FOREIGNISATION AND DOMESTICATION IDEOLOGIES IN THE BAHASA INDONESIA TRANSLATION OF THE CULTURE SPECIFIC ITEMS IN HOSSEINI'S *THE KITE RUNNER*

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Abstract

This research focuses on the foreignisation and domestication ideology in the Bahasa Indonesia translation of the CSIs in Hosseini's The Kite Runner. The objectives of this research are to describe the types of CSIs, the techniques to translate the CSIs, the ideological tendency of the translator, and the accuracy, acceptability, and readability of the CSIs translation. This research was descriptive qualitative. The data of this research were the CSIs and their translation in forms of words and prhases found in Hosseini's The Kite Runner and its Indonesian version. There are four instruments of this research, namely the researcher, the data sheets, questionnaires, and the accuracy, acceptability, and readability parameters. The results of this research show four important findings: 1) there are five types of CSIs found in the data, namely Ecology; Material Culture; Social Culture; Organization, Customs, and Concepts; and Gesture and Habits; 2) there are five techniques to translate 77 data findings, namely, preservation, addition, globalization, localization, and mixed technique; 3) the foreignisation ideology is the ideological tendency of the translator in translating the CSIs; and 4) the quality of the CSI translation, in terms of accuracy, 76 data (98.8%) are accurate, 1 datum (1.2%) is less accurate, and there are no found inaccurate data.. In terms of acceptability, 18 data (22.5%) are acceptable, 12 data (15%) are less acceptable, and 50 data (62.5%) are unacceptable. In terms of readability, 18 data (22.5%) are readable, 40 data (50%) are less readable, and 22data or (27.5%) are unreadable.

Keywords: translation, ideology, foreignisation, domestication, culture-specific items, accuracy, acceptability, and readability

BACKGROUND

Translation is defined as the procees of making decision in the interlingual communication that involved two different languages, the source language (SL) and the target language (TL). Generally, all decisions made by the translator depend on the ideology of the translator. In translation field, ideology refers to a system of belief, perspective, culture, and norm owned by the translator which influences his or her behavior in doing translation. Ideology used by the translator generally is called as the two opposite poles namely foreignisation and domestication. The former is known as the SL-oriented translation where the translation stays within the source language culture. The latter is known as the TL-oriented translation where the translation stays within target language culture. However, the choice made by the translator towards the translation ideologies may result the important impacts to the outcome of the translation. This research attempts to analyze the choice of the translator towards the translation ideologies in translating the culture-specific items found in the English novel Hosseini‟s *The Kite Runner* into its Indonesian version Berliani‟s *The Kite Runner*

In literary works, the culture-specific items are noticeable and easy to find by the readers. Since the meaning of the culture-specific items is related to the culture-specific context, these items are difficult to understand by the readers. In fiction, the culture-specific items from different cultures may confront, and then a certain misunderstanding of the meaning can occur due to the difference in cultures. This phenomenon emerges a clash between cultures because a reader with his or her own cultural identity reads the book from a different perspective. Moreover, fictions are available for multicultural societies due to the numerous translations into other languages.

For example, a culture-specific item which is originated from Afghanistan language *kursi* is translated by the Indonesian translator into *kursi* in the target text. In this case, the original meaning of culture-specific item is not accurately conveyed in the translation. For the Indonesian people the term *kursi* is generally understood as a seat for one person, which has a back, usually four legs while the original meaning of *kursi* is an electric heater under a low table covered with a thick, quilted blanket. The culture-specific item of the SL and its translation in the TL has different meaning. The target readers cannot catch the original meaning of the culture-specific items due to the differences in cultural identity.

The Kite Runner is the first English novel that is written by an Afghan American author Khaled Hosseini. It was translated into

Bahasa Indonesia for the first time in 2008 by Berliani M. Nugrahani. It contains various culture-specific items which are derived from Afghanistan, English and other languages. The Indonesian version of *The Kite Runner* is often problematic since it employs various culture-specific items which are not familiar for Indonesian readers. A number of culture-specific items are interesting to be analyzed because they are unfamiliar for the Indonesian readers. Since the meaning of culture-specific items is related to the culture specific-context, these items are difficult to be understood by the readers. Consequently, some certain misunderstandings can be occurred because not all readers have the ideas about the meaning of these items.

Clearly, this situation can raise some serious questions about how the quality of the culture-specific items translation in terms of their accuracy, acceptability, and readability since there are large number of culture-specific items which are too foreign for the target readers. However, to limit the area of this research, this study is concerned on the translation ideologies and their application through different techniques in translating the culture-specific items and the quality of the culture-specific items translation in terms of the accuracy, acceptability, and readability.

RESEARCH METHOD

The research is a qualitative research in nature. More specific, it belongs to a descriptive qualitative method concerning with providing the description of the phenomena. The data of this research are in the forms of words and phrases that can be categorized into culture-specific items and their Indonesian translation. The data were obtained by using content analysis and questionnaires. In content analysis, the data were collected manually from the source novel entitled *The Kite Runner* and its Indonesian version entitled *The Kite Runner*. The questionnaires were distributed to the informants and respondents in the form of close and open-ended questionnaire. To gain trustworthiness, triangulation was applied in this research, more specifically peer debriefing. The peer debriefing was conducted by asking two students of English Language and Literature to critically examine and evaluate the data.

FINDINGS AND DISCUSSION
A. Findings
Table 1. Types of Culture-Specific Items found in Hosseini"s *The Kite Runner*

No	Types of CSIs	Frequency
1	Ecology	6
2	Material Culture	26
3	Social Culture	8
4	Organization, customs, activities, procedures, and concepts	35
5	Gestures and habits	2
	TOTAL	**77**

Table 1 shows that the CSIs fall under the fourth category is the highest rank with 35 data out of 70 total data. It is then followed by the second category which is material culture with 26 data then followed by social culture with 8 data and then followed by ecology with 6 data. Finally, the lowest rank of all is the fifth category which is gesture and habits with only 2 data.

Table 2. Techniques in translating the culture-specific items

No	Techniques	Frequency
1	**Preservation**	
	a. Preservation of form	55
	b. Preservation of content	-
2	**Addition**	
	a. Addition inside the text	4
	b. Addition outside the text	-
3	**Omission**	-
4	**Globalization**	1
5	**Localization**	14
6	**Transformation**	**-**
7	**Creation**	**-**
8	**Mixed Technique**	3
	TOTAL	**77**

Table 2 shows that the most frequent technique used by the translator is preservation with 55 times of CSI translation techniques.

The second most frequent technique is localization with 14 times and followed by addition technique with 4 times. The fourth frequent technique used is mixed technique (preservation and addition) with 3 times. The least technique used by the translator is globalization with only 1 time. Meanwhile, the techniques of omission, transformation, and creation have not been used by the translator in translating CSIs in this research.

Table 3. The Ideoloical Tendency of the Translator in translating the culture-specific items

Ideologies	Techniques		Frequency
Foreignisation	Preservation	Form	55
		Content	-
	Addition	Inside	4
		Outside	-
	Mixed Technique		3
Total Foreignisation			**62**
Domestication	Omission		-
	Globalization		1
	Localization		14
	Transformation		-
	Creation		-
Total Domestication			**15**
Total			**77**

Table 10 shows that foreignisation ideology shares three techniques, namely preservation used 55 times, addition used 4 times, one mixed technique used by the translator 3 times. On the other hand, domestication ideology shares five techniques namely omission, globalization, localization,

transformation, and creation. However, only two techniques namely localization used 14 times and globalization used by the translator 1 time, while omission, transformation, and creation technique have not been found at all. Given the fact, the ideology of the translator can be traced from the techniques used by the translator. Therefore, it can be implied that foreignisation ideology is the ideological tendency of the translator in translating the CSIs found in Hosseini‟s *The Kite Runner* into its Indonesian translation.

Table 4. The Accuracy, Acceptability, and Readability of the translation of culture-specific items

No	Accuracy	Frequency
1	Accurate	76
2	Less Accurate	1
3	Inaccurate	-
	Total	**77**
	Acceptability	
1	Acceptable	15
2	Less Acceptable	12
3	Unacceptable	50
	Total	**77**
	Readability	
1	Readable	15
2	Less Readable	40
3	Unreadable	22
	Total	**77**

Table 4 shows that from the 77 data, 76 data are considered accurate and only 1 datum is considered less accurate. Meanwhile, there are no data that can be considered as inaccurate. Furthermore, in terms of acceptability of the CSIs translation, from the 77 data, 15 data are considered acceptable, 12 data are considered less acceptable, and 50 data are considered unacceptable. In addition, in terms of readability of the CSIs translation, from the 77 data, 15 data are considered readable, 40 data are considered less readable, and 22 data are considered unreadable.

B. Discussion

1. Types of Culture-Specific Items

a. Ecology

Ecology includes geographical and ecological features that unique to their origin cultures. This category covers wide aspects including flora, fauna, winds, seasons, plains, hills, and etc.

> I sat on a park bench near a **willow tree**. (Datum 1)

The term *willow* is considered as a CSI because it is unfamiliar term in the target language and culture. The CSI *willow* is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as a tree that grows near water and has long, thin branches that hangs down.

b. Material Culture

It basically refers to man made things. This category can cover a wide range of criteria such as food, drinks, houses and towns, clothes, transportation, and etc.

Hassan and I sat under the **kursi** and played panjpar was wind-rattled tree branches tapped on the window. (Datum 27)

The term *kursi* is considered as a CSI because it has its specific function and rarely found in the target language and culture. *Kursi* is defined by the glossary of foreign terms in *The Kite Runner* as an electric heater under a low table covered with a thick, quilted blanket.

c. Social Culture

This category focuses on only two specific things; work and leisure activities such as sport and occupation.

IN SCHOOL, we used to play a game called **Sherjangi**, or "Battle of the Poems." (Datum 12)

The term *sherjangi* is considered as a CSI due to it is originated from Afghanistan culture and it is unlikely to be found in other countries including in the target language and culture. It is battle of the poems.

d. Organizations, customs, procedures, and concepts

This category includes various formal standards that indicate certain hierarchy applied in cultures. It also includes terms or references that refer to the concept of customs/activities/organization related to political, administrative, religious, artistic, and etc.

It did bother me a bit, but I had pondered this quite a lot in the weeks before I asked Baba to go **khastegari**. (Datum 58)

The term *khastegari* is considered as a CSI because the term reflects the custom and the social life of a community in certain countries and it is unfamiliar in the target language and culture. *Khastegari* is defined by the glossary of foreign terms in *The Kite Runner,* as a suitor‟s official visitation to a prospective mate‟s family usually accompanied by his mother, sister, or khala to propose marriage.

e. Gestures and Habits

Gestures and Habits are included as category since gestures and habits from one culture may differ from other cultures, Newmark points out that gestures and habits are often described in „non-cultural‟ language. It covers symbolic actions of a country.

He disappeared and reappeared behind the people moving between us; squealing blue-clad girls hugging, crying, boys **high-fiving** their fathers, each other. (Datum 45)

The phrase *high-fiving* is considered as a CSI due to it is unfamiliar term in the target language and culture. *High five* is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as a greeting or an expression of admiration in which two people each raise a hand above their shoulder and bring the fronts of their hands together with force.

2. Techniques and Ideologies in translating the culture-specific items

a. Preservation (Foreignisation)

> ST : I remember one day, when I was eight, Ali was taking me to the bazaar to buy some _naan_.
>
> TT : Aku ingat saat aku berumur delapan tahun, Ali mengantarku untuk membeli **naan**.

The first type of preservation, i.e. *preservation of form* is used by the translator to translate the CSI in this datum. The CSI *naan* is retained in the target text without any changes and additional information nearby. The foreignisation ideology is performed by the translator by using this technique. The effect of foreignisation is obviously achieved through the preservation of the CSI from the SL into the TL.

b. Addition (Foreignisation)

> ST : For two years, I tried to get Baba to enroll in **ESL** classes to improve his broken English.
>
> TT : Selama dua tahun, aku terus mencoba membujuk Baba untuk mengikuti kelas-kelas **ESL-English as Second Language-**untuk memperbaiki bahasa Inggrisnya yang patah-patah.

The abbreviation of *ESL* is translated into *ESL English as Second Language*. The first type of addition, i.e. *addition inside the text* is used by the translator in translating this datum. The explanation *'English as Second Language'* is directly inserted inside the abbreviation of *ESL* in the target text.

The translator performs his foreignisation ideology by retaining the CSI of the SL which is unfamiliar for the target readers in the target text. The additional information is added in order to assist the target readers in understanding the CSI of the SL in the target text.

c. Mixed Technique

> ST : It was the general who had given our **cocker spaniel** his name, Farsi for "Plato," because, he said, if you looked hard enough and long enough into the dog"s filmy black eyes, you"d swear he was thinking wise thoughts.
>
> TT : Sang Jenderal-lah yang menamai **anjing** *cocker spaniel* kami itu.

The CSI of the SL is translated using the preservation and addition technique. The terms *cocker spaniel* is retained in the target text and an explanation „*anjing'* is added by the translator. The translator performs his foreignisation ideology by retaining the CSI of the SL without any changes in the TL.

d. Globalization

> ST : We received a polite letter from our **HMO**, wishing us the best of luck, regretting they couldn"t cover the cost.

TT : Kami menerima surat resmi dari **perusahaan asuransi** kami, menyampaikan ucapan semoga beruntung dan penyesalan karena mereka tidak dapat menanggung biaya yang kami ajukan.

The globalization technique is used by the translator to translate the CSI of the SL. The abbreviation of HMO is globalized by using more general words and adapting the pronunciation, spelling, and grammar rules of the TL. The domestication ideology is performed by globalizing the CSI of the SL with the reference which is more general and acceptable for the target readers.

e. Localization

ST : On **_Eid_,** the three days of celebration after the holy month of Ramadan, Kabulis dressed in their best and newest clothes and visited their families.

TT : Pada **Hari Idul Fitri**, perayaan yang berlangsung selama tiga hari setelah berakhirnya bulan suci Ramadhan, penduduk Kabul mengenakan pakaian terbaik dan saling mengunjungi kerabat mereka.

The CSI of the SL is translated using the localization technique by adopting the pronunciation, spelling, and grammar rules of the TL. The CSI *Eid* is translated into its equivalence *Hari Idul Fitri* in the target text. The translator performs his domestication ideology by domesticated the CSIs of the SL

by choosing already established translations that correspond to the grammar and pronunciation rules of the Indonesian language.

3. **The Accuracy, Acceptability, and Readability of the culture-specific item translation**

a. Accuracy

1) Accurate

ST : We sat at a picnic table on the banks of the lake, just Baba and me, eating boiled eggs with **_kofta_** sandwiches--meatballs and pickles wrapped in _naan_.

TT : Kami duduk di meja piknik di tepi danau, hanya aku dan Baba, menyantap telur rebus dengan roti berlapis *kofta*-bola-bola daging dan acar yang dibungkus dalam lembaran *naan*.

This is accurate since the CSI in the ST is loaned in the TT and there is no addition, deletion, distortion, and alteration of meaning. The translator is able to maintain the original meaning of CSI by retaining it without any changes in the TT.

2) Less Accurate

ST : We received a polite letter from our **HMO**, wishing us the best of luck, regretting they couldn''t cover the cost. (162)

TT : Kami menerima surat resmi dari **perusahaan asuransi** kami, menyampaikan ucapan semoga beruntung dan penyesalan karena mereka tidak

dapat menanggung biaya yang kami ajukan. (253)

This is considered less accurate because the meaning of CSI in the ST is not wholly conveyed in the TT since the CSI is globalized by using more general or neutral words. The alteration of meaning is occurred from the specific one into the general one.

3) Inaccurate

In total 77 data have been analyzed, there are no data that can be considered inaccurate in this research. The most probably reason for this is the translator intends to introduce the CSI of the SL in the TL.

b. Acceptability

1) Acceptable

ST : On **_Eid_,** the three days of celebration after the holy month of Ramadan, Kabulis dressed in their best and newest clothes and visited their families.

TT : Pada **Hari Idul Fitri**, perayaan yang berlangsung selama tiga hari setelah berakhirnya bulan suci Ramadhan, penduduk Kabul mengenakan pakaian terbaik dan saling mengunjungi kerabat mereka.

This is considered acceptable since the CSI in the ST is translated by adopting the grammar and pronunciation rules of the Indonesian language. The translation of CSI sounds natural due to the usage of specific items is familiar for the target readers and is in accordance with the language system and culture of the TT.

2) Less Acceptable

ST : One Sunday in the spring of 1983, I walked into a small bookstore that sold used **paperbacks**, next to the Indian movie theater just west of where Amtrak crossed Fremont Boulevard.

TT : Pada suatu hari Minggu musim semi 1983, aku memasuki sebuah toko kecil yang menjual **buku-buku paperback** bekas, yang terletak di dekat gedung bioskop India, di sebelah barat jalur kereta Amtrak yang melintasi Fremont Boulevard.

This is considered less acceptable because the translation of CSI sounds natural enough since there is a specific item which is not in accordance with the target language system and culture of the TL.

3) Unacceptable

ST : I remember one day, when I was eight, Ali was taking me to the bazaar to buy some **_naan_.**

TT : Aku inhgat saat aku berumur delapan tahun, Ali mengantarku untuk membeli **naan**. (22)

This is considered unacceptable because the translation of CSI sounds unnatural and clumsy. The usage of specific items is not in accordance with

the target language system and culture of the TL.

c. Readability

1) Readable

ST : On _**Eid**_**,** the three days of celebration after the holy month of Ramadan, Kabulis dressed in their best and newest clothes and visited their families.

TT : Pada **Hari Idul Fitri**, perayaan yang berlangsung selama tiga hari setelah berakhirnya bulan suci Ramadhan, penduduk Kabul mengenakan pakaian terbaik dan saling mengunjungi kerabat mereka.

This is considered readable because the translation of CSI is easily understood by the target readers since it localized by adopting the pronunciation, spelling, and grammatical rules of the Indonesian language. The usage of specific items is familiar in the target language and culture.

2) Less Readable

ST : When we were children, Hassan and I used to climb the **poplar trees** in the driveway of my father‟s house and annoy our neighbors by reflecting sunlight into their homes with a shard of mirror.

TT` : Saat kami masih kanak-kanak, aku dan Hasan suka memanjat **pohon-pohon** *poplar* yang tumbuh di jalan masuk rumah ayahku dan mengusik tetangga kami dengan memantul-

mantulkan cahaya matahari ke rumah mereka menggunakan pecahan cermin.

This is considered less readable because the translation of CSI is generally understood by the target readers but there is a specific item which is not familiar in the target language and culture. The term *poplar* is not familiar for the target readers.

3) Unreadable

ST : I remember one day, when I was eight, Ali was taking me to the bazaar to buy some _**naan**_**.**

TT : Aku inhgat saat aku berumur delapan tahun, Ali mengantarku untuk membeli *naan*.

This is considered unreadable because the translation of CSI is difficult to understand since the usage of specific items is not familiar in the target language and culture. The meaning of *naan* is diffcult to understand by thr target readers.

CONCLUSION

Based on the findings and discussion, it can be concluded that all types of CSIs are found in the source text namely, Ecology; Material Culture; Social Culture; Organizations, Customs, Activities, Procedures, and Concepts; and Gesture and Habits. Moreover, in translating the CSIs of the SL, the translator uses five techniques namely preservation, addition, globalization,

localization and mixed technique. The ideological tendency of the translator is foreignisation ideology. The ideology is indicated by three techniques consisting of preservation, addition, and mixed technique.

This research discoveres that from 77 data findings: 1) in terms of accuracy, 76 data (98.7%) are considered accurate, 1 datum (1.3%) is considered less accurate, and there are no found inaccurate data, 2) in terms of acceptability, 15 data (19.5%) are considered acceptable, 12 data (15.6%) are considered less acceptable, and 50 data (64.9%) are considered unacceptable, 3) in terms of readability, 15 data (19.5%) are considered readable, 40 data (51.9%) are considered less readable, and 22 data (28.6%) are considered unreadable.

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