

Domestication and Foreignization Strategy in Translating a Paradise for Travelers

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Abstract: A brochure's message and goal must be taken into consideration when a translator makes a decision. The translator must use both foreignization and domestication as translation method. This study aims to explore the relationship between the foreignization or domestication process and the process of translating cultural terminology from Indonesian into English. In this study, qualitative descriptive methods and discourse analysis were used. Making notes facilitates the classification and identification of the information tourist brochures from Ende Regency of East Nusa Tenggara Province in 2023 are the study's aim. The result showed how the translation procedure influences the strategies used in the translation process. When translating cultural terms, translators mostly used domestication method instead of foreignization

Keywords: : *domestication, foreignization, tourist brochure, translation*

INTRODUCTION

The development of the life sector is getting faster today, including the tourism sector. Tourism as an industry has made significant progress and development in recent years, and the number of business and tourist trips is continuously increasing (Zhao & Lin, 2014). The growing number of visitors to Indonesia indicates that the country's tourism sector is expanding. As one of the largest and most dynamic industries in the world, international tourism inevitably affects every aspect of social life, including language (Madadzhe, 2014). The government heavily advertises Indonesia as a travel destination through banners, brochures, social media, advertising, and other materials. Brochure, as one of the tools is used to advertise and educate people about a region's tourism destinations whose aim to attract visitors and provide them with adequate information, as well as their English versions (Valdeón, Roberto, 2009). Tourist brochures in Indonesia are written in Indonesian and then translated into English version. Translation of information offered by a tourist destination to its visitors is a crucial aspect in efficient tourism communication. (Zahiri, Sadeghi, Maleki, 2015).

Ende is one of the regency located in Flores Island, East Nusa Tenggara Province of Indonesia that has a considerable tourist attraction. There are so many interesting places in Ende regency that foreigners can visit. Natural treasures as well as intact cultures give Ende a growing reputation for the tourists. Not only do they enjoy the natural and cultural beauty of Ende but they also enjoy the hospitality of the Endenese people. This could happen because the management of

tourism in Ende is also good, the government rapidly introduced the regency of Ende in various ways that attracted the attention of tourists. More tourists from foreign countries were attracted to Ende in recent years by its long history, rich tangible and intangible cultural heritages and unique natural treasure.

Due to different natural conditions and historical status, lifestyle and social structure, traditional culture of the nation, mentality and aesthetic habits, etc., culture-specific items that may affect visitors' understanding generate tourism text. Tourism translation play an unparalleled role in promoting Indonesia's tourism industry, because tourism translated text can bridge the gaps. Here are special difficulties in translating travel brochures, especially when attempting to express linguistic and cultural features that align with regional traditions, beliefs, and customs. Foreignization and domestication are the two main tactics frequently used in translation. These tactics, which were initially conceived by Lawrence Venuti, show various methods for dealing with terminology and idioms that are culturally particular. (Venuti, 1995.)

Domestication is the process of translating so that the alien elements of the source culture are minimized and the information is made more approachable and familiar to the intended audience (Venuty, 2017). By adapting the translation to the target readers' cultural norms and expectations, this approach frequently puts their comfort and understanding first. To expose the target readers to the source, foreignization, on the other hand, focuses on maintaining the original cultural context and the foreignness of the source material. (Venuti, 2021).

Translation means to translate two texts from Source Language to Target Language or it is called as bilingual. Bilingual tourism information media are one of the most important instruments in spreading news, advice, and guidance to international tourists regarding tourism in Indonesia. (Suryaningtyas, et.all, 2019). In tourism brochures, the choice between these strategies can significantly influence how the destination is perceived by international tourists. Domestication may result in a more accessible and relatable message, while foreignization may enhance the exotic allure of a destination by preserving its cultural specificity. Recent studies on tourism translation have explored the implications of these strategies, emphasizing their importance in shaping the image of tourist destinations and influencing tourists' decisions (Mansour & Abdellatif, 2020; Li, Zhang, & Zhang, 2021).

Translation is closely related to culture, tourism translation is considered an important avenue to make culture known, because translation promotes cultural exchange and dissemination of different cultures. Translating a language is problematic and not as simple as only transferring a source language into a target language because this activity closely relates to different cultures. (Affandi, et.all, 2021). The process of transferring source language text messages is affected by the translator's culture. This is reflected in the way he understands, views, and expresses the message through the language used. (Sajarwa, 2021). Due to the cultural differences, it makes the translators in a difficulty. They have to find the equivalent in the target language culture. Therefore, the translator should be careful in conveying linguistic and cultural elements in tourism text. If they make a mistake, people from abroad may have misunderstanding about it. In translating

text, a translator has to make a decision on the basis of the message and purpose (Fuadi, 2016)

Concerning with the cultural translation, there are two translation strategies are discussed in terms of “domestication” and “foreignization”. (Venuti, 1995). Domestication is to reduce the foreignness or the strangeness of the foreign text to be used in the target language. When a foreign text is domesticated, the reader of target language easily understands it as if it is a part of their literatures, then they are not defamiliarized from the text. As indicated by Venuti, domestication is an ethnocentric reduction of the foreign text to target language cultural values. Domestication is the type of translation which involves minimizing the source-text foreign elements to the target-language cultural values (Munday 2001). On the other hand, foreignization is to demonstrate how the translations is more oriented to the source culture and language. Therefore, it is expected that through domestication strategy, the translation of tourism brochure will not like a translated text but like a new product of the target language text.

Several recent studies have explored the implementation of these strategies in the translation of tourist materials. Research from 2021 to 2024 indicates that the balance between domestication and foreignization can vary depending on the goals of the tourism industry, the audience's cultural background, and the complexity of the cultural terms involved (Chen & Wang, 2021; Zhang, 2022; González, 2023). Scholars have examined how these strategies influence tourists' perceptions and engagement with brochures, revealing that the appropriate use of domestication and foreignization can enhance the effectiveness of tourism promotion by either familiarizing or intriguing potential visitors (López, 2023).

This study was conducted to reveal the translation of Ende Tourist brochure into English. It emphasized on the strategy of transferring the culture terms. The tourism brochure is one of the steps that governments take to introduce local tourism. The brochure is a document that contains information in the form of paper, usually there are pictures and explanations of a matter. Ende also has a tourism brochure called "A Paradise for Travelers." Then it is translated into English for the benefit of international tourists.

RESEARCH METHODOLOGY

The data are taken from Ende Tourist Brochure “*A Paradise for Travelers*”. The primary data are words or phrases that consist of cultural terms. This research is used descriptive qualitative method which aims at examining the domestication and foreignization method in translating Ende Tourist Brochure into English. Descriptive research is a study that describes things that currently apply. The cultural terms in this study include words and clauses contained in Tourism Brochures. Newmark’s (1998, p. 95) culture-specific items categorization is used to determine the cultural terms. The brochure has two versions, Indonesian as the source text and English as the target text. This brochure contains several tourism spots in the Ende Regency of East Nusa Tenggara province, Indonesia. They are famous tourist places in this region namely Bung Karno Museum, Ibu Amsi Cemetery (Bung Karno's Mother-in-Law), Wolotopo Village, Ikat Weaving Museum, Wologai Traditional Village, Kelimutu Lake, and others.

RESULT AND DISCUSSION

There were 50 data of cultural words extracted from the Ende tourist brochure “*a Paradise for Travelers*”. The data were categorized based on Newmark’s (1998) categorization. Some concepts and items are bound to a specific culture and country and do not exist in any other. Culture Specific Items (CSIs) are those that do not exist in the target text or have a different inter-textual status. Newmark (1988) classifies cultural words as follows: a.) Ecology: flora, fauna, hills, winds, plains; b.) Material culture: food, clothes, houses and towns, transport; c.) Social culture: work and leisure; d.) Concepts: organizations, customs, and activities, procedures, political and administrative, religious, artistic; e.) gestures and habits.

Four cultural categories are found in the brochure, they are: a.) Ecology: flora, fauna, hills, winds, plains; b.) Material culture: food, clothes, houses and towns, transport; c.) Social culture: work and leisure; d.) Organizations, customs, activities, procedures, Concepts; political and administrative, religious, artistic.

No	Ecology Category	Source Language (Indonesian)	Target Language (English)
1.	Fauna	Buaya	Crocodiles
2.		Burung Gerugiwa	Gerugiwa Birds
3.	Flora	Mengkudu	Mengkudu
4.		Pohon Kelapa	Coconut Tree
5.		Pohon Sukun	Bread Fruit Tree
6.		Daun tarum	Indigo Plant leaf
7.	Hill	Air terjun Kedebodu	Kedebodu Waterfall
8.		Pantai Penggajawa	Penggajawa Beach
9.		Padang Hijau	Green Field
10.		Danau Kelimutu	Kelimutu Lake
11.		Gunung Meja	Meja Mount
12.		Gunung Ia	Ia Mount
13.		Bukit Aekipa	Aekipa Hill

Table 1. Ecology Category and its Translation

No	Material Category	Source Language (Bahasa Indonesia)	Target Language (English)
14	Clothes	Sarung (tua)	Old Woven Cloths/old sarong
15		Lawo Butu	Butu Cloths
16	Food	Pisang Goreng	Banana Fried
17		Ubi Goreng	Cassava Fried
18		Kacang Goreng	Fried Peanut
19		Jagung Rebus	Boiled Corn
20		arak	Palm wine
21	House/City	Bungalo	Bungalow
22		Kampung Adat Nggela	Nggela Custom settlement
23		Pelabuhan Ende	Ende Port
24		Rumah Adat	Custom House
25		Kuburan Marilonga	Marilonga Cemetery
26		Kampung Arwah	Dead’s Village
27		Pintu Konde	Konde’s Door
28		Museum Bahari	Maritime Museum
29		Industri Tenun	Weaving Industry
30		Benteng Portugis	Portuguese Fortress
31		Gua Jepang	Japanese Cave
32		Agrowisata Waturaka	Waturaka Agro-Tourism
33		Mata Air Panas Ae Oka	Ae Oka Hot Spring
34			Sepeda Motor

35	Transport	Mobil	Car
36		Kendaraan roda dua/roda empat	Land Transportation
37		Bemo	Bemo/Bus
38		Kendaraan Pribadi	Private Vehicle

Table 2. Material Culture: Clothes, Food, House/City), and Transportation and its Translation

No	Social Culture Category	Source Language (Indonesian)	Target Language (English)
39	Work	Nelayan	Fisherman
40		Pengrajin Tenun	Woven Cloth Craftsman
41.	Leisure	Berkemah	Camping
42.		Memancing	Fishing
43		Berenang	Swimming
44		Pati ka du'a bapu ata mata	Pati ka du'a bapu ata mata

Table 3 Social Culture: Work, Leisure, Names/Term of Address and Kinship and its Translation

N0.	Organization, customs, Activities, Procedures, Concepts Category	Source language (Indonesian)	Target Language (English)
45	Artistic	Kerajinan Tenun Ikat	Ikat Weaving Handicraft
46		Gedeg	Bamboo plait
47		Tege	Tege
48		Woe Ogo, ngawi, kaka, sisir, kabhe, keke, ngewi	Ogo, ngawi, kaka, sisir, kabhe
49	custom	Mosalaki	Head of Tribe
50		Ibu Mertua Bung Karno	Bung Karno's Mother- in- Law

Table 4. Organization: Artistic and its Translation

Translation Strategy	Frequency	Percentage
Domestication	41	82%
Foreignization	9	18%

Table 5. Frequency of the Use of Translation Strategy

A. Domestication Strategy

The following are the details analysis of the translation strategy of Domestication. The translators mostly used domestication strategy or consider the message in target text because many cultural words are known in the target language. They have closest equivalent in receptor one. For Instance:

Source Language (SL) : Menurut cerita penduduk sekitarnya, di dalam danau tersebut terdapat **Buaya**.

Target language (TL) : According to the story that there are **crocodiles** in this lake...

In the category of Ecology (fauna sub-category), the word “*buaya*” is translated into crocodile. According to Oxford Dictionary, Crocodile is a large reptile with a long tail, hard skin and very big jaws. Crocodiles live in rivers and lakes in hot countries. The words “*buaya* and Crocodile are equivalent in source and target text. Therefore, from the translated text, it is said that the translator used domestication strategy.

Source Language (SL): Diyakini gagasannya yang cemerlang akan Falsafah Negara Pancasila terlahir dalam Proses Permenungannya di bawah **pohon sukun** ini.

Target language (TL): Believed that his bright idea about nation

philosophy of Pancasila (The five basic Principles of Republic of Indonesia) was leapt in Bung Karno's contemplation under **breadfruit tree**.

Under this breadfruit tree planted next to Pancasila Field in Ende town, First President of Indonesia, Soekarno contemplated the five points of Pancasila. In the flora sub-category, the term **Pohon sukun** is conveyed into **breadfruit tree**. Based on the oxford Dictionary, **bread fruit tree** is a large tropical fruit with a thick skin, that tastes and feels like bread when it is cooked. It grows on a tree. From this translation, it finds the equivalent in the target text because it's known in the target culture. Moreover, from the translated text, it is categorized as the domestication strategy.

Source Language (SL) : **Danau Kelimutu** termasuk salah satu kawasan Taman Nasional di Indonesia dikenal dengan kawasan Taman nasional kelimutu.....

Target language (TL) : **Kelimutu Lake** is one of the national park in Indonesia that which named kelimutu national Park.....

The lake named Kelimutu is a volcano close to the small town of Moni in central Flores Island in Indonesia. It is around 50 km to the east of Ende, Indonesia, the capital of Ende regency in East Nusa Tenggara province. It has three volcanic crater lakes that differ in color. In the ecology (sub-category) of Hill, the term **Danau Kelimutu** is rendered into **Kelimutu Lake** in the target text. Lake is a large area of water that is surrounded by land (Oxford Dictionary). This definition of lake has the similar meaning to *danau* in bahasa Indonesia defined as "*genangan air yang amat luas, dikelilingi daratan*" (*Kamus Besar Bahasa Indonesia (KBBI)*). From this definition, it can be said that Lake and Danau are similar in meaning and *danau* has its equivalent that is *Lake*.

Source Language (SL) :juga dipajang beberapa jenis **sarung sudah tua** usianya yang proses pembuatannya masih bersifat tradisional.

Target language (TL) : ...here they are also make a display of some kinds of **the old woven clothes (old sarong)**

In the brochure, the term refers to place e.i the Ikat weaving Museum located in Soekarno Street in Ende town of East Nusa Tenggara Timur. It displays some local ikat weaving. One of them is *sarung yang sudah tua usianya*. The term *Sarung yang sudah tua usianya* is conveyed into **the old woven clothes or old Sarong**. **Sarong** is defined as a long piece of cloth wrapped around the body from the middle part or the chest, worn by Malaysian and Indonesian men and women (Oxford Dictionary). "*Sarung tua*" is an old ikat sarong as traditional sarong for Ende-lio women. The translated text has similar meaning with the meaning from the source text. It indicated that the translation of the term using domestication strategy since it is known in target culture.

Source Language (SL) : ...serta makanan ringan/jajanan local (**pisang dan ubi goreng**)

Target language (TL) :and local snack like **banana fried, cassava fried**

In the sub-category of food, the translator uses domestication method is applied in the terms “*pisang goreng*” and “*ubi goreng*” into “**banana Fried**” and “**cassava fried**”. The translator considers the target text but rendering them literally without change the grammatical structure from source text into target text. It is supposed to be translated into “**Fried Banana**” and “**Fried Cassava**”. **Pisang or banana** is familiar food in some countries, it is an elongated, edible fruit. And “**ubi**” or **Cassava** is a woody shrub that produces edible tubers rich in starch and it is a major food source in the tropics (Oxford Dictionary).

Source Language (SL) : Nggela, sebuah perkampungan adat yang magis dan alami di kecamatan Wolojita yang terbangun Sembilan buah rumah adat...

Target language (TL) : **Nggela is a magical custom settlement** and natural in Wolojita district which is a waken from 9 traditional houses.

The term refers to tourist site e.i Nggela traditional Village which is located in Wolojita sub-district in Ende Regency, East Nusa Tenggara Province. It consists of nine traditional houses in the village. “**Nggela, sebuah perkampungan adat yang magis**” was conveyed into “**Nggela is a magical custom settlement**”. It can be **Nggela is traditional village**. **Settlement** means a place where people have come to live and make their homes, especially where few or no people lived before and **custom** is an accepted way of behaving or of doing things in a society or a community (Oxford Dictionary). Therefore, the translator used domestication strategy to translate the term “**perkampungan adat**” into “**custom settlement**” since it has similar meaning to the target text.

Source Language (SL) : Kolam Air pasar Ae Oka Detusoko berjarak 33 km dari kota Ende ke arah timur dapat ditempuh dalam waktu 1 jam perjalanan dengan menggunakan *kendaraan roda dua maupun roda empat*

Target language (TL) : Ae Oka hot spring Detusoko is approximately 33 km from Ende city to the east and can be reached just one hour away by **land transportation**

In Material culture (transport sub-category), the term “*kendaraan roda dua*” refers to motorcycle and **roda empat** refers to car or bus. From these synonym it is said that the translator focus on the function of these vehicles e.i the tools used to transport or movement of people, animals or goods from one location to another location on land. Consequently, the translator decided to use general meaning of **motorcycle** and **car** into **Land transportation**. Thus, the visitor can only use these land transportation to reach the Ae Oka Hot Spring in Detusoko Sub District, 33km to the east from Ende Capital of Ende Regency.

Source Language (SL) : Kesibukan **nelayan** yang sedang mencari ikan juga menghiasi indahnya panorama pantai Mbu’u.

Target language (TL) : **Fisherman** bustle are looking for fishes and

decorating the beauty of Mbu'u beach
panorama.

Another tourist resort in Ende Regency is Mbu'u Beach. The beach is located next to the city airport and it has beautiful scenery. In the beach, the visitor can see the sight of the activity of the fishermen who catch the fishes using traditional motorboat. From the social culture (work sub-category), the term *nelayan* is translated into **Fisherman**. **Nelayan is orang yang mata pencaharian utamanya adalah menangkap ikan (di laut)** (KBBI) and Fisherman as a person who catches fish, either as a job or as a sport. (Oxford Dictionary). Both definitions of the term has similar meaning, hence, the translator used the domestication strategy to render the source language into the target language.

B. Foreignization Strategy

The detailed elaboration of the foreignization translation strategy is provided below. Since few cultural terms are unfamiliar in the target culture, the translator typically employed foreignization strategies or preserved the original meaning of the source language in the target text. In receptor one, they have no closest equivalent.

Source Language (SL): Sa'o Ria wisata Bungalow merupakan tempat yang ideal bagi pengunjung yang ingin dapat menyaksikan keindahan sunrise di puncak kelimutu sambil menikmati kicauan **Gerugiwa** menyambut datangnya sang fajar.

Target language (TL): Sa'o Ria wisata Bungalow is a suitable place for visitors to watch beauty of sunrise at the top of Kelimutu while listening to the voice of **Gerugiwa'**bird's worble in the morning.

In the brochure, the term **Gerugiwa** is a subspecies of songbird, *Pachycephala nudigula nudigula*, known to the locals as Gerugiwa settled in Kelimutu National Park. Reporting from the Indonesian Journal of Forestry Research, the Gerugiwa is a passerine bird which is also related to the Flores Kehicap (*Symphoricarpos sacerdotum*) which is spread throughout the western region of Flores Island. Although both are Australasian birds, their morphology has shown significant differences between the 2 species so that both are classified as two different species. Therefore, the translator cannot find its equivalent in the target culture because it is the specific bird that living in the Kelimutu National Park in Flores Island.

Source Language (SL) : Disini dapat dilihat peralatan tenun, proses pembuatan sampai selesai mulai dari memintal kapas menjadi benang, alat yang digunakan untuk membuat motif (**tege**), alat- alat yang digunakan untuk tenun masih bersifat tradisional.....

Target language (TL) : Here we can see some weaving affairs device, the manufacture process is started from spinning cotton to be thread, motif design (**tege**) with the tools like.....

The rich and elaborate history of Ikat weaving, which has been handed down through the years, embodies the artistic essence and cultural legacy of the Indonesian

archipelago. The word "ikat" itself comes from a Malay-Indonesian verb that means "to tie" or "to bind," which perfectly captures the painstaking method used to create these exquisite textiles. As vibrant and intricate as the designs that cover the cloth are the history and origins of Indonesian Ikat weaving. In Ende town, the hand craft of Ikat Weaving is being preserved by the most of women of Ende people. Before being a Sarong, the cotton should be tie based on the motives of Sarong. The activity of tie the cotton to apply the motives of traditional Sarong is called *tege*. The term *tege* is untranslated because it does not exist in the target culture. While the translator render the phrase **motif design** to clarify the meaning of *tege* itself. It can be seen that the translator used foreignization strategy to keep the source target culture.

Source Language (SL) : proses pembuatannya masih bersifat tradisional baik obat pewarnaan seperti menggunakan akar atau batang **mengkudu** dan daun tarum

Target language (TL) : Their coloration medicine use root and stem of **mengkudu** (small tree which produce dyes) and indigo plant leaf.

The term *mengkudu* in the brochure, imply the natural dyes of Ikat weaving of Ende traditional sarong. In the process of traditional coloring the sarong, the weaver use the stem of *mengkudu*. The word "mengkudu in the target culture is known as the *Morinda citrifolia* tree. From this untranslated text of *mengkudu*, it is said that the translator did not find the latin name of this tree, consequently, it was used foreignization strategy since the translator keep the original word from source language into the target text.

Source Language (SL) : Diantaranya **Lawo butu** yang merupaka sejenis sarung atau lawo sebagai kostum para penari mure, yakni tarian khas Nggela yang merupakn tarian sacral sebagai symbol penghormatan kepada wujud yang tertinggi (Dua sai tana goka, Nggai sai watu degu)

Target language (TL) : Most of them still exist with their job in doing various fabric motives that special and interesting, **Lawo Butu** is a kind of lawo that used by Mure dancers as custom when they dance.

Sarong butu is a kind of women ikat sarong. In this translated text, the translator used the foregnization method or retains the source language literally. The term "*butu*" is still preserved in the target text because it is the name for specific sarong that only used for *Mure* dancer in Nggela Village. Thus, the translator use foreignization strategy for unknown word in the target culture.

CONCLUSION

As the tourist brochure, *Paradise for Travelers* must be particularly containing the Ende-Lio cultural words, therefore the translator might find the proper strategy to preserve the meaning of source text into target text. Among 45 cultural words have been analyzed, 33 words have been domesticated while 12 ones showed the foregnization strategy. Based on the result and discussion above on the translation of cultural terms from Indonesian into English in tourist brochure that the translation method are depend on the translation process. Translators often

apply domestication strategy and take the target text into consideration when dealing with terminology from the target culture. Translators select domestication technique in order to: 1) provide a translation that is natural and communicative; and 2) attempt to make tourists understand the text. However, the translator are going to use a foreignization method and take the original text into consideration when dealing with unfamiliar cultural concepts. Translators frequently introduce traditional cultural terms through the use of foreignization strategies. The translator in this instance wants the cultural phrase from the original text to appear in the translated text. Additionally, the translator hopes that the reader will learn about cross-cultural differences by employing the foreignization approach.

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