

# Preserving Cultural Words: Direct Translation Applied in Relay Translation of Folklore

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## Abstract

Translating cultural word has become the phenomenal issues in translation. Many researches have focused on finding the accurate strategy to translate it. This study discussed the specific strategy that the translator can use to preserve the cultural words in the translation text especially in relay translation. It aims to see the ideological aspect in translation that is essential for evaluating discrepancies in cultural contexts. The descriptive qualitative research is employed on this research to analyze the cultural words and direct translation technique in the Anthology of Batu Bara Folklore. It consists three languages such as Malay, Bahasa Indonesia, and English that was translated using relay translation technique. The results showed that there are 108 cultural words found in the data. It is divided into 52 data (48%) of material culture, 30 data (28%) of social organization, 18 data (17%) of ecology, 4 data (4%) of social culture and gestures habits. Moreover, there are 98 data that use direct translation in the translation from Malay into Bahasa Indonesia and 88 data that use the same technique in Bahasa Indonesia into English text. It can be concluded there are more than 80% data that the meaning is being preserved by the translator.

**Keywords:** Relay Translation; Cultural Words; Direct Translation

## INTRODUCTION

Translation plays a crucial role as a bridge between the culture and language especially in introducing the folklore. Translating folklore presents unique challenges due to the cultural nuances and specific language elements involved. Various researchers have highlighted the importance of maintaining the national identity and essence of folklore works during translation (Mushketyk, 2023). It is substantial because by translating the text into the other languages, the text can be read by many other people with different cultures. It happens because translator is a bridge that connects the notion of the author to the readers by translation (Hartono, 2017). Folklore as the traditional customs and stories passed down orally through generations, shaping societies in various ways (Xue, 2022). It is not necessarily extinct but faces challenges in preservation and transmission to younger generations due to factors like technological advancements and changing societal norms (Arjon et al., 2023; Simpson, 1989; Zuliyanti & Doyin, 2020). Several studies examine folklore prove that many folklores in Indonesia are endangered. One of them is a study entitled *The Existence of Folklore and Its Function in Community Life in East Manggarai* in 2023 which revealed that "Although some cultural products and practices of the oral tradition of the East Manggarai region are still well preserved, others are increasingly endangered and the teachings contained in them are beginning to be eroded by the times" (Ni Wayan Sumitri, 2023). This proves that the existence of folklore in Indonesia requires further attention and action.

In preserving the concept of culture in the folklore, the foreignization translation technique should be adapted in translating the cultural words in order to maintain the cultural terms (Shuttleworth & Cowie, 2014). This ideology believes that a good translation means a translation which is accordance with the readers expectation that wants the presence of the culture from the source language . It is one of the strategies employed by translators to bridge the gap between different cultures and languages, promoting intercultural communication and understanding (Zhang, 2022). In the context of translating cultural words which divided into ecology, material culture, social culture, social organizations, and gestures and habits (Newmark, 1988), foreignization involves presenting the source language's cultural elements in a way that maintains their distinctiveness and foreign nature in the target language (Harared, 2018). By employing foreignization techniques such as word-by-word translation and literal translation, translators can convey the richness and complexity of the source language's cultural context to the readers of the translated text (Hahn, 2018).

Foreignization is one of the translation ideologies by Venuti. There are two basic ideologies of translations that introduced by Venuti, American Translation Theories, in 1995 that are foreignization and domestication (Venuti, 1995a). The difference of foreignization and domestication is huge because they are being opposite each other as an ideology. Foreignization purposes for transferring the culture from the source text (ST) into the target text (TT) with emphasizing the foreignness of the cultural terms from the ST to the target readers, so they can feel the difference of culture from themselves. Shuttleworth and Cowie (2014) also stated that foreignization is type of the translation which the result of the translation breaks the target readers conventions by giving the foreignness of the cultural terms of the original text. On the other opinion stated by Hunadah and Lidinillah (2023), foreignization decides to keep the present aspects from the source text and request to the readers to follow the translator's thoughts.

In order to apply this foreignization ideology, the translator will use specific translation technique that more focused to maintain the source text or source text-oriented. There are some theories of translation technique that focused on source text oriented. Newmark divided the translation technique that uses foreignization approach such as transference, naturalisation, through translation, and notes, additional, glosses (Newmark, 1988). Molina and Albir has the similar techniques that uses source text oriented such as borrowing, calque, and amplification (Molina & Hurtado Albir, 2004). However, the other scholar such as Vinay and Darbelnet is divided the translation technique into more specific area. They divide the translation strategies into two such as direct and oblique translation. The direct translation focused on the source text oriented which divided into calque, literal translation, and borrowing. On the other hand, the oblique translation which focused on the target text oriented divided into transposition, modulation, equivalence, and adaptation (Vinay & Darbelnet, 1958).

Direct Translation technique is a translation technique by Vinay and Darbelnet (1958) that categorized as a technique focusing on source text-oriented. This technique in some translation research uses to ensure that cultural nuances is preserved (Yatuzzuhriyyah & Hilman, 2022). In movie subtitles, this technique uses to convey social and cultural information accurately, although it is less frequently employed compared to other methods like official equivalents and retention (Mantika & Nurochman, 2023). It is divided into borrowing, calque, and literal translation. Borrowing means transferring the words from ST to TT by using that original word from ST. However, calque means translating the words or phrases by using literal translation of the ST original term while using the structure from TT. Last, literal translation is a translation technique that translate the term by word-from-word translation into TT.

Furthermore, there are some considerations in applying the direct translation especially in relay translation of cultural words. Relay translation, as discussed in various research papers, refers to a complex form of indirect translation where a third party intervenes in the translation process

to facilitate communication between languages (Pöchhacker, 2022; Sapiro & Ungureanu, 2022; Xin, 2022). It involves the use of a third party to mediate between languages, often resulting in a layered translation process that can impact accuracy and cultural nuances (Samoyault, 2020). This practice is crucial in overcoming language barriers, especially in scenarios where direct communication is challenging due to linguistic differences. The concept of relay translation has historical significance, with ancient civilizations utilizing various translation strategies, including relay translation, to enable communication and exchange of ideas across distant regions (Karyani, 2022). The diversity of scenarios encompassed by relay translation underscores its significance in enabling cross-cultural communication through various modes, technologies, and linguistic considerations.

As the process of translating a text from one language to another through an intermediary language, it can have a significant impact on the accuracy and comprehension of the original message in the cultural text. Karyani (2022) and Zilberdik (2004) both highlight the potential for deviations and errors in relay translation, particularly in the transmission process. However, Karyani (2022) also notes that the use of relay translation can help maintain the originality of cultural terms, which is important for preserving the authenticity of the source text. Dollerup (2014) further emphasizes the historical and practical significance of relay translation, while Xuezhao (2021) explores its role in linking style reforms in different cultures. These studies collectively suggest that while relay translation can introduce errors, it can also be a valuable tool for preserving cultural authenticity and facilitating cross-cultural communication.

This analysis is crucial in order to identify the consistency of the direct translation technique in both of the translation from Malay into Bahasa Indonesia and Bahasa Indonesia into English in the Batu Bara Folklore. It can be seen that there is none of the study that only focuses on direct translation in relay translation of a folklore. The importance of the foreignization technique in addressing gaps in research is underscored by Ajemba and Arene (2022) and Alamina et al. (2020), who both emphasize the need to identify and close these gaps to contribute to the body of knowledge. This is particularly relevant in the field of translation studies. The use of direct translation in folklore, for example, can help bridge the gap between different cultures and languages, thus contributing to a more comprehensive understanding of the world. Furthermore, this study aims to identify the translator's ideological choice in order to bridge the cultural gaps between the source and the target languages. By analyzing one of the folklores in Indonesia entitled Batubara Folklore, it seeks to understand the ideological aspect in translation that is essential for evaluating discrepancies in cultural contexts and ensuring the accurate recontextualization of the content for the target audience (Iarkina & Pougachev, 2022). This research addresses the questions such as what are the cultural words classification and direct translation technique applied in the Batu Bara Folklore Anthology? The results of this research will enhance the collection of empirical data, which is essential for the pedagogical training of translators in addressing translation difficulties associated with cultural words in folklore and folktales. Furthermore, it offers a perspective on the portrayal presented in promoting the traditional culture of folklore that is almost extinct especially in Indonesia.

## METHOD

This study employed a descriptive qualitative method. Djamba & Neuman (2002) stated that qualitative method is the data that categorizes as the textual data such as words, phrases, sentences, clauses, or symbols. In the context of translation studies, qualitative descriptive analysis plays a crucial role in examining translations of literary works like Shakespeare's plays, aiming to understand the translational decisions and their impact on the target language audience (Roth, 2013). Primary data were obtained from trilingual anthology published by the

Indonesian Ministry of Education and Culture entitle *The Anthology of Batu Bara Folklore*, while secondary data were collected through an open-ended Zoom interview with the translator. Data collection involved documentation and interview techniques to explore the translator’s rationale in choosing translation technique. Cultural terms were identified, classified and analyzed using content analysis (Kleinheksel et al., 2020) and the Miles, Huberman, and Saldana (2014) model of data condensation, display, and conclusions. This helps the researcher to reduce the important data of cultural words to analyze the direct translation techniques divided into borrowing, calque, and literal translation (Vinay & Darbelnet, 1958). After the process of data condensation or reduction, the data is displayed based on the results of this steps. The conclusions of the data is divided into the types of cultural words and the direct translation techniques used by each of the cultural words category in both of the translation from Malay into Bahasa Indonesia, and Bahasa Indonesia into English.

## RESULTS AND DISCUSSION

### Results

The result of this study shows that the significant number of direct translation technique in both the translation of Malay into Bahasa Indonesia and Bahasa Indonesia into English. The result in table 4 and table 5 show the total number of direct translation technique to be compared. There is also the total number of cultural words in figure 1 to see the total number of cultural words that shown in the *Anthology Batu Bara Folklore*.

#### 1. Cultural Words Distribution

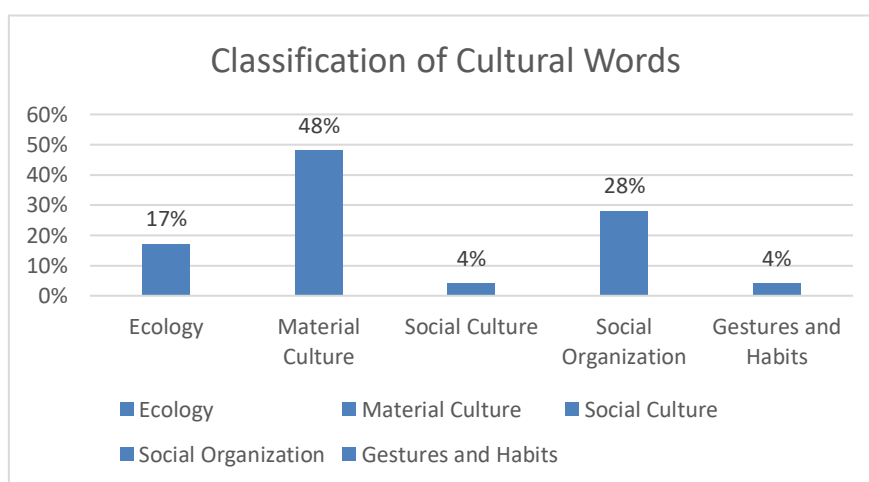


Figure 1. Classification of Cultural Words

It can be seen from the data above that there are five cultural words based on Newmark’s theory in the *Batu Bara Folklore*. There are 108 cultural words found in the data. Based on the frequency, material culture becomes the most dominant cultural words in that folklore with the total 52 data (48%) data. Furthermore, the other dominant cultural words that shows in this folklore is social organization with the total 30 data (28%) following by ecology with the total 18 data (17%), social culture with the total 4 data (4%), and gestures and habits with the total 4 data (4%). Moreover, from the total 108 cultural words that found in both of the translation, there are 98 data of cultural words that use direct translation technique in the translation from Malay into Bahasa Indonesia and 88 data in the translation from Bahasa Indonesia into English. It can be seen that more than 80% of cultural word in Batu Bara Folklore uses direct translation

technique in order to maintain the cultural words from ST to TT. Further examples of foreignization translation technique are shown by the classification below along with the explanations.

## 2. Direct Translation Technique

**Table 1.** Direct Translation Technique Analysis from Malay into Bahasa Indonesia

Direct Translation Techniques	Classification of Cultural Words					Total	Frequency
	EC	MC	SC	SO	GH		
Borrowing	14	41	2	25	2	84	86%
Calque	0	1	0	0	0	1	1%
Literal Translation	4	5	0	3	1	13	13%
TOTAL						98	100%

The data above shows the significant number of the direct translation techniques in translating cultural words in Batu Bara Folklore. It reveals that 84 data (86%) of the cultural words use borrowing to transfer the cultural words from the ST into TT. It can be seen also that the highest number of borrowing technique is used in translating the material culture with the total 41 data following by social organization with the total 25 data while the other cultural words such as ecology (14 data), social culture (2 data), and gestures habits (2 data) show a few numbers in the usage of borrowing. However, the usage of literal translation is also used with the total 13 data (13%) in translating the ecology (4 data), material culture (5 data), social organization (3 data), and gestures and habits (1 datum). Compared to borrowing, the number of literal translation usage is limited. Last, there is only one datum of cultural words in material culture that used calque in order to maintain the cultural words. From this data, it can be seen that the usage of foreignization translation technique is higher rather than domestication technique. Comparing to the translation from Bahasa Indonesia into English, there are different numbers in total of using the translation technique. The results are explained below.

**Table 2.** Direct Translation Technique Analysis from Bahasa Indonesia into English

Direct Translation Techniques	Classification of Cultural Words					Total	Frequency
	EC	MC	SC	SO	GH		
Borrowing	1	32	0	18	2	52	59%
Calque	3	7	0	2	0	12	14%
Literal Translation	10	9	2	1	2	24	27%
TOTAL						88	100%

The data above shows the total number of using direct translation technique in translating the cultural words from Bahasa Indonesia into English with the total 88 data that used direct translation technique. The highest number of translation technique is borrowing with the total 52 data (59%). It is also indicated that the highest number of cultural words that uses borrowing technique is material culture with 32 data following by social organization with 18 data, gestures and habits with 2 data, and ecology with 1 datum. However, the translator also uses literal translation in order to maintain the cultural words with the total 24 data (27%). The highest number of the used of calque is to translate ecology (10 data) following by material culture (9 data), social organization and gestures habits (2 data), and social organizations (1 data). Last, the used of calque in this translation is 12 data (14%). The highest number of calque shows in translating material culture (7 data) following by ecology (3 data), and social organization (2 data). It can be seen that both of the translation text is used foreignization

ideology that identified from the usage of direct translation technique that is dominant in order to maintain the cultural words.

### a. Borrowing

Based on the data previously, it can be seen that the highest frequency of translation technique in the translation of Malay into Bahasa Indonesia is borrowing with the total 84 data (86%) in the translation of Malay into Bahasa Indonesia, and 52 data (59%) in the translation of Bahasa Indonesia into English. Borrowing as translation technique can be called as loan word, *emprunt*, or transcription as the process of transferring the word from SL to TL (Newmark, 1988). It is the same with the borrowing technique which means to borrow the word or expression from the other language that can be pure or without any changes (Molina & Hurtado Albir, 2004).

Datum	Source Text	Target Text
31	yakni <i>tapai lomang</i> , <i>tapai ubi</i> , dan <i>kue teradisi Melayu Batu Baro</i> .	yakni <i>tapai leman</i> , <i>tapai ubi</i> , dan <i>kue teradisional Melayu Batu Bara</i> .
33	<i>Kue tradisional Batu Baro sepeRti karas-karas</i> .	<i>Kue tradisional Batu Bara seperti karas-karas</i> .
107	<i>Tempat pertama baliaw berlayar itu bernama Kuala Gunung</i> .	The first place he sailed to was called <b>Kuala Gunung</b> .
123	<i>Banyak warung yang menjual bermacam-macam tapai</i> .	There are many stalls here selling various types of <b>tapai</b> .

From those data, it can be seen that the borrowing technique is used to maintain the cultural words from the source text into the target text such as for maintaining the name of traditional food which are *karas-karas*, *tapai*, *tapai lomang* and a specific cultural place such as Kuala Gunung. In the datum 33, 107, and 123, the translator uses pure borrowing technique. It is in line with the statement from Molina and Albir (2004) stated that the word in the source text (ST) becomes the loan word that will be transferred in the target text (TT) in borrowing technique. Pure borrowing means the term from ST is fully transferred into TT. Furthermore, the types of borrowing techniques, such as naturalized borrowing and pure borrowing, play a role in the effectiveness of conveying the intended meaning, with naturalized borrowing being the dominant type in certain contexts (Permatasari, 2020). The translator uses naturalized borrowing as in datum 31, the word *tapai lomang* is translated into *tapai leman*. Naturalized borrowing is similar with Newmark's naturalisation. Naturalisation happens when the terms on the ST has the same term but has different pronunciation on the TT. This technique uses to transfer and adapt the cultural word in the SL with the normal pronunciation in the TL. The naturalisation technique can maintain the cultural term because it sounds almost the same compared to the SL (Newmark, 1988).

### b. Calque

The other foreignization technique that the translators use in translating the cultural words in Batu Bara folklore is calque. Although calque does not appear in many cultural words, this technique helps the translator in translating cultural word especially in the phrases word level. In the theory, calque is used to translate with the literal translation of a foreign term (Molina & Hurtado Albir, 2004). A calque translation technique involves borrowing a word or phrase from another language through a literal or root-for-root translation (Avezimbetova & Kaljanova, 2022). On this data, it is applied in 12 data (11%) in translating the cultural words from Bahasa Indonesia into English. Meanwhile, there is only one data (1%) of cultural word of Malay into

Bahasa Indonesia that translated using this technique. The discussion and example of the usage of calque explains below.

Datum	Source Text	Target Text
79	<i>Dulu sebelum adonyo <b>titi jodoh</b> yang kito konal sekaang.</i>	<i>Dahulu sebelum ada <b>jembatan jodoh</b> yang dikenal sekarang ini</i>
113	<i>Raja sangat bangga mendapat batu tersebut karena dia merasa batu tersebut <b>batu bertuah</b>.</i>	The king was so proud because he thought that it was a <b>lucky stone</b> .
116	<i>Pada malam hari dia sering terjaga untuk <b>salat tahajut</b>.</i>	He frequently woke in the night and offered his <b>tahajud prayers</b> ,
120	<i><b>Pesta tapai</b> ini berada di Desa Mesjid Lama</i>	<b>The Tapai Feast</b> takes place in the villages of Mesjid Lama

These data show the usage of calque in translating the cultural word. The highest frequency of using calque in translating cultural words is in material culture. For example, the term “*batu bertuah*” in Bahasa Indonesia is translated into “*lucky stone*” in English. *Batu bertuah* is material culture that related to a stone that some people believe it as a fortune. However, there is exact equivalence of *batu bertuah* in the target text language. In order to tackle this issue, the translators use calque to translate the cultural word into as literal translation but still maintaining the target text structure of the language. Thus, this term is translated into *a lucky stone* in English that has the same meaning of *batu bertuah* in Bahasa Indonesia. It is also the same with the term *titi jodoh*, *salat tahajut*, and *pesta tapai* that translated into *jembatan jodoh*, *tahajud prayers*, and *Tapai Feast*. By conveying both the form and meaning of the source language, calques enhance the quality of translation, especially when dealing with neologisms and culture-specific words (Zhang, 2022).

### c. Literal Translation

Literal translation is one of the basic translation procedures both in communicative and semantic translation. It can be stated that translation begins from literal translation. If the literal translation used above the word level, it becomes progressively difficult (Newmark, 1988). Literal translation is also the most common translation in translating between two languages of the same family or the same culture (Saridaki, 2021b). The explanations of the usage literal translation in cultural words explain below.

Datum	Source Text	Target Text
80	<i>Betelopak omas di atas kaen ado <b>siyeh, kapo, dan gambe</b> jugo</i>	<i>Terletak emas di atas kain ada <b>sirih, kapur, dan pinang</b> juga</i>
83	<i>DikaRnakan uang kampong ni ondak ambil sodap pengucapannyo maka kato paguRauan menjadi <b>PaguRawan</b>.</i>	<i>Dari kata bergurau diubah menjadi pagurauan yang merupakan tempat orang <b>bergurau</b>.</i>
116	<i>Raja sangat bangga mendapat batu tersebut karena dia merasa batu tersebut <b>batu bertuah</b>.</i>	The king was so proud because he thought that it was a <b>lucky stone</b> .
150	<i>“Pakailah baju hijau itu, bawalah kuda dan <b>pedang</b> ini untuk berperang!” Kata nenek Gabia</i>	“Wear it, ride the horse and bring this <b>sword</b> to war.” Said grandmother

The data above shows the example of literal translation applied in translation text. The highest frequency of cultural words that used literal translation technique is material culture and ecology. For example, the traditional things in Malay such as *siyeh*, *kapo*, and *gambe* (betel, chalk, areca nut) are used literal translation in translating the cultural words into *sirih*, *kapur*, and *pinang* in Bahasa Indonesia. Although it is used the literal translation of the terms in Bahasa Indonesia, the meaning of the terms is still maintained. The other terms such as *pagurawan* (joking) is translated into *bergurau* in Bahasa Indonesia. In the translation of Bahasa Indonesia into Malay, literal translation is also used to maintain the cultural words. For example, in the data 116, the term *batu bertuah* is translated into the lucky stone. However, the term *pedang* is also translated with literal translation into sword in English.

## Discussion

From the analysis and discussion above, it can be seen that the direct translation technique plays a significant role in maintaining the cultural words from the source text into the target text both in the translation of Malay into Bahasa Indonesia and from Bahasa Indonesia into English. Although the number of direct translation technique from both of the text is not exactly the same, it can be seen the number of direct translations used is higher rather than the technique that focused on the target text-oriented (oblique translation). By applying the direct translation technique in translating the cultural terms, the cultural words can be preserved because it involves retaining the original terms from the ST without altering them significantly (Purwaningsih et al., 2023). This kind of strategy is used to produce the translation with target text oriented by maintaining the foreignness of the original term from the source language (Shuttleworth & Cowie, 2014). In addition, this technique makes the readers feel the differences regarding to the linguistic and the foreign culture (Fuadi, 2016).

Based on the interview with the translator, Yolferi, he stated that he wants to keep the cultural terms from Malay to be introduced in Bahasa Indonesia. Thus, they decided to make the translation from Malay into Bahasa Indonesia becomes more unfamiliar to the target readers because they want to introduce the culture from Batu Bara to the target readers in Indonesia. He said, "So, the point is that when translating from local language to Indonesian, we make every effort to ensure that the content from the source language to the target language is actually transferred." It is the same with the purposes of foreignization ideology itself which is to maintain the different of foreign text or to maintain the culture in the foreign text that can be seen as the act of cultural restoration (Venuti, 1995b). The ideology of foreignization can also be observed in the translation of cultural terms, where the translator aims to transfer the cultural values and environment of the source language to the target language (Harared, 2018).

Furthermore, there are some reasons why the translator decides to use foreignization ideology by applying direct translation technique. First, the fact that Malay and Bahasa Indonesia are from Austronesian family language. Thus, they have the same language structure and the word is almost similar. Malay and Indonesian languages are closely related and share similarities in word meanings and grammar. The two languages have high homology and are both syllable-friendly. Syllable-based language models can be applied to speech recognition systems for both languages, providing advantages such as lower cost and easier deployment (Wei et al., 2022). Yolferi also stated during the interview, "This means that from Malay to Indonesian, there are no fundamental problems because in terms of language structure, in terms of word choice, they are almost the same. In Malay of Batubara language, the words are mostly ends in "o", while in Bahasa Indonesia ends in "a". From this reason, it can be concluded that the similar language of SL and TL makes the translator is easier to adapt the cultural term into the target text without changing the meaning by applying direct translation technique.

However, in translating the cultural word from Bahasa Indonesia into English, the translator stated that he faced some problems. The translator is indecisive to decide whether to maintain the cultural words or to translate the cultural words becoming more natural and acceptable for the target readers. Yolferi says, "Our goal is that the third language, English, the language of the target text, indeed the point is that foreigners understand. However, from the theories, we are a bit hesitant between maintaining the language structure and the culture from the source language, or wanting the target readers to understand." From this statement, it can be concluded that the translator himself stated that they are confused in deciding the translation technique to translate the cultural words. The clash of cultures and the presence of ideological elements in the source text can create discrepancies between the author, the readers of the source text, and the target audience, making it necessary for translators to evaluate whether ideological recontextualization is desirable (Gör et al., 2023).

It becomes interesting because theoretically the dominant technique that showed in translating the cultural words from Bahasa Indonesia to English is using direct translation technique. However, the statement of the translator from the interview stated that they want to employ the oblique techniques more. This can be happen become of the lack of competence from the translator in translating the cultural terms in a translation. It can be concluded that the goals of the translator to produce target text-oriented text is not in line with the result of the data. Goals can be stated as the unconscious results that comes from someone behavior and also values. The values can be fluctuate because of circumstances such as the lack of competence or experience in translating the cultural text that makes the goals of the translator to produce natural translation cannot be reach (Van Haitsma et al., 2020).

## CONCLUSION

According to the data, this current study has discovered that the direct translation has significant impacts for translating the folklore in translation. The usage of direct translation primarily influenced by the ideology of the translator that is foreignization ideology in order to preserve the original term from Malay to introduce in the other language, Bahasa Indonesia and English. This technique is also suitable to translate the other cultural text such as text on the museum, historical stories, and many more. In addition, the direct translation technique such as borrowing is significantly used in order to transfer the cultural words by preserving their meaning. It beneficial to be applied to translate cultural words such as ecology, material culture, social culture, social organizations, and gestures and habits.

Furthermore, there are limited studies about the analysis of relay translation of cultural words in translation. This current study would help the other researcher to develop other issues in relay translation especially in cultural words. Investigating the direct translation in relay translation of folklore can be a beneficial resource for students, researcher, or translator to be more considered in translating the cultural text if they want to preserve its culture. Being aware of the direct translation technique can help the translator whenever they face the issue in translating cultural text especially folklore. However, it is essential to consider the limitations of this study. This study analyzes the direct translation technique in relay translation of cultural words in the folklore to compare the consistency between both of the translation. Future studies should investigate more techniques related to cultural words and not only the foreignization translation technique, but also the domestication translation technique to compare both sides of the translation technique. In addition, this data uses the relay translation of Malay into Bahasa Indonesia, and Bahasa Indonesia into English. However, the language of Malay and Bahasa Indonesia is in the same language family. Future research could use other resources of cultural text that uses the relay translation with the different language family to see whether the translator preserve the cultural words or not.

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