
| RESEARCH ARTICLE

A Change of Viewpoint in Translating Indonesian Novel *Upacara* into English

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| ABSTRACT

This research focuses on the translation of the Indonesian novel entitled *Upacara* into English. It deals with a change of viewpoint, including a change of perspective and a change of category of thought, which is categorized as a semantic shift under one of the translation procedures, namely modulation. The change occurs due to some factors, and one of them is the different cultural backgrounds between the author and the translator. *Upacara* is taken as the data source together with its translation *Ceremony* in English due to the fact that the novel involves the use of specific terms or expressions or words used in the preparation and the process of proceeding a ceremony in the life of Dayak tribes and these lead to the semantic shifts in the English target text. The cases of modulation found in the target text are significant. Using the descriptive qualitative method, the objectives of this research are to identify the types of modulation identified in the target text and the kinds of words which are being semantically shifted or modulated. The results show that the modulation found is not all of the types of free modulation, and the words which are modulated do not necessarily deal with the cultural words. There are some words or expressions which are semantically shifted out of all types of modulation. In the translation of the Indonesian novel *Upacara* into English *Ceremony*, the semantic shift under the modulation translation procedure covers both cultural and non-cultural words.

| KEYWORDS

A change of viewpoint, free modulation, translation procedure, *Upacara* 'Ceremony.'

| ARTICLE INFORMATION

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1. Introduction

As a language is a product of culture, anything about it deals with the culture where the language exists. As culture is created by human beings and human beings socialize with each other in a way that they communicate with each other, it forms two fundamental characteristics: being general and being unique. This also happens to a language. Any language cannot be all unique and cannot be all general either; it consists of two characteristics combined. A translator needs to deal with the two characteristics in his/her work. It may not give any problem when dealing with general characteristics, but it needs more effort to find the equivalent of a unique word or expression. This is done so the reader of the target language can acquire the same message as understood by the reader of the source language, known as equivalent.

It is considered to be more complicated in literary translation, like translating a novel, when rich cultural information is given in unique expressions or notions and when the poetic language is used in unique ways. Similar to literary translation, the same problem occurs in the translation of tourism information, like in magazines where the uniqueness of any culture is exploited. One of the solutions to overcome the problem is by changing a viewpoint or perspective to provide the equivalent as natural as possible as expected in any translation work (Jean-Paul Vinay & Darbelnet, 1995).

This research is about the changes of viewpoint in the novel "Ceremony", the translation of the Indonesian novel *Upacara*. The translation work is carried out by George A. Fowler. The novel deals with words or expressions used in traditional ceremonies of Dayak Benuaq and two of them are the ceremony of curing disease called *Balian* and the ceremony of death called *kewangkey*

(Sellato, 2014). The background of this research is the occurrence of the changes of viewpoint regarding the translation of very specific terms having very specific meanings as well as other words which are categorized as non-cultural words having general meanings. Words or expressions having general meanings can be translated literally, but in certain contexts, the literal meanings cannot be accepted as natural equivalences and can be awkward or not natural for the readers of the target text (Agung, 2016). It is therefore, both words having specific meanings and having general meanings involve a change of viewpoint to achieve the naturalness of the translation. Based on the background, the identification of problems of this research is structured into the following questions: (i) What words or expressions are modulated, and (ii) what types of modulation are found in the target text?

2. Literature Review

This present study applies the modulation procedure given by Newmark (1988). The procedure itself is adopted from Vinay and Darbelnet's. Some terms regarding the classification of modulation used in Newmark's have been modified. One of them is the term optional modulation which is modified into free modulation. The terms refer to the same elements of classification, which are why researchers just use one of them or both, like optional modulation or free modulation, fixed or obligatory modulation, without any added information regarding whose terms belong (Herman, 2016). Newmark's translation procedure, namely modulation as parts of the other translation procedures consisting of (i) positive for double negative, (ii) part for the whole, (iii) one part for another, (iv) active for passive, (v) abstract for concrete, (vi) reversal of terms, (vii) space for time, (viii) interval and limits, (ix) change of symbols, and (x) cause for effect (Newmark, 1988),

To see the position of this present study, some of the previous research are discussed in this part. The previous researches are classified into two parts: those dealing with the changing viewpoint and those dealing with the novel *Upacara*. The most current research regarding the change of viewpoint found in the translation of a cookbook from English into Indonesian, focussing on the translation of verb phrases, and one of the results shows that the change of viewpoint is the change from active to passive (Ekasani, 2023). The difference between this research and this article is on the object: verb phrases, and the data source is a cookbook.

Unlike the first one, the second previous research deals with the translation of a novel from Indonesian *Lelaki Harimau* into English 'Man Tiger'; this research focuses on the semantic shifts under the procedure of modulation, and one of the results shows that the most dominant type of modulation is part for the whole (Mahmud, Zulkifli, 2022). As the difference between this present study and the first previous research, the difference between this article and the second previous research is also on the data source: a novel entitled *Lelaki Harimau* and its translation "Man Tiger". The third previous research is about changes of viewpoints in the translation of some novels from Indonesian into English, and it focuses on two things: the types of Vinay and Darbelnet's modulation and the translation equivalence proposed by House and the result shows that any change of viewpoint is done due to a certain condition (Made & Nyoman, 2021). The difference between this previous research and this present study is in the data source: this previous research uses not only one novel but several, and the study in the research is added with the translation equivalence.

The next previous research is also referred to for this present study because they deal with the novel *Upacara* 'Ceremony'. The first one deals with the translation of the novel regarding the use of foreignization and domestication strategies in translating culture specific terms, and the result shows that the domestication strategy is used more (Nurcahyani, 2017). The difference between this previous research and this present study is in the application of translation studies; this previous research focuses on the strategies of domestication and foreignization. The second previous research regarding the novel *Upacara* is not about the translation of the novel but about the religious system of the Dayak Benuaq tribe identified in the novel, and one of the results shows that the system of the ceremony of the big one, among others: (i) *balian* ceremony, dealing with curing diseases and (ii) *kewangkey* dealing with death (Putri, Hadi, 2017). The data used in this present study are related more to the two ceremonies. The last previous research regarding the novel *Upacara* focuses on one of the religious systems, namely animism; that through the research it reveals that the Dayak Benuaq tribe still believes in many Gods (Karlina, 2020). The occurrences of some of the names of their Gods are included in the data of this present study.

3. Methodology

The method used in this research is the descriptive qualitative method. The descriptive method is generally used to describe the phenomena reflecting the social activity of human life (Kothari, 2004). The phenomena discussed in this research focus on the use of languages in the data source involving the changes of viewpoint in translating some words or expressions, both having specific meanings and general meanings. The words or expressions having specific meanings, like cultural words, may not have one-to-one equivalents as they are unique, so they cannot be translated directly. While the words or expressions having general meaning are possible to be translated literally yet, in certain conditions or contexts, the translation may not be accepted as they are awkward and not natural in the comprehension of the readers of the target text. One of the solutions is to change the viewpoint or perspective without changing the message. Those are the phenomena to be described in the analysis. And the method is qualitative

as it is to study the use of language; this present study is a novel and its translation) so it does not deal with quantitative data or numbers.

The technique of collecting the data is by comparing the source text, the Indonesian novel *Upacara*, with the English target text "Ceremony" sentence by sentence. The stages and analysis of the research began by studying each sentence in the source text and its equivalent in the target text. The technique of comparing is used to identify the word or expression which is modulated or has undergone a change of viewpoint. This can be studied from the translation in the target text, which does not involve literal meaning. After the words or expressions were collected, the work moved to the target text to study the equivalents to get the type of modulation used based on the characteristics of each type. Then, similarly, as in the source text, the modulations were collected and put in tables under each type of them. Using Newmark's translation procedures, namely modulation: (i) positive for double negative, (ii) part for the whole, (iii) one part for another, (iv) active for passive, (v) abstract for concrete, (vi) reversal of terms, (vii) space for time, (viii) interval and limits, (ix) change of symbols, (x) cause for effect (Newmark, 1988), the objectives of this research are (i) to reveal the words or expressions which are modulated whether they are cultural having specific meanings or non-cultural having general meanings or non-cultural having cultural meaning, and (ii) the types of modulation used referring to the ten types mentioned before. The analysis regarding the types of modulation used was also supported by some references from other previous research. The discussion was categorized by the type of modulation. And the conclusion was to match the objectives of the research as described in the findings and discussion.

4. Results and Discussion

From the collected data regarding the words or expressions being modulated, it is identified that the number of words or expressions having specific meanings is limited only to several data while the words or expressions having general meanings cover more than fifty data. Although the majority of the data is categorized into words or expressions having general meaning, some of them, when used in certain contexts, create cultural meaning. To fulfill the requirement of this journal regarding the length of the article submitted, this present study does not discuss all the collected data; out of the total data of each type of modulation, only two are taken. The modulations found in the target text are seven types out of ten. However, two data cannot be classified into one of the ten types.

4.1 The Change of Viewpoint or Modulation: Positive for Double Negative

Table 1. Positive for Double Negative

No	Source Text	Target Text
1.	<i>Paman Jomoq maju ke sana. Ingin menolong binatang malang itu</i>	Uncle Jomoq moved forward to help the unfortunate animal
2.	<i>Selalu saja hasil bumi dibikin tak menentu,</i>	Always the crop prices keep changing

This first table displays the data regarding the type of change of viewpoint or modulation, namely positive for the double negative. The first change of viewpoint deals with the positive form of the Indonesian adjective, *malang*, having the same meaning as the adjective "poor" in the target text. It is a non-cultural word; therefore, it has a general meaning. According to Cambridge online dictionary, the word "poor" refers to the condition of not good, being of very low quality, so seeing from the meaning, poor can be the equivalent. However, the translator prefers to provide other options of equivalent by changing his viewpoint and translating it into the negative form of an adjective, 'unfortunate', with the prefix {un-} indicating negative. The change of viewpoint was based on the context that the condition of the animal was fine, not injured, not in any issue of health condition, so the animal was not poor, but then it was taken as a part of a ceremony where it was to be sacrificed. Therefore, the equivalent "unfortunate" (not fortunate) referring to what happened to the animal can be accepted; it fulfils the requirement of using modulation: to make the equivalent natural. Meanwhile, in the second data, the phrase *tak menentu* can be translated literally into the word having the same meaning with the same negative form, 'uncertainty'. According to Cambridge online dictionary, the word "uncertainty" refers to a situation or something which is not known or certain. However, the translator chooses to change his viewpoint, so it is then translated into a positive form, "keep changing". The equivalent is acceptable as it contains the general meaning of the phrase "*tak menentu*" 'uncertainty'. From the two data (data no.1 and 2), it can be stated that the changes of viewpoint there do not change the message as given in the source text. The change from negative to positive is not an obligatory modulation, it is an optional modulation, but when in a certain context, the optional modulation can turn into an obligatory modulation (Saridaki, 2021). Optional modulation is another term for free modulation, and whether the equivalent as the product of changing the viewpoint or modulation is correct or suitable or not depends on the context (Putranti, 2018).

4.2 The Change of Viewpoint or Modulation: Part for the Whole

Table 2. Part for the Whole

No	Source Text	Target Text
1.	<i>Sinden</i> menanyakan kesulitan apa yang ditemui para <i>balian</i> dalam usaha pencarian mereka.	The singers asked what difficulties the healers had encountered in their quest.
2.	<i>Napasnya</i> tersengal-sengal.	He gasps and pants.

The second table shows data regarding the type of changing viewpoint or modulation, part for the whole. The change deals with the words or expressions having specific meanings in the source text translated into the words or expressions having general meanings in the target text. In data no.1, there are two cultural words involved: *sinden* and *balian*. The word *sinden*, which refers to a female singer in a traditional performance or ceremony, is translated into "singers", having a general meaning, and the word *balian* refers to a traditional healer functioning in traditional ceremonies in the Dayak Benuaq community is translated into "healers" also having the general meaning. Those two cultural words are translated using the type of part for the whole modulation, from having specific meanings to having general meanings. The word *sinden* is a part of the whole singers, and the word *balian* is a part of the whole healers. The same thing occurs in data no.2 of this table when the word *napasnya* as a noun of the non-cultural word refers to a part of the whole body of a human involving the function of a nose, 'his breath' is translated into the whole body representing through the subject male "he" doing the breathing. This type of modulation, part for the whole, is called specific-general meaning modulation by Hasan (2008), discussed in the previous research about the translation of the movie *Poco Lo Coco* (Fauzan, Al AzwadNingrum et al., 2019).

4.3 The Change of Viewpoint or Modulation: One Part for Another

Table 3. One Part for Another

No	Source Text	Target Text
1.	<i>Aku merasa aneh, tetapi Kakek segera menangkap kata hatiku (my conscience)</i>	I feel strange, but Grandpa immediately reads my thoughts (pikiranku) .
2.	<i>Tetapi pemuda yang lainnya selalu dengan selidik mengawasiku, membuat sebal dan rikuh meronta dalam dadaku yang sangat perasa.</i>	But the other youths always carefully keep their eyes on me, causing a clash between my annoyance and my awkwardly over-sensitive mind .

In Table 3, the type of change of viewpoint or modulation is one part for another. These data are non-cultural words, but they deal with the cultural background. The cultural background is about how the source language and the target language see something, feel something, and do something. When a conscience is expressed with *hati* 'heart' as in "*kata hatiku*", and the sensitivity of feeling is put in *dada* 'chest' where the heart is located, and the conscience is caught as in *menangkap* 'to catch', those three cannot be translated literally although they do have the same literal meaning in the target language because culturally they are different. The sentence "*Aku merasa aneh, tetapi Kakek segera menangkap kata hatiku*" has the literal meaning 'I feel strange, but Grandfather immediately catches the word of my heart' which is translated using the change of viewpoint, one part for another into 'I feel strange, but Grandpa immediately reads my thoughts'. The verb "*menangkap*", 'to catch' as an activity of catching something involving hands, is changed into "read", another activity of reading involving eyes, and the noun phrase "*kata hatiku*" referring to the part of a body in the heart, as an expression of conscience is changed into another part of the body in the head 'my thoughts'. This shows the type of modulation, one part for another. The next word or expression in data no.2, which is modulated, is *dadaku* 'my chest'. It is changed into another part, "my mind," as a result of thinking using the brain. This type of modulation is the type that is used more frequently than others in the translation of the dialogues in the novel entitled *The Maze Runner* by Dashner (Rizki, 2019).

4.4 The Change of Viewpoint or Modulation: Active for Passive

Table 4. Active for Passive

No	Source Text	Target Text
1.	<i>Tak boleh dicicipi orang hidup.</i>	Living people may not taste these.
2.	<i>Dengan suara berat-seram Paman Jomoq dipersilakan naik.</i>	With a voice both oppressive and sinister he invited Uncle Jomoq up into the house.

Table 4, as another table in this present study, shows the data about the change of viewpoint called modulation in the active for passive type. The active forms do not have to be from the source text; the change may involve the passive in the source text into the active form in the target text. In data no.1 of this table, the passive verb "*dicicipi*" 'is tasted' refers to the food; in this context, the food provided for the offering ceremony is changed into its active form "taste", so the agent of activity is clearer than its passive form. The same thing occurs in the next data, data no.2, when the passive verb "*dipersilakan*" 'is invited' dealing with an activity of welcoming people usually done by those who are in charge as a host

in the ceremony is changed into its active form "invited". By doing this, both the agent and the object are explicated. This type of modulation has been used dominantly in previous research regarding the modulation in the translation process in a module about social and religious affairs (Rahmatillah, 2017). The change of viewpoint or modulation in any type, including the change from active into passive and vice versa, is intended to avoid unsuitable, unidiomatic, or awkward in the target text (Carolia & Baihaqi, 2019).

4.5 The Change of Viewpoint or Modulation: Abstract for Concrete

Table 5. The Change of Viewpoint: Abstract for Concrete

No	Source Text	Target Text
1.	<i>Teguh sekali orang-orang daerah ini memegang adat, ...</i>	The people of this region hold fast to adat, their tradition and customary law....
2.	la tak pernah meminta hadir,	He or she never asked to be here.

As the change of viewpoint from active to passive and from passive to active involves grammatical usage, the data in this table 5 deals with the change of viewpoint from abstract to concrete. It may deal with the translation of a cultural word, as seen in data no.1 when the word "*adat*" as an abstract entity that refers to a collection of customs and rules implemented in a certain culture is changed into concrete words by revealing the details of the entity: tradition and customary law. With this changing of viewpoint, the abstract is shifted to concrete. This also occurs in data no.2 when the third person singular pronoun of the source text, "*ia*", referring to both male and female, is changed into both as an option "he" or "she". In Baker's translation strategy for non-equivalent at the word level (Baker, 2001), this type of viewpoint in data no.1 can be categorized as the strategy of translation using a loan word (in this case, the word "*adat*") plus explanation (of what *adat* deals with).

4.6 The Change of Viewpoint or Modulation: Reversal of Terms

Table 6. The Change of Viewpoint: Reversals of Terms

No	Source Text	Target Text
1.	<i>sehingga terburu-buru berangkat sebelum waktunya.</i>	so they hurried to leave ahead of time
2.	<i>Kelengangan yang tergenang di segala arah menciptakan kediaman yang senyap di setiap pohon</i>	The desolate loneliness welling up in every direction creates silent residence in every tree.

Table 6 consists of data regarding the type of the change of viewpoint or modulation: reversal of terms type. This type of modulation deals with the opposite meaning but not as in the negated contrary, which changes not only from positive into negative but also from negative into positive. Reversal of terms deals with the reversal meaning contained in a word or term covering the reversal of adverb as in data no.1 from *sebelum waktunya* 'before the time' into "ahead of time" referring to an activity done after the time or in front. The second data deals with the use of the adjective "*tergenang*", referring to the condition where something covers everything, like flooded, and it is stagnant. It is translated in a reversal of the term into "welling up", referring to the same condition that everything is covered, but it is not stagnant; it is flowing. This specific type of modulation is not defined in Molina and Albir's technique of translation and also other types as proposed by Vinay and Darbelnet. Any case in translation involving a change of viewpoint is categorized as modulation (Molina & Hurtado Albir, 2002).

4.7 The Change of Viewpoint or Modulation: Cause for Effect

Table 7. The Change of Viewpoint: Cause for Effect

No	Source Text	Target Text
1.	Ada suara orang batuk dan bersin.	People coughed and sneezed.
2.	<i>...lanjutnya dengan mulut yang lucu.</i>	He sounded funny saying this.

In this table, the data are categorized as the change of viewpoint or modulation: cause for effect type. The relation involves both the change from the source text as the cause into the target text as the effect, as in data no.1, and the effect in the source text into the cause in the target text, as in data no.2. In data no.1 the effect is a clause "*ada suara orang*" 'there is the sound of people' referring to the result of an activity done by people and this is translated into the cause that refers to an activity done by people, "people coughed and sneezed". While in data no.2, the cause is in the source text when an activity of saying is done in a funny way, "*mulut yang lucu*," with the specific way done by his mouth, and the effect is in the target text showing the result of the activity, "he sounded funny saying this". The type of the change of viewpoint or modulation, cause for effect, in some previous research, is also called explicative modulation, referring to Vinay and Darbelnet's modulations. This explicative modulation can be categorized both as an obligatory modulation and optional modulation studied from the context. And the data source used is the Indonesian novel entitled *Bumi Manusia* and its translation into English, *This Earth of Mankind* (Yahya et al., 2021).

4.8 The Change of Viewpoint: Uncategorized

Table 8. Uncategorized

No	Source Text	Target Text
1.	Apakah surat nasibku yang terlalu buruk?	Was it because her fate was written with such a bad ending?
2.	"Telah kubunyikan <i>sentapit</i> –burung kematian– itu tujuh kali.	"I've heard the death bird, the <i>sentapit</i> , sing seven times,"

In the data collected, there are two that can be studied as the change of viewpoint, yet they do not belong to any type of modulation either given by Newmark or by Vinay and Darbelnet. The word "*nasibku*" 'my fate' with the possessive pronoun "*ku*", referring to the first person singular "my", is translated into "her fate", keeping the same context as in the source text. And the verb "*bunyikan*", 'produce the sound', referring to an activity using the mouth to produce sound, is changed into "heard", referring to an activity using the ears to listen. The possessive pronoun of the female third person singular, "her", alters the message. The verb "heard" in the same context as in the source text alters the message. The two equivalents do not refer to a certain type of modulation, like, reversal of terms or any other type. It is the reason why the two data are put in the uncategorized type.

5. Conclusion

The change of viewpoint called modulation in Translation Studies is one of the options a translator may take dealing with the translation of any text that cannot be translated literally. The translation may be grammatically correct, yet the translation is not suitable or idiomatic in the context of the target text. Based on the findings and the discussion, it can be concluded that (i) the words or expressions which are modulated cover all words or expressions both having specific meanings as in cultural words (in this present study, the number of the cultural words is limited) and having general meanings as in non-cultural words; this non-cultural words which are modulated in this present study are outnumbered the cultural words, and (ii) the types of modulation which are identified in this present study are seven out of ten; the three types absent are interval and limit, change of symbol, and space for time. The most dominant type found is the part for the whole type. The findings also reveal the change of viewpoint that cannot be categorized in any type of modulation. It needs more research regarding this, and it needs more data that can be collected in the translations of literary works as well as in any non-literary texts, for example, textbooks. Through this article, it is recommended to do more research regarding the change of viewpoint or modulation. This is to develop Translation Studies with more options in solving problems regarding the translation with natural equivalents.

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