

FOREIGNIZATION AND DOMESTICATION OF THE CULTURE-SPECIFIC TERMS IN AYU UTAMI'S *SAMAN* AND THEIR TRANSLATED EXPRESSIONS IN PAMELA ALLEN'S *SAMAN*

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Abstract

This research, which is under the scope of translation studies aims to (1) find out the culture-specific terms used in Ayu Utami's novel entitled *Saman* and their translated expressions in Pamela Allen's *Saman*; (2) describe foreignization and domestication techniques used in culture-specific terms in Ayu Utami's *Saman* and their translated expressions in Pamela Allen's *Saman*.

The researcher applied the descriptive qualitative method in this research. The words and noun phrases which are considered as the culture-specific terms taken from Ayu Utami's *Saman* and their translated expressions in Pamela Allen's *Saman* were the data used in this study. The main instrument of the research was the researcher himself. After the data are being collected, they were categorized and analysed based on the culture-specific terms and the types of translation techniques. To enhance the trustworthiness of the data in this study, triangulation was employed.

This research reveals two findings. The first is that the culture-specific terms in Ayu Utami's *Saman* and their translated expressions in Pamela Allen's *Saman* cover five main categories. They are ecology, material culture, social culture, social organization, and gesture and habit. In terms of translation techniques, there are four translation techniques of foreignization: preservation, addition, naturalization, and literal translation. On the other hand, domestication technique has six techniques; cultural equivalent, omission, globalisation, translation by more specific words, creation, and equivalent translation. The findings show that the domestication is more dominant than the foreignization technique. It happens because the translator intends to bring the readers close to their own culture.

Keywords: foreignization, domestication, culture-specific terms, *Saman* novels

INTRODUCTION

Communication cannot be separated from every part of human life. It is a process of delivering information in order to be conveyed from one source to audiences. Communication uses a medium called language. However, several problems come up when people who have different languages communicate each other. The language differences are a common phenomenon because of the existence of various cultures in the world. It cannot be denied that language is affected by the culture or local wisdom in a particular area. Therefore, one of the most global issues occurred in here, it is called culture-specific terms. This issue emerged because of the historical background, weather, social life, and environment in certain area.

At this point, translation is needed to make it clear. Newmark in El-Shafey (2012, p.4) proposes the definition of translation as "The act of transferring meaning of a stretch or a unit of language, the whole or a part, from one language to another". The process is not only transferring meaning from the source text into the target text, but also gaining the closest equivalent meaning to the target text without decreasing the meaning of the source text.

Translating any culture-specific terms are closely linked to the theories of foreignization and domestication. Foreignization is signifying "the difference of the foreign text, yet only by disrupting the cultural codes that prevail in the target language" (Venutti, 1995, p.20).

Foreignization ideology means interrupting the target agreements of target readers by putting the original language. On the other hand, domesticating technique is “an ethnocentric reduction of the foreign text to target language cultural values, bringing the author back home” (Venutti, 1995: 20), it means that domestication ideology brings a domesticated culture, so the expressions are close to the culture of the readers. This technique has six categories; they are cultural equivalent, omission, globalization, translation by more specific word, creation and equivalent translation. Meanwhile, foreignization has four categories; they are preservation, addition, naturalization, literal translation. Those are two basic translating ideologies that concentrate in cultural guidance. Consequently, foreignization and domestication ideologies can be used over the text for translating culture-specific terms. Nedergaard-Larsen states that the term ‘culture-bound element’ refer to the non-linguistic sphere in order to differentiate phenomenon or events that exists in the source language culture (Harakka, 2008: 15). Newmark in his book *A Textbook of Translation* (1988) divides culture-specific terms into five categories; they are ecology, material culture, social culture, social organization.

In the literary works, a lot of novels are published globally to be read by the readers. Literary translation itself is a transferring meaning activity that plays on the understanding among the multilingual and multicultural of the literary works to develop the consciousness of these cultures in order to reach the highest point of compromise (Baker, 2001: 127). *Saman* is a controversial novel published in 1998. The author is Ayu Utami. She used to be a journalist in a Soeharto's regime. The novel tells about the struggling for the human right in the authoritative regime of Soeharto, religion, spirituality and underlining the sexual perspective for a woman that are still taboo to be shown.

The researcher presumes that Indonesian cultures and literatures are expressed in the language depend on the location where the story takes place. The cultures and literatures are used to emphasize the intrinsic elements in the novel.

Therefore, when the readers read the novel, they recognize the culture because the concept of culture-specific terms in local culture indicate that the people have different beliefs and those specify local areas in Indonesia. The culture-specific terms put in the words that have significant role in setting up the theme of the story. The novel uses culture-specific terms to take a part in supporting the theme, setting, and situation of the novel. Consequently, identification of culture-specific terms is a way to reveal the understanding of the whole story.

The researcher is interested to apply foreignization and domestication techniques as the approach to analyze the culture-specific terms. The phenomenon in the Ayu Utami's *Saman* and their translated expressions in Pamela Allen's *Saman* leave several problems that can be identified. The first problem is the categories of culture-specific terms in the Ayu Utami's *Saman* and their translated expressions in Pamela Allen's *Saman*. The second is what techniques showing foreignization and domestication used in Ayu Utami's *Saman* and their translated expressions in Pamela Allen's *Saman*.

The objectives of this research are: (1) to find out the categories of culture-specific terms which appear in the texts in Ayu Utami's *Saman* and their translated expressions in Pamela Allen's *Saman* and (2) to describe foreignization and domestication techniques used in culture-specific terms in Ayu Utami's *Saman* and their translated expressions in Pamela Allen's *Saman*.

The results of the research are expected to give some significance. The first is theoretical significance. The analysis of this research shows a better understanding of culture-specific terms, foreignization and domestication categories. It will guide the students of UNY, who are going to conduct research in the same field, especially for those who are majoring in translation. This research hopefully motivates other researchers to be interested in conducting further research with the same topic deeper. The second one is the practical significance which is expected to enrich the exploration of theory and practice in translating culture-specific terms and in learning cultural terms. The result will support the

development of the subject dealing with foreignization and domestication categories.

RESEARCH METHODS

This research used a descriptive qualitative method. As stated by Vanderstoep and Johnston (2009, p.166-167), a qualitative research is a research based on people's interpretation of their own experience. Related to its purpose, the qualitative research is more about how to make description than prediction of the data. That is why the depth of understanding of researcher's point of view is the goal of this type of research.

The data are expression units representing culture-specific terms in Ayu Utami's *Saman* and their translated expressions in Pamela Allen's *Saman* in the form of word units and phrases units. Meanwhile The sources of the data are an Indonesian novel by Ayu Utami entitled *Saman* and their translated expressions in Pamela Allen entitled *Saman*. Ayu Utami's *Saman* is Published by KGP (*Kepustakaan Populer Gramedia*) and firstly published in 1998, while Pamela Allen's *Saman* is published in 2015 and first published in 2015 by KGP.

The main instrument of the research was the researcher himself because of his roles as the main data collector, analyzer, and reporter of the finding in the research. The secondary instrument of this research was the data sheet which was applied in order to make the researcher easier to analyze the data. The researcher examined the materials based on the particular theory used and then did four steps to examine the materials. Identifying the list of culture-specific terms expressions in Bahasa Indonesia and in English text, selecting, and classifying data based on the categories of culture-specific terms, classifying the cultural expression data based on foreignization and domestication techniques. The data analysis was collected in the forms of data sheet. The data analysis started as a method for analyzing the texts. After the data are being analyzed, the result of the analysis was in the form of description. The description also supported by tables showing the frequencies of the occurrences of the data

In this study, the trustworthiness was applied to ensure the quality of the findings. The trustworthiness could be enhanced by conducting triangulation. The researcher involved a lecturer expert and some of her peer reviewers to check out the triangulation of the data.

FINDINGS AND DISCUSSION

Based on the analysis of Ayu Utami's *Saman* and their translated expressions in Pamela Allen's *Saman*, the researcher found some data related to the categories of culture-specific terms, foreignization and domestication techniques applied in the translation process.

The translator here is applied theory of culture-specific terms which is proposed by Newmark. The theory classified culture-specific terms into five categories; they are ecology, material culture, social culture, social organization, and gesture and habit. Meanwhile, there are two techniques applied in the translation process. Those are foreignization and domestication which has 11 sub-categories. Four sub-categories belong to foreignization and six categories belong to domestication.

First example is the culture-specific terms category called ecology and it is translated using addition technique.

ST: *Hiburan menegangkan lain adalah lutung dan siamang yang mendadak turun dari pepohonan*

(Ayu Utami's *Saman* p.46).

TT: The other sources of entertainment were the **lutung, the long-tailed monkeys**, and the gibbons, that would suddenly leap from the tree.

(Pamela Allen's *Saman* p.43)

This datum of culture-specific terms is categorized as ecology, since it is a name of a specific kind of monkey. In this case, animal is one of the part that included in the Newmark theories in his book *A Textbook of Translation* (1998: 95). The word *lutung* is the translated into *lutung* is added with several information to explain more about *lutung* in the target text. According to *KBBI Online*, *Lutung* is *keras hitam berekor panjang*. There is no word in English can describe this animal. The equivalent meaning in

this translation is absent in the target text. In the target text, the words ‘*lutung*, the long-tailed monkeys’ are appeared. It is more complicated than the source text and contain more information to explain the word *lutung*. This is how the addition technique which is belong to foreignization applied in the data. It is a direct addition because it directly explains the difficult word after or before the words itself. There are several ways to put information like in the case above. First way is put notes at the bottom of page, second way is put notes at the end of chapter, the last one is notes or glossary at the end of book.

The second example is culture-specific terms which belongs to material culture, and it is translated using preservation technique.

ST: *Lelaki itu berasal dari Muntilan dan beragama dengan ketat, agak berbeda dari sang ibu, yang meskipun ke gereja pada hari minggu, juga merawat keris dan barang-barang kuno dengan khidmad.*

(Ayu Utami’s *Saman* p.46)

TT: He was from Muntilan and was devoutly religious, unlike Wis’ mother who, although she went to church on Sunday, also revered keris and other sacred heirlooms.

(Pamela Allen’s *Saman* p.42)

In this case, the culture-specific terms of *keris* is copied from the source text, therefore the word has exactly the same written letter in the source and target language. Based on *KBBI Online*, *keris* is *senjata tajam bersarung, berujung tajam, dan bermata dua (bilahnya ada yang lurus, ada yang berlekuk-lekuk)*. It is one of the traditional weapons which is originally from Indonesia. It is the symbol of greatness in Indonesian kingdom at the past. Most of the king ruling in Indonesia has this weapon and this weapon is always brought anywhere they go. Some people believe that this weapon also has magical power which makes the owner stronger and dignified. Nowadays, In Java for more specific, *keris* is still used until now in Javanese wedding ceremony as a part of the clothes which is worn by man on the back with jasmine hanging

on it. People still believe all of the spirit will affect the bride. In the translated culture-specific terms, the meaning is transferred fully because the translator has foreignized the original word. this technique belongs to sub-categories of foreignization called preservation. Preservation is the technique that copied the exactly the same with the source text. The translator applied this technique because there is no word which has the closest equal meaning in the target text.

Another example of material culture which is belong to culture-specific terms categories that has been foreignized using naturalization technique.

ST: *Ia rebah pada dipan di teras belakang, lalu ia menatap pepohonan yang semakin jauh semakin rapat.*

(Ayu Utami’s *Saman* p.49)

TT: She threw herself onto divan on the back terrace and looked at the trees which got denser and denser as they receded into the distance.

(Pamela Allen’s *Saman* p.46)

Dipan has been naturalized to be ‘divan’. The phonology of those two words are similar. In English, the ‘p’ letter usually pronounced ‘v’ since it is more uncomplicated for English native speaker. Therefore, the word *dipan* and its translated word ‘divan’ are included in naturalization technique and the meaning of those words are closely related. *Dipan* and ‘divan’ here refer to the same thing. According to *Cambridge Dictionary Online*, *divan* is a sofa with no back or arms. On the other hand, in Indonesia, it is also a long bench with no arm, but the material is different. In Indonesia, ‘divan’ is made from bamboo or wood with four legs, plank between each leg, and nothing above it. However, the shape and the material are different. The ‘divan’ is added with sofa and a place for putting hand in right and left side. Therefore, if the researcher looks deeper in the terms of meaning equivalent, partial meaning equivalent is the match answer.

The third example of social culture which belongs to culture-specific terms category that has been domesticated using translation by more specific words technique.

ST: Lik dirah datang dari jawa
(Ayu Utami's *Saman* p.50).

TT: Aunt dirah was from java.
(Pamela Allen's *Saman* p.47)

Lik is an address terms to call a little brother or a little sister of parents. *Lik* is short version from *bulik* or *pak lik* but is has boarder meaning than those two. On the other hand, according to *Cambridge Dictionary Online*, 'aunt' is the sister of someone's father or mother, or the wife of someone's uncle. In this case, the word 'aunt' is specifically directed to a woman, and it is can be the older or younger than the parents itself because it is not explaining about this matter too. However, it is still specific to a woman. Meanwhile, *lik* can be applied in both men and women. It is specifically directed to the younger sister or brother of parents. The roles of those two words are different and those have different requirements to be put on. After the explanation above, the conclusion is the meaning between the source and target text are dissimilar. The occurrence of this culture-specific terms is categorized into a translation by more specific word technique.

The social organization categories of culture-specific terms which is foreignized using literal translation technique is the fourth example.

ST: *Di sekeliling kompleks itu terbentang bukit-bukit yang ditinggali raksasa: buta cakil, buta rambut gheni, buta ijo, buta terong, buta wortel, buta lobak dan buta-butak galak*
(Ayu Utami's *Saman* p.123).

TT: All around the compound were hills inhabited by giants: the ogre with the protruding jaw, the ogre with the flaming hair, the green ogre, the eggplant-nose ogre, the carrot-nose ogre, the radish-nose ogre, *Ferocious ogres*.
(Pamela Allen's *Saman* p.119)

At this point, the datum above which is underlined '*buto rambut geni*' is considered as a culture-specific terms which is categorized as social cultures category. *Buto rambut geni* itself is a monster with flaming hair that in Javanese culture considered as one of the scariest monster

character in the story of *wayang*. The term is classified as culture-specific terms because this 'ogre' is appeared in the legend of Indonesia especially Javanese belief. Long time ago this ogre is used to scare the child in order to keep children staying at home after Maghrib (6 p.m.). In the meaning part, the meaning of both text has no much difference. The translator applied literal translation technique here. It can be seen that *buta* is transferred into 'ogre', *rambut gheni* is transferred into 'flaming hair'. Those have equal meaning in each language but the concept of the *buta rambut gheni* is absent in the target text. That is why the translator translate it literally based on the appearance.

Gesture and habit is the last of the culture specific terms' categories. And it is translated using omission.

ST: Konon, anak perempuan ini
menikmatinya juga.
(Ayu Utami's *Saman* p.70)

TT: Everyone said she enjoy it too.
(Pamela Allen's *Saman* p.66)

According to *KBBI Online*, *konon* is *agaknyanya (biasanya di belakang kata tanya), gerangan*. However, in reality, the word *konon* is habitually used when someone told a legend or a story that is related to the scary things. When someone heard the word *konon*, it must be the beginning of a scary story. It is also used to grab the attention before telling a story. It is clear that *konon* is a habitual word used by Indonesian, hence, it is listed as culture-specific terms of habit. It is clearly seen that this terms only appear in Indonesia, meanwhile in English, there is no such culture-specific terms like that. Omission technique is applied in the translation process. Omission technique is a technique which is deleting element in the target text to avoid ambiguity. Although the word has been deleted, the meaning of all sentences is decreasing, there is no sense of horror anymore in the target text. There are only two data which is found in this novel, another one is in the sentence below.

The role of culture- specific terms in Ayu Utami's *Saman* and their translated expressions in Pamela Allen's *Saman* is affected by the

translation activity since literary work is really controversial to be translated. Firstly, Translation of literary work is considered as cultural product that belongs to particular area which has a special culture. Culture-specific term is a big issue of this kind of work. Minimalize the gap between source and target language culture would be a big deal to a translator. In this case, Pamela Allen has done translation process toward Ayu Utami novel entitled *Saman* with the same title. In the translated culture-specific term, most of them have been domesticated by the translator. Deeper analysis in understanding the novel is leading to a role of them. The equivalence after and before the culture-specific terms being translated can be a serious issue in understanding the whole story in the novel. Since the culture-specific term is an identity of a certain culture, it is problematic to be translated. Even if the words are translated using the proper techniques, there will be a gap in the source and target text.

Based on the data finding in the novel, the researcher observes each data found. The source data contain a lot of things that only belong to several cultures. Those can be used to identify the big umbrella of the theme, such as, *sundal*, *amoy*, *pagutan*, etc. The *Saman* novel big theme is about sexuality perspective of woman that is still taboo in Soeharto authoritative regime. A good translation is needed in transferring the meaning that brings the big role of a word. The effect in understanding all of those words will make the big theme blurred, more extreme it can lead to the different moral value purposed by the author of the novel. It can be said that the novel written by Ayu Utami is rich of culture-specific terms since it is mentioned several cultures (Central Java, West Java, Bali, Sumatra, Etc). These are the words that belong to many different culture, such as *raden ayu*, *keris*, *barong-barong*, *rebab*, *roceh*, etc. The words *raden ayu*, *keris*, are from Javanese culture, meanwhile *barong-barong* is originally from Bali, and *roceh* and *rebab* came from West Java. The multicultural terms are provided here. Ayu Utami mixed all of those culture to create the atmosphere that will be the representation of Indonesia which have a lot of cultures.

In comparing the source and the translated text, the transferred words are shifted except the words that use preservation technique. There are several variations of a gap degree between the both text. The role is still the same but the understanding is different. Since the translator chooses to use more domestication (66.88%), the original cultures are not dominant. Hence, the theme is not fully cleared to be looked for. This can be concluded that the role of culture-specific terms in the source text is being adapted, therefore the identity of the source text culture is not strong enough because the translator tends to bring the reader close to their own.

Beside affecting the theme, culture-specific terms also uses some terms that specify to a certain area. If the readers read the terms, it can be recognized where the setting of the story took place. The words such as *amben*, *brojongan*, *rantangan*, *ronggeng*, *tayub*. etc. The words *amben*, *bronjongan*, *rantangan* are the words that stick to Javanese traditional things. If the author mentions those words, the readers will unconsciously think that it is in Java and it should be in a village life. On the other hand, the words *ronggeng* and *tayub* are the name of dances in Indonesia. If *ronggeng* are written in the text, it should be the setting of the story in West Java because *ronggeng* dance is from the place. When the author writes *tayub* in the text, it means that the place of the story is in Central Java because the dance came from that place. The conclusion is that the culture-specific terms here bring the identity of a particular area of Indonesia, therefore implicitly give the readers information about the place. Comparing the translated text with source text is quite diverted. The unique characteristic of each culture in the source text is presented in straightforward way, meanwhile, in the target text these terms are not fully positioned as it supposed to be. It should be showing a special identity from the place, but the culture-specific terms are being domesticated. Consequently, several culture-specific terms were changed into the target text.

Overall, the translator here is attempting to get the closest meaning of the culture-specific terms in the source text, even though, no more

than a half of the culture-specific terms are translated perfectly. Since the cultural words contain identity of people, the translator chooses the domestication technique in translating the text. When the words have no equal meaning in the target text, the best way to make it through is doing domesticating words. Consequently, all of the culture-specific terms in the source text cannot be covered.

CONCLUSIONS AND SUGGESTIONS

Conclusions

This research investigates culture-specific terms using foreignization and domestication translating technique terms in Ayu Utami's *Saman* and their translation expressions in Pamela Allen's *Saman*. Related to the formulation of the problems, the researcher provides conclusions of the research after analyzing the data which are found in the texts and some conclusions can be concluded related to the research focus and research objectives stated in Chapter I.

In this research, there are five categories of culture-specific terms found by the researcher in Ayu Utami's *Saman*. They are ecology, material culture, social culture, social organization, and gesture and habit. The greatest number of all the culture-specific terms categories is material culture which is dominated all the data found in the novel. Material culture has 53 data out of 157 or it has 33.76% in percentage. The material culture is the category which are including human's everyday life such as food, clothes, houses, towns, and transports. It becomes the most appeared culture-specific terms because those are the thing that is usually used in everyday life. the author emphasizes the culture-specific terms to specify the culture which is represented to a particular material culture. The material culture gives implication information about the setting or dissimilarity to differentiate each culture. On the other hand, the smallest number of the culture-specific terms in the novel is gesture and habit. From all the 157 data, only 2 gesture and habit are found or it is only 1.27% in percentage. Gesture and habit is cultural

behaviors and gesture of local people which have particular characteristics and those are systematically followed by the people nearby with a specific purpose to achieve something. This novel is rich in material culture, but it is not providing many gesture and habit.

The researcher found 157 culture-specific terms in Ayu Utami's *Saman*. The 52 culture-specific terms are being foreignized and 105 of culture specific terms are being domesticated by the translator. It is clearly seen that domestication are the main technique of this translation. Even if the source text is rich of the local cultures and literatures, the translator still uses a lot of domestication technique. The culture-specific terms in the source text mostly have no closest equivalent expression in the target text. Consequently, lack of characteristics in local culture and literature will be emerged in the target text. On the other hand, using domestication technique has its own profit. The translator wants to make the unidentified cultures and literatures in the source text are known for the readers by presenting all of those things in the local culture. Hence, it is close to the readers to avoid ambiguities among the readers and also to cut the cultural gap between those two languages. The ironical problem is when the domesticated culture-specific terms, sometimes, refer to something which is different from the source text term and the readers will come up to the wrong perception. However, it is the power of the translator to bring which way s/he wants for the readers, whether the translator has the purpose to make the readers close with their own culture by domestication technique or accepting foreign language to be put on the texts. Somehow, it may be the request of a publisher to make all the words are understandable by the local readers.

Suggestions

According to the findings of this research, some suggestions are given to some parties. For other translator is suggested to be aware of the culture-specific terms in the source text. Mastering both culture and literature should not be ignored because it is affected to the translation result. The translator also need to pay attention to

the culture-specific terms values since it is problematic because carrying national identity. In deciding the technique going to use, paying attention to the text orientation is crucial, whether it is oriented to the source text or to the target text. However, the translator needs to be really careful to look for the closest equivalent meaning of each culture-specific term and chooses the fit text orientation which has smaller gap because of in the translated expression in the novel are not carried original meaning of each culture-specific terms.

For the others researchers is that the categories of culture-specific terms are the main issues that are analyzed in this research. After conducting this research, there are a lot of other translation issues that can be studied any further. Exploring possible issues about culture-specific term that have been developed, findings other theories proposed by the other researcher which are included into foreignization and domestication technique, investigating any related problem which is emerged, and conducting deeper study of similar issues using different technique and different type of texts are really suggested to other researchers.

For the student of English Literature which are majoring translation, conducting research about culture-specific term is not an easy task. That's why reading books, journal, articles, report, or anything related to translation studies are strongly recommended by the researcher. It will be a good foundation for improving knowledge which is related to the studies if the students decide to conduct the similar study.

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