

**FOREIGNIZATION AND DOMESTICATION IN THE CULTURALLY-BOUND  
EXPRESSIONS IN KAYAM'S *PARA PRIYAYI* NOVEL AND THEIR TRANSLATED  
EXPRESIONS IN ZHUKOV'S *JAVANESE GENTRY* NOVEL**

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**Abstract**

The objectives of this research are to describe the foreignization and domestication of the culturally-bound expressions in Umar Kayam's *Para Priyayi* Novel represented in Zhukov's *Javanese Gentry* translated Novel, and to describe the meaning equivalence of the translation of the culturally-bound expressions in Umar Kayam's *Para Priyayi* Novel represented in Zhukov's *Javanese Gentry* translated Novel. The researcher used qualitative approach, yet to support providing the data the researcher also provided several data in quantitative way. The research results are presented as follows. Firstly, both foreignization and domestication are found in this research. Foreignization is indicated by four techniques consisting of amplification, description, borrowing and literal translation, while domestication is indicated by four techniques consisting of adaptation, generalization, discursive creation and reduction. Secondly, the degree of meaning equivalence represented in 68.41% as having fully equivalent meaning, 23.24% as having partly equivalent meaning, 16.25% as having different meaning, and 2.08% as having no meaning.

Keywords: culturally-bound expressions, foreignization, domestication, meaning equivalence

**INTRODUCTION**

Translation cannot be separated from every part of human life. It has a significant role in communication, especially to the people who have different language. The difference of the languages will also deal with the difference of the culture. Therefore, translation here appears as the bridge to solve that problem. Translation and translating of cultural problem have also already occurred since

long time ago and those seem continually happen.

Meanwhile, the culture itself is an identity that cannot be separated from one territory. As sequence, the identity of one nation can be seen from its culture. There are many ways to see the variety of culture and one of them is in the form of literature. Even only in written text, the magnificent message of the culture can be delivered

neatly through the combination of words. From literature people do not only learn the valuable message from the certain culture but also can see the personality of one nation.

Translating literary work has crucial dilemma especially in translating literary work which contains a great quantity of culturally-bound expressions. Indonesian has great culture in the form of literary works that have not yet been recognized internationally. To translate literary works in a foreign language, the translators need great capability. They are not only required to master the language but also the culture. The translator has to consider what to deliver to the target readers.

Translating Indonesian literary works such as novel to foreign languages holds such an important impact. In addition, translating Indonesian literary works is able to tell the avid readers that there is a beautiful nation called Indonesia, there is also a chance to promote its culture to the international world. Promoting Indonesian culture to other foreign readers has its way to promote the country as a whole. One exact example is the purpose of Yayasan Lontar Jakarta which has a goal to promote Indonesia through its literary works.

One of the projects of Yayasan Lontar is a novel entitled *Para Priyayi*

which is translated in English as *Javanese Gentry* by Vladilav Zhukov. This novel contains very thick culturally-bound expressions. This novel tells about the life of several noble men. The setting of the novel took place in 1900s in Java at that time. Therefore, this novel is like a story of several people with their condition and life problems in their culture which is written in a Javanese way.

The great quantity of Javanese expressions influences the high rank of the culture gap. It also impacts the essence of the translated text which is a crucial point in translation scope. Referring to those points, it challenges the researcher to analyze the novel. This novel shows the life of indigenous of Javanese people at that time, not only the name of the things written which are totally Javanese but also the conversation and the style of this novel. For Indonesian readers who are not native of Javanese, it might cause some confusion with some parts of this novel, and there is a possibility for foreign readers to encounter some difficulties while reading this novel. Beside that problem, the researcher also wants to find out further whether the ideology that is adopted by the translator is in line with promoting cultural goals of the institution or not. The chosen ideology that the translator adopted holds an important impact for the literary itself whether it is

foreignization or domestication. It holds an important point in deciding towards what kind of direction the translation will be. Foreignization is the way to choose author as the orientation, on the other hand domestication is the way to leave the author because the translator chooses the target readers as the main orientation (Venuti, 1995).

Finally, the researcher wants to analyze foreignization and domestication in the culturally-bound expressions in Umar Kayam's *Para Priyayi* in the English version entitled *Javanese Gentry*. Later, the researcher also wants to look up the degree of the meaning equivalence in the culturally-bound expressions this novel represented in its English version.

## RESEARCH METHOD

This research applies descriptive qualitative approach. To support presentation of the data, this research also uses quantitative research approach. The data is provided in the number and frequency in percentage, but then it is explained later in descriptive explanation. According to Vanderstoep and Jhonson (2009:7) qualitative research produces narratives or textual description of the phenomena under study. Thus, qualitative research emphasizes describing phenomena of the research. In this case the culture expression phenomena arise in

common, especially in term translating culturally bound expression.

The sources of the data are the original and the translated texts of Umar Kayam's *Para Priyayi* Novel and Vladislav Zhukov's *Javanese Gentry* Novel. The original novel is published by *Pustaka Utama Grafiti* and the English version is published by *Yayasan Lontar*. The data are culturally bound expressions found in the *Para Priyayi* and their translation in *Javanese Gentry*. The data are in the form of words and phrases which represent culturally-bound expressions.

In collecting the data, the researcher conducted deep observation and applied some steps to collect the data. The steps are follows. Firstly, the sources of the data were observed by reading the original and the translated version of the novel carefully for several time. Secondly, the data from the original version and translated version were noted carefully. Lastly, The data gathered were sorted in the suitable categories. Therefore, in the analyzing of the data the researcher seized on several steps that are collecting of the data, categorizing and classifying of the data, analysing of the data, and finally reporting of the findings.

## FINDINGS AND DISCUSSION

From all the analyzed culturally-bound expressions, the total data collected in this research are 288 data.

### 1. Foreignization and Domestication of the Culturally-Bound Expressions

The techniques which are closely related to the foreignization found are amplification, borrowing, description, and literal translation. On the other hand, the techniques which are closely related to domestication are adaptation, generalization, reduction, and discursive creation.

#### a. Foreignization

Foreignization is way which translator chooses to keep source language culture essence. In this study, the techniques which are closely related to be foreignization are amplification, borrowing, description and literal translation.

#### 1) Amplification

In this study there are 34 (11.80%) data found as an amplification technique. Amplification is applied to inform details the source expression by adding comma after certain expression then describe that. The example can be seen below

SL : Yang masih Nampak gagah dan kokoh adalah **pendopo kabupaten** dan alun-alun.

TL: This is **the old pendopo, the open sided audience hall where regents used to meet the kabupaten's assembled dignitaries.**

(05/PP.02/JG.03)

“*Pendopo Kabupaten*” is a certain old type of building in Javanese culture. It is open sided hall, and the function of “*pendopo*” itself depends on where it is located. Thus, in this case the location of “*pendopo*” is around the office of Kabupaten. Because of that, the function of “*pendopo kabupaten*” turns to be a place to meet between officers in kabupaten itself. The translator clearly combines the translated expression between keeps to provide the word “*pendopo*” and gives it extra information based on the condition and function itself. The meaning is translated clearly through the addition of that information which causes the target readers have to learn new thing. It means that the translator successfully uses amplification technique.

#### 2) Borrowing

This technique is worked by directly borrow the expression from the source expression and rewrite that expression into target expression. In this

study there are 44 (15.28%) data found as borrowing technique. The example can be seen below.

SL : ...karena tidak dipilih untuk ikut **panembromo**.

TL : ...because she had not been chosen for **the panembromo**.

(69/PP.23/JG.31)

The word of “*panembromo*” from the SL is directly borrowed by the translator into TL. According to *Kamus Besar Bahasa Indonesia*, “*panembromo adalah nyanyian penghormatan untuk menyambut kedatangan tamu agung*”. The translator chooses to keep the source language because there is no equal word has same meaning or essence to replace in the target language.

### 3) Description

Description is applied by replacing a term or expression with a description of its form or/and function. This study found 105 (36.47%) data regarded as description. This numbers also consider as the highest number of the use of the technique. The example can be seen below.

SL : Bila itu disejajarkan dengan rumah kami yang dari **gedek**.

TL : No such great and grand structure could be a second home the likes of us, whose real home in Wanalawas

was **a mean thing made of panels of plaited bamboo**.

(46/PP.14/JG.20)

According to *Kamus Besar Bahasa Indonesia*, “*gedek*” is plaited of the small bamboo sheet for the wall. In this datum, the translator explains what actually “*gedek*” means directly to the foreign reader. The long explanation about “*gedek*” itself has same sense into TL. This technique is used by the translator to make the foreign readers do not get confusion about what the meaning of “*gedek*”.

### 3) Literal Translation

Literal translation is a technique of translation in which the translator directly translates SL into TL word for word. There is one (0.34 %) datum found in this research.

SL : ... berkumpul di ruang samping rumah untuk mengepung slametan yang hanya terdiri dari **bubur beras putih** dan bubur beras merah (karena di masak dengan gula merah).

TL : The fare of this small feast—two kind of **porridge, of white rice** and so called “red” rice – visibly signified that

apparently superficial but important transition.

(74/PP.21/JG.29)

In this datum, the translator translates the phrase “*bubur beras putih*” into “*porridge of white rice*”. The translator translates one by one word, “*bubur*” is translated into “*porridge*”, “*beras*” is translated into “*rice*”, and “*putih*” is translated into “*white*”. This datum is closely related to the foreignization because the translator tries to give cultural essence from SL culture to the target readers..

b. Domestication

Domestication is oriented to TL culture and focuses on the taste and expectation of the readers who want to get translation based on their own culture. The techniques found which are closely related to be domestication are adaptation, generalization, reduction, and discursive creation.

1) Adaptation

Adaptation is a technique to replace a cultural expression from source expression into expression in the target culture. There are 60 ( 20.43%) data found in the novel.

SL : ...seperti **uwi hitam** yang terkenal mempuri, dan medok, ubi jalar, singkong, dan ketan putih dan ketan hitam.

TL : ...**black potatoes**, famous in our parts of their texture when boiled and in the way they peeled easily, sweet potatoes and cassava, two kinds of sticky rice,

(148/PP.68/JG.88)

“*Uwi hitam*” is the kind of tuber which has thin peel and violet color inside. It usually is made for chips or other traditional delicious snack. It is represented into *black potato* which actually has different meaning. The translator may adapt “*uwi hitam*” into “*black potato*”. Indeed, they still have the same kingdom of plant but it is actually different plant. “*Black potato*” is tuber which has dark peel with the cream color inside. It indicates that the translator tries to provide existing term from of SL to the TL culture. This why adaptation is considered as domestication ideology.

2) Generalization

Generalization is a translation technique which uses more general or neutral term in the target language. There are 33 or 11.45% data found in the novel.

SL :Dan para abdi dalem kabupaten pada duduk dan mulai menyantap **nasi selametan**.

TL :His retinue and worthies of kabupaten sat down and

solemnly partook of **the food**.

(13/PP.03/JG.05)

“*Nasi slametan*” is one particular rice which is served in the certain occasion ceremony called “*slametan*”. On the other hand, the translator makes this cultural phrase turns to general “*the food*”. The food itself in this occasion ceremony, “*slametan*”, consists of several kinds of foods. It usually consists of the main food, the rice, and many types of side dishes. In this datum, the translator generalizes them into to “*the food*”. It shows that the translator is oriented to the target readers’ culture. He does not want to make target readers confused with the new expression and obviously it indicates to be domestication.

### 3) Reduction

Reduction is a technique which suppresses a source text information item in the target text. There are 7 or 2.43% found in the novel. The example can be seen below.

SL : **Celana kolor komprang hitam** dari kain....

TL : There are familiar **black short trousers** made of glossy cotton fabric.,.

(01/PP.01/JG.01)

“*Celana kolor komprang hitam*” is black short trouser which is usually wore

by men who live in village. The trouser has flabby shape which is usually used for the relax time (*komprang*). In the TL the translator reduces the sense of “*komprang*” meaning. It happens because there is no term or thing same in TL, “*celana komprang*” only exists in one certain place (in this case in Javanese culture). Hence, the translator reduces the information about “*komprang*”. It shows that reduction happens to give the easiness to the TL readers. There is message reduced for the seeking of target readers culture oriented. It shows that reduction tends to be domestication.

### 4) Discursive Creation

This translation technique establishes a temporary equivalence that is totally unpredictable out of context. It is creating new expression in target text. There are 4 or 1.39% data found in this study. The example can be seen below.

SL : Wahyu kekuasaan itu **memayu hayuning bawana**, untuk terus mengutamakan jagad.

TL : Spiritual power, **power to do good in this world , is what it’s about!** for the world’s welfare.

(28/PP.06/JG.09)

According to *Kamus Lengkap Peribahasa Jawa-Indonesia* (2007),

“*Memayu Hayuning Bawana*” is a Javanese proverb which literally means “*membuat ayu bumi yang (diciptakan) sudah dalam keadaan ayu*”. Then the explicit message from that proverb is “*menganjurkan agar manusia hidup digunakan untuk terus menerus meningkatkan kuakitas hidup dan kualitas ekosistem bumi dan jagad raya*”. On the other hand, the translator provides another phrase to replace it into “*power to do good in this world, is what it’s about*”!. Both expressions actually have same meaning which advise to human in the world to do good thing in the world. The translator tries to create new expression that is understandable to the target readers. It means that discursive creation successfully domesticates the expression.

## 2. Degree of Meaning Equivalence of the Translation of the Culturally-Bound Expressions

Transferring meaning or message from source text into target text is the most important part in translation. The essence of the message is the key for the target reader to understand that. Thus, this study finds that the translator successfully translates the culturally-bound expressions from the source text of *Para Priyayi* Novel into *Javanese Gentry* translated novel.

### a. Fully Equivalent Meaning

Fully equivalent meaning is when the expression from the ST translated properly into TT. There are 197 (68.41%) data transferred properly as fully equal found in this study. The examples are explained below.

SL : Dimulai dengan penjualan **tempe**.

TL : Began with her sale of **tempeh** to them.

(38/PP.11/JG.16)

According to *Kamus Besar Bahasa Indonesia*, “*tempe*” is “*makanan untuk lauk nasi, dibuat dari kedelai dan sebagainya yang diberi ragi*”. Then according to *Oxford Advanced Learner’s Dictionary*, *tempeh* is “*an Indonesian dish made by deep-frying fermented soya beans*”. The expression of the “*tempe*” is fully translated into “*tempeh*” because of the meaning and style translated properly.

### b. Partly Equivalent Meaning

Partly equivalent meaning is when the expression from ST translated into TT but there is increasing or decreasing meaning. There are 68 (23.26%) considered as partly equivalent meaning found in this study. The example can be seen below.

SL : Sengak, kecut, busuk, dan **kecing**.

TL : Pungent, sour, foul, **the smell of livestock's urine.**

(04/PP.01/JG02)

According to Javanese people, “*kecing*” is term for worst smell from something. It can be from garbage, stale food or others something bad. Meanwhile, in the target text, translator specifically provides the definition of “*kecing*” into “*the smell of livestock's urine*”. Thus, that phrase is only one kind of term of “*kecing*”, so it belongs to partly equivalent meaning.

#### c. Different Meaning

Different meaning occurs when the expression from ST is translated in different ways of meaning or style into target expression. There are 18 (6.25% ) detected as partly equivalent meaning found in this study. The example can be seen below.

SL : ... mengambil tembakau dan **klobot** nyadari slepinya, melintingnya kemudian menyalakan dan menghisapnya dalam-dalam.

TL : He tools out the tobacco and **a leaf of corn** from his purse, rolled himself a cigarette.

(194/PP.115/JG.145)

*Klobot*” is husk of the corn. It usually has green color when the corn is small. However when the harvest time come, the husk is turning to be light brown or creamy color. In in case the translator translates “*klobot*” into “*a leaf of corn*”. The husk and the leaf actually are different part of the corn plant. The leaf does not cover the corn, it has other function as usual leaf on plant. This datum shows that the expression has different meaning.

#### d. No Meaning

No meaning expression occurs when the expression from the ST is not translated into TT. There are 6 (2.08%) data considered as no meaning found in this study. This number also considers as the less number in term of meaning equivalent. The example can be seen below.

SL : Dan istri saya member beberapa contoh anak cacat lagi yang menurut dia adalah akibat tidak **ditingkebi**, ....

TL : And examples aplenty there seemed to be, all ready to be march out, ....

(173/PP.95/JG.121)

According to the *Kamus Besar Bahasa Indonesia*, “*tingkeban*” is *upacara selamatan tujuh bulan untuk wanita yang sedang hamil*”. Therefore, “*ditengkebi*”

means celebrating the seventh month of pregnant. In the target text, the translator does not bring that term for foreign reader. The translator chooses to reduce the information about it. As sequence, the expression of “*ditingkebi*” does not translate properly in target text. There is no meaning provided by translator about that culturally-bound expression.

## CONCLUSION

Foreignization and domestication found in the culturally-bound expressions in this study represent through some techniques which are closely related to foreignization or domestication. It can be said that in this translated novel, the translator uses both foreignization and domestication. However, the most frequently used by the translator is foreignization. There are 63.84% data

considered as foreignization and there are 36.16% data considered as domestication. Finally, the frequently technique used in here is description technique with 105 (36.52%) data out of the total data. Description technique here is one kind of techniques which belongs to the foreignization.

In the case of meaning equivalence of culturally-bound expressions in this study, almost all of the data are transferred equivalently. There are 197 (68.41%) data considered as fully equivalent meaning and there are 67 (23.26%) data considered as partly equivalent meaning. However, there are also culturally-bound expressions considered as non equivalent in less number. There are only 18 (6.25%) data considered as having different meaning and there are 6 (2.08%) data considered as having no meaning.

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