

**FOREIGNIZATION AND DOMESTICATION OF CULTURE-SPECIFIC TERMS IN
MARAH RUSLI'S *SITTI NURBAYA: KASIH TAK SAMPAI* INTO GEORGE FOWLER'S
*SITTI NURBAYA: A LOVE UNREALIZED***

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ABSTRACT

The aims of this research are: (1) to describe the categories of Indonesian culture-specific terms in the novel, (2) to describe how foreignization and domestication strategies are represented in translating the culture-specific terms, and (3) to describe the degree of meaning equivalence of the culture-specific terms in Marah Rusli's *Sitti Nurbaya: Kasih tak Sampai* novel represented in George Fowler's *Sitti Nurbaya: A Love Unrealized*. The research employed mixed method of quantitative and qualitative approaches. The data are culture-specific terms and their translation found in Marah Rusli's *Sitti Nurbaya: Kasih Tak Sampai* into George Fowler's *Sitti Nurbaya: A Love Unrealized*. The main instrument is represented by the researcher and the second instrument is the data sheet. In addition, to gain trustworthiness of the data, triangulation method was applied. There are three findings obtained from the study. Firstly, five categories of culture-specific terms were identified: ecology, material culture, social culture, social organization, and gesture and habits. Material culture terms have the highest frequency with 66 terms (33.17%). Secondly, the researcher identified three foreignization strategies used in translating the culture-specific terms, they are preservation, addition, and literal translation. On the other hand, there are four domestication strategies; they are omission, globalization, localization, and transformation. It is revealed that 161 terms (80.90%) are translated with domestication strategies. Thirdly, in terms of degree of meaning equivalence, 184 terms (92.46%) are translated with equivalent meanings. The domestication ideology seems to be used more frequently since the translator tries to make the terms more familiar to the target readers.

Keywords: *foreignization, domestication, culture-specific terms, Sitti Nurbaya: Kasih Tak Sampai*

INTRODUCTION

Communication has essential functions to deliver information. As the world moves forward and develops, there are increasing needs for communication. The contact to foreign languages and cultures become much easier that it makes language interaction growth is undeniable. The language barrier and cultural differences become some obstacles for individuals who speak different languages. Translation, in recent times, has become an utterly important activity to overcome linguistic and cultural barrier.

In intercultural communication, translation has crucial role to mediate the two different cultures. However, words and phrases that are related to a certain culture often cause problems for translators. Translating cultural words is a challenge for translators since they sometimes found difficulties to find the equivalent terms.

Foreignization and domestication are two strategies that can help the translators to overcome the problems in transferring the meaning of the culture-specific terms.

The objectives of this research are (1) to describe the categories of culture-specific terms in Marah Rusli's *Sitti Nurbaya: Kasih Tak Sampai* into George Fowler's *Sitti Nurbaya: A Love Unrealized*, (2) to describe the

foreignization and domestication strategies of culture-specific terms represented in the Marah Rusli's *Sitti Nurbaya: Kasih Tak Sampai* into George Fowler's *Sitti Nurbaya: A Love Unrealized*, and (3) to describe the degree of meaning equivalence in the translation of culture-specific terms in Marah Rusli's *Sitti Nurbaya: Kasih Tak Sampai* into George Fowler's *Sitti Nurbaya: A Love Unrealized*.

RESEARCH METHOD

The research applied mixed method of qualitative and quantitative research methods. This research also applied content analysis method. The sources of the data used in this study are *Sitti Nurbaya: Kasih Tak Sampai* novel and its English version entitled *Sitti Nurbaya: A Love Unrealized*.

The data used in this study were culture-specific terms found in the Indonesian novel. The researcher collected the culture-specific terms in the novel in the form of word, phrase, and clause units.

The instruments used in this study are the researcher as the main instrument and data sheet as the secondary instrument to record culture-specific terms and its categorization.

To gain trustworthiness of qualitative research, the researcher applied

credibility and dependability. Furthermore, data triangulation was done to facilitate the validation of the data.

FINDINGS AND DISCUSSION

1. The Culture-specific Term Categories in Marah Rusli's *Sitti Nurbaya: Kasih Tak Sampai*

The researcher identified the culture-specific terms based on culture categories proposed by Newmark (1988: 95-102). They are divided into five categories; they are ecology, material culture, social culture, social organization, and gesture and habits. There are 199 culture-specific terms found. Material has 66 items (33.17%), social organization category has 57 items (28.64%), followed by social culture with 41 items (20.60%), ecology with 34 items (17.09%), and gesture and habits with 1 item (0.50%).

Table 1. The Occurrence of Culture-specific Terms in Marah Rusli's *Sitti Nurbaya: Kasih Tak Sampai*

Culture-specific Terms Categories	Frequency	Percentage
Ecology	34	17.09%
Material Culture	66	33.17%
Social Culture	41	20.60%
Social Organization	57	28.64%
Gesture and Habits	1	0.50%
TOTAL	199	100%

Material culture has the highest occurrence. Deetz (1977: 24) sees it as the product of culture. For example:

Datum 179

ST: "Teuku Putih kena **kelewang** serdaduku."

TT: "my own men had struck Teuku Putih with their **sword**."

Kelewang is *pedang pendek yang bilahnya makin ke ujung makin lebar*. (KBBI, 2001:532). It is an Indonesian blade that possesses a notch near its tip. So, it is a part of Indonesian heritage that belongs to material culture category.

2. The Description of Foreignization and Domestication Strategies in Translating Culture-specific Terms in Marah Rusli's *Sitti Nurbaya: Kasih Tak Sampai* into George Fowler's *Sitti Nurbaya: A Love Unrealized*

Table 2. The Frequency of Foreignization and Domestication Strategies Employed in Marah Rusli's *Sitti Nurbaya: Kasih Tak Sampai* into George Fowler's *Sitti Nurbaya: A Love Unrealized*

Translation Strategies		Frequency	Percentage
FOREIGNIZATION	Preservation	12	6.03%
	Addition	12	6.03%
	Literal Translation	14	7.04%
TOTAL		38	19.10%
DOMESTICATION	Omission	12	6.03%
	Globalization	54	27.14%
	Localization	93	46.73%
TOTAL		161	80.90%

This research uses foreignization and domestication strategies as proposed by Davies (2003:72-89). The foreignization categories include preservation, addition, and literal translation strategies. Meanwhile, the domestication categories are omission, globalization, localization and transformation.

Foreignization strategies are employed 38 times. There are 12 items that are translated using preservation strategy (6.03%), 12 items with addition strategy (6.03%) and 14 with literal translation (7.04%)

At the same time, the culture-specific terms translated using domestication strategies show higher frequency. The researcher found 93 items translated using localization (46.73%), 54 items using globalization (27.14%), 12 items using omission (6.03%), and 2 items using transformation (1.01%). The data from the table reveal that domestication strategies are used more frequently in the translation process.

From the findings, literal translation is the most used foreignization strategy. Newmark (1988:46) explains it as a procedure when the SL is converted to their nearest TL equivalents but the lexical words are again translated singly, out of context. An example of literal translation is presented below:

Datum 169

ST: ...tibalah kedua mereka di rumah

Sekolah Dokter Jawa.

TT: As they continued talking, they arrived at the **Java Doctor's School.**

Sekolah Dokter Jawa was one of the schools established by the Dutch government in Indonesia during their colonial era in 1856. This school was built by the Dutch government in response of reports indicating several deadly diseases that threatened native workers and labors. The term *Sekolah Dokter Jawa* is translated literally into Java Doctor's School. Instead of using term "medical school" the translator decides to preserve the manner of the term and translate it literally.

In terms of domestication, localization is the most frequently used strategy. Localization is used to avoid lost effect by anchoring a reference firmly in the culture of target audience (Davies, 2003:48). Here is an example of a culture-specific term translated with localization strategy:

Datum 171

ST: ...datanglah seorang opas pos membawa dua helai **surat kawat.**

TT: A moment later, a postman bearing two **telegrams...**

Surat kawat can be defined as *telegram* (KBBI, 2001:563). The

definition of “*surat kawat*” shows that this term refers to exactly the same concept in English language, known as „telegram“. The translator thinks it is more acceptable to use the source language’s term in the translation. The translator adapts the term to the target readers’ culture by translating it to „telegram“. Thus, localization strategy is applied to translate this term.

3. The Description of the Degree of Meaning Equivalence of Culture-Specific Terms in Marah Rusli’s *Sitti Nurbaya: Kasih Tak Sampai* into George Fowler’s *Sitti Nurbaya: A Love Unrealized*

This research employs Bell’s theory about meaning equivalence (1991:6). He states that text in different languages may be equivalent in different degrees (fully or partially) There are two main categories of meaning equivalence, they are equivalent and non-equivalent.

Equivalent is divided into two categories; fully equivalent and partly equivalent. Fully equivalent occurs when the meaning from the source text is completely transferred in the target text. Meanwhile, partly equivalent means that the meaning is partially rendered. So the message is not completely transferred.

On the other hand, non-equivalent is categorized into different meaning and no

meaning. Different meaning occurs when the translator renders the information within the source text with words that have different meaning in the target text. Meanwhile, no meaning occurs when translator alters the information so that the expression loses all its meaning in the target text.

Table 3. The Frequency of Degree of Meaning Equivalence in the Translation of Culture-specific Terms in Marah Rusli’s *Sitti Nurbaya: Kasih Tak Sampai* into George Fowler’s *Sitti Nurbaya: A Love Unrealized*

Degree of Meaning Equivalence		Frequency	Percentage
EQUIVALENT	Fully Equivalent	105	52.76%
	Partly Equivalent	79	39.70%
	TOTAL	184	92.46%
NON EQUIVALENT	Different Meaning	5	2.51%
	No Meaning	10	5.03%
	TOTAL	15	7.54%

It can be seen that most of the terms have equivalent degree of equivalence with 184 out of 199 terms. The table shows that 105 terms are fully equivalent (52.76%) and 79 terms are considered as

partly equivalent (39.70%). In the other hand, 15 terms are considered non-equivalent with 5 terms are different meaning (2.51%) and 10 terms have no meaning realized (5.03%).

The findings show that the translator transfers most of the culture-specific terms well. It is shown by the high percentage of equivalent translations in which the meanings of 105 terms have completely transferred and the meanings of 79 terms were partially transferred without losing their contexts. On the other hand, there are only 15 terms with nonequivalent meanings; 5 of them are different in context, while only 10 terms have no meaning conveyed at all.

Most of the equivalent terms are fully equivalent. It means that the meaning is completely transferred in the target language. The example of a fully equivalent meaning is shown below:

Datum 60

ST: Mendengar jawab ini, keluarlah **sais** Ali dari biliknya.

TT: Hearing this, the **coachman** dressed and left his room.

The term *sais* can be defined as *pengendali (pedati, delman, dan sebagainya) atau kusir*. In other words, *sais* is a person whose occupation is to drive horse carts, buggy, and so on. (KBBI, 2001:978). Meanwhile,

“coachman” is a driver of a horse-drawn carriage. From those definitions, the two terms seem to share equal meanings. The fact that both occupations involve driving horse-pulled carts or carriage indicates that they are fully equivalent.

Meanwhile, the non-equivalence is dominated by „no meaning“. No meaning occurs when a term is not realized. The translator opts to omit the expression in the target language. An example of no meaning is represented by the following datum:

Datum 15

ST: ...berhentilah di muka anak muda ini sebuah bendi yang ditarik oleh seekor **kuda Batak**.

TT: A moment later, a small buggy pulled up beside the pair.

Kuda Batak refers to a species of horse found in Sumatra, Indonesia. In Minangkabau society, this kind of horse is commonly used for pulling buggies and carts for transportation due to its immense strength and endurance. The term *kuda Batak* is not realized in the target language at all. The translator omits this term, therefore, there is no meaning delivered in the target text.

CONCLUSION

From the research, it can be concluded that there are five types of culture-specific

terms including ecology, material culture, social culture, social organization, and gesture and habits. Material culture has the highest occurrence with 66 terms out of 199 terms (33.17%) followed by 57 social organization terms (28.64%), 41 social culture terms (20.6%), 34 ecology terms (17.09%), and 1 gesture and habits term (0.5%).

In terms of the ideology, domestication is more preferred by the translator. It is shown in the findings that 161 out of 199 terms (80.90%) are domesticated. Localization is the most used domestication strategy with 93 occurrences. Otherwise, only 38 terms (19.10%) are translated with foreignization strategies. Literal translation is the most used foreignization strategy with 14 occurrences.

As for the meaning equivalence, most of the culture-specific terms are transferred equivalently. There are 184 out of 199 terms considered equivalent (92.46%), while only 15 terms (7.54%) are non-equivalent.

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