



**THE IDEOLOGY OF TRANSLATION OF CULTURAL TERMS FOUND
IN AHMAD TOHARI'S NOVEL "RONGGENG DUKUH PARUK" INTO
ITS ENGLISH VERSION "THE DANCER"**

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THE IDEOLOGY OF TRANSLATION OF CULTURAL TERMS FOUND IN AHMAD TOHARI'S NOVEL "RONGGENG DUKUH PARUK" INTO ITS ENGLISH VERSION "THE DANCER"

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ABSTRACT

This thesis entitled The Ideology of Translation of Cultural Terms Found In Ahmad Tohari's Novel "Ronggeng Dukuh Paruk" into its English Version "The Dancer". The objectives of this study are to categorize the cultural terms related to Javanese culture found in the novel Ronggeng Dukuh Paruk, to identify the techniques of translation applied in the translation of the cultural terms found in the novel Ronggeng Dukuh Paruk into The Dancer, and to find out the most frequently-applied ideology of translation dealing with the use of the technique of translation in translating the cultural terms.

The method of collecting data in this study was through observing by note-taking technique. The collected data were analyzed descriptively using qualitative method.

There were five categories of cultural terms identified in the novel. There were 165 cultural terms with different translation found in the novels. Most of the terms found in the novel belong to social organization, 57 terms. The other terms, 22 terms belong to social culture, 42 terms belong to material culture, and 35 terms belongs to gestures and habits. The most tendency of application of ideology of translation in translating the cultural terms related to Javanese culture was domestication ideology with 69.8%, it showed that the translation was oriented to TL. The next tendency used in the translation of the cultural terms was followed by partial foreignization and partial domestication ideology with 19.3%, it showed that the translation was partially oriented to SL and partially oriented to TL. The last tendency was foreignization with 10.9%, it showed that the translator tried to introduce Javanese cultural terms to the target readers using SL-oriented.

Key words: *Cultural Terms, Ideology, Translation, Translation Technique*

INTRODUCTION

Translation by the translator is not a neutral process. There are various tendencies, considerations, and concerns owned by translator when doing the translation process. Those tendencies, considerations, and concerns referred as a translator orientation of translation. The orientation leads to two different things those are SL oriented and TL oriented; whether translating source language while maintaining the same idea so as provide a new experience to the target readers to get knowledge of languages and cultures other than their own, or translating into target language culture, so the reader could understand the message more easily. Both orientations are wrapped up in the term ideology of translation consisting of Foreignization and Domestication.

Analyzing Ideology of translation is the primary goal of this study. The tendencies of ideology of translation can be very noticeable in the translation products containing strong elements of linguistic aspects and cultural aspects. Implications of cultural aspects are especially faced by Lysloff as a translator, when translating the novel *Ronggeng Dukuh Paruk* into its English version *The Dancer*. There are so many cultural terms appear in the novel. Through the translation of cultural terms of the two novel, it can be seen the tendency of ideology used by the translator to translate the cultural aspect which is one of the main problems in the translation. The ideology needs to be investigated to find out the translator's belief about the right application of ideology of translation to the target reader. Whether the translator wants to bring new experiences about the source culture to the target reader, or to bring the equivalent of the source culture into the target culture so make them feel like it is an original novel. Although translators' ideology appears in his mind only, then how to analyze the tendency is use translation method that is techniques of translation that appears in the translation products.

Literature review

Cultural Terms

The researcher uses the cultural word category proposed by Newmark (1988: 95-102) to categorize the cultural terms related to Javanese culture found in the novel *Ronggeng Dukuh Paruk*.

1. Ecology

Categories of ecology according to Newmak consists of Flora, fauna, winds, plains, hills: 'honeysuckle', 'downs', 'sirocco', rundra \ 'pampas', *tabuleiros* (low plateau), 'plateau', *selva* (tropical rain forest) , 'savanna', 'paddy field' (Newmark, 1988:95). It can be concluded that the cultural category of ecology is the term of all things that exist in nature (Barathayomi, 2012:17).

2. Material culture

- (A) Food: 'zabaglione', 'sake', Kaiserschmarren.
- (B) Clothes: 'anorak', kanga (Africa), sarongs (South Seas), dhoti (India)
- (C) Houses and towns: village, bourg, Bourgade, 'chalet', 'low-rise', 'tower';
- (D) Transport: 'bike', 'ricksaw', 'Moulton', cabriolet, tilbury, caleche.

3. Social culture (work and leisure)

Besides work and leisure there are another terms that are included in this category. In addition, Putrawan (2011:55-61) in his thesis, mentioned that personal names and terms of address are counted as social culture.

The example of this category are *Ajah*, *amah*, *condottiere*, *biwa*, *sithar*, *raga*, 'reggae', 'rock'.

4. Social organization

Organizations, customs, activities, procedures, concepts

(A) Political and administrative

(B) Religious: dharma, karma? 'Temple'

(C) Artistic

5. Gestures and habits

For 'gestures and habits' there is a distinction between description and function which can be made in ambiguous cases.

Techniques of Translation

The researcher uses techniques of translation by Molina and Albir (2002:509-511), they proposed eighteen techniques in translation, but only fifteen techniques used in written translation which are used in this analysis. Those are Adaptation, Amplification, Borrowing, Calque, Compensation, Description, Discursive creation, Established equivalent, Generalization, Literal translation, Modulation, Particularization, Reduction, Transposition, Variation.

Ideology of Translation

In line with the theory of ideology of Humanika (2012:5) which expressing the relation between ideology proposed by Venuti (1995:20-21) and the techniques of translation proposed by Molina and Albir (2002:509-511) which are classified by Putrawan (2011:26) is clear. It can be seen, that the target language oriented technique of translation by Putrawan (2011:26) categorized as target language emphasis Ideology (Humanika, 2012:5) is Domestication, they are: Adaptation, Compensation, Description, Discursive Creation, Established equivalent, Generalization, Modulation, particularization, Reduction, transposition, variation. Source language oriented technique of translation by Putrawan (2011:26) categorized as the source language emphasis Ideology (Humanika, 2012:5) that is Foreignization, they are: borrowing, calque, and literal translation. As a derivative of the two orientations before, partially oriented toward SL and the partially oriented toward TL technique of translation by Putrawan (2011:26) categorized as Partial Foreignization and Partial Domestication, they are: amplification and combinations of source language and the target language oriented techniques of translation.

METHOD

Research Design

The aim of this research is to analyze the ideology used in translating cultural terms related to Javanese culture. To analyze the ideology, the researcher identified the use of technique of translation, which was used in translating the cultural terms. In identifying the data, the researcher used qualitative research method. The data were taken from the source data by using some references such as theses, books, websites, articles, journal, etc. in supporting the study of the research.

Data

The sources of the data are books, articles which related to the topic. First data is primary data, that is *Ronggeng Dukuh Paruk* (2011) and its English translated version *The Dancer*. The second data is the theories that is obtained from books, thesis, article and website which related to the topic.

Units of Analysis

The units of data in this research are words and phrases in every clause closely related to Javanese culture especially from 'Banyumasan' culture-relates to the big number of the use of Javanese cultural terms found in the novel- into English.

Data Collection

According to Sudaryanto in Putrawan (2011:33), this research used the kind of method of collecting data, it can be called as observation done by observing the use of language, which is called by *note taking technique*.

Data Analysis

The data were analyzed by several steps:

1. Categorizing the words and phrases related to Javanese culture found in every clause of the original novel and its equivalents in the translated novel.
2. Noting and numbering the cultural terms related to Javanese culture found in the original novel and its equivalents in the translated novel.
3. Identifying the cultural terms related to Javanese culture which had been noted and numbered were identified into the techniques of translation proposed by Molina and Albir (2002:509-511).
4. Classifying the cultural terms related to Javanese culture which had been identified into the technique of translation were classified into the categories of ideology, they are domestication, foreignization by Venuti (1995:20-21) and partial foreignization and partial domestication proposed by Putrawan (2011:26) which was categorized from the theory of Venuti (1995:20-21).
5. Counting the findings of the frequently-applied ideology.

6. Describing the findings of the ideology.
7. Concluding the researcher draw the conclusion from the analysis then gave suggestions.

FINDINGS

The findings of the categories of the cultural terms related to Javanese culture and the use of the techniques of translation, those can be seen in the following tables:

Table 1. The Findings of the Categories of the Cultural Terms Related to Javanese Culture

Category	n	Percentage
Ecology	9	5.50%
Material Culture	42	25.45%
Social Culture	22	13.30%
Social Organization	57	34.54%
Gestures and Habits	35	21.21%
TOTAL	165	100%

n: Number of terms

From table 4.1, it can be seen the cultural terms related to Javanese culture found as many as 165 data. The five categories proposed by Newmark (1988:95-102) are found namely ecology, material culture, social culture, social organization, and gestures and habits. The category of social organization is the most frequent category of cultural terms found in the source data. That is because many emerging artistic element, which is a sub-category of social organization is affected by the main topic of the novel *Ronggeng Dukuh Paruk* that is *Ronggeng* life. *Ronggeng* is kind of art using dances, songs, and other *Ronggeng* stuffs to entertain societies. The things such as *Calung*, *Gong tiup*, *Keris*, *Pucung*, *Gending*, *Keroncong*, etc. are things that particularly had by 'Banyumasan' societies. It shows a strong characteristic of Javanese culture especially 'Banyumasan' culture with its cultural characteristic which are populist and simple.

Table 2. The Findings of the TL-Oriented Techniques of Translation (Domestication)

DOMESTICATION	Cultural terms Categories Translation techniques	Ecology	Material culture	Social culture	Social organization	Gestures -habits	n	Percentage
	Adaptation	-	6	3	8	8	25	15.2%
	Compensation	-	3	-	2	4	9	5.4 %
	Description	2	8	2	7	8	27	16.4%
	Discursive creation	1	5	3	5	3	17	10.3%
	Established Equivalent	1	3	2	2	4	12	7.4%
	Generalization	1	7	2	6	-	16	9.7%
	Modulation	1	1	2	-	-	4	2.4%
	Reduction	-	3	-	-	1	4	2.4%
	Particularization	-	1	-	-	-	1	0.6%
<i>Total</i>							115	69.8%

n: Number of terms

Table 4. The Findings SL-oriented Techniques of Translation(Foreignization)

FOREIGNIZATION	Cultural terms Categories Translation techniques	Ecology	Material culture	Social culture	Social organization	Gestures -habits	n	Percentage
	Borrowing	-	2	3	5	1	11	6.7%
	Calque	1	-	-	5	1	7	4.2%
<i>Total</i>							18	10.9%

n: Number of terms

Table 3. The findings of Partially SL-oriented and Partially TL-oriented Techniques of Translation (Partial Foreignization and Partial Domestication)

PARTIAL FOREIGNIZATION AND PARTIAL DOMESTICATION	Cultural terms Categories	Ecology	Material culture	Social culture	Social organization	Gestures -habits	n	Percentage
	Translation techniques							
	Amplification	-	1	4	5	5	15	9.1%
	Combination of Borrowing + Modulation	-	-	-	2	-	2	1.2%
	Combination of Borrowing + Description	-	-	-	2	-	2	1.2%
	Combination of Borrowing + Transposition	-	-	-	1	-	1	0.6%
	Combination of Borrowing + Particularization	-	2	-	-	-	2	1.2%
	Combination of Borrowing + Compensation	-	-	1	5	-	6	3.6%
	Combination of Borrowing + Establish equivalent	2	-	-	2	-	4	2.4%
	<i>Total</i>						32	19.3%

n: Number of terms

Table 2, table 3, and table 4 show the percentage and the number of the use of techniques of translation in translating cultural terms related to Javanese culture. Those tables also present the tendency of the use of ideology in translating the cultural terms dealing with the use of each orientation of the techniques of translation. The discussion of the findings can be seen on the descriptions below.

DISCUSSION

Domestication

Adaptation

Excerpt 1 (datum 139)

SL

Dari sana singkong akan dibawa ke pabrik tapioka dengan *pedati* atau truk. (Tohari, 2011:206)

TL

From there the cassava was transported to a tapioca factory by *horse-drawn cart* or truck. (Lysloff 2003:224)

In the datum (139) the term *pedati* in SL is translated into *horse drawn cart* in TL. In Javanese culture, generally, *pedati* is a conveyance carts pulled by cattle that is cow. The translator uses the word horse as in western cultures usually uses horse as a conveyances. In this translation, the translator uses adaptation technique. The translator gives the target readers a simple description of translation of the term *pedati* into *horse drawn cart* with looking at the cultural context of the TL. Therefore, it can be said, in this case, the translator uses ideology domestication that oriented to TL.

Compensation

Excerpt 2 (datum 148)

SL

"... Kata Emak, itu saru dan sembrono *ora ilok*. Dan aku tidak pernah melihat" (Tohari, 2011:223)

TL

"... We can't do something like that. Momma says that it's obscene. *It's not nice*. And I've never seen" (Lysloff, 2003:245)

In the datum (148) the term *ora ilok* in SL is translated into *it's not nice* in TL. In Javanese culture, the term *ora ilok* means a concept that emerging in society about the good and bad boundaries in behave and act within existing since a long time to be an unwritten rule in a society. Literally, the phrase *ora ilok* can be translated into 'not good'. Here, the translator uses compensation technique with providing the equivalent of *ora ilok* by considering the context of the sentence in source text because there is no exact equivalent commensurate with *ora ilok*. By using the compensation technique, this is clearly a translation that using domestication.

Description

Excerpt 3 (datum 115)

SL

"Karena kalau Srintil melirik sambil *pacak gulu*, jantungmu rontok, bukan?" (Tohari, 2011:176)

TL

"Because, when Srintil glances at you, when she *moves her head in dance*, your heart melts?" (Lysloff, 2003:190)

In the data above, the term *pacak gulu* in SL is translated into *move her head in dance* in TL. *Pacak gulu* is the movement in Javanese dance of the chin turning left and right so as to make the head move in the same direction. This shows the use of the description technique in the translation of the term *pacak gulu* into *moves her head in dance*. The use of the description techniques indicates the orientation of TL that indicating the use of domestication ideology.

Discursive creation

Excerpt 4 (datum 125)

SL

Dan terbelalak karena *setagen* dan kutangnya sudah terbuka. (Tohari, 2011:194)

TL

She stared wide-eyed seeing that her *sash* and camisole had been opened. (Lysloff, 2003:210)

From the data above, the term *setagen* in SL is translated into *sash* in TL by the translator through discursive creation. Here, he produces a temporary equivalence which is totally unpredictable for the term *setagen* by rendering it into *sash*. *Setagen* itself actually means particular stuff from Javanese culture that functioned as belt that tightening the stomach of Javanese women. Although it looks like *sash*, but *setagen* has long almost more than 3 meters. *Sash*, which is only used as complement outfits, have clearly different functions with *setagen*. With the orientation that centered on the target reader, it shows the use of domestication ideology of translation.

Established equivalent

Excerpt 5 (datum 74)

SL

"Lepaskan cucumu *Eyang* Secamenggala. Aku mohon lepaskan Srintil" (Tohari, 2011:48)

TL

"Release this child, *Grandfather* Secamenggala. I beg you to release Srintil" (Lysloff, 2003:48)

From the datum (74), the term *eyang* in SL is translated into *grandfather* in TL. The term *eyang* means term of address for people age over than 50 years or can be referred to as the grandfather both have blood relations or not. Here, the

translator uses established equivalent technique. By using this translation technique, the term *eyang* is translated into the word *grandfather*, which is already recognized by the target readers. With the use of TL-oriented technique in this translation, it can be ascertained that the translator uses the domestication ideology of translation.

Generalization

Excerpt 6 (datum 32)

SL

"Ya, Dan tentu *sampean* perlu memperhalus tarian Srintil. Cucuku tampaknya" (Tohari, 2011:16)

TL

"Yeah, and of course *you*'ll need to refine Srintil's dancing. She seems to be" (Lysloff, 2003:12)

From the data (32), the term *sampean* in SL is translated into *you* in TL. In Javanese culture, *Sampean* is the polite form of 'you' to someone older or respected. There are levels in Javanese culture in the use of language based on the position in societies and the person's age. The cultural differences that appear between the SL and TL makes generalization process in the translation occurred. This proves the use of generalization techniques in translation of cultural terms, which automatically shows the use of domestication ideology.

Modulation

Excerpt 7 (datum 82)

SL

Pasangan *penjaja musik kecapi* itu tahu betul saat yang tepat dimana musiknya menjadi (Tohari, 2011:128)

TL

..., a couple who gave *kecapi performance for a living*, seemed to know instinctively when and where their performance were required. (Lysloff, 2003:136)

The term *penjaja music kecapi* in SL is translated into *kecapi performance for a living* in TL by using modulation technique of translation. It is because the translator changes the point of view in relation to the source language; it refers to lexical modulation since there is a change in the object *penjaja music kecapi* into *kecapi performance for a living*. *Penjaja music kecapi* refers to a kind of work to entertain customers by singing using *kecapi* music instrument. The translator shows the same meaning of SL terms by change the point of view of its literal translation. It means that modulation, lexical modulation, takes place in the translation the term *Penjaja music kecapi* into *kecapi performance for a living*. The use of the technique shows the orientation of TL and proves the use domestication ideology which wanting a translation be as natural as possible like an original product.

Reduction

Excerpt 8 (datum 25)

SL

... mereka lebih senang bergulung didalam *kain sarung*, tidur di atas balai-balai bambu. (Tohari, 2011:15)

TL

..., preferring to roll themselves up in a *sarong* and sleep. (Lysloff, 2003:10)

In the datum (25), the term *kain sarung* in SL is translated into *sarong* in TL. In the Google Translation tool, *kain sarung* and *Sarung* are translated into the same form, *sarong*. In the Javanese, *kain sarung* and *Sarung* have the same meaning. Therefore, it is no need to translate *kain sarung* into *sarong cloth*. The translator applies reduction technique of translation by deleting the word *kain*. The application of the reduction technique in this translation showing the use of domestication ideology that is oriented to TL.

Particularization

Excerpt 9 (datum 42)

SL

Empat helai *tikar pandan* digelar ditengah tanah kering berpasir itu. (Tohari, 2011:18)

TL

... and four rolls of *pandanus leaf mat* to be spread on the dry sandy ground hear the center. (Lysloff, 2003:14)

In the datum (42) above, the translator translated the term *tikar pandan* in SL into *pandanus leaf mat* in TL. Here the translator applied the particularization technique. The translator uses more precise or concrete term. *Tikar pandan*, in literal translation, it can be translated into *pandanus mat*. Yet, mat in this case, is made from pandanus leaves, not the stems and roots of the pandanus. By translating the term *tikar pandan* into *pandanus leaf mat*, the translator can give the target reader a better specification and description of the term *tikar pandan*. The use of particularization technique of translation shows that this translation is oriented to TL which proving the use of domestication ideology.

Foreignization

Borrowing

Excerpt 12 (datum 156)

SL

Gending kutut manggung adalah sebuah langen swara berahi ... (Tohari, 2011:300)

TL

Gendhing kutut manggung was classical song of delicately expressed passion, (Lysloff, 2003:300)

In the datum (156), the translator does not make any modifications when rendering the terms *gending Kutut manggung* in TL yet, he retains it. The borrowing technique of translation is applied since the terms are unknown in the target language culture, this decision is not a wrong choice and it is done due to cultural differences between Javanese and English culture. The selection of borrowing technique shows that the translator uses foreignization ideology in translating the term *gending Kutut Manggung* that oriented to SL.

Calque

Excerpt 13 (datum 14)

SL

" Aku akan menirukan bunyi gendang. Warta menirukan calung dan Darsun menirukan *gong tiup*." (Tohari, 2011:12)

TL

"I'll be the drum, Warta can be the calung xylophone and Darsun the *blown gong*. Let's go!" (Lysloff, 2003:7)

In the datum (14) above, the term *Gong tiup* means a musical instrument made from a large bamboo tube which will produce a sound similar to gong when it is blown. The term *gong tiup* in SL is translated into *blown gong* in TL. The translator applied the calque technique in translating *gong tiup* into *blown gong* since he translates the term *gong tiup* by using literal translation of foreign phrase *blown gong*. The calque technique that oriented to SL shows the use of foreignization ideology.

Partial Foreignization and Partial Domestication

Amplification

Excerpt 10 (datum 79)

SL

Sebuah masih penuh berisi *ciu*. (Tohari, 2011:73)

TL

One was full of *Ciu, a brandy made from fermented cassava*. (Lysloff, 2003:75)

In the example above, the term *ciu* in SL is translated into *ciu, a brandy made from fermented cassava* in TL. *Ciu* is translated into *Ciu* with some details. Those mean that the translator applies the amplification technique of translation since he introduces details that are not formulated in the source text by explicative paraphrasing (Molina and albir, 2002:510). On one hand, the translation is partially oriented to SL by retaining the term *Ciu*, on the other hand, these are also partially oriented to TL through explicative paraphrasing. The use of amplification technique in this translation indicates the use partial foreignization and partial domestication ideology.

Combination of borrowing and established equivalent

Excerpt 11 (datum 19)

SL

..., belum sekalipun Srintil pernah melihat *pentas ronggeng*. (Tohari, 2011:13)

TL

..., nor would have imagined that she had never even seen a *performance of ronggeng*. (Lysloff, 2003:8)

In the datum (19), the term *pentas ronggeng* in SL is translated into *performance of ronggeng* in TL. The translator applies established equivalent technique of translation in rendering the term *pentas ronggeng* yet he also borrows the term *ronggeng* itself. In this case, two different techniques of translation are applied, it is partially oriented to SL by retaining the term *ronggeng*, and at the same time, it is partially oriented to TL through the application of established equivalent technique. Through the combination of these techniques, it can be seen that the translation of the term *pentas ronggeng* into *performances of ronggeng*, the translator uses partial foreignization and partial domestication ideology.

CONCLUSION AND SUGGESTION

Conclusion

The categories of cultural terms related to Javanese culture found in the novel and their translation equivalents belong to *ecology, material culture, social culture, Social organization, and habits and gestures*.

There are nine TL-oriented techniques of translation used in translating the cultural terms related to Javanese culture; those are *adaptation, compensation, description, discursive creation, established equivalent, generalization, modulation, reduction, and particularization*. There are two SL-oriented techniques of translation used in translating the cultural terms related to Javanese culture; those are *borrowing, calque*. There are seven partially TL-oriented and partially SL-oriented techniques of translation used in translating the cultural terms related to Javanese culture; those are *amplification*, in addition, the using of combination of two different orientation techniques.

Dealing with the most of the use of the techniques of translation in translating the cultural terms related to Javanese culture that is TL-oriented techniques of translation it proves that the most frequently-applied ideology in this translation is *domestication*. The choosing of tendency of the use of domestication ideology in the translation is influenced by several factors. Those are Translator's preference and abilities, linguistics factors, and cultural factors.

Suggestion

From the statement above, the suggestion would like to be given to the student of Faculty of Humanities, especially English Department, the people and

the translators who want to translate English text to Indonesian. They have to comprehend and master the basic theory of translation, especially translation method.

Furthermore, the translator should pay attention to the following suggestion:

1. For the future translators, when translating product of literature. Two things that need to have are the ability to understand two or more languages and the each culture. Cross Cultural understanding is a must for a translator,
2. Translators should consider which techniques are suitable used to a particular ideology of a society. They are more likely to accept the new terms and to know about new customs from outside of their culture or their prefer to give more attention to a natural translation,
3. The translator needs to be careful in translating some specific terms. Some of the translated terms might get wrong interpretation by the target reader.

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