CHAPTER II
LITERATURE REVIEW, CONCEPTS, THEORETICAL FRAMEWORK AND RESEARCH MODEL

2.1 Literature Review

Several works related to translation of religious terms are reviewed and presented in this literature review. The review of the related works is useful to develop and elaborate the analysis of this study. They provide wider insights and serve as important reference to this study.

Sugiartini (2013) in her master thesis entitled *The Translation of Religious-Cultural Terms with Reference to Holy Book of Bhagavad Gita* concerns with the translation of religious-cultural terms found in the *Bhagavad Gita* from Sanskrit into English and Indonesian. The analysis is focused on the categorizations of the religious-cultural terms, procedures of translation and the effect of loss and addition of information on the meaning. The result of the analysis shows that the types of religious-cultural terms found in *Bhagavad Gita* are related to ecology, material culture, social culture, organizations, gestures and habits. The translation procedures applied in the translation of religious-cultural terms are literal translation, transference procedure, cultural equivalence, naturalization, functional equivalence, couplet and descriptive equivalence. There are some losses of information in the translation due to procedures applied, orientation chosen by the translators and the cultural differences.

The study conducted by Sugiartini is relevant to the current study since the findings can be used to support the analysis of translation of religious terms in this
study. However, there are several differences between the study conducted by Sugiartini and this current study. The study conducted by Sugiartini analyses the translation of religious-cultural terms from Sanskrit into English and Indonesian while this study analyses the translation of religious terms from English into Indonesian with addition of Sanskrit terms in several representative data. The difference also lies in the data source. Sugiartini used the holy book *Bhagavad Gita* as the data source which has been already used several times as a reference in the previous studies, while the current study uses a religious book entitled *The Perfection of Yoga* and its translation *Kesempurnaan Yoga* as the data source which has not been analyzed before. This current study analyses the procedures and ideology of translation in the translation of religious terms while her study concerns with translation of religious-cultural terms in terms of categorizations, loss and addition of information and procedures. Therefore, this current study provides more specific analysis about the translation of religious terms.

Gitananda (2011) in his master thesis entitled *A Contrastive Study of Translations of Yogasutra between Swami Prabhavananda Version (SPV) and Swami Vivekananda Version (SVV)* investigates the strategies of translation to cope with the problem of non-equivalence words and types of translation in two versions of *Yogasutra* translation. The result of the analysis shows that according to the eight strategies of translation proposed by Baker, there are four strategies applied in SPV while in SVV, there are five strategies utilized. The strategies applied are translation by a more general word, by a loan word or loan word plus explanation, by paraphrase using related words, by paraphrase using unrelated
words, by omission and by using a more specific word. The type of translation of SPV is close interpretative translation and SVV is categorized into resemblant translation.

The study conducted by Gitananda can support this study since it concerns with the translation of religious text. Thus, his study serves as an additional reference to support the analysis of this study. However, the difference lies in the problems formulated in which his study is a contrastive analysis between two English versions of Yogasutra translation from Sanskrit while this current study investigates the procedures and ideology of translation from English into Indonesian with addition of Sanskrit terms in several representative data.

The next thesis reviewed is The Ideology of Translation of Cultural Terms Found in Pramoedya Ananta Toer’s Work Gadis Pantai into The Girl from the Coast written by Putrawan (2011). The study conducted by Putrawan investigates the categories of cultural terms, techniques of translation, and the factors leading to the application of ideology of translation. The result of the study reveals that in addition to foreignization and domestication, there is partial foreignization and partial domestication since some cultural terms are translated through combinations of SL-oriented and TL-oriented techniques of translation. The factors leading to the applications of those ideologies are cultural differences, linguistic differences and translator’s preference.

The study written by Putrawan is relevant to this study to some extent since it investigates the application of ideology of translation. The difference lies in the problems formulated and the data source in which the current study
investigates the translation of religious terms in sacred book while the study conducted by Putrawan investigates the translation of cultural terms in a novel. There are many previous studies concerned with translation of cultural terms in novels while studies regarding the translation of religious terms in sacred books related to yoga are rarely conducted in previous studies. The analysis of translation techniques in the thesis written by Putrawan seems lack of depth. The cultural terms are categorized based on the translation techniques. Several data of cultural terms are presented for each category of translation technique; however, there is only a short analysis provided for each category of translation technique. It would be better if the analysis is provided after one data is presented to make the analysis deeper and more elaborated.

The translation of religious elements from English into Persian is investigated in the article entitled “Applicability of Newmark’s Procedure to Translation of Religious Cultural Elements from English into Persian” written by Sharififar (2010). The article was published in Iranian Journal of Applied Language Studies. The article is aimed at investigating the way cultural elements in particular were dealt in the selected corpora to find out whether the procedures proposed by Newmark were adequate for the translations of religious cultural elements from English into Persian. The religious-cultural elements in the book written by J. Bunyan entitled The Pilgrim’s Progress and their translations in Persian version were analyzed. The findings show that translation procedures proposed by Newmark have accounted well in the transfer of cultural and religious elements.
The article written by Sharififar gives significant contribution to this study since it explains the problems in the translation of religious terms between two languages with different linguistic systems and cultural values. Sharififar explains the difficulties of translating religious cultural terms with Christian values for the Muslim readers and translation procedures applied by the translator to solve the problems in the translation. It is different from this study which focuses on the translation of religious terms related to Hindu values targeted to readers with the same faith or belief. The translation procedures applied to translate religious terms for readers with the same religious values are different from the procedures implemented to translate religious terms for readers with different religious values. In addition, this study also analyses the ideology of translation. Therefore, the analysis is different in terms of perspective and results in different findings.

Yaqubi (2013) in her article entitled “The Application of Domestication and Foreignization Translation Strategies in English-Persian Translations of News Phrasal Verbs” published in *Journal of Theory and Practice in Language Studies*, explains that domestication and foreignization are two basic translation strategies which provide both linguistic and cultural guidance for translators in rendering culture-specific source texts into equivalent target texts. Domestication involves minimizing the source-text foreign elements to the TL cultural values. However, foreignization involves retaining the foreignness of the SL text.

The author of the article investigates whether English-Persian translators tend to domesticate the news headlines or foreignize them. The news containing phrasal verbs from several news agencies and websites are analyzed and
compared. The result shows that English-Persian translators tend to apply domestication strategy more frequently. It is concluded that translators tend to domesticate culture-specific terms since it is difficult to be understood in the TL. The finding in the article is helpful in journalistic translation studies, since it focuses on the important features of phrasal verbs as culture-specific and context-bound terms in relation to translation strategies.

The article written by Yaqubi is relevant to this study since it discusses domestication and foreignization in translation. However, there are several differences between the article written by Yaqubi and this current study. First, in terms of analysis, this study focuses on the translation of religious terms while the article focuses on the translation of English phrasal verbs into Persian. The second difference is the type of data source. This current study uses religious book entitled *The Perfection of Yoga* while Yaqubi used news headlines in the media. As stated by Nida (1994: 191), translating religious texts is more complex than translating modern secular texts due to various linguistics and religious-cultural factors. Therefore, it can be concluded that the analysis of the translation of religious terms in this study is more complex than the analysis of the translation of news headlines in the article written by Yaqubi.

The following article reviewed is “Domestication and Foreignization in Translating American Prose for Slovenian Children” written by Mazi-Lezkovar (2003). The article was published in *Meta: Translators’ Journal*. In the article, Mazi-Lezkovar states that foreignization is the conservation of significant amount of what is foreign and unusual in the reading context of the target audience but
common and typical in the source culture. Domestication, on the other hand, is a strategy of translation applied when the foreign source terms are considered to represent a barrier to understand the text. It is expected that the proper blend of foreignization and domestication will produce qualified translation for the target readers.

The purpose of the article is to describe and to explore the examples of domestication and foreignization in the translations of American prose read by Slovenian children. The finding shows that Slovenian translations of American prose present a range of efforts aiming at attaining the balance between domestication and foreignization. The choice of books originating from another country with different culture represents foreignization, since it involves the presentation of foreign setting, culture, socio-political and historical background. On the other hand, the translations offer a wide range of domestication strategies. It is presented in the introduction either in the form of a preface or a foreword in which the cultural references, presumably unfamiliar to the target readers, are given and explained. Domestication thus proves to be a strategy requiring ethical responsibility towards the reader and the author. The respect for the reader is expressed with the application of the correct balance between domestication and foreignization.

The article written by Mazi-Lezkovar is relevant to the current study since it investigates the application of domestication and foreignization in translation. However, the article uses classic literary work for children as the data source, while the current study uses religious book as the data source. The lexical choice
in literary work and religious book is certainly different. They also differ in terms of translation purpose and target readers. As the data source of this study and the article come from different genre, the analysis of the ideology of translation produces different result.

The next article reviewed is “Cases of Domestication and Foreignization in the Translation of Indonesian Poetry into English” by Machali (2012). The article was published in *Journal of Language and Culture*. Machali states that when the translator chooses to domesticate meaning, the translation is smooth and becomes highly readable, because the foreign words have been translated. In the case of domestication, the translator has the power to put his or her own interpretation of the foreign words into the TL. In the case of foreignization, the translator can choose to use the foreign words and retain them in the translation, and sometimes add words to provide context in understanding the foreign words.

The article examines how cultural translation is interrelated with the notions of domestication, foreignization and power. The texts being examined in the article are Indonesian poems that have been translated into English. Only the poems that contain Javanese words and Sanskrit names are selected in the discussion because they carry cultural meaning. The cases of domestication are presented in the analysis of the translation of a poem entitled *Surat dari Oslo* (A letter from Oslo) written by Heraty. The poem is an expression of the author’s feeling of the marriage of her friend’s child. The author uses several Javanese words in the poem to refer to certain cultural concepts in the Javanese marriage ceremony. For example, the expression *jejer-jejer ngagem sinjang* has the
meaning of ‘(standing) side-by-side wearing Javanese traditional clothes’. It is translated into ‘the sound of gongs’ in English. According to Machali, this translation is an example of domestication since it indicates a reduction of an aspect of culture representing togetherness into a mere entertainment. The translator seems to domesticate the meaning in accordance with the perspective of the Westerners. It can be said that in order for the translation to be understood by the target readers and for these readers to be able to relate to their own world experience, the translator has chosen to domesticate the meaning.

As an opposite to cases of domestication, there are also cases of foreignization found in the translation of the poem written by Suryadi. There are two strategies used in the translation of cultural words in the poem, namely omission and retention accompanied by explicitation. For example, the word ‘Nirwana’ is omitted in the translation, probably because the translator does not see it necessary to be translated since the omission does not affect general meaning. However, the translator chooses to retain the title ‘Ramayana Prambanan’ by translating it into ‘The Ramayana Reliefs at Prambanan’. The translators made it explicit that ‘Prambanan’ is a place and ‘Ramayana’ in this context is the relief rather than the drama or show. In contrasting these translations with those involving domestication, no particular perspectives and views are involved in this foreignization. The translator’s choice to delete or retain words has apparently been purposes of clarifying meaning.

The findings show that the translation strategies employed by the translator reflects his or her interpretation which determines the translation
process. When the cultural elements are considered as foreign, the translator tends to use domestication strategy. However, when the foreign element is related to a known concept familiar to the target readers, the translator tends to apply foreignization strategy. Both strategies reflect the translator’s power to interpret the original text and realize it in the translation.

The article written by Machali is relevant to the current study since it focuses on the case of domestication and foreignization. The findings in the article contribute theoretically and practically to this study. It is stated that translators have different reasons to apply the strategy of domestication and foreignization in translating texts with specific terms. The strategy being chosen depends on several factors that include the purpose of translation, the publisher’s power to dictate the translation, the translator’s own ‘power’ and mandate endowed to him/her, as well as the translator’s interpretation of the cultural elements that are represented in the text for translation. However, this current study is different from the article in terms of data source. The article uses Indonesian poetry translated into English as the data source and analyses the translation of the cultural terms. In contrast, this current study uses religious book as the data source and analyses the translation of religious terms. Cultural terms and religious terms are not the same and the analysis of translation procedures leading to the ideology of translation results in different findings.

2.2 Concepts

Concepts are defined as units of thought, used to structure the knowledge and perceptions of the surrounding world (Baker, 2001: 259). Concepts are
important in conducting a research since it provides better understanding for the researcher and the readers. There are several concepts which need to be explained before conducting further analysis of the study, namely the concepts of religious terms and yoga. The concepts are described according to the ideas proposed by experts of linguistics and translation.

### 2.2.1 Religious Terms

According to Hornby (2005: 1279), the word ‘religious’ is defined as ‘connected with religion or with a particular religion’. In Routledge Encyclopedia of Translation Studies (Baker, 2001: 261), the word ‘term’ refers to discrete conceptual entities, properties, activities or relations which constitute the knowledge space of a particular subject field. Terms have special reference within particular discipline. Based on the definition, religious terms in this study refer to conceptual entities, properties, activities or relations which are connected with religion.

### 1.2.2 Yoga

The word ‘yoga’ originates from Sanskrit and means ‘to join, to unite’. Yoga exercises have a holistic effect and bring body, mind, consciousness and soul into balance. In this way, yoga assists in coping with everyday demands, problems and worries. Yoga helps to develop a greater understanding of ourselves, the purpose of life and our relationship with God (Maheshwarananda, 2005: 10).

Another definition of ‘yoga’ is provided in Oxford Advanced Learner’s Dictionary (Hornby, 2005: 1775) as ‘a Hindu philosophy that teaches how to
control body and mind in the belief that unity with the spirit of the universe can be achieved in this way’.

2.3 Theoretical Framework

There are two main theories applied to analyze the problems in this study. The theory of translation procedures proposed by Vinay and Darbelnet (in Venuti, 2000 and Pym, 2010) is applied to the first problem to determine the translation procedures and the theory of domestication and foreignization proposed by Hatim and Mason (in Hatim and Munday, 2004) is implemented to analyze the ideology of translation stated in the second problem.

The theory of translation procedures proposed by Vinay and Darbelnet is used to analyze the first problem since the theory classifies translation procedures into two categories, namely direct translation and oblique translation. The translation procedures belong to direct translation are classified as SL-oriented, while the translation procedures categorized as oblique translation are TL-oriented. The theory of translation procedures proposed by Vinay and Darbelnet is appropriate to be used in identifying and classifying the translation procedures into SL-oriented or TL-oriented translation. After the translation procedures are identified and classified by using the theory proposed by Vinay and Darbelnet, the ideology of translation can be analyzed by using the theory proposed by Hatim and Mason. The theory of ideology of translation, or domestication and foreignization, proposed by Hatim and Mason is applied to analyze the second problem since the theory is appropriate to be applied in analyzing the ideology of translation in translating religious texts.
2.3.1 Translation Procedures

According to Vinay and Darbelnet (in Venuti, 2000: 84-93), translators can choose from two methods of translating, namely direct or literal translation and oblique translation. Direct translation occurs when there is a similar structural, lexical, even morphological equivalence between two languages. In some translation tasks it may be possible to transpose the SL message element by element into the TL, because it is based on either (i) parallel categories, or structural parallelism, or (ii) on parallel concepts, which are the result of metalinguistic parallelisms. But translators may also notice gaps in the TL which must be filled by corresponding elements, so that the overall impression is the same for the two messages.

It may, however, also happen that, because of the structural or metalinguistic differences, certain stylistic effects cannot be transposed into the TL without upsetting the syntactic order, or even the lexis. In this case it is understood that more complex methods have to be used which at first may look unusual but which nevertheless can permit translators a strict control over the reliability of their work; these procedures are called oblique translation methods.

In the listing as follows, the procedures belong to direct translation are borrowing, calque and literal translation; while transposition, modulation, equivalence, adaptation, amplification, reduction, explicitation, implicitation, generalization, particularization and compensation procedures are categorized as oblique translation.
1. Borrowing

Borrowing is the simplest of all translation methods to overcome an unknown concept in the culture of the TL. Borrowing is applied to introduce the flavor of the SL culture. The decision to borrow SL word or expression to introduce an element of SL is a matter of style, but at the same time it may have significant effects on the message contained. For example, the English word *radio* is translated into *radio* in Indonesian.

2. Calque

A calque is a special kind of borrowing whereby a language borrows an expression form of another, but the translator translates literally each of its elements. A foreign word or phrase is translated and incorporated into another language. The result can be categorized into two types, the first one is *lexical calque* which respects the syntactic structure of the TL while introducing a new mode of expression. For example, the English phrase *honey moon* is translated into *bulan madu* in Indonesian. The second type of calque is called *structural calque* which introduces a new construction into the language. For example, the English term *prime minister* is translated into *perdana menteri* in Indonesian.

3. Literal Translation

Literal or word-for-word translation is the direct transfer of a SL text into a grammatically and idiomatically appropriate TL text in which the translator’s task is limited to observing the adherence to linguistic servitudes of the TL. In
principle, a literal translation is a unique solution which is reversible and complete in itself. A literal translation is commonly applied when translating between two languages of the same family (e.g. between French and Italian), and even more so when the languages also share the same culture. For example, the English sentence *I left my spectacles on the table downstairs* is translated into French *J’ai laissé mes lunettes sur la table en bas.*

4. Transposition

Transposition involves replacing one word class with another without changing the meaning of the message. There are two types of transposition, namely obligatory and optional transposition. Obligatory transposition occurs when the TL has no other choices because of the language system. For example, *medical student* is translated into *mahasiswa kedokteran* (Machali, 2009: 96). There is a change in the word class since the adjective *medical* in the SL is translated into a noun *kedokteran* in the TL. An optional is a transposition that, for the sake of style, can be chosen by the translator if it fits better into the utterance. For example, the pronoun *she* can be translated into a pronoun *dia* or into a noun phrase *wanita itu* to avoid ambiguity.

5. Modulation

Modulation is a variation of the form of the message, obtained by a shift in the point of view. This change can be justified when the close translation results in a grammatically correct text, but it is considered unsuitable, unidiomatic or awkward in the TL. For example, the sentence *I cut my finger*
is translated into *Jariku teriris*. It is an example of shift in the point of view since there is a structural change from active voice into passive voice.

6. Equivalence

It is often desirable for the translator to use an entirely different structure with different meaning from that of SL text so long as it is considered appropriate in the communicative situation equivalent to that of the SL. For example, the proverb *don’t cry over spilt milk* is translated into *nasi sudah menjadi bubur*. The translation has different structure and meaning from the SL, but it is considered equivalent in the TL.

7. Adaptation

This procedure is adopted when the object or situation referred to in the SL is unknown in the TL culture. In such case, the translator has to create a new expression for a new situation that can be considered equivalent. For example, the expression *as white as snow* is translated into *seputih kapas* to make the translation more familiar to the target readers.

In addition to the list of general procedures, Vinay and Darbelnet outline a series of “prosodic effects” resulting from the common procedures. Except for procedures of compensation, they are all classified as opposing pairs. Therefore, the examples provided can be reversed as the examples for the opposing procedures (in Pym, 2010: 14-16).

8. Amplification
The translation uses more words than the source text to cover syntactic or lexical gaps. Example: *the charge against him* (four words) becomes *l’accusation portée contre lui* (back translation: *the charge brought against him* (five words)). This procedure also covers what Vinay and Darbelnet call *étouffement* (perhaps “completion” or “lengthening”), where a target-text word grammatically needs the support of another word. For example, “To the trains” becomes “Accès aux quais,” where the preposition for “to” (*à*) grammatically needs the support of the noun meaning “access”.

9. Reduction (*économie*)

The opposite procedure of amplification. Reduction occurs when the translation in TL uses fewer words to express the same idea. For example, *the month of fasting* is translated into *Ramadhan*.

10. Explicitation

Procedure whereby the translation gives specifications that are only implicit in the source text. For example, *students of St. Mary’s* becomes *étudiantes de l’école St. Mary*, where the French specifies that the students are women and St. Mary’s is a school.

11. Implicitation

The opposite procedure of explicitation. Implicitation is a translation procedure which allows the situation to indicate information that is explicit in the source text. For example, the pronoun *he* is translated into *dia*, which makes the translation implicit in terms of gender.
12. Generalization

When a specific (or concrete) term is translated as a more general (or abstract) term. For example, *mutton* (the meat) becomes *mouton* (both the animal and the meat), or the American *alien* becomes *étranger* (which includes the concepts of both foreigner and alien).

13. Particularization

The opposite of generalization. Particularization is to translate a term into a more specific one. For example, the English word *vehicle* is translated into *mobil* in Indonesian.

14. Compensation

An item of information, or a stylistic effect from the source text that cannot be reproduced in the same place in the target text is introduced elsewhere in the target text. For example, the French translation of *I was seeking thee, Flathead*, from the Jungle Book Kipling used the archaic *thee*, instead of *you*, to express respect, but none of the equivalent French pronoun forms (*tu, te, toi*) have an archaic equivalent, so the translator expressed the same feeling by using the vocative, *O*, in another part of the sentence: *En veritéé, c'est bien toi que je cherche, O Tête-Plate*.

2.3.2 Ideology of Translation

Hatim and Mason (in Hatim and Munday, 2004: 102) state that ideology encompasses ‘the tacit assumptions, beliefs and value systems which are shared collectively by social groups’. They make a distinction between ‘the ideology of translating’ and the ‘translation of ideology’. Whereas the former refers to the
basic orientation chosen by the translator operating within social and cultural context (the choice, for example, between Venuti’s domesticating and foreignizing translation), in the translation of ideology they examine the extent of mediation supplied by a translator of sensitive texts.

Translating is not a neutral activity (Hatim and Mason, 1997: 145). Many linguists have seen translator’s options as lying between two polarities – ‘free’ versus ‘literal’, ‘dynamic equivalence’ versus ‘formal equivalence’ (Nida and Taber, 1974: 22); ‘communicative’ versus ‘semantic’ translating (Newmark, 1988: 45). Newmark notes that the choice between communicative and semantic is partly determined by orientation towards the social and individual, that is, towards mass readership or towards the individual voice of the text producer. The choice is implicitly presented as ideological. This choice has been given various formulations, but the German theologian and philosopher Schleiermacher made it decisive. In an 1813 lecture on the different methods of translation, he argued that “There are only two. Either the translator leaves the author in peace, as much as possible, and moves the reader towards him; or he leaves the reader in peace, as much as possible, and moves the author towards him” (Lefevere, 1977: 74). Admitting that translation can never be completely adequate to the foreign text, Schleiermacher allowed the translator to choose between a domesticating method, an ethnocentric reduction of the foreign text to target language cultural values, bringing the author back home, and a foreignizing method, an ethnodeviant pressure on those values to register the linguistic and cultural difference of the foreign text, sending the reader abroad.
In the translation practice, domestication and foreignization are very important for translators to decide the approaches to the linguistic and cultural difference of the source text. As stated by Yang (2010: 77), “Domestication and foreignization are two basic translation strategies which provide both linguistic and cultural guidance for translators in rendering culture-specific source texts into parallel target texts.” Domestication and foreignization are two terms coined by Venuti (1995: 20) to describe the common stands toward translation. Domestication refers to the translation strategy in which a transparent and fluent style is adopted in order to minimize the foreignness of the foreign text for the target readers. It means making the text intelligible and familiar in order to bring the foreign culture closer to the target readers. In contrast, foreignization refers to a type of translation in which a target text deliberately breaks the target conventions by retaining something of the foreignness of the original text. This strategy makes the target readers feel the linguistic and cultural differences. It encourages a translation practice in which traces of the foreign text are left as much as possible within the translated text (Shuttleworth and Cowie, 1997: 59).

According to Venuti, the foreign elements should be highlighted by the translator to register the linguistic and cultural difference of the foreign text. Foreignizing translation signifies the difference of the foreign text, yet only by disrupting the cultural codes that prevail in the target language. In its effort to bring the readers abroad, this translation method deviates enough from native norms to present a foreign reading experience (Venuti, 1995: 21). In contrast, Nida sees domestication as the strategy that seeks to achieve complete naturalness
of the expression. It is important to appreciate the view of domestication holds within a translation situation in which the TL, not the SL, is culturally dominant. If a domesticating strategy is adopted in the case of translating from a culturally dominant SL to a minority-status TL, it may help to protect the latter against a prevailing tendency for it to absorb and thus be undermined by SL textual practice (Hatim and Mason, 1997: 146).

Domestication and foreignization came out to answer the question of how to bridge the gap between the writer of the source text and the translator of the target text. In order to achieve a natural and TL-oriented translation, the translator should adopt domestication. However, if a translator seeks to achieve a foreign and SL-oriented translation, foreignization should be chosen. Therefore, the message from the original text has to be adjusted to the receptor’s linguistic needs and cultural expectations. Thus, it is not domestication or foreignization as such which is ‘culturally imperialistic’ or otherwise ideologically slanted; rather, it is the effect of a particular strategy employed in a particular socio-cultural situation which is likely to have ideological implications. The translator acts in a social context and is a part of that context. It is in this sense that translating is, in itself, an ideological activity (Hatim and Mason, 1997: 146).
2.4 Research Model

The research model of this study is presented in the following diagram. An explanation is provided after the diagram to give clearer understanding of the research model.
The research model shows that this study concerns with the translation of religious terms. The data was taken from a religious book entitled *The Perfection of Yoga* (2008) and its translation entitled *Kesempurnaan Yoga* (2009). All examples of religious terms were obtained by reading the SL book and the TL book, followed by note-taking the relevant data. The study then discussed two problems, namely the translation procedures and the ideology of translation in translating religious terms found in the book *The Perfection of Yoga* and its Indonesian translation *Kesempurnaan Yoga*.

The theory of translation procedures proposed by Vinay and Darbelnet (in Venuti, 2000 and Pym, 2010) was applied to analyze the first problem concerning the procedures of translation applied in translating religious terms. Then, the second problem regarding the ideology of translation was analyzed by using the theory proposed by Hatim and Mason (in Hatim and Munday, 2004). Qualitative method was applied in this study since the data and the analysis were explained descriptively. By applying qualitative method, this study described systematically the analysis of translation procedures and ideology of translation in translating religious terms. In addition, simple quantitative method was applied to calculate the occurrence of translation procedures and presented in form of percentage. Then, the result of the analysis was presented by using formal and informal method. The formal method was applied to present the occurrence of translation procedures in numbers and percentage. Informal method was used to present the analysis in form of descriptive sentences.