

Social Class Representation in the Indonesian translation of *Normal People*: A Study of Domestication and Foreignization

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Abstract

This study examines the representation of social class in the Indonesian translation of Sally Rooney's *Normal People* through the application of domestication and foreignization strategies. Although translation studies have widely examined linguistic and cultural aspects, the issues of how social class is reshaped through translation especially in the Indonesian context has received relatively little attention. This research aims to address that gap by combining sociological perspectives with translation analysis. Grounded in qualitative research design, the study analyzes twelve selected excerpts from a total of 52 identified instances that portray class distinctions in terms of family background, economic conditions, education, and social relationships. The data consist of source texts and their corresponding target texts, collected through close reading and categorized based on social class indicators and translation strategies. The analysis informed by Karl Marx's theory of class, Max Weber's concept of status and symbolic capital, as well as Lawrence Venuti's framework of translation strategies. The results indicate that domestication is used more frequently, making the text more accessible to Indonesian readers. However, this tendency also leads to a simplification of class differences and may lessen the critical portrayal of inequality. Foreignization appears selectively, particularly in references to elite institutions and lifestyles, functioning to preserve symbolic capital associated with upper-class culture. This study contributes to translation studies by demonstrating how translation strategies shape the transmission of social class ideology across cultures and highlights the translator's role in mediating social meanings.

Keywords

Indonesian Translation, Normal People, Social Class, Venuti's Translation Strategy

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INTRODUCTION

Language is a fundamental instrument of human communication, enabling individuals to exchange ideas, feelings, arguments, and cultural values (Nasution & Tambunan, 2022). As a complex social system, language constructs shared meaning through arbitrary symbols, allowing communication to occur either orally or through written texts (Bloch, 1942). However, communication is often challenged by linguistic and cultural differences, which create gaps in mutual understanding. Translation becomes an essential bridge in this context. Venuti (1995) emphasizes that translation is not merely a linguistic transfer but a cultural and ideological act in which translators negotiate meaning, context, and social values. Bassnett (2002), Setiadi (2025) similarly argues that translation involves intellectual, cultural, and interpretive processes that require mastery of both source and target languages.

Central to modern translation studies are the strategies of domestication and foreignization. Domestication aims to make the source text more familiar and accessible to the target readership, while foreignization intentionally preserves foreign elements to maintain the cultural identity of the original text (Yang (2010) as cited in Aich, 2021)). These strategies are particularly significant when translating literary works that contain culturally embedded concepts, social ideologies, and class markers. The translation of such elements does not merely affect readability but also influences how social realities are represented in the target language.

Social class is one of the most persistent and influential aspects of human social life. Class differences shape an individual's opportunities, identity formation, and interpersonal relationships. In literature, class functions not only as a thematic concern but also as a narrative device that generates conflict and character development. Sally Rooney's *Normal People* (2018) foregrounds issues of class by presenting contrasting socio-economic backgrounds through the characters Connell and Marianne. Their relationship reflects tensions involving status, economic capital, and social mobility. While Connell comes from a working-class background, Marianne belongs to a wealthy household, and these differences shape the power dynamics, self-perception, and evolving identity of both characters throughout the novel.

The Indonesian translation of *Normal People* presents an important site for examining how social class is interpreted, represented, or potentially transformed when transferred into a different linguistic and cultural context. Translators inevitably make choices that influence how class-related nuances appear in the target text (Dollah et al (2026); Sardi et al (2026)). In this regard, Venuti's domestication–foreignization framework provides a relevant lens for understanding how translation strategies impact the representation of social class in the novel. While domestication may simplify or adapt class indicators for Indonesian readers, foreignization may preserve the foreign socio-economic environment of Ireland, exposing readers to unfamiliar class structures.

Previous studies have primarily focused on themes of intimacy, identity, or gender relations, while studies on translation strategies tend to analyze linguistic shifts without integrating sociological class theory. This study fills the gap by combining Venuti's

domestication–foreignization framework with Marxian and Weberian concepts of social class, thereby offering a socio-translation perspective that has not been sufficiently explored in prior research.

However, existing studies on Sally Rooney’s *Normal People* predominantly focused on themes such as intimacy, identity, and gender relations, with relatively limited attention given to the issue of social class, particularly within the framework of translation. While translation studies have extensively examined cultural transfer and linguistic strategies, the integration of sociological class theories such as those proposed by Marx and Weber remains underexplored in this field. Recent studies Putri (2022) have begun to address cultural and social elements in translation; however, they tend to emphasize general cultural references than a systematic analysis of class representation.

Moreover, research that specifically investigates the Indonesian translation context of *Normal People* remains scarce. This is significant because the Indonesian linguistic and cultural context differs considerably from the source culture, particularly in how social hierarchy, status, and class distinctions are expressed and interpreted. Indonesian often encodes social relations through politeness, formality, and indirect expressions, which may reshape how class differences are conveyed in translation.

In response to these gaps, this study aims to analyze how the Indonesian translation of *Normal People* represents social class through the use of domestication and foreignization strategies. By examining twelve selected source-text and target-text pairs that depict class-related elements, this research explores how translation decisions shape the construction of meaning.

What distinguishes this study is its integrated analytical framework which combines Lawrence Venuti’s translation strategies with the sociological perspectives of Karl Marx and Max Weber to examine the ideological dimensions of class representation. In particular, this study highlights how social class is not only translated linguistically but also reconstructed as a form of socio-ideological meaning across cultural contexts. By situating the analysis within the Indonesian translation context, this research contributes to a deeper understanding of how translation practices influence the representation of social inequality, offering insights for both translation studies and cross-cultural literary analysis.

LITERATURE REVIEW

Venuti’s concept of domestication and foreignization is employed in this study not merely as a linguistic strategy, but as an ideological framework that shapes how cultural and social meanings are conveyed in translation. Domestication refers to a strategy that adapts the source text to the cultural norms of the target audience, thereby increasing readability but potentially reducing cultural specificity. In contrast, foreignization preserves elements of the source culture, allowing linguistic and cultural differences to remain visible (Venuti, 1995). Translation strategies are closely related to ideological and cultural considerations (Munday, 2016; Baker, 1992).

To interpret these representations, this study draws on Marx's concept of class as economic structure and Weber's notion of status and symbolic capital (Ollman, 1968). Meanwhile, Weber expands this view by emphasizing status, prestige, and symbolic as key dimensions of social stratification beyond purely economic factors (Weber, 1946; Chan & Goldthorpe, 2007).

In translation studies, the dichotomy between domestication and foreignization remains a foundational conceptual framework for understanding how translators mediate cultural difference. According to Lawrence Venuti, domestication involves adapting the source text's cultural and linguistic texture to target-language norms, making it more accessible and fluent for readers; foreignization, by contrast, preserves source-culture markers to maintain the original's foreignness and cultural specificity.

Scholars have argued that the choice between these strategies is not neutral: it reflects ideological, cultural, and market forces, contributing to translator visibility or invisibility, and influencing how cultural identity is conveyed. Domestication is often more prevalent when translators or publishers prioritize readability for the target audience (Tian, 2023). Meanwhile, foreignization is more likely used where the cultural specificity or ideological nuance of the source text is important to preserve.

Hence, when literary texts engage with social issues (such as class, inequality, or cultural identity) the translation strategy chosen may significantly influence how these issues are represented for target-language readers.

Social class is a multi-dimensional social phenomenon, involving not only economic wealth but also symbolic capital, status, and social structures. Drawing on classical sociological theory: According to Karl Marx, class is primarily defined by one's relation to the means of production, where economic ownership, labor, and property determine class positions, and inequality emerges from systemic exploitation and class conflict. Meanwhile, Max Weber expands the concept of class beyond economic dimension, adding status (social prestige), lifestyle, education, and cultural capital as determinants of social stratification (Weber, 1946; Chan & Goldthorpe (2007)).

In literary analysis, social class is often depicted through material conditions (wealth, residence, occupation), symbolic practices (manners, speech, social circles), identity negotiation, and psychological experiences such as shame, aspiration, exclusion (Scott, 1996). Literary works thus offer fertile ground for exploring how class dynamics operate in lived experience and narrative representation.

When such literary texts are translated, the translator's choices determine how class markers, both overt (e.g., "mansion," "estate," "privileged background") and subtle (e.g., social rejection, symbolic status) are rendered in the target language. Therefore, translation not only transfers language but mediates class representation, potentially smoothing or preserving class disparities for new audiences (Venuti, 1995); Tian, 2023).

Recent scholarship demonstrates growing interest in how translation choices affect cultural, ideological, and social themes (including class, identity, and inequality). In the Indonesian context, several studies have examined the application of domestication and foreignization in literary translation. For instance (Budianto, 2019) highlights that

translation functions as a cultural dialogue, where domestication and foreignization serve as key strategies in conveying meaning across cultures.

Similarly, Putrawan (2018) found that cultural terms in literary texts are translated using various techniques, with domestication often applied to enhance readability, while foreignization is used to preserve cultural specificity. Research by Fitriyantisyam & Munandar (2021) further emphasizes that translation strategies are closely related to ideological positioning, particularly in representing cultural and social values within translated texts. In addition, Prasetyo & Nugroho (2013) argue that translation is influenced not only by linguistic factors but also by social and cultural considerations, making the translator's ideological stance crucial in determining translation choices. More recent studies, Nisrina et al. (2025)), confirm that domestication tends to dominate in Indonesian translations, especially when dealing with culture-bound expressions, while foreignization is applied selectively to maintain cultural meaning.

These findings indicate that translation strategies significantly influence how cultural and social elements are represented. However, limited research has specifically explored how these strategies shape the representation of social class in literary translation, which becomes the focus of this study. These empirical studies illustrate two consistent patterns: first, domestication remains dominant in Indonesian literary translations; second, foreignization is reserved for culturally dense or ideologically loaded passages. However, research specifically analyzing class representation in literary translation remains scarce, especially in works originating from Irish contexts.

RESEARCH METHOD

This study employs a qualitative descriptive research design to examine how social class is represented in Sally Rooney's *Normal People* (Rooney, 2018) and its Indonesian translation (Rooney, 2020) through domestication and foreignization strategies. A qualitative approach is appropriate as the study focuses on interpreting linguistic and cultural phenomena based on textual data rather than numerical measurement. The research applies a document analysis method to systematically examine selected textual segments from the source text and their corresponding translations. The analysis focuses on identifying how translation strategies are used and how they shape the representation of social class. The detailed procedures of data selection, collection and analysis are elaborated in the following section.

The primary data consist of the English source text (ST) of *Normal People* (2018) by Sally Rooney and its Indonesian translated version published in 2020. A total of 52 instances of social class representation were initially identified through a comprehensive reading of both texts. From these, twelve pairs of ST–TT segments were selected purposively. These segments specifically contain social class indicators such as economic status, lifestyle, symbolic capital, social hierarchy, and class-based identity conflict.

This research does not involve human participants. The data are linguistic units taken from the novel and its translation. Data were collected using document analysis. The researcher read both the original novel and its Indonesian translation thoroughly,

identified segments related to social class, and extracted ST–TT pairs for analysis. The selection followed two criteria:

1. The excerpt represents social class elements;
2. The excerpt reflects a translation strategy relevant to domestication or foreignization.

The data were analyzed using Venuti’s (1995) framework of domestication and foreignization. Each ST–TT pair was compared to identify lexical, semantic, and cultural shifts. The analysis involved three steps:

1. Identifying translation strategies used in each pair;
2. Examining how these strategies affect the representation of social class;
3. Interpreting the socio-cultural implications using Marxian and Weberian class theory.

The twelve selected data were chosen purposively because they represent diverse indicators of social class, including economic condition, occupational status, lifestyle, educational access, and symbolic domination. Although the novel contains more instances of class representation, these data sufficiently capture the structural and symbolic dimensions of class relevant to the research focus.

FINDINGS AND DISCUSSION

Findings

This section presents the findings derived from the analysis of twelve Source Text–Target Text (ST–TT) pairs from *Normal People* and its Indonesian translation. Each excerpt was examined based on Venuti’s domestication and foreignization framework to determine how translation strategies influence the representation of social class. The findings show that domestication dominates the translation, although foreignization appears in several culturally specific segments requiring preservation of source-culture identity.

Table 1. The occurrence of Domestication and Foreignization in the translation of Sally Rooney’s *Normal People*

No.	Strategies	Occurrences	Percentage
1.	Domestication	10	83,3%
2.	Foreignization	2	16,7%
	Total	12	100%

The findings indicate that domestication is the dominant translation strategy occurring in 10 out of 12 data (83,3%). This strategy is primarily reflected in the translator’s tendency to localize expressions, simplify class-related implications, and adapt social markers to align with Indonesian readership norms. Such adjustments suggest an effort to enhance readability and cultural accessibility for the target audience. In contrast, foreignization appears less frequently, occurring in only 2 out of 12 data (16,7%). This

strategy is typically employed in cases where maintaining source-culture specificity is essential to preserving the original narrative context and its sociocultural nuances.

Beyond the numerical dominance of domestication, the findings also reveal how the translation negotiates the socio-cultural context of the novel. *Normal People* is set in Ireland in the late 2000s to early 2010s, a period shaped by post-economic-crisis conditions that strongly influence class relations, educational mobility, and economic insecurity. Social class in the novel is represented not only through economic conditions but also through symbolic markers such as family reputation, elite educational institutions, and social interaction patterns.

In the Indonesian translation, domestication often renders these class distinctions in generalized terms that are recognizable within the Indonesian social context. While this strategy facilitates comprehension, it also tends to universalize class experience, making Irish class dynamics appear less historically and culturally specific. Conversely, foreignization appears in references to elite institutions and culturally marked lifestyles, preserving elements of Irish symbolic capital and signaling social distinction rooted in the source culture.

Data Presentation and Analysis

Below is the analytical table of ST–TT pairs.

1. Domestication

Table 2. Translation strategy in Data 1

Source Text (ST)	Target Text (TT)	Social Class Indicator	Strategy
“Instead everyone has to pretend not to notice that their social lives are arranged hierarchically, with certain people at the top...”	“Semua orang malah harus berpura-pura tidak memperhatikan bahwa kehidupan sosial mereka diatur secara hierarkis, dengan orang-orang tertentu di puncaknya...”	Social Hierarchy	Domestication

The first data set explicitly frames social life as hierarchically organized, with individuals occupying different positions that are socially acknowledged yet rarely questioned. From a Marxist perspective, this reflects the internalization of class ideology, where inequality is reproduced through consent rather than coercion. The hierarchical arrangement of social relations functions as a naturalized structure that obscures the material basis of class domination. Weber’s theory of stratification further clarifies this phenomenon by emphasizing how class hierarchy is maintained not only through economic resources but also through status recognition and everyday interaction. The translation adopts a domestication strategy by rendering the abstract concept of hierarchy into familiar Indonesian terms such as hierarkis and puncaknya. While this ensures

accessibility for the target readers, it also generalizes the class structure into a universal social hierarchy, reducing the specificity of Irish class relations embedded in the source text.

Table 3. Translation strategy in Data 2

Source Text (ST)	Target Text (TT)	Social Class Indicator	Strategy
“People know that Marianne lives in the white mansion... and that Connell’s mother is a cleaner...”	“Orang tahu bahwa Marianne tinggal di rumah gedung putih... sedangkan ibu Connell adalah pembersih rumah.”	Class Difference (wealth vs labor)	Domestication

A similar pattern emerges in the second data, where the contrast between Marianne’s “white mansion” and Connell’s mother’s occupation as a cleaner establishes a clear division between the bourgeoisie and the working class. In Marxist terms, Connell’s family represents labor power that sustains the comfort of the upper class, while Marianne’s family embodies ownership and privilege. Weber’s framework complements this analysis by highlighting how occupation and housing operate as markers of class and status. The domesticated translation maintains the semantic contrast but slightly softens its ideological impact. The term mansion, which carries strong connotations of elite wealth, is rendered as *rumah gedung putih*, a phrase that diminishes the symbolic capital associated with extreme affluence. As a result, the starkness of class inequality becomes less pronounced in the target text.

Table 4. Translation strategy in Data 3

Source Text (ST)	Target Text (TT)	Social Class Indicator	Strategy
“She’s from a good family and Connell is from a bad one.”	“Dia berasal dari keluarga baik, sementara Connell dari keluarga yang dianggap buruk.”	Different class background	Domestication

Moral judgment attached to class background becomes particularly explicit in the fourth data: “She’s from a good family and Connell is from a bad one.” This statement exemplifies how class difference is framed as moral distinction. Weber’s concept of status is crucial here, as family reputation functions as social honor independent of actual ethical behavior. Marxist theory interprets such labeling as ideological justification for inequality, where economic disadvantage is reframed as moral inferiority. The domesticated translation directly transfers the evaluative terms good and bad, ensuring that the moralized discourse of class remains intact and intelligible. In this case, domestication does not weaken ideological critique but instead preserves the power of class-based moral judgment within the target culture.

Table 5. Translation strategy in Data 4

Source Text (ST)	Target Text (TT)	Social Class Indicator	Strategy
“Marianne... has no friends and spends her lunchtimes alone reading novels... smartest person in school”	“Dia tidak punya teman dan menghabiskan jam makan siang sendirian membaca novel.. anak terpintar.”	Social stigma & marginalization	Domestication

Data five complicates the relationship between class and social belonging. Despite her upper-class background, Marianne experiences social isolation, lacking friends and spending her time alone. Weber’s distinction between class and status explains this condition, as economic capital does not automatically translate into social acceptance. From a Marxist perspective, this can be read as a form of alienation within privileged structures. The domesticated translation emphasizes Marianne’s emotional isolation through natural Indonesian phrasing, allowing readers to focus on her personal experience. However, by simplifying her intelligence as *anak terpintar di sekolah*, the translation reduces the ideological dimension of intellectual capital, reframing her marginalization as an individual trait rather than a class-inflected phenomenon.

Table 6. Translation strategy in Data 5

Source Text (ST)	Target Text (TT)	Social Class Indicator	Strategy
“Peggy and Jamie were not very good people...”	“Peggy dan Jamie bukan orang yang sangat baik...”	Social critique	Domestication

Symbolic violence enacted by elite characters is evident in the seventh data, where Peggy and Jamie are described as deriving pleasure from putting others down. Weber’s notion of status domination explains this behavior as an assertion of superiority grounded in social honor, while Marxist theory frames it as class arrogance enabled by economic security. The domesticated translation maintains the evaluative tone without introducing foreign idioms, ensuring smooth reception. However, the simplification of tone may reduce the sharpness of the critique embedded in the source text.

Table 7. Translation strategy in Data 6

Source Text (ST)	Target Text (TT)	Social Class Indicator	Strategy
“I am not discouraged about my future...”	“Aku tidak berkecil hati mengenai masa depanku...”	Institutional class pressure	Domestication

Class-based anxiety surfaces strongly in the eighth data, where Connell is required to assess his feelings about his future. Marx identifies such insecurity as a product of unstable relations to labor, characteristic of the working class under capitalism. Weber’s concept of life chances further elucidates how limited access to resources shapes expectations for the future. The domesticated translation conveys Connell’s emotional distress clearly, but the structural causes of this anxiety become less explicit. As a result, class pressure is reframed as personal vulnerability rather than systemic inequality.

Table 8. Translation strategy in Data 7

Source Text (ST)	Target Text (TT)	Social Class Indicator	Strategy
“Well, I like you.”	“Well, aku menyukaimu.”	Intimacy relation	Domestication

The ninth data, though brief, carries significant class implications. The expression of intimacy between Marianne and Connell occurs across unequal social positions, making their relationship inherently constrained by material and symbolic inequality. Marxist theory views such relations as shaped by underlying economic conditions, while Weber emphasizes differential power even within personal relationships. Although the discourse marker “well” is retained in the target text, its use in Indonesian conversational context is already common and natural, especially in translated literary dialogue. Domestication simplifies the utterance into natural Indonesian, prioritizing emotional clarity over sociological nuance.

Table 9. Translation strategy in Data 8

Source Text (ST)	Target Text (TT)	Social Class Indicator	Strategy
“men wanted to dominate... personality subjugation”	“lelaki ingin mendominasi... menaklukkan kekuatan...”	Gendered power hierarchy	Domestication

Gendered domination intersecting with class is addressed in the tenth data. Marianne’s wealth does not shield her from patriarchal control, illustrating how power operates across multiple axes. Marxist feminist perspectives situate this domination within capitalist social relations, while Weber recognizes power beyond class alone. The domesticated translation accurately conveys domination but foregrounds gender more than class, slightly sidelining their intersection.

Table 10. Translation strategy in Data 9

Source Text (ST)	Target Text (TT)	Social Class Indicator	Strategy
“you act different in class...”	“perilakumu berbeda di kelas...”	Educational Identity	Domestication

The eleventh data highlights identity shifts across social spaces. Connell’s different behavior in class reflects code-switching shaped by social expectations. Weber’s concept of status performance explains this adaptive behavior, while Marxist theory interprets it as compliance with class pressure. The domesticated translation simplifies the phrase into classroom behavior, reducing its layered reference to social class and identity.

Table 11. Translation strategy in Data 1 0

Source Text (ST)	Target Text (TT)	Social Class Indicator	Strategy
“I guess we’re from very different backgrounds, class-wise.”	“Kurasa kita berasal dari latar belakang yang sangat berbeda, terutama soal kelas sosial.”	Direct class reference	Domestication

Finally, the twelfth data offers an explicit acknowledgment of class difference. This direct articulation of unequal backgrounds aligns with both Marx’s binary class division and Weber’s multidimensional stratification. The domesticated translation renders class-wise as *kelas sosial*, making class difference overt and accessible. Unlike other instances, domestication here enhances ideological clarity rather than diminishing it, strengthening class consciousness for the target audience.

2. Foreignization

Table 12. Translation strategy in Data 1 1

Source Text (ST)	Target Text (TT)	Social Class Indicator	Strategy
“the garden is more like grounds... includes a tennis court”	“kebun itu lebih mirip lapangan... ada lapangan tenis”	Wealth and property ownership	Foreignization

In contrast, the third data point demonstrates a tendency toward foreignization. The description of Marianne’s garden as grounds containing a tennis court functions as a lifestyle marker of upper-class status. According to Weber, such leisure facilities signify membership in a particular status group defined by patterns of consumption rather than necessity. From a Marxist viewpoint, these spaces represent surplus value accessible only to the elite. By retaining the imagery of private estates and leisure facilities without cultural substitution, the translation allows Indonesian readers to encounter a foreign elite lifestyle. This preservation of classed spatial imagery reinforces Marianne’s upper-class identity and aligns with Venuti’s foreignization strategy, making class privilege visible rather than assimilated.

Table 13. Translation strategy in Data 1 2

Source Text (ST)	Target Text (TT)	Social Class Indicator	Strategy
“He has life in Carricklea... On the other hand he could go to Trinity...”	“He has life in Carricklea... On the other hand he could go to Trinity...”	Internal conflict	Foreignization

Education as a site of class mobility and reproduction is central to the sixth data. Connell’s internal conflict between staying in Carricklea and attending Trinity reflects the ideological promise of meritocracy. Marxist theory critiques this promise as a mechanism that obscures structural inequality, while Weber highlights how elite institutions reproduce class through exclusive cultural norms. The translation leans toward foreignization by retaining references to specific places and institutions, such as Carricklea and Trinity. This strategy preserves the cultural specificity of Irish elite education, allowing the structural tension of class mobility to remain visible to the target audience.

The table above presents selected data illustrating the representation of social class in *Normal People* along with their Indonesian translations. Each excerpt reflects how class distinctions are constructed through family background, education, economic condition, and social interaction. The brief analytical notes identify the social class dimension and the dominant translation strategy applied. A more comprehensive interpretation of these findings, grounded in Weber’s and Marx’s theories of social class as well as Venuti’s concepts of domestication and foreignization, is discussed in the following section.

Discussion

The Dominance of Domestication in the Normalization of Social Class

The findings demonstrate that domestication is the dominant translation strategy used in rendering social class discourse in *Normal People*. Following Venuti (1995), domestication minimizes linguistic and cultural strangeness, enabling target readers to access the text more fluently. However, beyond readability, this study argues that domestication also performs an ideological functions by normalizing class hierarchy through the translation of inequality into culturally familiar moral and social terms.

From a Marxist perspective, this normalization risks obscuring the structural roots of class inequality (Ollman, 1968). When class-based tension are translated into generalized or culturally adjusted expressions, material conditions such as economic exploitation and unequal access to resources are reframed as individual experience or social difference. As a result, class struggle appears less confrontational and more naturalized in the target text.

Weber's concept of status further explains how domestication facilitates the acceptance of class hierarchy. Weber (1964) argues that social stratification is not determined solely by economic relations but also by status prestige, and lifestyle. In this study, the domestication of class markers into culturally recognizable forms reinforces these status-based distinctions, shifting the emphasis from structural inequality to socially accepted differences in reputation, education, and lifestyle.

The Role of Foreignization in Preserving Symbolic Capital

Although less frequent, foreignization plays a crucial role in preserving symbolic capital associated with the upper class. References to elite institutions such as Trinity College, exclusive leisure spaces, and culturally specific consumption practices are maintained in the target text. This aligns with Venuti's (1995) argument that foreignization resists cultural assimilation by maintaining the visibility of the source culture.

From a Weberian perspective, symbolic capital is essential in maintaining status groups. As Chan, Goldthorpe, and McKnight (2007) suggest, pattern of consumption and cultural affiliation function as markers of social distinction. By preserving these culturally specific references, foreignization prevents the dilution of elite identity and allows class privilege to remain visible within the translation.

This selective use of foreignization suggests that the translator negotiates between accessibility and fidelity. While domestication dominates the overall strategy, foreignization is strategically employed to retain key elements of class distinction, particularly those that are essential to the narrative's representation of elite identity and social power.

Translation as Ideological Mediation of Social Class

The interaction between domestication and foreignization reveals the translator's role as an ideological mediator. Translation choices determine whether class difference is foregrounded as structural inequality or backgrounded as personal experience. As Venuti (1995) argues, translation is never neutral but is shaped by cultural and ideological considerations. This finding can be further understood within the broader framework of translation norms and ideology (Toury, 1995; Chesterman, 1997).

In this study, domestication tends to humanize and universalize class conflict, while foreignization highlights institutional and cultural boundaries. This dual strategy reshapes the representation of social class, influencing how readers interpret inequality, mobility, and identity. In terms of contribution this study advances understanding in both translation studies and socio-cultural analysis by demonstrating how translation strategies function not only as linguistic techniques but also as mechanisms of ideological mediation. By integrating Venuti's framework with Marxian and Weberian theories of class, this research highlights the role of translation in reconstructing social reality across cultural contexts. Furthermore, the focus on the Indonesian translation context provides insight into how global literary narratives are adapted within local socio-cultural

frameworks, thereby contributing to broader discussions on cross-cultural communication and the socio-ideological dimensions of translation.

Overall, the findings suggest that while domestication enhances readability and cultural accessibility for Indonesian readers, it also risks diluting the critical potential of class discourse. Foreignization, when applied selectively, could have preserved greater ideological tension and highlighted the structural nature of social inequality embedded in the source text.

CONCLUSION

This study aimed to analyze how the Indonesian translation of *Normal People* represents social class through the use of domestication and foreignization strategies. The findings reveal that the dominance of domestication tends to normalize class hierarchy and reduce the critical tension of class inequality, while the limited use of foreignization selectively preserves symbolic capital associated with elite spaces. The analysis also shows that social class in *Normal People* is represented through symbolic, cultural, and relational dimensions rather than explicit economic exposition. Drawing on Marxist and Weberian perspectives, the novel constructs class as a structural condition that shapes identity, opportunity, and interpersonal relationships. In this context, translation functions not merely as linguistic transfer but as an ideological practice that reshapes how social class is interpreted within the target culture.

These findings have broader implications for translation studies and literary analysis. They suggest that translators play a crucial role in mediating socio-cultural meanings, particularly in representing sensitive issues such as class inequality. For translation practice, this highlights the importance of critically considering the ideological impact of domestication and foreignization strategies. For literary and cross-cultural studies, the findings demonstrate how translated texts can reconstruct social realities, potentially influencing readers' understanding of inequality and social hierarchy.

However, this study is not without limitations. The analysis is based on a relatively small dataset of selected excerpts and focuses on a single literary work, which may limit the generalizability of the findings. Future research could expand this scope by examining a larger corpus, comparing multiple translations across different languages, or exploring alternative translation strategies in representing social class. Such studies would provide a more comprehensive understanding of the relationship between translation, ideology, and social representation. Overall, this study contributes to the growing body of research that positions translation as an active agent in shaping socio-cultural discourse, particularly in the context of class representation in literary texts.

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