



IDEOLOGY AND TRANSLATION TECHNIQUES IN THE TRANSLATION OF THE SHORT STORY 'THE NORWOOD BUILDER'

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ABSTRACT

This study analyzes the ideology and translation techniques used in the translation of Sir Arthur Conan Doyle's Sherlock Holmes adventure story "The Norwood Builder" into Arabic and Indonesian. The purpose of this study is to understand the ideology and translation techniques used in literary translation, particularly in detective stories that are closely related to British cultural values. The method used is qualitative with a comparative analysis approach, involving literature study and intensive reading of the source text and its translations. The results show that the Indonesian translation is more domesticated, with cultural adjustments to facilitate reader comprehension, while the Arabic translation tends toward foreignization, retaining elements of the source culture. Indonesian translators use techniques such as modulation, amplification, and reduction, while Arabic translators favor literal, calque, and borrowing techniques. This research makes an important contribution to the study of cross-cultural translation and serves as a reference for translators and academics in preserving the essence of the story.

Keywords: Translation Ideology, Translation Techniques, Sherlock Holmes, The Norwood Builder

ABSTRAK

Penelitian ini menganalisis ideologi dan teknik penerjemahan dalam terjemahan cerita "The Norwood Builder" tentang petualangan Sherlock Holmes karya Sir Arthur Conan Doyle ke dalam Bahasa Arab dan Bahasa Indonesia. Tujuan penelitian ini adalah untuk memahami ideologi dan teknik penerjemahan dalam penerjemahan sastra, khususnya pada cerita detektif yang erat dengan nilai budaya Inggris. Metode yang digunakan adalah kualitatif dengan pendekatan analisis komparatif, melibatkan studi pustaka dan pembacaan intensif terhadap teks sumber dan terjemahannya. Hasil penelitian menunjukkan bahwa penerjemahan Bahasa Indonesia lebih domestikasi, dengan penyesuaian budaya untuk memudahkan pemahaman pembaca, sedangkan penerjemahan Bahasa Arab cenderung mengarah pada foreignisasi, mempertahankan elemen budaya sumber. Penerjemah Bahasa Indonesia menggunakan teknik seperti *modulation*, *amplification*, dan *reduction*, sementara penerjemah Bahasa Arab lebih mengutamakan teknik *literal*, *calque*, dan *borrowing*. Penelitian ini memberikan kontribusi penting dalam kajian penerjemahan lintas budaya dan menjadi referensi bagi penerjemah dan akademisi dalam mempertahankan esensi cerita.

Kata Kunci: Ideologi Penerjemahan, Teknik Penerjemahan, Sherlock Holmes, *The Norwood Builder*

INTRODUCTION

The translation of world classic literary works, such as Sir Arthur Conan Doyle's Sherlock Holmes stories, is an important effort in bridging cultural and linguistic differences on a global level (Wilson, 2025). These detective fiction works are not only rich in Victorian English cultural

values (Steinbach, 2025). But also full of idiomatic expressions, distinctive styles of language, and subtle psychological differences that require a high degree of sensitivity in translation.

In the relationship between culture and translation, translators play a crucial role in their cultural communities. The process of cultural adaptation in literary translation is very important, because literary works reflect the social, cultural, and religious realities of a society. By reading foreign literary works, one can understand various aspects of culture, environment, and religion, which in turn convey the identity of a nation. However, this task is not simple, as translators are often caught in the tension between culture, customs, values, religion, and translation theory, which requires them to determine their position and bear responsibility towards the target culture (2024, معزوز).

One of the most interesting short stories that is worth studying in depth is “The Norwood Builder,” which has been translated into various languages, including Arabic and Indonesian. This story tells of the dynamics of the legendary detective Sherlock Holmes as he tries to prove the innocence of a young client accused of murdering a wealthy old man named Jhonas Oldacre (S. A. C. Doyle, 2015). What makes the study of “The Norwood Builder” more interesting in the context of translation is that this story features social conflicts between classes, issues of trust in the legal system, and strong British cultural symbols embedded in the narrative style of the story.

Translators who translated this story into Arabic and Indonesian were faced with a dilemma: whether to preserve the cultural uniqueness and original style of the story (foreignization), or to adapt it to local cultural values and norms (domestication) through a process of acculturation. In this context, the story “The Norwood Builder” becomes a representative platform for studying how translators from two different cultures interpret and represent the source text. The selection of this story is not only based on the popularity of Sherlock Holmes' work, but also on the linguistic and cultural complexity it contains, as well as the translation approach used to overcome these challenges in two culturally and linguistically different translations (2024, الطالبي).

The topic of Sherlock Holmes translation has significant meaning both theoretically and practically. From a scientific perspective, this study makes a significant contribution to the field of literary translation studies, particularly in understanding how Venuti applies translation theories in the context of domestication theory and foreignization theory (Venuti, 1995). The translation techniques proposed by Molina and Albir are applied in the context of cross-cultural narrative texts (Molina & Albir, 2002). At the same time, this study can serve as a practical reference for translators, editors, and academics in applying a translation approach that is not only linguistically accurate but also maintains the cultural integrity of the original text. The urgent need for this study is also increasing due to the growing interest of readers in the Arab and Indonesian worlds in Western classical literature, which requires higher quality translations so that the original message can be conveyed without losing its nuances and context (Latifi & Al, 2022).

Although there have been previous studies on the translation of Sherlock Holmes stories, most have focused only on superficial linguistic aspects or have been limited to a single target language. Studies on the translation techniques of expressive sentences and idiomatic or metaphorical expressions have been conducted; however, few have discussed comparatively how translation ideologies are applied differently in Arabic and Indonesian translations of the original text. Furthermore, few studies combine the analysis of translation ideology with the identification of specific techniques used in both target languages simultaneously. This gap prompted this study as an effort to fill the void in cross-linguistic and cross-cultural studies in literary translation.

METHOD

This study uses a qualitative approach with descriptive comparative analysis to analyze the ideology and translation techniques in two translated versions of Sir Arthur Conan Doyle's story *The Norwood Builder*, namely in Arabic and Indonesian. The main objective of this study is to describe and compare words, phrases, clauses, and sentences in the translated stories with reference to the translation ideology and techniques used. The object of this study is the story "The Norwood Builder" in three language versions, namely the source text in English published in the novel *The Return of Sherlock Holmes* (A. C. Doyle, 1905), the first target text in Indonesian with the title *Kontraktor dari Norwood* (Dianasari & Tanuwidjaja, 2015), and the second target text in Arabic with the title *مغامرة بناء نورود* (سميح, 2019). The units of analysis in this study are words, phrases, clauses, or sentences identified based on the text and context of each language version.

The data collection process was carried out through intensive reading of the source text and its two translations. Furthermore, data was collected by identifying text quotations, recording them, and classifying them in a table that included the translation techniques and ideologies used. This study also utilized additional documentation such as scientific articles and translation theories to support the accuracy of the data. To maintain data validity, this study used theory triangulation by adopting Lawrence Venuti's (1995) theory of translation ideology and Molina & Albir's (2002) theory of translation techniques. Data validity was also maintained by applying the principles of intra-rater reliability and peer debriefing through discussions with supervisors and colleagues with backgrounds in linguistics and translation.

Data analysis was conducted by classifying translation techniques based on Molina & Albir's theory and identifying translation ideology (domestication or foreignization) based on Venuti's theory. Furthermore, a comparative analysis was conducted between Arabic and Indonesian translations to reveal the dominant approach used in both translations.

RESULTS AND DISCUSSION

Translation Ideology

Translation ideology refers to the underlying principles that influence the translator's decisions when transferring a text from the source language to the target language. This ideology is not just about technical aspects of translation, but also about the social, cultural, and political purposes of the translation itself. In the context of literary translation, translation ideology becomes especially important because it can affect not only the way language is translated, but also how the cultural contexts and values within the original text are conveyed to the target language.

Concept of Translation Ideology

Translation ideology was first introduced by Lawrence Venuti, who divided translation into two main approaches: domestication and foreignization. According to Venuti, domestication is an approach where the translator prioritizes readability for the target audience by reducing or even eliminating the "foreignness" of the source language culture. On the other hand, foreignization aims to preserve the "foreignness" of the source text, even if it makes the text more alien to the target audience.

Domestication is often used in translations that prioritize the target audience's comfort. A translator using domestication will adjust the text to align with the cultural norms of the target audience, altering sentence structure or choosing words that are more familiar.

Foreignization, on the other hand, is used to maintain the authenticity of the source text. This approach focuses on faithfulness to the source text, even if it means making the text feel more alien or difficult to understand for the target audience. A translator choosing foreignization seeks to preserve the cultural nuances and social context present in the original text.

Translation Ideology in *The Norwood Builder*

In the translation of *The Norwood Builder*, we can observe two distinct translation ideologies: domestication in the Indonesian translation and foreignization in the Arabic translation. This difference is apparent in how both translators handle cultural and linguistic elements within the original text.

In the Indonesian translation, the translator prioritizes readability and fluency. For example, in translating the phrase "the late lamented Professor Moriarty" to "Profesor Moriarty yang sangat terkenal itu," the translator chooses to emphasize fame rather than grief (lamented). This removes the elegiac nuance from the original text, focusing more on the character's reputation and making the text more immediately understandable for the Indonesian reader. This choice reflects the application of domestication, where cultural foreignness is reduced or adjusted for easier acceptance by the target audience.

On the other hand, in the Arabic translation, the translator emphasizes faithfulness to the source text. For instance, the phrase "the late lamented Professor Moriarty" is translated literally as "البروفيسور الراحل موريارتي" and is further elaborated with "المأسوف عليه," which means "the one whose passing is mourned," preserving the mourning and respect for the character. In this case, the translator is using foreignization, aiming to keep the nuances of the original culture intact, making the audience aware of the foreignness of the source text.

Furthermore, the Indonesian translator often employs cultural adaptation, such as using the word *hewan* (animal) instead of *ape* in the metaphor more like a malignant and cunning ape than a human being. This makes the metaphor more general and easier for the Indonesian reader to grasp, though it reduces the original strength of the metaphor. Meanwhile, the Arabic translator retains *القرد* (the ape), offering a more direct translation that maintains the strength and specificity of the original metaphor.

The Influence of Ideology on the Reader

Translation ideology not only influences the structure and choice of words in a text but also shapes the reading experience for the target audience. In the Indonesian translation, readers are more likely to perceive the text as natural and familiar, while in the Arabic translation, readers might feel closer to the source text, yet still maintain the richness of the original culture.

Domestication in the Indonesian translation makes the story more accessible for local readers, while foreignization in the Arabic translation allows the reader to experience the cultural differences and context that are inherent in the original text. Both approaches have their strengths and weaknesses, and often the decision to choose one translation ideology over the other depends on the translation's purpose and target audience.

Translation Techniques

Translation techniques are the methods or strategies used by the translator to transfer the text from the source language to the target language. These techniques involve various approaches that help the translator deal with specific challenges in translation, such as cultural mismatch, idiomatic expressions, and sentence structures.

Translation Techniques According to Molina and Albir

Molina and Albir identified a number of translation techniques frequently used by translators to tackle issues in translation. Some relevant techniques in this study include modulation, amplification, reduction, borrowing, and calque.

Modulation is a translation technique that involves changing the perspective or way information is presented in the text. This technique is used to adjust the text to the norms and customs of the target language, as seen in the translation of "From the point of view of the criminal expert" into "Sebagai seorang ahli masalah-masalah kriminal" in the Indonesian translation. Here, the translator shifts the structure from a prepositional phrase into a speaker's role, making it easier for the Indonesian reader to understand.

Amplification is a technique used to add information not explicitly stated in the source text in order to clarify meaning for the target audience. For example, in the Indonesian translation, the phrase "A Clue to the Criminal" is translated as "Sudah Ada Petunjuk tentang Pelaku Kejahatan Itu," adding "Sudah ada" and "tentang pelaku kejahatan itu" to explicitly convey that there is already a clue about the criminal. This makes the information clearer and easier to understand.

Reduction is a technique that involves omitting or reducing certain elements in the source text to make it simpler or more comprehensible for the target audience. An example of reduction can be seen in the translation of "the late lamented Professor Moriarty" to "Profesor Moriarty yang sangat terkenal itu" in the Indonesian version. The translator omits the nuance of "lamented" (mourned) and focuses instead on the emphasis on fame.

Borrowing is a technique where the word or phrase is directly taken from the source language without alteration. An example of borrowing can be found in the use of the name "Anerley Arms," which is not translated into Indonesian or Arabic, retaining the original name to give an authentic feel within the context of the story.

Calque is a technique where expressions or structures from the source language are transferred in a very close manner. For example, in the Arabic translation, the phrase "From the point of view of the criminal expert" is translated as "من وجهة نظر الخبير الجنائي," which is nearly identical in form to the original text.

Translation Techniques in The Norwood Builder

In the translation of *The Norwood Builder*, these techniques are used to address various challenges in transferring a literary text rich in idioms, metaphors, and cultural references.

For example, in translating the metaphor "more like a malignant and cunning ape than a human being" into Indonesian, the translator uses the reduction technique by replacing "ape" with "hewan" (animal), which generalizes the metaphor, making it easier for the Indonesian reader to understand, though it weakens the original intensity. Meanwhile, the Arabic translator opts for literal translation, retaining "ape" as "القرود" (the ape), which stays faithful to the original meaning. Moreover, in translating the sentence "I arrest you for the wilful murder of Mr. Jonas Oldacre," the Indonesian translator uses reduction by omitting the word "wilful," while the Arabic translator

uses amplification by adding "عمداً" (with intent) at the end of the sentence to emphasize the deliberate nature of the murder.

These techniques show how translators adjust the text to the target language through different approaches, depending on the translation ideology and the desired outcome of the translation.

In *The Norwood Builder*, the translation techniques used illustrate the challenges of conveying various linguistic, idiomatic, and cultural elements from the source text. For instance, in translating the metaphor "more like a malignant and cunning ape than a human being" into Indonesian, the translator uses reduction by replacing ape with *hewan* (animal), which generalizes the metaphor. In contrast, the Arabic translation retains *القرود* (the ape), preserving the strength and specificity of the original metaphor.

Similarly, the translation of "I arrest you for the wilful murder of Mr. Jonas Oldacre" shows how the Indonesian translation simplifies the meaning, omitting the word *wilful*, while the Arabic translation adds *عمداً* (with intent) to emphasize the deliberate nature of the crime.

These examples demonstrate how translation techniques such as reduction, amplification, literal translation, borrowing, and calque are applied based on the translation strategy and the desired result in each language.

CONCLUSION

This study aims to analyze the ideology and translation techniques used in the translation of Sir Arthur Conan Doyle's story "The Norwood Builder" into Arabic and Indonesian. Based on an analysis of eight scenes from the story, it can be concluded that there are significant differences in the translation approaches of the two target languages.

Indonesian translation prioritizes domestication, which is the adaptation of the text to make it easier for the target audience to understand, through techniques such as modulation, amplification, and reduction. Indonesian translators tend to omit or reduce foreign cultural details and replace them with equivalents that are more familiar to local readers. Arabic translation, on the other hand, tends to use foreignization, retaining many elements and structures from the source text, even if this makes the text feel more foreign to readers. Techniques such as calque, borrowing, and literal translation are used more frequently.

This study identifies the use of different techniques in both versions of the translation. Indonesian translators make extensive use of modulation, reduction, and amplification techniques, which make the text clearer and more natural in the target language. Conversely, Arabic translators use more literal translation, calque, and borrowing techniques to maintain fidelity to the source text, although some details are explained to facilitate understanding for Arabic readers.

Overall, both translations successfully convey the essence of the story but with different strategies chosen based on the cultural needs and audiences of each.

AUTHOR CONTRIBUTIONS STATEMENT

The researchers were personally responsible for the conception and design of the study, data collection and analysis, and writing the draft manuscript for publication.

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