



## Domestication and foreignization in the translation of cultural terms in the novel *Indonesia-ui 'Wianbu' Iyagi* from Indonesian to Korean

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### ABSTRACT

This study aims to examine the manifestations of the ideology of domestication and foreignization in the translation of cultural terms from Indonesian to Korean in the *Indonesia-ui 'wianbu' Iyagi* by applying Venuti's principles of domestication and foreignization in translations. The original novel was written by Pramoedya Ananta Toer, entitled *Perawan Remaja dalam Cengkeraman Militer*. Translating cultural terms is one of the most difficult things to do since the cultural background of the SL does not equal to the cultural background in the TL. In this qualitative research, the coupled pairs analysis technique is used to compare the Indonesian culture terms with its translation in Korean side by side with more detailed description. The ground theory of domestication and foreignization in the translation process are used to identify the emergence of domestication and foreignization of cultural terms which become the data of this study. Meanwhile, Lee Geun-hui's (2021) Korean culture vocabulary classification is used to classify cultural terms that appear in this novel. The data analysis results showed that in general, foreignization is mostly used to translate cultural terms, specifically for name of person and name of region. Domestication is used to translate cultural terms related to historical terms and idioms.

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## 1. INTRODUCTION

One of the important elements that cannot be ignored by translators in translating texts is the cultural element. A translation that only focuses on its linguistic elements can lead to imbalances since the cultural elements reflected in the SL text are not conveyed properly in the TL text. When carrying out translation activities, translators will find various cultural vocabularies in SL that do not necessarily have acceptable equivalents in SL. This can happen because both SL and SL have different cultural development backgrounds.

In Korean-English translation, for example, some Korean vocabularies do not have proper equivalents in English. Kiaer (2017) mentions that the scarcity of Korean vocabulary in English contributed to the slow movement of Korean culture in English-speaking countries in the past.

In translating, the translator as a 'mediator' who bridges the delivery of the 'message' from SL to TL can do two contradictory things. The first thing is to try to bring the 'message' closer to the SL, and the second thing is to try to keep the 'message' away from the SL (Dewi & Wijaya, 2020). In other words, translators can carry out SL-oriented translations, but also can perform TL-oriented translations. There is nothing wrong with these two principles since they both have their own purpose. SL-oriented translation is carried out to introduce TL readers to cultural elements that are different from TL culture. Meanwhile, TL-oriented translation is carried out so that the translated text does not feel like the result of a translation when read by TL readers. These two principles are what Venuti (1995; 2008) called as domestication and foreignization in translation.

Lawrence Venuti (1995; 2008) mentioned domestication and foreignization in a book entitled *The Translator's Invisibility: A History of Translation*. This thought arose after the observation that has been conducted to translated books into English circulating in the United States were too TL-oriented, elements of SL culture on the text were disappeared. This ideology is called domestication. Venuti (1995; 2008) considered that the books should be translated while maintaining the SL cultural elements so that TL readers could also gain new knowledge about the language and culture of other countries. This is referred to as foreignization. Domestication and foreignization are not the characteristics of certain types of text translations. In other words, regardless of the type of text, it is the translator who determines the direction of their translation works.

The translation of Korean-Indonesian texts such as novels and self-development books has been widely carried out in Indonesia. However, the numbers of Indonesian novels that have been translated into Korean are still limited. One of the Indonesian novels translated into Korean is the novel *Perawan Remaja dalam Cengkeraman Militer* written by Pramoedya Ananta Toer and first published in 1979. This novel was later translated into Korean with the title '위안부' Indonesian-ui 'wianbu' Iyagi which was translated by Kim Young-soo and published for the first time in 2019. This novel talks about the notes compiled by Pramoedya regarding information on young Indonesian women who were made sex slaves during the Japanese colonial period. The problem of *jugun ianfu* or *wianbu* is not only a historical record for Indonesia, but also experienced by Korea when during Japanese colonial period.

This study focuses on the text of the novel translated from the original text called *Perawan Remaja dalam Cengkeraman Militer*, which in Korean known as '위안부' Indonesian-ui 'wianbu' Iyagi. It is necessary to choose this novel because it has a dense history of female adolescent sex slavery during the Japanese colonial period experienced by Indonesia and Korea. Since this novel was written by Pramoedya Ananta Toer when he was a political prisoner on the island of Buru, the Indonesian diction used has the nuances of old diction, so it is necessary to see how domestication and foreignization are manifested in translation, especially the cultural terms in the novel. translation '위안부' Indonesian-ui 'wianbu' Iyagi published in 2019 in modern Korean version.

## 2. METHOD

In this qualitative study, the coupled pairs analysis technique (Toury, 2012) was used to compare SL cultural terms with the translation results of TL cultural terms side by side. Meanwhile, the ideology of domestication and foreignization from Lawrence Venuti (2008) was used to identify the emergence of domestication and foreignization of the Korean language cultural terms in a translated novel entitled *Indonesian-ui 'wianbu' Iyagi*. Since the cultural terms in Korean is specific, the classification of Korean culture-related words by Lee (2021) is used. This classification represents the characteristics of Korean culture. Different from the original novel in Bahasa Indonesia, the Korean-translated version has one additional chapter that called '*chapter nine - wanayasa*.' Since the cultural terms that become the research data will be analyzed using coupled pairs (Toury, 2012), the chapter nine in this translation were excluded. This is because *the chapter nine - wanayasa* is not found in the eighteenth edition of the original Indonesian version.

Data analysis in this study was carried out in several stages. Miles and Huberman (1994; 2004) mentioned that there are several stages to analyze the data from the beginning until reaching conclusions. At least, there are three stages of analysis that has been performed in this study: (1) data reduction, (2) data presentation, and (3) drawing conclusion.

## 3. FINDINGS AND DISCUSSION

Based on the results of analysis in the translation of Indonesian cultural terms into Korean in the *Indonesian-ui 'Wianbu' Iyagi* from chapter one to chapter eight, a total of 414 cultural terms were found. These terms were divided into five categories classified by Lee (2015). The categories are (1) 고유명사 [go-yu myeong-sa]/proper noun, (2) 특정 문화 관련 어휘 [teuk-jeong mun-hwa gwal-lyeon eo-hwi]/specific culture-related terms, (3) 특정 사건 관련 어휘 [teuk-jeong sa-keon gwal-lyeon-eo-hwi]/specific events-related terms, (4) 관용어 [gwan-yeong-eo]/idiom, and (5) 도량형의 단위 [doryang-hyeong-ui dan-wi]/unit measurement.

Table 1.

The frequency of cultural terms in each category

No.	Category	Sub-terms	Frequency
1	고유명사 [ <i>go-yu myeong-sa</i> ]	Name [이름]	159
2		Building [건물]	7
3		Organization [조직 또는 단체]	15
4		Community [공동체]	4
5		Job [직업]	1
6		Name of Books/Writings [저서]	4
Total			190
6	특정 문화 관련 어휘 [ <i>teuk-jeong mun-hwa gwal-lyeon eo-hwi</i> ]	Food [식]	7
7		Clothing [의]	21
8		Residency [주]	11
9		Region [지역]	134
10		Transportation [수단]	1

11		Custom [관습]	1
12		Society [사회]	3
Total			178
13	특정 사건 관련 어휘 [teuk-jeong sa-keon gwal-lyeon-eo-hwi]	Event [사건]	14
14		Figure [인물]	15
Total			29
15	관용어 [gwan-yeong-eo]		10
Total			10
16		Currency [화폐]	1
17	도량형의 단위 [doryang-hyeong-ui dan-wi]	Distance [거리]	2
18		Height [높이]	1
19		Weight [증량]	3
Total			7
Total (all categories)			414

Character names dominated cultural terms that belong to the category of 고유명사 [go-yu myeong-sa]/proper noun. Based on the data that has been collected, there were a total of 159 names that appeared in this book. This happened because basically the stories about *comfort women* or *wianbu* in *Perawan Remaja dalam Cengkeraman Militer and Indonesia ‘Wianbu’-ui Iyagi* involved many figures who were direct or indirectly witnessing the incident regarding Indonesian young women who became sexual slaves by the Japanese army. They provided some statements that described the conditions experienced by these young women when they were forced to serve in the Japanese army.

Domestication and foreignization as the core problems of this research are found in the text of TL. Both were found across all categories of cultural terms classified by Lee (2015). After analyzing these cultural terms by classifying them based on the domestication translation procedures and the foreignization translation procedures, it was found that the translators tend to use the foreignization translation procedures to translate SL cultural terms into TL. Foreignization was used particularly for cultural terms that reflect Indonesian characteristics, such as names, regions, food, and clothing. Meanwhile, the use of the domestication translation procedures tends to be used to translate cultural terms related to history. This is because Korea and Indonesia have the same history regarding Japanese colonization. These two countries both had a dark period of being colonized by Japan even though their colonial periods were different. Thus, terms related to Japanese colonialism both in Indonesia and in Korea have their respective versions according to the use of the language.

### 3.1 Domestication in the Translation of Cultural Terms from Indonesian to Korean in the *Indonesian-ui ‘Wianbu’ Iyagi*

Domestication is found in all categories of cultural terms in the SL text, totaling 80 words. The most common cultural term is 특정 문화 관련 어휘 [teuk-jeong mun-hwa gwal-lyeon eo-hwi],

followed by 고유명사 [*go-yu myeong-sa*], and 특정 사건 관련 어휘 [*teuk-jeong sa-keon gwal-lyeon-eo-hwi*]. The translator used the domestication translation procedures to translate Indonesian cultural terms which are also found in Korean cultural terms. In translating these cultural terms, there are several translation procedures included in domestication, namely, (1) cultural equivalence, (2) contextual translation, (3) metaphor/idiom translation, (4) addition, (5) subtraction, and (6) explicitation.

Table 2.

Number of cultural terms translated with domestication translation procedures

No.	Category	Domestication
1.	고유명사 [ <i>go-yu myeong-sa</i> ]/proper noun	21
2	특정 문화 관련 어휘 [ <i>teuk-jeong mun-hwa gwal-lyeon eo-hwi</i> ]	28
3	특정 사건 관련 어휘 [ <i>teuk-jeong sa-keon gwal-lyeon-eo-hwi</i> ]	20
4	관용어 [ <i>gwan-yeong-eo</i> ]	10
5	도량형의 단위 [ <i>doryang-hyeong-ui dan-wi</i> ]	1
Total		80

Terms about Japanese colonization found in the TL text are translated using cultural equivalents. In the SL text, some cultural terms related to the Japanese colonization still use Japanese terms, for example '*kyoren* [*marching training*]'. In the SL text, the Japanese term '*kyoren*' is retained and then coupled with the Indonesian term '*marching*'. However, in TL, the term '*kyoren*' is omitted and the translator translates baris-baris as 군사훈련 [*gun-sa hul-lyeon*].

Table 3.

Examples of cultural terms with domestication translation procedure

Data	SL	TL	Procedure
D1	<i>kyoren</i> [latihan baris-berbaris]	군사훈련 [ <i>gun-sa hul-lyeon</i> ]	Subtraction; Cultural Equivalence
D2	<i>roomusha</i>	노무자 [ <i>no-mu-ja</i> ]	Cultural Equivalence

In example D2, the term '*roomusha*', also known as forced labor during the Japanese colonial era, is translated into Korean as '노무자 [*no-mu-ja*]'. The term in SL is a Japanese term, while the term in TL is translated according to the term related to forced labor during the Japanese colonial era known by the Korean people. The translation of the term '*roomusha*' into '노무자 [*no-mu-ja*]' falls under the category of cultural equivalent translation procedure.

In the following example, terms related to the Japanese occupation are also translated through the cultural equivalent translation procedure. As shown in the table below, the SL term 'Japanese occupation period' is translated into '일본 식민시대 [*il-bon sik-min si-dae*]'. Korea and Indonesia have a dark history of being both colonized by Japan. Therefore, terms related to Japanese colonization that exist in Indonesian are also known in Korean.

Table 4.

Examples of cultural terms with domestication translation procedure

Data	SL	TL	Procedure
D4	"Begitu juga halnya dengan para perawan remaja di masa pendudukan Jepang, Maret 1942-Agustus 1945." (Hal. 4, baris 24-25)	[1942nyeon 3wol-bu-teo 1945nyeon 8wol-kka-ji <i>il-bon sig-min si-dae-e iss-eo-seo in-do-ne-si-a yeo-seong-deul-do ma-chan-ga-ji-yeoss-seub-ni-da</i> ] (Hal. 22, baris 22)	Cultural Equivalence

Meanwhile, the cultural equivalent translation procedure is not only used to translate terms related to Japanese colonization. Terms related to transportation are also translated through this procedure. As seen in the following example, the term '*montor keblak*' which is a modified motorcycle with the seat on the side to carry passengers or to carry groceries. This term is translated into Korean through the equivalent of 삼륜 오토바이 [*sam-nyun o-to-ba-i*] which means 'three-wheeled motorcycle'. This motorcycle features a wider seat at the back to carry passengers or goods. Some have replaced the rear seat with a tub to carry a larger number of goods.

Table 5.

Examples of cultural terms with domestication translation procedure

Data	SL	TL	Procedure
D3	"Kulo dipun pethuk <i>montor keblak</i> * (Sahaya dijemput dengan motor bersispan)," kata Kartini.  *Montor keblak/sepeda motor bersispan = sepeda motor dengan jok di samping. Hal. 26, baris 4)	[ <i>Il-bon-eun na-leul sam-lyun o-to-ba-i-e tae-wo gass-da, te la-go kka-leu-tti-ni (Kartini)neun jeung-eon-ha-go iss-seub-ni-da</i> ] (Hal. 51, baris 4)	Cultural Equivalence

Another example found in this domestication analysis is the use of an explicit translation procedure to clarify the ironic context of the Japanese colonization of Indonesia. As shown in the table below, in the SL text, the term 'beautiful promise' is translated into SL as '일본의 거짓, 아름다운 약속 [*il-bon-ui go-jit, areum-da-eun yak-sok*] - Japanese lies - beautiful promise'.

Table 6.

Examples of cultural terms with domestication translation procedure

Data	SL	TL	Procedure
D5	Janji indah (Hal. 3)	[ <i>Il-bon-ui geo-jit, a-leum-da-un yag-sok</i> ] (Hal. 21)	Explication

In the SL text, the author does not explicitly mention that the 'janji indah (beautiful promise)' was a 'lie' made by the Japanese colonial government when recruiting young women to serve as sex slaves for the Japanese army. These young women were promised to go to school in Singapore or Japan. However, the promise was not kept and they were forced to work for the Japanese army. In



the TL text, this 'lie' is explicitly mentioned to clarify and inform the reader straightforwardly regarding the actual meaning behind the promises made by the Japanese colonial government to these young women.

The Japanese colonial government's cruelty towards Indonesian women who became *jugun ianfu* did not stop in the surrender of the Japanese colonial government to the allies. After no longer being forcedly worked as *jugun ianfu*, these young women were not returned or facilitated to return to their respective hometowns. They were described as 'chickens released from a burning drum.' They did not know where to go.

### 3.2 Foreignization in the Translation of Cultural Terms from Indonesian to Korean in the *Indonesian-ui 'Wianbu' Iyagi*

Foreignization is found in all categories of cultural terms in the SL text, totaling 334 words. The most common cultural term is 특정 문화 관련 어휘 [*teuk-jeong mun-hwa gwal-lyeon eo-hwi*], followed by 고유명사 [*go-yu myeong-sa*], and 특정 사건 관련 어휘 [*teuk-jeong sa-keon gwal-lyeon-eo-hwi*]. The translator uses the exile group of translation procedures to translate cultural terms that are very close to Indonesian culture and are not found in Korean. In translating these cultural terms, there are several translation procedures included in exile, namely, (1) descriptive translation, (2) functional translation, (3) calque, (4) naturalization (phonological translation), (5) borrowing.

**Table 7.**

Number of cultural terms translated with foreignization translation-procedures

No.	Category	Foreignization
1	고유명사 [ <i>go-yu myeong-sa</i> ]/proper noun	169
2	특정 문화 관련 어휘 [ <i>teuk-jeong mun-hwa gwal-lyeon eo-hwi</i> ]	150
3	특정 사건 관련 어휘 [ <i>teuk-jeong sa-keon gwal-lyeon-eo-hwi</i> ]	9
4	관용어 [ <i>gwan-yeong-eo</i> ]	0
5	도량형의 단위 [ <i>doryang-hyeong-ui dan-wi</i> ]	6
Total		334

The terms related to people's names are translated by using the borrowing translation procedure, for instance, by borrowing the terms from the SL and adjusting them to the pronunciation in TL. Therefore, the names that appear in the SL text still have the same pronunciation in the TL text, the only difference is the writing using Korean characters or *hangeul*. For example, in the following table, the name 'Harun Rosidi, B.A.' is only translated as the first name with the same pronunciation, '하룬 [*ha-run*]'. There is no change in the pronunciation of the name as there is in the translation of the name from Chinese to Korean or vice versa. Moreover, name-related terms, region-related terms also use the borrowing translation procedure.

**Table 8.**

Examples of cultural terms with foreignization translation procedure

Data	SL	TL	Procedure
F1	Harun Rosidi, B.A., yang mengumpulkan beberapa keterangan tentang hal ini,	<i>Ha-run (Harun Rosidi, B.A.)eun i yag-sog-e gwan-han jin-sul-eul yeo-leo sa-lam-eu-lo-bu-teo hwag-bo-ha-yeo gi-log-haess-eu-myeo</i>	Borrowing

Indonesian cultural terms, especially Javanese culture, are also found in the TL text. These cultural terms are translated using translation procedures based on the ideology of exile to maintain the cultural elements in the SL text. The ideology of exile is useful so that the cultural elements in the SL text are not lost after being translated into TL and the TL readers can still learn the cultural diversity of SL (Venuti 2008; 2012). For example, the term '*sembah sungkem*' in the SL text is a term that refers to a sign of devotion or respect in Javanese culture. In the TL text, *sembah sungkem* is translated through borrowing and descriptive translation procedures. This is done to introduce the *sungkem* culture to the TL readers who have a different culture of filial piety or respect from the SL readers.

Table 9.  
Examples of cultural terms with foreignization translation procedure

Data	SL	TL	Procedure
F6	Nah, tentunya kalian dapat memahami mengapa Sumiyati menitipkan <b>sembah-sungkem</b> pada orang tuanya. (Hal. 43, baris 3-4)	[ <i>Geu-nyeo-neun u-li seon-won-deul-e-ge in-do-ne-si-a-lo dol-a-ga-ge doe-myeon a-jig sal-a iss-eul bo-mu-nim-e-ge seum-ba sung-kkeom (sembah sungkem)*eul dae-sin-hae dal-la-neun yo-cheong-eul haess-seub-ni-da.</i> ]  *[ <i>Mu-leup-eul kkeulh-go sang-dae-bang son-eul jab-go i-ma-leul sang-dae-bang mu-leup-i-na bal-e dae-neun ja-ba sig-ui geug-jin-han in-sa-beob</i> ] (hal. 69)	Borrowing; Descriptive Translation

Besides '*sembah sungkem*', other Javanese cultural terms are also found in both the SL and TL texts. In the SL text, there is the term '*dalang*', a person who leads shadow puppet shows. The term '*dalang*' is also translated using borrowing and descriptive translation procedures. The character '*dalang*' is a character who specifically leads the shadow puppet show, which is very thick with Javanese culture. Therefore, the term '*dalang*' is retained in the TL translation to show that the character is closely related to Javanese culture. This can be seen in data F7 in the following table.

Table 10.  
Examples of cultural terms with foreignization translation procedure

Data	SL	TL	Procedure
F7	"Kisah lain lagi berasal dari Triastuti Rahmadi Suryosaputro, lahir pada 1935, lulusan BI Pasti Alam, Semarang, dalam pembuangan menjabat sebagai <b>dalang</b> ." (Hal. 58, baris 5)	[ <i>Da-reun i-ya-gi-ga tto iss-seub-ni-da. tteu-li-a-seu-ttu-tti (Triastuti Rahmadi Suryosaputro) (1953nyeon seu-malang chul-saeng)neun jig-eob-i dal-lang (dalang)* i-eoss-neun-de 1978nyeon 8wol bu-lu seom-e-seo jin-haeng-doen in-teo-byu-e-seo da-eum-gwa gat-i balg-hi-go iss-seub-ni-da.</i> ] (Hal. 87, baris 6)	Borrowing; Descriptive Translation

Another example found in the 특정 문화 관련 어휘 [*teuk-jeong mun-hwa gwal-lyeon eo-hwi*] category is the translation of very specific food terms found only in Indonesia such as 'jackfruit'. This fruit is a typical Indonesian fruit, so it is not known in Korean. Therefore, the borrowing translation procedure is used to translate the term 'jackfruit' into Korean as '낭가' [*nang-kka*]. The borrowing translation procedure is used to translate foreign terms that are not found in the TL.



Table 11.

Examples of cultural terms with foreignization translation procedure

Data	SL	TL	Procedure
F9	“Batangnya berwarna putih kekuningan, sedang daunnya hijau tebal menyerupai <b>nangka</b> .” (Hal. 130, baris 1-2)	[ <i>Dae-sin ip-eun nog-saeg-in-de nang-kka*cheo-leom du-kkeo-wott-da</i> ] *jackfruit (Hal. 157, baris 15)	Borrowing
F10	“Kulit kayunya oleh penduduk dipergunakan untuk membikin kesat <b>deresan</b> *.”  *Deresan = air manis hasil sadapan pohon enau atau nyiur (Hal. 129, 24-25)	[ <i>Ju-min-deul-eun geu na-mu-kkeob-jil-lo dan-mul-eul jja-nae geu mul-eul jeong-je-hae-seo seol-tang-eul man-deul-eoss-da</i> ] (Hal. 157, baris 14)	Descriptive Translation

In data F10, there is the word '*deresan*', which is water with a sweet taste and comes from tapping the enau tree. Neither '*deresan*' water nor the process of making it through tapping the enau tree is found in Korea. Therefore, in the TL text, '*deresan*' is descriptively translated as '*나무껍질로 단물을 짜내 그 물을 정제해서 설탕을 만들었다* [*na-mu-kkeob-jil-lo dan-mul-eul jja-nae geu mul-eul jeong-je-hae-seo seol-tang-eul man-deul-eoss-da*]' which means 'sweet water from tapping trees to be made into sugar'.

#### 4. CONCLUSION

Research on text translation, especially from Indonesian to Korean or vice versa, is important to be conducted to improve the understanding of the specific translation strategies that should be used in translating texts. The cultural element in the text is one of the most difficult elements to translate due to the cultural differences between SL and TL. The research on domestication and exile in Iyagi's Indonesian novel '*Wianbu-ui*' is raised to identify which ideology is more likely to appear in this text so as not to create a stigma that a translated text that has a tendency towards the SL or TL alone is 'wrong'.

In this study, 414 cultural terms were found in the translated text from chapters one to eight. These cultural terms are divided into five categories (1) 고유명사 [*go-yu myeong-sa*]/proper noun, (2) 특정 문화 관련 어휘 [*teuk-jeong mun-hwa gwal-lyeon eo-hwi*]/specific culture-related terms, (3) 특정 사건 관련 어휘 [*teuk-jeong sa-keon gwal-lyeon-eo-hwi*]/specific event-related terms, (4) 관용어 [*gwan-yeong-eo*]/idioms, and (5) 도량형의 단위 [*doryang-hyeong-ui dan-wi*]/units. Out of these five categories, 고유명사 [*go-yu myeong-sa*]/proper noun has the highest number.

From the analysis, 80 SL cultural terms are translated into the TL text by using translation procedures oriented towards domestication ideology. The most frequently occurring domestication-oriented translation procedure in the SL text is cultural equivalence. Meanwhile, 334 SL cultural terms were translated into the TL text by using foreignization-oriented translation procedures. The most frequently occurring foreignization-oriented translation procedure in the SL text is borrowing.

Terms related to history and idioms are translated through translation procedures that tend to be oriented towards the ideology of domestication. Although the periods of colonization in Japan and Indonesia are different, the history of Indonesian teenage girls who became sex slaves of Japanese soldiers both occurred in these two countries and caused deep wounds to the survivors. Meanwhile, terms related to people's names, place names, and food names are translated through translation procedures that tend to be oriented towards the ideology of foreignization. The cultural elements in the SL text are retained in the TL text as an effort to maintain Indonesian cultural identity and introduce Indonesian cultural diversity to Korean readers.

The result of this research on domestication and foreignization in *Indonesia-ui 'Wianbu' Iyagi* is not to find 'right' or 'wrong' in the translation procedures used. It is also not a platform to judge that one of these translation ideologies is superior to the other. Rather, it shows that in a translated text, the ideologies of domestication and foreignization can co-exist according to the context and socio-cultural conditions. The translator who acts as a decision-maker must become observant in determining the translation procedure to be used so that the TL reader may still feel 'close' to the text being read even though it is a translated text, and the translated text does not lose its identity while maintaining the cultural elements in the SL text.

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