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## FOREIGNIZATION AND DOMESTICATION STRATEGIES OF INDONESIAN CULTURAL SPECIFIC TERMS IN A PERFECT FIT MOVIE SUBTITLE

### Abstrak

Penelitian ini bertujuan mengeksplorasi strategi penerjemahan asing dan domestikasi pada istilah-istilah khusus budaya Indonesia dalam subtitle film “A Perfect Fit” Dengan mengkategorikan istilah-istilah khusus budaya ke dalam kelompok-kelompok berbeda seperti ekologi, budaya material, budaya sosial, dan organisasi. adat istiadat, kegiatan, prosedur, gagasan, sikap dan kebiasaan. Penelitian ini bertujuan untuk menganalisa kategori pada istilah budaya dan juga teknik terjemahan yang digunakan dalam menerjemahkan istilah-istilah budaya tertentu. Metode pengumpulan data yang digunakan adalah analisis isi kualitatif, Penelitian ini mengidentifikasi lima jenis istilah budaya dan enam teknik penerjemahan, termasuk peminjaman, penerjemahan literal, adaptasi, modulasi, transposisi, dan kesetaraan, untuk menganalisis bagaimana strategi ini menjaga keaslian budaya atau mengadaptasi konten untuk audiens sasaran. Temuan ini menekankan pentingnya menghormati kekhususan budaya sambil memastikan aksesibilitas, menawarkan wawasan berharga tentang proses menerjemahkan nuansa budaya dalam subtitle film.

**Kata Kunci:** Strategi Penerjemahan, Istilah Khusus Budaya, Foreignisasi, Domestikasi.

### Abstract

This study aims to explore the translation strategies of foreignization and domestication in Indonesian cultural-specific terms within the movie subtitles of “A Perfect Fit” By categorizing cultural-specific terms into distinct groups such as ecology, material culture, social culture, and organizations, customs, activities, procedures, ideas, and gestures and habits. The research aims to analyze the categorization of cultural-specific term and the translation technique applied used in translating culture-specific terms. The method of collecting the data employed by qualitative content analysis, the study identifies five types of cultural terms and six translation techniques, including borrowing, literal translation, adaptation, modulation, transposition, and equivalence, to analyze how these strategies maintain cultural authenticity or adapt content for the target audience. The findings emphasize the importance of respecting cultural specificity while ensuring accessibility, offering valuable insights into the nuanced process of translating cultural nuances in movie subtitles.

**Keywords:** Translation Strategies, Cultural-Specific Terms, Foreignization, Domestication.

### INTRODUCTION

Translation is the act of rendering a text from one language (the source language) into another language (the target language) while preserving its original meaning, style, and cultural context (Venuti, L, 1995). Venuti’s definition underscores the multifaceted nature of translation, emphasizing not only the linguistic aspect but also the importance of maintaining the original text’s style and cultural nuances. It highlights the translator’s role in bridging linguistic and cultural gaps, making the text accessible and meaningful to a different cultural context while preserving its essence.

According to (Catford, 1965) translation is an operation performed on languages, a process of substituting a text in one language for a text in another. The definition emphasizes the idea that translation involves the replacement of textual material in the source language (SL)

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with equivalent textual material in the target language (TL). Catford's definition highlights the importance of accuracy in transferring the message from the source language to the target language, especially in business and other professional settings where the accuracy of the translation can have significant consequences.

Hence, (Larson & Mildred, 1998) stated that translation consists of transferring the meaning of the source language into the receptor language. The definition emphasizes the significance of transferring meaning and underscoring that while the form may not be preserved, precision in conveying meaning to the target language is paramount. Achieving accurate communication requires adjustments in form and structure due to the inherent disparities in language norms and culture between the source and target languages.

On the other hand, (Nida, Eugene A & Taber, Charles, 1969) stated that translation is the re-expression of messages from the Source Language (SL) in the Target Language (TL) with the closest natural equivalent of the original message in terms of meaning and style. Nida believed that translation is both a science and an art and emphasized the importance of cultural context, meaning, and spirit of the text's cultural context rather than its word-for-word translation. His functional equivalence theory has had a significant impact on Bible translation efforts and has been widely used in various translation practices. Another expert who has extensively discussed translation strategies is Mona Baker, a prominent scholar in translation studies. In her book "In Other Words: A Coursebook on Translation," Baker provides a comprehensive overview of translation theories and practices, including discussions on various translation strategies. According to (Mona Baker, 2011), translation strategies encompass the methodologies employed by translators to execute a translation assignment or address specific challenges encountered during the translation process, including the principles utilized to handle distinct text types or translation issues.

According to Vinay and Darbelnet, as cited in (Evanthia Saridaki, 2021) the classification model of translation strategies is divided into two general categories: direct and oblique translation. This division corresponds to the distinction between literal and free translation, where direct translation involves a straightforward, element-by-element transposition of the source language message into the target language, and oblique translation is used when more complex methods are necessary due to structural and metalinguistic differences among languages or when stylistic effects cannot be directly transposed without altering the syntactic order of the target language.

The translation process can be a problem when it comes to cultural terms, as these terms carry a significant load of cultural significance that may not have direct equivalents in the target language. Translators often face the challenge of deciding whether to retain these terms in their original form or to adapt them to suit the cultural norms and expectations of the target audience. This process of translation often involves making choices between foreignization and domestication, two fundamental strategies in translation theory, especially in translating culture-specific terms. Venuti argues that translation choices, particularly in the realm of culture specific terms, substantially impact on how the target audience perceives foreign cultures. He states, "The decision to domesticate or foreignize cultural terms can shape the reader's attitude toward the foreign culture, and also determine the degree of the translator's visibility in the translated text" (Venuti, L, 1995).

Nowadays, translators have the power and responsibility to shape cross-cultural communication through their choice of translation strategy. Sometimes, translators often find difficulties, mainly while translating the cultural terms. Culture-specific terms encompass a wide range of elements. In this research, when translating a movie subtitle such as "A Perfect Fit" into another language, culture specific terms might include names of specific foods, traditional ceremonies, or unique social norms that play a significant role in the narrative. These terms are the bridges that connect the audience with the cultural context of the source material. Venuti posits that a translator's role should not merely render a text linguistically but also maintain its cultural integrity. It involves making deliberate decisions about how to handle cultural terms (Venuti, L, 1995).

Translators must make a crucial decision between foreignization and domestication. This strategy aims to make the text more accessible and relatable but risks diluting the original cultural essence. Culture-specific terms in translation require careful consideration, as the

choice between foreignization and domestication can significantly impact how the audience perceives the source material. The balance between these strategies is delicate, and it often depends on the specific context, the target audience, and the translator's interpretation. Despite the fundamental role of culture-specific terms in translation and the choices between foreignization and domestication, there is a lack of comprehensive research addressing the specific challenges, impacts, and implications of these translation strategies within the context of movie subtitles.

Translating culture-specific terms in movie subtitles is an important one that requires further research. While there have been some studies on the role of cultural terms in shaping cross-cultural communication, there is a lack of comprehensive research specifically focused on the challenges, impacts, and implications of translation strategies used by translators in this context. While it is widely acknowledged that cultural terms are essential in shaping cross-cultural communication, there is a need to research how these strategies used by the translator to translate the cultural terms contribute to the preservation or adaptation of the source culture in translation. The balance between foreignization and domestication is, and the choice between these strategies can significantly impact how the audience perceives the source material. Understanding the specific challenges and implications of these strategies is crucial for ensuring that movie subtitles accurately convey the source material's cultural context while also being accessible and relatable to the target audience. Further research in this area can inform best practices for translating culture-specific terms in movie subtitles and contribute to the development of more effective and culturally sensitive translation strategies.

The researches about translation of cultural terms have been conducted by the previous researchers. Dewi et al. (2021), which discusses previous research conducted on the translation of cultural terms. This study focused on translation procedures rather than the translation methods and ideology of cultural terms, which is the scope of the present study. The study collected data from the novel "Janda Dari Jirah" and its English translation "The Widow of Jirah." The data consisted of Indonesian cultural terms and their English translations, which were classified based on Newmark's cultural categories. The translation methods applied were word-for-word translation, literal translation, faithful translation, semantic translation, adaptation, free translation, and idiomatic translation. The translation ideology was analyzed based on Venuti's concepts of foreignization and domestication, with a tendency towards foreignization in this study. The research method used in this study was observation, with data collected through reading and note-taking. The data were analyzed using a descriptive qualitative method to describe the characteristics and correlations among the phenomena. The findings revealed five categories of cultural terms in the novel, and most translation methods were oriented toward the source language text. The study's strengths lie in its detailed classification of cultural terms, the identification of diverse translation methods, and the insightful discussion on the translation ideology, particularly the preference for foreignization to introduce source language culture to target language readers.

## **METHOD**

The research method employed in this study is qualitative, as defined by (Creswell & Creswell, 2017), a prominent researcher in the field of qualitative research methodology, as an "exploratory research approach that is used to understand and interpret complex human behavior, experiences, perspectives, and social phenomena." It is a method of inquiry that aims to gain in-depth insights and understanding into the lived experiences of individuals or groups, their motivations, and the social and cultural contexts in which they operate. The method involves a qualitative content analysis of the subtitles in the movie *A Perfect Fit*, utilizing Newmark's theory of cultural terms to identify and categorize various types of Indonesian cultural terms and the foreignization and domestication strategies are analyzed based on L. Venuti's theory, identifying patterns in their use and examining their effectiveness in conveying the meaning and cultural significance of the terms to the target audience. The analysis is presented through a comparative study of the original dialogue and its translated version, highlighting how translators deal with cultural nuances, idiomatic expressions, and linguistic differences. Data collection involved downloading and watching the movie from Netflix, downloading bilingual subtitles in Bahasa and English from the "My Subs" website in SRT

format, and classifying and marking the data in both languages based on the strategies used. The analysis includes categorizing examples of original culture-specific terms or references in the movie dialogue alongside their translated counterparts in the target language, utilizing data display techniques such as brief descriptions, tables, and narratives to illustrate the relationships between categories and provide a clear comparison of the translation techniques used.

## RESULTS AND DISCUSSION

This section presents the result of the study in Indonesian Cultural-Specific Terms (CST) found in A Perfect Fit Movie Subtitle and the translation strategy applied in translating the Indonesian Cultural-Specific Terms based on the research problems. The analysis of results and discussion obtained from A Perfect Fit Movie, which is descriptively explained by the theory of Newmark (1988) cultural categories and how the foreignization and domestication strategies of translation are applied in translating Indonesian culture-specific terms theory by Vinay & Darbelnet, as cited in Munday, (2001).

### 1. Foreignization

#### a. Calque

Calque is a special kind of borrowing where the source language (SL) expression or structure is transferred in a literal translation. Calque introduces a new mode of expression into the target language (TL) while observing the syntactic structure of the TL.

01:32:38,083 --> 01:32:40,958

SL: “Ya ampun! Ini **daun melinjo!**”

TL: “No! These are **melinjo leaves!**”

According to KBBI IV (2008: 936) *melinjo* is defined as *buah pohon bentuknya lonjong kecil-kecil warna kulitnya hijau, kuning dan merah, buahnya berkulit keras sebagai bahan emping*, that is the fruit of the tree has a small oval shape, the skin color is green, yellow and red, the fruit has a hard skin as a chip ingredient. Peter Newmark concept of ecology in translation includes not only linguistic aspects but also flora, fauna, winds, natural phenomena, and geographical features such as mountains and plains Since *Melinjo* is described as the name of a plant so, it can be classified to ecological category in the term of flora.

Referring to the data above, the translation is considered as calque which is a translation technique where a phrase or sentence is translated word-for-word, often using the same grammatical structure as the original language. In this data 1, the translation from Indonesian to English is a calque because it maintains the same word order and grammatical structure as the original phrase. “*daun melinjo*” in SL translates to “*melinjo leaves*” in TL, which is a direct translation of the phrase. Based on the data above, the use of “*melinjo*” instead of translating it into a more familiar term in the target language (TL) was to maintain the foreignness of the word and aim to preserve the cultural and linguistic uniqueness of the original text. This approach allows readers in the target language to encounter and engage with the unfamiliar term, thereby preserving the cultural specificity and authenticity of the source text.

#### b. Borrowing

Borrowing involves directly importing words or phrases from the source language into the target language without translation. This typically occurs when there is no equivalent term in the target language or when the borrowed term carries a specific cultural or linguistic nuance that cannot be adequately expressed through translation.

00:50:48,417 --> 00:50:53,958

SL: *Kalau ada batang pisang muda dan jantung bunga pisang, kubuat **Jukut Ares** terenak.*

TL: If you have a banana stem and its flower, I'll make you the best **Jukut Ares** in town.

According to (Peter Newmark, 1988) the category of material culture includes foods, clothes, houses, towns and transport. As (Ni Putu Adriani & Dwi Ariani Yulihastuti, 2017) mentioned, *Jukut Ares* is a Balinese traditional cuisine frequently served in any events of celebrations. In this translation process, the term “*jukut ares*” can be categorized as material culture in Peter Newmark's concept of cultural categories in translation as it relates to the name of traditional foods. The translation above utilizes the borrowing technique because it directly incorporated specific terms from the source language (SL) into the target language (TL) without translation. According to Vinay & Darbelnet as cited in Munday, (2001;56). In this case, the term “*Jukut Ares*” is a specific type of Balinese cuisine made from banana tree trunks, which

directly borrowed the term in the source language into the target language. The translator used borrowing technique to maintain the cultural authenticity and uniqueness of the dish. This translation might sound unnatural to the TL, but translating it into English could potentially dilute or lose the cultural authenticity, which represents specific Balinese dishes that may not have direct equivalents in English.

## 2. Domestication

### a. Adaptation

Adaptation involves changing the cultural reference when a situation in the source culture does not exist in the target culture. This may involve altering cultural references, idiomatic expressions, or even entire passages to ensure the translated text resonates with the target audience. According to Vinay & Darbelnet, as cited in Munday, (2001; 58).

01:01:45,917 --> 01:01:48,583

SL: Menurut daging lontar ini, hari lahir atau *perwetonan* mereka berdua tidak cocok dipertemukan.

TL: According to this lontar manuscript, their **horoscopes** do not match.

According to Kamus Besar Bahasa Indonesia (KBBI), *Perwetonan* or *weton* is the birthday of a person consisting of *Legi, Paing, Pon, Wage and Kliwon*. Linguistically, the word “*weton*” comes from the vocabulary “*wetu*” which is taken from Javanese, which means to come out or be born. Whereas, according to Merriam Webster Dictionary, horoscope means a diagram of the relative positions of planets and signs of the zodiac at a specific time (as at one's birth) for use by astrologers in inferring individual character and personality traits and in foretelling events of a person's life. Based on the explanation above, this term can be classified as Organizations, Customs, Activities, Procedures, Ideas as it represents a traditional practice, ritual, or behaviour specific to a certain culture or community, then it could be classified as a custom. From the data above, the translation technique used can be categorized as an adaptation translation because it conveys the meaning of the original text in a culturally relevant and understandable way for the target language audience. Instead of directly translating the words “*hari lahir*” into “*birthdate*” the translator adapts the concept to “*horoscopes*” to convey the idea of compatibility or matching based on astrological signs, which is a common cultural reference in many English-speaking countries. This adaptation ensures that the translation effectively communicates the intended meaning to the target audience while also maintaining cultural relevance.

### b. Modulation

Modulation involves expressing the same idea or concept in the target language using a different linguistic or stylistic approach. This may include paraphrasing, using synonyms, or employing different rhetorical devices to convey the intended meaning of the source text.

00:19:31,542 --> 00:19:35,708

SL: Tapi harus pakai *adat*!

TL: But we have to respect the **customs**

According to (Florentino, 2022) Adat merupakan kebiasaan-kebiasaan yang tumbuh dan terbentuk dari suatu masyarakat atau daerah yang dianggap memiliki nilai dan dijunjung serta dipatuhi masyarakat pendukungnya. Customs are habits that grow and are formed in a society or region that are considered valuable, upheld and obeyed by the supporting community. Based on this data, refer to the traditions, norms, and practices that have developed within a society or community over time. As cultural categorization classified by Peter Newmark (1988), this term is included as Organizations, Customs, Activities, Procedures, Ideas. Referring to data above, it can be categorized as modulation as the translator modifies the expression “*Tapi harus pakai adat!*” by substituting the word “*pakai*” (use) with “*respect*.” This change in expression results in a more natural and idiomatic phrase in English while still conveying the same essential meaning. The translation adjusts the wording to ensure the sentence sounds natural and clear in English. “*But we have to respect the customs*” sounds more fluid and understandable expression in English compared to a more literal translation like “*But we must use customs,*” which might sound awkward or unclear.

### c. Transposition

Transposition in translation refers to the change in grammatical structure or word order between the source language (SL) and the target language (TL) while maintaining the same

meaning according to Vinay & Darbelnet, as cited in Munday, (2001; 57).

01:31:33,250 --> 01:31:37,125

SL: *Mappacci bertujuan untuk membersihkan diri.*

TL: The purpose of *Mappacci* is self-cleansing.

Mappacci is a traditional marriage ceremony carried out from generation to generation by Bugis tribe with the purpose of cleaning or purifying the bride from bad things, with the belief that marriage is a good thing and it must be based on good intentions Azis (2021). Based on this explanation, it can be categorized as a Custom. In Peter Newmark's categorization of translation, "Customs" refers to the cultural practices, traditions, and rituals that are specific to a particular community or group of people.

Referring to data above, it can be categorized as transposition. The translation from SL to TL involves a transpositional change because the grammatical structure of the sentence is altered, but the meaning remains consistent. In the source language, "Mappacci" is the subject and "bertujuan" is the verb that indicates purpose. However, in English, the typical word order is subject-verb-object. Therefore, in the translation, the word order is rearranged to "The purpose of Mappacci," placing the subject "Mappacci" before the verb phrase "is self-cleansing." This transpositional change ensures that the meaning remains intact while adapting to English (TL) grammatical norms.

#### d. Equivalence

Equivalence refers to cases where languages describe the same situation by different stylistic or structural means. Equivalence is particularly useful in translating idioms and proverbs. The translation adjusts the language and expressions to ensure cultural relevance and understanding for the target audience Vinay& Darbelnet, as cited in Munday, (2001; 58).

00:13:31,583 --> 00:13:36,083

SL: *Aduh, Betara, di mana airnya? Mataku perih!*

TL: **For goodness' sake**, where's the water? My eyes sting!

Based on the terms above, it is categorized as "gestures and habits" according to (Peter Newmark 1988), as it involves expressions of discomfort and a request for assistance, which are common reactions of habits. The sentence conveys a sense of discomfort or distress, indicated by the exclamation. The translation in the target language (TL), reflects a request for assistance or relief from the discomfort. According to data provided, it can be categorized as an equivalence technique because it focuses on conveying the same meaning and situation as the original expression while adjusting the language to fit the target audience's linguistic and cultural context.

While "*Aduh, Betara*" may be a cultural reference in Indonesian, the translated expression "For goodness' sake" is a common English interjection conveying frustration or urgency. The translation adjusts the language and expressions to ensure cultural relevance and understanding for the target audience. While "*Aduh, Betara*" is a cultural reference in Indonesian, the translated expression "For goodness' sake" is a common English interjection conveying frustration or urgency. It is considered equivalent because both phrases convey a sense of surprise, shock, or dismay. "*aduh*" is an Indonesian expression that can be translated to English as "Oh no" while "*betara*" is a term of "God" or "Lord." The combination of these two phrases in Indonesian, "*Aduh, Betara,*" is equivalent to the English phrase "For goodness' sake," which is an idiomatic expression used to express shock, surprise, or frustration.

## CONCLUSION

The study discusses the strategies of foreignization and domestication in translating Indonesian cultural-specific terms in movie subtitles, particularly in the context of the movie "A Perfect Fit." The study employs a qualitative content analysis of the subtitles, categorizing cultural terms into distinct groups such as ecology, material culture, social culture, and organizations, customs, activities, procedures, ideas, and analyzing how these strategies maintain cultural authenticity or adapt content for the target audience. The findings of the study highlight the importance of respecting cultural specificity while ensuring accessibility, offering valuable insights into the nuanced process of translating cultural nuances in movie subtitles. The research emphasizes that translators must make deliberate decisions about how to handle cultural terms, balancing the need to maintain cultural integrity with the need to make the text

accessible and relatable to the target audience. The study identifies five types of cultural terms and six translation techniques, including borrowing, adaptation, modulation, transposition, and equivalence, to analyze how these strategies maintain cultural authenticity or adapt content for the target audience.

The results of the study demonstrate that the choice between foreignization and domestication can significantly impact how the audience perceives the source material, and that the balance between these strategies is delicate, often depending on the specific context, the target audience, and the translator's interpretation. In conclusion, the study underscores the significance of cultural context in translation, emphasizing the need for translators to carefully consider the cultural implications of their choices and to strike a balance between preserving cultural authenticity and making the text accessible to the target audience. The research contributes to a deeper understanding of the complexities involved in translating cultural-specific terms and highlights the importance of respecting cultural specificity in the translation process.

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