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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 examines 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 the 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, 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

Translation is not merely a linguistic act but also a cultural negotiation between the source and target languages. One of the most challenging aspects of translation lies in transferring cultural terms, which often carry specific historical, social, or ideological connotations that are deeply rooted in the source culture. 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 TL have different cultural development backgrounds.

In Korean to 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 (2008) called as domestication and foreignization in translation.

Venuti (2008) mentioned domestication and foreignization in the context of text 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 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.

Research on translation strategies often refers to Venuti's (2008) ideas of domestication and foreignization, showing how these approaches are applied in many contexts. In literary works, translators tend to use domestication to improve readability but also apply foreignization to keep cultural depth and keep the balance between these two ideas (Putrawan, 2018; Pujiati, 2018; Wang, Um, & Zhou, 2020; Choi, 2021). Similar patterns appear in the Arabic translation of *Kim Ji-young, Born 1982* (Gwag, 2022) and in Chinese political speeches translated into Korean (Li, 2022). In media, Jo (2022) and Jo (2023) found domestication common in Korean documentary translations and also showed that combining both domestication and foreignization can make texts accessible while keeping cultural authenticity. Studies on the Hindi dubbing of *Harry Potter* (Chaturvedi, 2020) showed how translation choices can reshape cultural adaptation. Overall, these studies show that domestication and foreignization are flexible strategies, applied differently depending on the text, audience, and cultural setting.

Meanwhile, research on culture-specific items has shown varied strategies across genres and media. Ann and Kim (2021) examined *Squid Game* and highlighted challenges of untranslatability in audiovisual translation. Putri, Rasyad, and Anggraini (2023) analyzed the *Sarimin* Webtoon, linking translation techniques to ideology. Studies on *Tarian Bumi* by Rahayu (2021) and by Robingah and Ali (2021) revealed the translators' negotiation between domestication, foreignization, and readability. Meanwhile, Rodiyah (2020) focused on news media, showing how translation procedures represent cultural identity in a global context. Collectively, these works emphasize how strategies and ideologies shape the transfer of cultural meaning.

According to Venuti (1995), translators may adopt either a domestication strategy to make the text more familiar and natural to the target readers, or a foreignization strategy, which preserves

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the foreign elements of the source culture to maintain its distinctiveness. This dichotomy, although widely discussed, remains a critical issue in literary translation, particularly when dealing with culturally and politically sensitive topics.

One significant example of such a sensitive cultural context is the comfort women (*wianbu*) issue during the Japanese occupation in Asia, which has profound historical and emotional implications in both Indonesian and Korean societies. Literature, especially novels dealing with this topic, often includes numerous cultural terms reflecting specific historical events, social practices, and ideologies. These terms present significant challenges for translators who must decide whether to preserve the foreignness of the original text or adapt it to the cultural framework of the target audience.

The numbers of Indonesian novels that have been translated into Korean are still limited. One of the Indonesian novels that has been translated into Korean is a novel called *Perawan Remaja dalam Cengkeraman Militer* written by Pramoedya Ananta Toer was 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*. Although domestication and foreignization strategies have been widely discussed in translation studies, research on the application of these strategies in Indonesian literary texts translated into Korean remains very limited. Moreover, the novel *Indonesia-ui Wianbu Iyagi* contains a sensitive historical issue, namely the experiences of *wianbu* women under Japanese colonialism, which makes the translation of cultural terms in this text carry significant ideological implications. 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.

This research contributes to the development of translation studies by demonstrating how domestication and foreignization strategies interact within a text rich in historical and cultural meaning. Practically, the findings may serve as a reference for translators in dealing with sensitive cultural terms, particularly in literary texts related to traumatic history and collective memory. Thus, this study fills a gap in Indonesian to Korean translation research by focusing on the strategies of domestication and foreignization.

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*. Domestication as a translation ideology is realized through several target-oriented strategies, including cultural equivalence, contextual translation, metaphor/idiom translation, addition, subtraction, and explicitation. These strategies aim to make the translated text clearer, more natural, and more accessible for target readers while adapting source culture elements into the target culture. Whereas foreignization is realized through source-oriented strategies, including descriptive translation, which explains unfamiliar terms;

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functional translation, which emphasizes their purpose; calque, which adapts structure directly; phonological translation, which naturalizes pronunciation; and borrowing, which imports terms directly from the source language (Dewi & Wijaya, 2021).

Since the cultural terms in Korean is specific, the classification of Korean culture-related words by Lee (2015) 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. First, all cultural terms in the source text were identified, and their equivalents in the Korean translation were subsequently collected. These terms were then classified into domestication or foreignization translation strategies based on Venuti's (1995) framework. Following this, the frequency and proportion of each strategy were calculated to determine their overall distribution. Finally, the translator's choice of strategy was interpreted by considering the cultural and ideological contexts of the text.

3. RESULTS/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/proper noun, (2) 특정 문화 관련 어휘/specific culture-related terms, (3) 특정 사건 관련 어휘/specific events-related terms, (4) 관용어/idiom, and (5) 도량형의 단위/unit measurement.

Table 1.
The frequency of cultural terms in each category

No.	Category	Sub-terms	Frequency
1	고유명사	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	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	Event [사건]	14
14		Figure [인물]	15

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	Total		**29**
15	관용어		10
	Total		**10**
16	도량형의 단위	Currency [화폐]	1
17		Distance [거리]	2
18		Height [높이]	1
19		Weight [중량]	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 are 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. 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/*proper noun*	21
2	특정 문화 관련 어휘/specific culture-related terms	28
3	특정 사건 관련 어휘/specific events-related terms	20
4	관용어/idiom	10

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5	도량형의 단위/unit measurement	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.

Table 3.
Examples of cultural terms with domestication translation procedure

Data	SL	TL	Procedure
D1	***kyoren*** [latihan baris-berbaris]	**군사훈련**	Subtraction; Cultural Equivalence
D2	***roomusha***	**노무자**	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)	"1942년 3월부터 1945년 8월까지 **일본 식민 시대**에 있어서 인도네시아 여성들도 마찬가지였습니다." (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 **montor keblak*** (Sahaya dijemput dengan motor bersispan)," kata Kartini. *Montor keblak/sepeda motor bersispan = sepeda motor dengan jok di samping.	"일본은 나를 **삼륜 오토바이**에 태워 갔다," 라고 까르띠니 (Kartini)는 증언하고 있습니다."	Cultural Equivalence

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Hal. 26, baris 4)	[*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*] (Hal. 51, baris 4)

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)	**일본의 거짓**, 아름다운 약속 (Hal. 21)	Explicitation

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.

The analysis shows that domestication is the dominant strategy used in translating cultural terms from Indonesian into Korean. Domestication appears most frequently in everyday cultural terms such as food, transportation, and measurements. For instance, the term *becak* was rendered as *자전거택시* (bicycle taxi), which is more accessible for Korean readers unfamiliar with Indonesian transportation.

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/specific culture-related terms, followed by 고유명사/proper noun, and 특정 사건 관련 어휘/specific events-related terms. 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 foreignization, 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 *[go-yu myeong-sa]/proper noun*	169
2	특정 문화 관련 어휘/ specific culture-related terms	150
3	특정 사건 관련 어휘/specific events-related terms	9

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4	관용어/idiom	0
5	도량형의 단위/unit measurements	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'. 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,	**하룬** (Harun Rosidi, B.A.)은 이 약속에 관한 진술을 여러 사람으로부터 확보하여 기록했으며 이 중에는 **까스민테**(Kasminte)와 **마리파**(Maripah)로부터 확보한 진술도 들어 있습니다.	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 foreignization to maintain the cultural elements in the SL text. The ideology of foreignization 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 **sembah-sungkem** pada orang tuanya. (Hal. 43, baris 3-4)	그녀는 우리 선원들에게 인도네시아로 돌아가게 되면 아직 살아 있을 보무님에게 **슴바 숭껌 (sembah sungkem)***을 대신해 달라는 요청을 했습니다. ***무릎을 끓고 상대방 손을 잡고 이마를 상대방 무릎이나 발에 대는 자바 식의 극진한 인사법** (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.

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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 **dalang**." (Hal. 58, baris 5)	"다른 이야기가 또 있습니다. 뜨리아스뚜띠 (Triastuti Rahmadi Suryosaputro) (1953년 스마랑 출생)는 직업이 **달랑 (dalang)*** 이었는데 1978년 8월 부루 섬에서 진행된 인터뷰에서 다음과 같이 밝히고 있습니다. *인도네시아 전통 예술인 그림자 연극 (wayang kulit)을 진행하는 辯士. (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 '낭까 [*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 **nangka**." (Hal. 130, baris 1-2)	"대신 잎은 녹색인데 **낭까***처럼 두꺼웠다." *jackfruit (Hal. 157, baris 15)	Borrowing
F10	"Kulit kayunya oleh penduduk dipergunakan untuk membikin kesat **deresan***." *Deresan = air manis hasil sadapan pohon enau atau nyiur (Hal. 129, 24-25)	"주민들은 그 **나무껍질로 단물을 짜내 그 물을 정제해서 설탕을 만들었다**." (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' which means 'sweet water from tapping trees to be made into sugar'.

3.3 Discussion

The findings indicate that domestication and foreignization coexist in the Korean translation of *Indonesia-ui Wianbu Iyagi*, but their functions diverge according to the type of cultural term and its ideological weight. Domestication (80 items) dominates everyday cultural references such as and measurement units. In these cases, the translator prioritized accessibility for the target audience, ensuring that Korean readers could grasp the meaning without significant cultural barriers. Foreignization (334 items), by contrast, appears predominantly in proper nouns and culture-specific terms. Borrowing and descriptive translation were consistently applied to preserve Indonesian identity in the TL, especially when no direct equivalent existed. Examples include Javanese cultural practices and ecological terms. Rather than replacing these items with Korean analogues, the translator deliberately retained their foreign form to maintain authenticity and expose Korean readers to unfamiliar cultural elements. This resonates with findings in literary

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translation, where translators often use domestication to enhance readability while also applying foreignization to preserve cultural depth, thereby maintaining a balance between the two strategies (Putrawan, 2018; Pujiati, 2018; Wang, Um, & Zhou, 2020; Choi, 2021). This dual approach also reveals an ideological balancing act. On the one hand, domestication softens cultural differences to integrate the novel into the Korean literary system. On the other hand, foreignization disrupts this fluency, reminding readers of Indonesia's distinct identity and colonial history.

Importantly, the selective use of foreignization for historically sensitive terms highlights a deliberate ethical stance. Instead of assimilating Indonesia's colonial trauma into more accessible Korean expressions, the translator foregrounded cultural difference to emphasize shared suffering under Japanese imperialism. In this sense, the translation not only mediates between languages but also builds postcolonial solidarity across national boundaries.

Thus, domestication and foreignization in this text should not be viewed as mutually exclusive or hierarchically ranked strategies. Rather, they operate in complementary ways: domestication facilitates communication, while foreignization preserves authenticity and historical consciousness. The interplay between the two strategies demonstrates how translation can function simultaneously as a tool of cultural adaptation and as a medium of resistance.

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 and foreignization in the novel '*Indonesia-ui Wianbu Iyagi'* is raised to identify which ideology is more likely to appear in this text, not to create stigma that a translated text leaning more toward either the SL or the TL is inherently '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/proper noun, (2) 특정 문화 관련 어휘/specific culture-related terms, (3) 특정 사건 관련 어휘/specific event-related terms, (4) 관용어/idioms, and (5) 도량형의 단위/units. Out of these five categories, 고유명사/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 *Indonesian-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

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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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