

TRANSLATION IDEOLOGY ON VOCATIVE VERBAL EXCHANGES IN PHILLIP PULLMAN'S NOVEL

Kammer Tuahman Sipayung^[1], Ali Wafa^[2]

^[2] aliwaffa@uiidalwa.ac.id

^[1] English Department of Universitas HKBP Nommensen

^[2] Universitas Islam Internasional Darullughah Wadda'wah

^[1] Medan, Indonesia

^[2] Bangil, Indonesia

Abstract: Translation's core ideology lies in guiding translators' decision-making processes, particularly concerning the social and cultural aspects of source and target texts. This study employed a descriptive qualitative approach. It delved into the translators' ideological stance in rendering an English novel into Indonesian, focusing on vocative verbal exchanges. The analysis employed Miles and Huberman's interactive data analysis techniques (2014), incorporated Molina and Albir's translation procedures (2002), as well as Newmark's methods (1988). Venuti's theory (2003) was utilized to unveil the translator's ideology. Findings reveal that the translator is inclined towards foreignization at the word and phrase levels. This was juxtaposed with a preference for domestication at the clause and sentence levels. This suggests a nuanced approach, where the translator aimed to preserve the source text's essence in smaller linguistic units while enhancing readability in larger units for the target audience. In essence, the translator strategically positions themselves between the source and target languages, neither leaning too closely towards one nor the other, striving for a neutral stance that upholds the original message while ensuring accessibility for the target readers.

Keywords: domestication, foreignization, translation ideology, vocative verbal exchange.

INTRODUCTION

Translation is a multifaceted process involving analyzing, transferring, and restructuring ideas from the source language to the target language. It is a multiple task that involves complexity. Thus, translators must possess good competence in both the source and target languages (Bakar, 2019), since ideological elements are often transmitted in the translation process. Such a transmission could create differences in the translation (Nordlund, 2018). Not to mention, varying levels of language competence lead to different translation ideologies.

Translation can also be defined as the process of transferring meaning from the source language to the target language (Leming-Lee, 2019). A translator's ability to

correctly convey the message from a source language to a target language is critical to the translation process. Translators should consider two main elements, i.e., form and meaning. From the two, translators must prioritize the message above form to create a correct meaning (Yaakub et al., 2020). Translators often face a dilemma when prioritizing form over message or meaning over forms (Stapleton & Leung Ka Kin, 2019).

The meaning of language is jammed in the relation between culture and language. Culture plays an important role in the values and belief systems adopted (Gilbert, 2018). A group of people has adopted cultural values to become their mindset. Their mindset becomes fundamental to their behavior, thinking, and acting. They will have different cultural values

on social, religious, economic, and political aspects. The different mindsets can be seen in linguistic behavior. This behavior is realized through translation ideology. Based on the theory of Hatim (2001), translation ideology is divided into Foreignization and Domestication.

Foreignization is source-language-oriented. Netra (2019) stated that conversely, the translation is good, if the translation refers to the TL (target language) or retains the SL (source language) forms, including its cultural elements. Domestication is target-oriented. It means that domestication leads to making the translation reader-friendly or invisible. In other words, the translation becomes readable to the target (Baihaqi, 2019). Based on the statement above, it can be said that both ideologies are translation methods. Foreignization produces a translation with a foreign sound or it is visible. Meanwhile, domestication produces a translation with a readable sound or it is invisible.

Ngu et al. (2022) stated that *vocative* words are a system of words that the communicators need to choose to establish their position. Position means the relationship between participants, such as age, gender, etc. These factors can be called extralinguistic factors which influence vocative selection.

According to Wahya (2022), there are six characteristics of vocative words, namely: (a) categorized as nouns that refer to people. (b) the form can be in the form of words or phrases, (c) its position in the sentence can be at the beginning, middle, or end of the sentence, (d) its presence in a clause or sentence is in the form of additional elements or is arbitrary or optional, (e) has the function of directly pointing to friends, speakers, or addressees during the conversation, and (f) speak in a specific tone in the spoken language, written with a comma in written language. In addition, (Wahya, 2022) states that *vocative* as a term is already known in languages that know cases, namely vocative cases. Another view, Maral (2021) states that translating the vocative verbal exchange is rather tricky due to the complexity of cultural elements, linguistic aspects, uniqueness, and so on. Little problem with translating vocative words can be seen in the following:

ST: "...we are not colonialists, **Mrs Coulter**..."

TT : "...kami bukan kolonialis, **Mrs Coulter**..."

The translation of the vocative verbal exchange above from (ST) *Mrs Coulter* to (TT) *Mrs Coulter* indicates the translator's ideology in translating vocative words. The target text sounds foreign or source-oriented. Therefore, it can be called foreignization translation. However, it can be translated into *nyonya Coulter* or *ibu Coulter* to make it sound readable to the target text.

Considering the phenomenon above, the researcher aims to examine the translator's ideology when translating vocative verbal exchanges in a novel authored by Phillip Pullman, titled "The Amber Spyglass," and translated by Sendra Tanuwidjaja. Philip Pullman, from Norwich, is considered one of the most famous English writers among the 50 living British authors. Since 1945, he has been recognized as one of the bestselling book writers. Analysis of the vocative verbal exchange in the English literary work, authored by a renowned writer and translated into Indonesian, is crucial for identifying the ideology employed by the native Indonesian translator, Sendra Tanuwidjaja, in the Indonesian version.

Despite having a native Indonesian translator, in a few cases, this novel's translation of vocative words employs a foreignization method, such as rendering "Mrs. Coutler" as "Mrs. Coutler." It is one of the unique data elements in the translated version of the novel. Translators need to have a balanced translation ideology. To describe the orientation of translation, the researcher used the theory of translation techniques or procedures from Molina and Albir (2002). This theory can detect the orientation of translation (see Table 1). In addition to that, the researcher also uses the theory of translation methods of Newmark (1988) to clarify the translation orientation (see Table 2). Both theories help the researcher describe the ideology of translation. According to Venuty (2009), domestication refers to target orientation while foreignization refers to source orientation.

Much research has been recently conducted on translation ideology. Hadi et al. (2020) investigated the translation ideology in Agatha Christie's *Endless Night* novel using eighteen translation techniques without confirming translation methods. Then, Sipayung (2017) explored translation

personality and ideology, which focused to see the usage of a certain personality in applying a translation ideology. Next, Sukarno et al. (2020) investigated the translation ideology of the Holy Qur'an as a solution for both Muslims and non-Muslims globally to fully understand the message of the Holy Qur'an, besides its authentic Arabic text. Two of the most famous versions are translated by Saheeh International SI (2004) and Abdel Haleem (2004). Syafutri and Sujarwati (2021) analyzed the translation ideology of a bilingual storybook for children entitled "*Little Sunshine Bilingual Book*". They focused on the methods, techniques, and ideology in its translation. Next, Ibrahim and Elnemr (2021) explored the influence of theological ideology on the interpretation of the Holy Qur'an, specifically focusing on Shar Ali's 1997 translation. This research highlighted the relationship between ideology and translation. Then, Sajarwa (2021) examined the differences in the expression of meaning between colonial and postcolonial French novels, as well as the underlying ideology influencing the translation of French novels into Indonesian during both the colonial and postcolonial eras.

Based on some recent research above, it can be said that translation ideology on vocative verbal exchange has not yet been carried out by other researchers. This research would like to fill this gap, especially in translation studies. The concept of *vocative* refers to how humans employ words, meaning that it is a linguistic unit to attract people's attention. It is intriguing to examine this phenomenon within the field of translation studies in order to determine whether translators tend to favor foreign languages (foreignization) or domestic languages (domestication). This analysis is necessary due to the inherent disparities in how a language is portrayed in English and Indonesian literary works.

This research aims to describe translators' ideology in the translation process. Translators need to maintain the transparency of their translation, especially for certain terms. This research provides a great perspective for translators to decide the complexity of vocative words in translation, especially on cultural elements, linguistic aspects, and uniqueness. Translators need to avoid applying certain ideologies in translating

to maintain visibility. This research provides contribution as it provides translators with new insight into translating vocative words.

The translation ideology refers to a general approach. It consists of two opposing poles, namely foreignization and domestication which must be chosen by translators (Jaya, 2021). It indicates that ideology belongs to translation strategies. Translators apply these ideologies to achieve accurate translation. On one hand, some translators choose foreignization due to several reasons, such as transference, naturalization, and literal equivalent. On the other hand, some translators choose domestication, as they covet the naturalness of translation and comprehensibility. This can be achieved through paraphrasing, functional equivalent, descriptive equivalent, note, expanding, and omission. The reproduction of translation is influenced by ideology (Baihaqi, 2019).

Hadi et al. (2020) as well as Syafutri and Sujarwati (2021) defined ideology as an idea, value system, and belief used to legitimize the interests of the ruling group through distortion and stimulation. It means that translators need to reconstruct their ideas and beliefs in the target language. Meanwhile, Hadi et al. (2020) stated that translation ideology is a combination of content and speech acts relevant to the context. It means that there is a lying process in translation, especially when perceived from the style and position of translators. The lying will be executed by the translator due to taste and appropriateness with the target language.

Vocative words are a system of words that communicators need to choose to establish their position (Ngu et al., 2022). We will obtain information about a certain thing, including culture, if we have a great position. Vocative words are used for a variety of reasons (Martínez, 2023). It indicates that there is a great reason to achieve something based on the context. Vocative words are used to create intimacy, friendship, and politeness (Wahya, 2022). In other words, vocative words represent the relationship between language and culture.

METHOD

To achieve the research objective, the researcher applied a qualitative research

design. According to Creswell (2013), qualitative data is characterized by words, phrases, clauses, and sentences. This design was used to classify the translation techniques, methods, and ideology in the form of words, phrases, and sentences. The data were collected from a novel entitled *"The Amber Spyglass"* which was translated into *"Teropong Cahaya"*. This novel was written by Philip Pullman and translated by Sendra Tanuwidjaja. The source of data in this study can be seen in Figure 1.

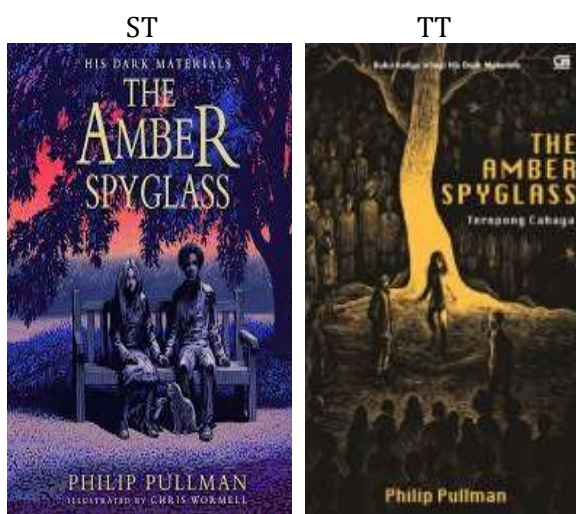


Figure 1. The novel as the data source in ST and TT

The data were collected by reading the source and target texts and noting the vocative words identified in both its original English version and the translated Indonesian version. There were precisely 436 dialogues that were explicitly categorized as vocative dialogues. However, this study only examined fifty dialogues, which were selected using purposive sampling, with a total of seventy-three samples. The dataset comprised fifty vocative dialogues taken from all chapters of the two original novels, "The Amber Spyglass" and its translated version, "Teropong Cahaya." These dialogues served as the essence of the novel's story. After identifying the data, the researcher presented them in a table for accurate analysis.

The researchers focused on the translation of vocative words in the novel. Fifty vocative verbal exchanges were used as data for this research. To analyze data, the researcher applied the interactive data analysis based on Miles (2014) as shown in the following figure.

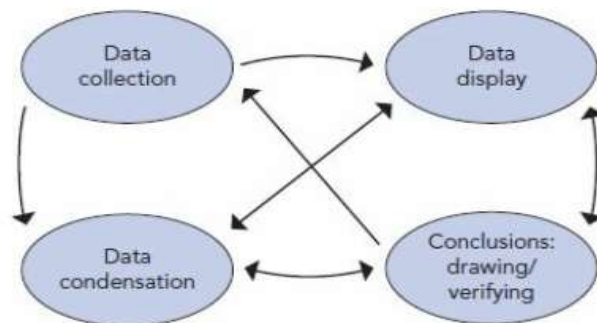


Figure 2. Interactive data analysis

The researcher condensed the data by selecting, focusing, simplifying, abstracting, or transforming the translation of vocative words. The researchers selected data which contained vocative words in the novel. After undergoing data selection, the researchers focused on vocative words in the Indonesian and English versions. In other words, the researchers focused on seeing the translator's mindset in translating the vocative words in a novel. The process of simplifying translated text containing vocative words was carried out to sharpen the abstraction or transformation processes.

After the selection, focusing, simplification, abstraction, or transformation process, the researcher continued to the next stage, namely data display. This process was carried out to organize data or information. This stage helped the researcher understand the phenomena of translation ideology in a novel entitled *"The Amber Spyglass"* which was translated into *"Teropong Cahaya"* in Indonesian. The data was then displayed to sharpen the conclusion. Conclusion drawing/verifying was the final stage in this research. If the data collected are still vague, the conclusion can not be drawn. It means that it is crucial to carry out verification before drawing a conclusion.

Translation techniques used by Molina and Albir (2002) as well as translation methods proposed by Newmark (1988) are tools used by the researcher to describe translation ideology. Translation techniques and methods can show the orientation of translation. Both theories helped the researchers verify the ideology of translation. In other words, these theories helped the researchers achieve the research objective. The translation techniques of Molina and Albir (2002) can be seen in the following table.

Table 1. Translation techniques

No	Translation Techniques	Orientation
1	Adaptation	TL-Oriented
2	Amplification	TL-Oriented
3	Borrowing	SL-Oriented
4	Calque	SL-Oriented
5	Compensation	TL-Oriented
6	Description	TL-Oriented
7	Discursive Creation	TL-Oriented
8	Established Equivalent	TL-Oriented
9	Generalization	TL-Oriented
10	Linguistic Amplification	TL-Oriented
11	Linguistic Compression	SL-Oriented
12	Literal Translation	SL-Oriented
13	Modulation	TL-Oriented
14	Particularization	TL-Oriented
15	Reduction	TL-Oriented
16	Substitution	TL-Oriented
17	Transposition	TL-Oriented
18	Variation	TL-Oriented

The table above confirms that most translation techniques are oriented towards the target language. Even so, the product should not remove nor decrease the actual meaning. Then, the following table presents the description of translation methods.

Table 2. Translation Method

No	Translation method	Orientation
1	Word-for-word translation	SL-Oriented
2	Literal translation	SL-Oriented
3	Faithful translation	SL-Oriented
4	Semantic translation	SL-Oriented
5	Communicative translation	TL-Oriented
6	Idiomatic translation	TL-Oriented
7	Free translation	TL-Oriented
8	Adaptation	TL-Oriented

The table above shows that four methods tend to have orientation for the source language. Meanwhile, the rest has an orientation for the target language. This is different from the fact that fourteen of eighteen translation techniques are oriented to the target, while the rest are oriented to the source language.

FINDINGS AND DISCUSSION

Before investigating the translation ideology of a novel written by Phillip Paulman, the researchers first analyze the translation techniques or procedures. The representation of data analysis can be seen in the following example.

ST: Sss, **my darling**, drink this!

TT : Sss, **sayang**, minum ini!

From the example of vocative words above, the phrase in the source language “my darling” was translated to become the word “sayang” in the target language. In this case, the translator used the reduction technique because she reduced or omitted the possessive pronoun *my* in the translation process. Translators may use the word *sayangku* rather than *sayang*. The word *sayangku* still indicates a possession in the target language. However, the translation of *sayang* does not indicate to whom it belongs to. Based on the translation above, this translation technique is oriented to the target.

The next example of data analysis on translation techniques can be seen in the following example.

ST : “... I have been thinking about this, **Serafina Pekkala...**”

TT : “... Sudah cukup lama aku memikirkan hal ini, **Serafina Pekkala...**”

The vocative words “Serafina Pekkala” are categorized as a personal name or a familiar name. In this case, the translator translated it with a literal translation. This indicates that this kind of translation is oriented to the source language. The vocative words above sound awkward in the target language. The translation of the personal name above sounds foreign in Indonesian culture. In other words, this translation applies the foreignization ideology.

After analyzing all data containing fifty vocative words, the researcher figures out the translation techniques as shown in the following table.

Table 3. Translation techniques of vocative words

No	Translation Technique	Orientation		Frequency	%
		SL	TL		
1	Literal translation	√		23	46%

2	Reduction	√	7	14%
3	Variation	√	3	6%
4	Borrowing	√	14	28%
5	Modulation	√	3	6%
Total			50	100%

Table 3 shows that the translator applies only five translation techniques in translating vocative words of which 74% is foreignization and 26% is domestication. This finding helps the researcher describe how the translator prefers using foreignization to domestication in translating vocative words.

To support the finding above, the researcher investigated the translation method based on Newmark's theory. The researcher shows a representation of data analysis on translation methods that contain vocative words in the following examples.

ST : Iorek, old feller, you don't know the half of it.

TT : *Iorek, sobat lama, kau tidak bisa menduganya.*

The pair of translated texts which contain vocative words above indicate that translation is based on contextual meaning, where the translation is shorter. It can be seen from the translation of "...know half of it" which becomes "...menduganya", making the translation reader-friendly or easy for the target to understand. Based on the analysis above, it can be concluded that the translator applies the communicative translation method and is oriented to the target language or domestication.

An example of an idiomatic translation method can be seen in the following example.

ST: "Good, thank you, **king**."

TT: Bagus, terimakasih, **tuan**."

The data above indicate that the translator applied a word that is more familiar and natural in the target language. The word for "king" is actually "*raja*" in the target language. However, the translator chose the word "*tuan*" as it is more familiar than "*raja*" in the target language.

The free translation method in translating vocative words can be seen in the following data analysis.

ST: "**Oh Iorek, my dear**, I'm so glad to see you!"

TT: "**Oh hai.., sayangku**, aku senang sekali bertemu lagi denganmu!"

In this case, the translator translated the source without paying attention to the original text. The translator freely explored the idea to transfer the vocative words. Even though this example is categorized as a free translation the vocative words in the target language are acceptable for the readers.

The next example of data analysis that contains vocative words can be seen below.

ST : My lord, are your spies always sent out in pairs?

TT : *Tuanku, apakah mata-matamu selalu dikirimkan berpasangan?*

From the translation above, it can be concluded that there isn't a change in grammatical structure. Therefore, the translation sounds unnatural. Based on the translation above, the researcher concludes that the translator applied the word-for-word translation method. This method is oriented to the source language. In other words, it can be said that the translator applied the foreignization translation ideology.

An example of data analysis of the literal translation method can be seen in the following example.

ST: "... I have been thinking about this, Serafina Pekkala..."

TT: "... *Sudah cukup lama aku memikirkan hal ini, Serafina Pekkala...*"

The translation above indicates that the translator used the literal translation method in translating vocative words from Serafina Pekkala to *Serafina Pekkala*.

Another example of the literal translation method is shown below.

ST: ... But I am troubled by this, King Iorek."

TT: "...*tapi aku merasa gelisah akan hal ini, Raja Iorek.*"

Based on the data on vocative words above, the words of "King Iorek" were translated into "*Raja Iorek*", meaning that the translator applied the literal translation method. The translator translated it literally, making the meaning become out of context.

An example of a faithful translation method in translating vocative words can be seen in the following example.

ST: "... read it well, my dear Luis, and going with my blessing."

TT: "... *bacalah dengan cermat, Luis-ku yang baik, dan pergilah Bersama restuku.*"

In this example, the translator followed the meaning of the source’s context in translating it into the target language. The translator kept the aesthetic value in translating the vocative words.

After analyzing the translation methods of vocative words as illustrated above, the researcher found the following results.

Table 4. Translation Method of Vocative Dialogue

No	Translation Method	Frequency	Ideology
1	Word-for-word translation	6	Foreignization
2	Literal translation	8	
3	Faithful translation	2	
4	Semantic translation	1	
5	Free translation	4	Domestication
6	Idiomatic translation	12	
7	Communicative translation	17	
8	Adaption	0	

The table above shows that the translator applied seven of eight translation methods in Newmark’s theory. The translation above can be divided into two groups (see Table 4). The first group which is categorized as foreignization translation ideology encompasses word-for-word translation, literal translation, faithful translation, and semantic translation. The second group is categorized as domestication ideology, which encompasses free translation, idiomatic translation, communicative translation, and adaption.

The findings on translation techniques and translation methods as described in Table 2 and Table 3 help the researcher describe the translation ideology of the novel written by Phillip Paulman. The following table summarizes the ideology of translation based on translation techniques and methods.

Table 5. Translation Ideology of Vocative Dialogue

No	Translation Ideology	Translation method	Translation techniques
1	Foreignization	34%	74%
2	Domestication	66%	26%

Table 5 confirms that the translator predominantly employed domestication as the ideology for translating vocative terms in the translation method, while predominantly employing foreignization in the translation technique. This finding already examines two theories as a means, specifically translation techniques and translation methods. Translation techniques are employed to analyse the translation on a micro level, focusing on small units such as words and phrases. Interestingly, the translator exhibits a tendency to employ the most foreignization and the least domestication in this particular translation technique. Furthermore, translation methods are employed to observe the translation at the levels of phrases and sentences. Remarkably, the translator exhibits a preference for employing the most domestication in this particular translation approach, as opposed to foreignization.

According to this finding, when translators employ foreignization, they effectively retain the values of the source language and highlight them in the target language (Venuti, 2003). Conversely, in the context of domestication, the goal is to change the inherent values of the source language, making them understandable and readable in the target language (Venuti, 2003). When it comes to literary translation, translators should primarily use foreignization and only turn to domestication selectively if it is considered necessary (Wang, 2014). Instead, translators can employ both foreignization and domestication ideologies (Muallim et al., 2023) as found in this research.

The translator in this study employs a strategy of domestication for words and phrases, and foreignization for clauses and sentences. This approach is based on the research of Ajtony (2017), which found that the primary challenge faced by foreign readers when encountering a translated literary text is the language itself, comprising both vocabulary and grammar. Consequently, when encountering these items, translators typically employ two distinct approaches: foreignization and domestication. When the highest percentage of foreignization is employed in the translation of words and phrases, it can serve the purpose of introducing the source language (SL) culture to the target language (TL). Then, according to Zaki et al. (2020), it indirectly

functions to teach the culture of the source language when reading the translated work. This can be observed in Wang's research (2014), where more foreignization was used to translate a classic Chinese novel in order to familiarise English readers with Chinese culture. Similarly, Ajtony's study (2017) found that choosing a foreign text for translating cheese names was done to make them more familiar to the target audience. Additionally, foreignization can also be used to resist the dominance of the TL's cultural values, as discussed by L. Yang (2014). Meanwhile, the primary reason for employing domestication in this study is the need for the translation to closely align with the readers' language (Kuncoro & Sutopo, 2015). This is to prevent any awkwardness for the target text readers and enhance readability and adjustability (Baihaqi, 2019) at the structural level.

The translation ideology refers to a conceptualization regarding the correctness or incorrectness of a translation. An accurate translation is one that closely aligns with the target culture and is readily understandable to the intended reader. The primary results of this study indicate that domestication is the dominating approach in the translation method, while foreignization is the dominant approach in the translation technique. The high percentage of foreignization in terms of words and phrases aligns with the research conducted by Wang (2014), particularly in the parts of literal translation. Literal translation plays a significant role in the translation process due to the unconscious influence of the original works, as well as the faithful representation of the source work's tone, color, style, and significance in cultural terms.

In addition, the greater use of foreignization in the levels of words and phrases in this finding similar is to the study of Siregar et al. (2015), who found that 83.3% of the translation of the *8th Habit* by Stephen R. Covey involved words and 16.7% involved phrases. This was also similar to the study of Zaki et al. (2020), who observed that 53% of Agatha Christie's *Endless Night Novel* translation predominantly utilised literal translation as a technique. Foreignization, in particular literal translation, is frequently used in literary works by Indonesian translators as they try to keep the meaning of the source language (Yusuf & Fajri, 2021). Furthermore,

the significant amount of domestication in the structure of clauses and sentences aligns with the research conducted by Saroh (2021), which found a 46.67% inclination towards domestication ideology in the translated version of George Orwell's Novel *Animal Farm*. Similarly, Siregar et al. (2015) observed a 58% occurrence of domestication in the form of clauses in the translation of the *8th Habit* by Stephen R. Covey. Additionally, Anis et al. (2022) reported an even higher rate of domestication at 99.72% in the translation of Al-Hikam's Islamic moral ethic book, indicating a strong preference for communicative methods. The communicative translation methods were mostly used, which also possessed a similar higher percentage in this finding when translating emotions (Prastyo, 2018). An example of this is the phrase "...know half of it" which was translated into "...menduganya" in order to consider the readability for target language readers.

Although this research's findings have some similarities with some research, other research showed staggering differences. For example, Kurniawan (2023) and Indriyani (2019) found that the most used ideology of translation in both the translation technique and method was domestication. This ideology commonly occurs when translating cultural terms.

Various factors might impact the decision-making process during the translation activities, including macro-factors such as culture and the author's personal preferences as well as micro-factors, such as the background of the readers of the target language and the translator (W. Yang, 2012). Additionally, the source of a language's characteristics, style, and cultural preferences plays a significant role (Zaki et al., 2020). Other factors that come into play include the influence of foreign literature, censorship, didacticism, and the publisher (Alharbi, 2018).

This research's findings suggest that on one hand, foreignization is the dominant ideological translation technique, representing 74%, while domestication is the least preferred, accounting for only 26%. On the other hand, when it comes to the method of translation, domestication is more prevalent, accounting for 66%, while foreignization is less common, accounting for just 34%. These findings emphasize the translator's tendency,

as noticed in Phillip's novel, "The Amber of Spyglass," to closely adhere to the source language at the word and phrase levels (foreignization) and to the target language at the clause and sentence levels (domestication). The main aim of these two approaches is to maintain the authenticity of the original messages while improving the intended audience's clarity and readability.

Attaining a favorable translation outcome is of utmost significance for a translator. Using foreignization can maintain consistency with the original language while also emphasizing its cultural significance. Alternatively, suppose the goal is to create a readily and easily understandable text for readers and reduce potential discomfort, domestication can be utilized in the translation method.

CONCLUSION

The research results demonstrate a different pattern in the translation process, indicating a combination of foreignization and domestication. The analysis differentiates between translation techniques (with a specific focus on words and phrases) and translation methods (which take into account larger units of language such as clauses and sentences). The technique of translation primarily relies on foreignization, which accounts for 74% of the approach. Conversely, in the translation method, there is a predominance of domestication (66%).

When translating a book, the translator must seek permission from the author to employ either foreignization, which entails incorporating words from the source languages into the translation, or domestication, which involves using familiar

and culturally appropriate words to ensure readability and cultural suitability for the readers of the target language. Therefore, the crucial position of the author of the literary work becomes essential in deciding whether to employ foreignization or domestication. However, the translator's impact on word choices, encompassing both foreignization and domestication, is of the utmost significance in translating a work. The researcher recommends further research to explore the translation ideology associated with cultural terms, as each translator bears an ideological viewpoint while translating such words.

The analysis of the translation of Philip Pullman's novel, "The Amber Spyglass," specifically focuses on the translation ideology found in the translation method and technique. Therefore, the results are limited to the particular ideological choices of translation, both foreignization and domestication, made by the translator while translating the English text into Indonesian. This limited scope raises the need for future scholars to explore this subject, especially when comparing translators from different cultural and linguistic backgrounds. Analyzing the translation ideologies between foreign and native translators working on the same literary work could provide valuable insights. A research project of this nature would give insight into the comprehensive process in which cultural variations, linguistic preferences, and individual perspectives influence the process of translation. Through comparative research, scholars can identify the complex influence of translators, leading to a deeper understanding of the dynamic relationship between translation ideology and the invisible technique of literary translation.

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