As a result of this study, 14 culture-specific items about prison life that were used by the author of source text were determined and examined in their translations into English in order to detect the decisions that were taken by the translators while applying the procedures and strategies during the process of translation. After the CSIs related with prison culture were determined and analyzed via Newmark's translation procedures, the general overview of translations were evaluated according to Venuti's 'foreignization and domestication' strategies.

The next research is conducted by Nejad and Khorian (2019) who analyzed exploring strategies used by Costello in rendering cultural elements while translating

“The Blind Owl”. The corpus used in this study was Sadeq Hedayat’s Persian novel, “Bouf-e Kour” and its English translation “The Blind Owl” by Costello. The instruments were Ivir's (1987) model of translation and Newmark's (1998) cultural categories. More specifically, this research had been conducted in order to find what strategies for translating culture-specific-items, applied by a non-native translator had been used in terms of frequency. The results of the study indicated that the most translation strategy that the translator has used was literal translation, and the least strategy was omission.

Ling et al., (2019) analyzed English to Malay translation of culture-specific items in selected Penang tourist brochures. In this research four tourist brochures that promoted the UNESCO-heritage Penang Island in Malaysia were analyzed. The texts were selected purposefully from Malaysian tourist websites. Based on Newmark’s (1988) model, the CSIs were categorized, and the problems in translation process were described after employing Venuti’s domestication and foreignization strategies for translating the items. Overall, 76 CSIs were identified in the four brochures among which the most frequent items were Material Culture (65%) with the subcategories of House/City (39%), Food (10%), Transport (15%), and Traditional Weapons (1%). Ecology category built up 13% of the whole items where 5% were related to Fauna and Geographical features, 3% to Flora and 5% to Geographical location. CSIs related to the subcategory of Artistic Thing and Craft formed 8% of the total items. The CSIs related to Social Culture consisted of 13%, including Work (11%), Names and Terms of Address (1%), and Kinship (1%). One outstanding problem during the translation

process was finding dynamic equivalence for the words or phrases in the target language (Malay). The findings revealed that domestication strategy and formal equivalence is more appropriate for translating the tourist brochures from English to Malay, which may enhance understanding of linguistically accurate and culturally interesting translation.

The similarity between the previous studies and this study are the use of the translation techniques proposed by Molina and Albir (2002) and the use of culture specific items as the main topics. The differences of the previous studies above and this study are the use of translation methods proposed by Newmark (1988) and the object of this study, Indonesian translation of *Everything and the Moon*.

## **2.2 Theoretical Review**

This part discusses the theories that the researcher uses related to the topic. These theories consist of definitions of translation, translation technique, translation methods, culture, culture specific items, ideology in translation.

### **2.2.1 *Definitions of Translation***

In the Cambridge Advance Learner's Dictionary 3rd Edition (2008), the definition of translation is something which is translated (the result), or the process of translating something, from one language to another language.

According to Catford (1978), "translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)" (p.20).

A lot of experts also have their own definition about translation. Newmark (1988) states that “it is rendering the meaning of a text into another language in the way that the author intended the text” (p.5).

According to Larson (1998), “translation is transferring the meaning of the source language into the receptor language. This is done by going from by the form of the first language to the form of a second by way of semantic structure” (p.3).

Hartono (2009) states “translation is reading the author’s will and purpose in the form of message which contains both denotative and connotative meanings that exist in the source text that must be reproduced by translators into the receptor’s language. This process runs in a simultaneous cycles” (p.6).

On the other hand, House (2015) defines translation “as the result of a linguistic-textual operation in which a text in one language is re-contextualized in another language.” He also states translation is “an act of communication across cultures”. In conclusion, translation is a process of transferring information from source language into target language.

### **2.2.2 *Translation techniques***

In translation, “strategies and techniques occupy different places in problem solving: strategies are part of the process, techniques affect the result” (Molina and Albir, 2002, p. 508). They define translation techniques as procedures to analyze and classify how translation equivalence works. They have five basic characteristics:

- 1) They affect the result of the translation
- 2) They are classified by comparison with the original



- 3) They affect micro-units of text
- 4) They are by nature discursive and contextual
- 5) They are functional

Here are the classification of translation techniques proposed by Molina and Albir (2002, p. 509-511):

1. Adaptation is a technique that replaces the SL cultural elements with one which has the same condition and situation in the TL culture. The translator has to create or make a new situation that can be considered as being equivalent both in SL and TL.

For example:

ST: Baseball (E)

TT: Fútbol (Sp)

2. Amplification is a technique that conveyed details that are not formulated or stated in SL. It can be either information or paraphrasing explicitly. It is same with addition or gain. It also can be called grammatical expansion for clarity of meaning.

For example:

ST: رمضان شهر

TT: Ramadan, the Muslim month of fasting (E)

3. Borrowing is a technique that takes a word or expression straight from another language. It can be copied, reproduced, translated/changed in TL exactly as in SL. When an expression or a word is taken over purely in TL (without change),

it is called pure borrowing. In naturalized borrowing, it can be naturalized to fit the spelling rules in the TL (with changing).

For example:

ST: Lobby (E)

TT: Lobby (Sp)

4. Calque also called as loan translation. It is a technique translation of the word or phrase or from the SL into TL which can be lexical or structural system. It also can be translation word-for-word in a language into another language, for example translates each word literally.

For example:

ST: École normale (F)

TT: Normal School (E)

5. Compensation is a technique that introduces SL element of information or stylistic effect in another place in the TL because it cannot be reflected in the same place as in the SL.

For example:

ST: I was seeking thee, Flathead (E)

TT: En vérité, c'est bien toi que je cherche, O Tête-Plate (F)

6. Description is a technique that replace a term or expression with a description of its form or/and function.

For example:

ST: Panettone (I)

TT: The traditional Italian cake eaten on New Year's Eve (E)

7. Discursive Creation is a technique that replaces a term or expression with a description of its form or/and function. This technique is often used in the translation of the title of film/movie/book to indicate equivalence that can only be valid in a certain context.

For example:

ST: Rumble fish (E)

TT: La ley de la calle (Sp)

8. Established equivalent is a technique that use term or expression which is recognized (in dictionary or language in use and everyday use) as an equivalent in the TL. It is used to refer to cases where language describe the same situation by different stylistic or structural.

For example:

ST: They are as like as two peas (E)

TT: Se parecen como dos gotas de agua (Sp)

9. Generalization is a technique that use a more general or neutral term.

For example:

ST: Guichet, fenêtre, devanture (F)

TT: fi Window (E)

10. Linguistic amplification is a technique that add linguistic elements. This is often used in consecutive interpreting and dubbing.

For example:

ST: No way (E)

TT: De ninguna de las maneras (Sp)

11. Linguistic compression is a technique that synthesizes linguistic elements in the TT. This is often used in simultaneous interpreting and in sub-titling.

For example:

ST: Yes, so what? (E)

TT: ¿Y? (Sp)

12. Literal translation is a technique that translates a word or an expression in word for word. The SL is translated literally, and focuses on the form and structure, without any addition or reduction into TL.

For example.

ST: She is reading (E)

TT: Ella está leyendo (Sp)

13. Modulation is a technique that changes the point of view in the TL in order to focus or cognitive category in relation to SL. It is a variation of the form of the message, obtained by a change the point of view. It allows in expressing the same phenomenon in a different way.

For example:

ST: ستصير ابا

TT: You are going to have a child (Sp)

14. Particularization is a technique that uses a more precise or concrete term.

For example:

ST: Window (E)

TT: Guichet, fenêtre, devanture (F)

15. Reduction is a technique that reduces certain elements of the SL. It is also called elimination, omission or subtraction which suppressing a SL information in the TL.

For example:

ST: Ramadan, the Muslim month of fasting (Sp)

TT: رمضان شهر

16. Substitution (linguistic, paralinguistic) is a technique that change linguistic elements for paralinguistic elements (intonation, gestures) or vice versa.

For example:

ST: Put your hand on your heart (A)

TT: Thank you (E)

17. Transposition is a technique that changes a grammatical category in relation to the source language. This technique same with shift (in category, structure and unit shift, such as changing singular to plural, position of adjective, changing the word class or part of speech).

For example:

ST: He will soon be back (E)

TT: No tardará en venir (Sp)

18. Variation is a technique that change linguistic or paralinguistic elements (intonation, gestures) that affect aspects of linguistic variation: changes of textual tone, style, social dialect, geographical dialect, etc.

### 2.2.3 *Translation methods*

Newmark (1988) argues that “while translation method relate to whole texts, translation procedures are used for sentences and the smaller units of language” (p. 81). He divides his methods into two group; Source Language (SL) emphasis and Target Language (TL) emphasis, with each group consisting of four methods. The SL emphasis are word-for-word translation, literal translation, faithful translation and semantic translation. The TL emphasis consists of adaptation, free translation, idiomatic translation and communicative translation. He puts it in the form of V diagram as follows:

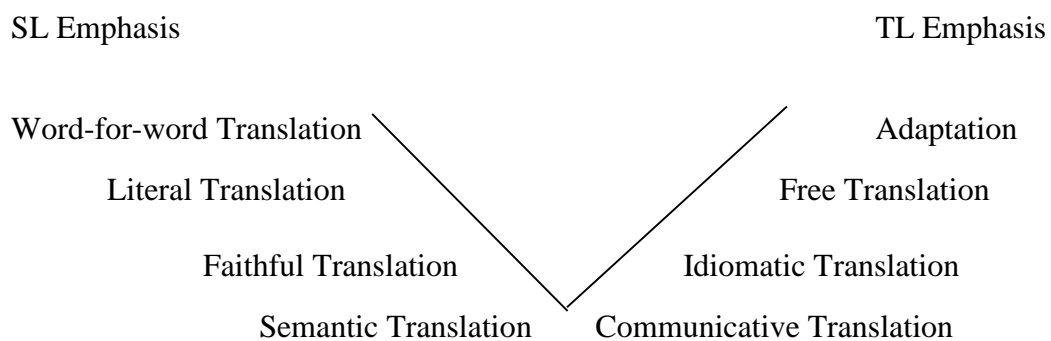


Figure 2.1 V Diagram (Newmark, 1988, p. 45)

Here are Newmark’s (1988) classification of translation methods (as cited in Hartono, 2017, p.16-26):

1. Word-for-word Translation

It is also called interlinear translation. The translator transfers singly the SL words into TL words without changing the word order. The word order in the TL sentence is the same as the word order in the sentence of SL.

For example:

ST: This oil contains low fats but high calories.

TT: *Ini minyak mengandung rendah lemak tetapi tinggi kalori.*

## 2. Literal Translation

It is almost similar to word-for-word translation, but the translator adjusts the word order in TL sentence in accordance with the rule of the word order in TL sentence. This method is applied when the structure of sentence in SL and in TL is different.

For example:

ST: This oil contains low fats but high calories.

TT: *Minyak ini mengandung lemak rendah tetapi berkalori tinggi.*

## 3. Faithful Translation

It reproduces the contextual meaning of SL with restricted by the TL grammar structure. The cultural words are translated but neglecting the degree of grammatical and lexical. This method is heading toward intention of SL. So, the translation feels rigid and awkward.

For example:

ST: Jack is too well aware that he is naughty.

TT: *Jack menyadari terlalu baik bahwa ia nakal.*

#### 4. Semantic Translation

Semantic translation is different from faithful translation. It is more flexible and considering the aesthetic value of the SL text and compromising the meaning as long as it is appropriate.

For example:

ST: He is a book-worm.

TT: *Dia seorang kutu buku.*

#### 5. Adaptation

It is the freest translation method and the nearest one to the TL. Adaptation can be used as long as the translator does not neglect the important matter in the SL text, for instance: theme, character, plot and etc. This method is usually applied to translate poetry or drama.

For example:

ST: *Hey Jude, don't make it bad*

*Take a sad song and make it better*

*Remember to let her into your heart*

*Then you can start to make it better*

TT: *Kasih, dimanakah*

*Mengapa kau tinggalkan aku*

*Ingatlah-ingatlah kau padaku*

*Janji setiamu tak kan kulupa*



#### 6. Free Translation

This translation method puts the content first without considering the form of the SL text. Generally, it is in the form of paraphrase that is in longer or shorter form than the original one.

For example:

ST: The flowers in the garden

TT: *Bunga-bunga yang tumbuh di kebun.*

#### 7. Idiomatic Translation

This method is reproducing the message in the SL text, but the translator often uses the colloquialisms and idioms that do not occur in the SL text. Therefore, distortion of meaning is a lot to come up.

For example:

ST: Excuse me, Salina!

TT: *Permisi, Salina!*

#### 8. Communicative Translation

Communicative translation reproduce the contextual meaning of the SL text. So, the aspect of content and language can be understandable by the readers.

For example:

ST: Beware of the dog!

TT: *Awas anjing galak!*

#### **2.2.4 Culture**

According to Katan (1999), meaning depends on its given culture. “How language convey meaning is relate to the culture. Though languages can convey concepts from other cultures, people (translator) tend not to realize that their perception is bound by their own culture” (p.86).

Newmark (1988) argues that culture as “the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression” (p.94).

“[r]eality is conceptualized differently in different communities. These phenomena of reality around us are “bundled” together differently by different communities and labeled (given a name, i.e., lexicalized)” (Larson, 1998, (p.60)

In conclusion, to understand the cultures of both the source text and the target text is essential for any translator. It is because in translating or translation process, a translator not only deals with different languages but also different cultures.

#### **2.2.5 Culture Specific Items**

Cultural customs are often described in ordinary language, necessitating ‘an appropriate descriptive-functional equivalent’ so as to not distort the meaning. CSIs may be abstract or concrete and may cover both the humanistic and the anthropological dimensions of culture (Newmark, 1988).

According to Baker (1992), the term of culture-specific items refers to concepts that may be totally unknown in the target culture. CSIs may be abstract or concrete and may cover both the humanistic and the anthropological dimensions of culture.

Aixelá's (1996) research states that "culture-specific items usually expresses in a text by means of objects and of systems of classification and measurement whose use is restricted to the source culture, or by means of the transcription of opinions and the description of habits equally alien to the receiving culture" (as cited in Alvarez & Vidal, 1998, p.56).

Aixelá's (1996) research explains that CSIs emerge because of the conflicts between the source language and the target language "in translation a CSI does not exist of itself, but as the result of a conflict arising from any linguistically represented reference in a source text which, when transferred to a target language, poses a translation problem due to the nonexistence or to the different value (whether determined by ideology, usage, frequency, etc.) of the given item in the target language culture (as cited in Alvarez & Vidal, 1998, p.57).

This study focuses on culture specific items of Julia Quinn's novel that has set against the backdrop of upper English society during the period of Regency England which is noteworthy for the number of culture-specific items inside of the story.

#### ***2.2.6 Ideology in Translation***

Silalahi (2009) argues that an ideology as a cornerstone for someone to act and think "In general, ideology can be defined as idea, perspective, myth and principle that are trusted by community groups. Ideology can also be interpreted as the values of culture agreed and owned by the community and serves as a cornerstone in thinking and acting" (p.72).

“An ideology in translation gives a super macro perspective in discussing a translation process as a part of social culture’s activity and the product of translation as a part of a society’s culture (Silalahi, 2009, p.72). It implies that an ideology used in target language proves that translation and culture are inseparable.

The ideologies influence in two levels, namely micro and macro level. (Humanika, 2006, p.4) In the macro level, the ideology chosen by the translator may influence the choice of the text, whereas in the micro level, the ideology chosen may influence the strategy, method, as well as technique in translation. It is supported by (Munday, 2001, p.46) stating that Venuti proposes domestication and foreignization as the two terms that concern both the choice of text to translate and the translation method.

Ideology in translation as a choice made by the translator in bringing the target text either towards mass readership or towards the individual voice of the text producer (Hatim and Mason, 1997, as cited in Nugroho, 2009). As Hatim and Mason imply that there are two different goals or orientations in translating a text, it is generally accepted that the ideologies in translation are commonly analogous to two opposite poles, namely foreignization and domestication.

#### 1. Foreignization

According to Venuti (1995) foreignization is “an ethno deviant pressure on those values to register the linguistic and cultural difference of the foreign text, sending the reader abroad” (p.20). It implies that foreignization is a source language-oriented and tends to close to SL by preserving source language pattern or culture in order to make foreign

text to the target reader. Moreover, it tends to impose the source language socio-cultural values and materials to the target language.

Venuti (1995) research “the reader over to the foreign culture, making him or her see the (culture and linguistic) differences” (as cited in Katan, 1999). In his words, Venuti states that foreignization has meant a close adherence to the foreign text, a literalism that resulted in the importation of foreign cultural form and the development of heterogeneous dialects and discourses” (Baker, 2001, p.242).

On the other hand, Munday (2001) argues that “the foreignizing method can restrain the ‘violently’ domesticating cultural values of the English-language world” (p.147).

The rough concept of foreignization considered as to move the readers toward the author. It means the target readers are being forced to leave their comfort zone and venture to the foreign cultures. This method is intended to evoke the sense of the source text’s foreignness and making the readers aware that they are reading a translation.

## 2. Domestication

Domestication is obviously the opposite of foreignization. To move the author towards the target reader means that the source text is ‘forced’ fit into the target text’s culture. It is meant to meet the target culture’s expectation. This method is resulted in translating a text with the transparent, fluent and invisible style in purpose to minimize the foreignness in the target text (Yang, 2010, p.78).

Venuti (1995) defines domestication as “an ethnocentric reduction of the foreign text to target language cultural values, bringing the author back home” (p.20).

It implies that domestication is the target text-oriented and tends to close to the target language as well as facilitates the readers to read easily. Given that it is the target text-oriented, the translator choosing this ideology may translate toward the cultural concept of the target language. When a translation is transparent and easy to read, it is likely domesticated.

Domestication as the ideology that conform[s] to values currently dominating target-language culture, taking a conservative and openly assimilationist approach to the foreign, appropriating it to support domestication canons, publishing trends, political alignments (Venuti, 1995, as cited in Fahim and Mazaheri, 2013).

Newmark (1988) proposed that domestication resembles the target language emphasis consisting of four methods, namely adaptation, free translation, idiomatic translation and communicative translation. The target language emphasis attempts to render the exact contextual meaning of the source language as readily as comprehensible as the target readers' perspectives (p.45).

### **2.3 Theoretical Framework**

As stated in USC Library website, the theoretical framework is a structure to support the theory used by the researcher. Theoretical framework is used to present the theory that define the reason why research problem in the study. In theoretical framework, it contains concept, definition and reference to relevant literature.

This research focuses on finding out the ideologies of the translator in translating the culture-specific items found in Julia Quinn's novel entitled "*Everything*

*and the Moon*” which translated by Diba Aep Basar into *Janji Rembulan*. In this study, the researcher compared each culture-specific items in original version and the Indonesian translation in order to find out the technique used in translating culture-specific items in the novel entitled *Everything and the Moon* by Julia Quinn. Molina and Albir’s (2002) classification of translation techniques is used to analyze what translation techniques are used by the translator in translating CSI(s) in the novel *Everything and the Moon*.

Further analysis is then analyze the translation methods. Newmark’s classification of translation methods is used to analyze what translation methods were used by the translator in translating CSI(s) in the novel. In this step, it will discusses about the orientation or tendency of all techniques of translation in this research. There are two orientations in translation field based on V diagram proposed by Newmark (1988), they are SL orientation and TL Orientation. First, SL Orientation comprises 4 kinds of methods of translation, they are word for word translation, literal translation, faithful translation, and semantic translation. Second, TL Orientation comprises 4 kinds of methods of translation, they are adaptation translation, free translation, idiomatic translation, and communicative translation.

The translation techniques and translation methods chosen by the translator are then related to the idea of foreignization and domestication. Using Newmark’s (1988) classification system, it is assumed that foreignization would be manifested in the use of such translation methods as word-for-word translation, literal translation, faithful translation and semantic translation. On the other hand, domestication would be

manifested in the use of such translation methods as adaptation, free translation, idiomatic translation and communicative translation.

At the end, the researcher will find out the dominant translation ideology adopted by the translator when translating culture specific items of Julia Quinn's *Everything and the Moon*.

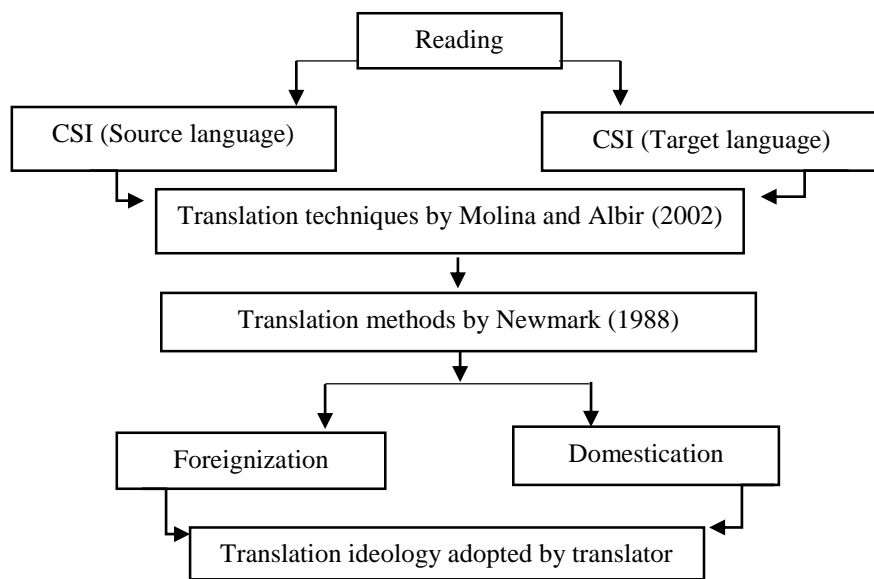


Figure 2.2 Theoretical Framework



## CHAPTER V

### CONCLUSIONS AND SUGGESTIONS

This chapter presents conclusions based on the findings and discussions in the previous chapter. Moreover, some suggestions are also provided for the future researchers and the translators.

#### 5.1 Conclusions

Based on the analysis of the translation techniques and translation methods used in Indonesian CSI(s) translation of *Everything and The Moon* in the previous chapter, some conclusions can be drawn as follows:

In conclusion, I can conclude that most of the used techniques are oriented to the source language, they are borrowing (161 data) and literal translation (6 data). They represent 57.99 % of the total data. And those techniques are closely relevant of using to word-for-word translation, faithful translation, literal translation and semantic translation methods. These methods of translation tend to the source language. So, the researcher can say that in transferring culture-specific items in *Everything and The Moon* from English to Indonesian, the translator tended to the source text. It can be said that the ideology of the translators tended to the foreignization ideology.

#### 5.2 Suggestions

There are some suggestions based on the conclusions above.

1. For the translator

Because the text is a literary work, it differs from the other texts indeed. It used many specific terms that differ in every language. It can be concluded that the Indonesian translator of *Everything and The Moon* adopted foreignization ideology dominantly in translating culture-specific items, in which some cultural connotations were lost, but generally resulted in a translation that Indonesian reader can enjoy the reading. Furthermore, the translator need to pay attention to the some cultural connotations so that the reader's misunderstanding can be minimalized.

2. For the future researcher

For the future researchers, it is supposed to follow up with further research in translation. Future researches can also consider use other sources of data besides novel. The kind of data which can be analyzed using ideology of translation theory are short stories, subtitles, poems, comics, etc.

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