Article

Foreignization and Domestication Ideology in Cultural Term Translation of Novel *Tuesday With Morrie*: Category Household Goods and House Surroundings

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A B S T R A C T

The research basically aims at identifying translation ideology in cultural term translation of novel Tuesday with Morrie: material culture written by (Albom, 1997), translated by (Widodo, 2009) into an Indonesian language text. Translation ideology classified into its ideology such as foreignization and domestication by (Venuti, 2004) and its techniques of translation theory composed by (Molina & Hurtado Albir, 2002). The research approach is a translation approach by using Newmark's perspective. The findings show that there are 9 material cultures especially house goods and household surroundings on Tuesday with Morrie translated into an Indonesian language text. There are six techniques in the data, namely: adaptation, amplification, establish equivalent-amplification-adaptation, pure borrowings, establish equivalent, and equivalent description. The ideology of the translation in cultural term category material culture using in this novel is domestication and foreignization. Translation to TL (Bahasa) in this novel gives a shift in the cultural environment of cultural elements category material culture in Indonesia.

I. INTRODUCTION

Translation means an activity that converting written information, idea and thought expressed in one language or source of language (SL) to target language (TL). (Larson, 1984) the ideal translation should be firstly is Accurate: reproducing as exactly as possible the meaning of the source text. Secondly, it must be Natural: using natural forms of the receptor language in a way that is appropriate to the kind of text being translated. Thirdly it must be Communicative: expressing all aspects of the meaning in a way that is readily understandable to the intended audience. Lately, the translation process is challenging. In line with (Nida & Charles, 1969) stated that there are four challenges in the translation process. The first challenge is the language.

The second challenge is social culture. The third challenge is a religious term. The last challenge is material culture. In summary, the challenge in the translation process is language and culture because one culture cannot be translated according to its word.

In translating text, many texts in some sort of TL are translated. One of them is Bahasa. Texts must be translated by a native speaker from Indonesia. One of the many texts that can be translated is novel. A novel which is written by the English language needs to be translated into TL, in this case, Bahasa. As a reader, they need to understand the text from SL. It is because people who love literary works in Indonesia such as novel may have little knowledge and experience about local culture in SL (Aksyonova & Akhtambaev, 2014; Kuleli, 2014), in this case, English. One of the most difficult problems in translating is found in the differences between cultures in the SL culture and the TL because, as stated by (Larson, 1984), different cultures have different focuses. Therefore, the translator is very important and become an essential part in interpreting and translating, especially in translation for a novel from English into Bahasa such as many aspects should be considered in translating text, one of them is the cultural term. Translation and culture are a concept related to each other (Aksyonova & Akhtambaev, 2014). A translator needs to have a good knowledge of SL and TL, as stated by (Newmark, 1988) that texts always engage the person, universal and culture.

The notion of 'cultural term' is very common in translation, especially in literary translation. (Newmark, 1988) for example, states that culture refers to the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression. He further states that cultural focus leads to translation problems since there is a cultural gap or distance, between the SL and that of the TL.

(Venuti, 2004) coined two terms to describe these two methods: domesticating translation and foreignization translation. Domestication and foreignization are two basic ideologies of translation which involve linguistic and cultural points of view. In the domesticating translation, a translator attempts to produce a target language translation as naturally as possible. She/he tries to minimize the strangeness of the foreign text in the SL for TL readers through a clear and fluent style

of translation in the TL readers in order to feel like reading an original text. On the contrary, in foreignization translation, a translator attempts to take the TL readers to the foreign culture of the SL and make them feel cultural differences. Here, the TL readers can recognize that they are not reading an original text but translated one.

In many books and articles, the terms domestication and foreignization are often considered as ideologies, strategies, or methods of translation. When the translators believe that their translation is acceptable and correct, it means that domestication and foreignization are considered ideologies (Burmakova & Marugina, 2014; Mansourabadi & Karimnia, 2013; Petrova & Rodionova, 2016).

According to (Newmark, 1988) classifies culture-specific terms into five categories which include: 1) Ecology which refers to particular cultural terms on flora, fauna, winds, plains, and hills; 2) Material culture which is further sub-divided into sub-categories that refer to various types of national food, clothes, transport, houses and towns; 3) Social culture which refers to cultural terms on work and leisure; 4) Social organization which refers to national organizations, customs, activities, procedures, and concepts (political, religious, and artistic); 5) Gestures and habits which refer to gestures and habits closely related to culture.

(Molina & Hurtado Albir, 2002) states that translation method, strategies, and techniques are essentially different categories. (Molina & Hurtado Albir, 2002) define the technique of translation which is based on two premises: 1) the need to distinguish between method, strategy, and technique; 2) the need for an analysis and functional concept of translation techniques. They further state that techniques of translation have five basic characteristics: they affect the result of the translation, they are classified by the comparison with the original, they affect micro-units of text, they are by nature discursive and contextual, and they are functional. The word 'technique' itself refers to a way of doing an activity which needs skill and competence.

In addition, technique of translation can be defined as the way used by translators in translating smaller units of language (words, phrases, or expressions) from the SL into the TL. (Molina & Hurtado Albir, 2002) propose eighteen techniques of translation, which include: 1)

Adaptation; 2) Amplification; 3) Borrowing; 4) Calque; 5) Compensation; 6) Description; 7) Discursive creation; 8) Established equivalent; 9) Generalization; 10) Linguistic Amplification; 11) Linguistic compression; 12) Literal translation; 13) Modulation; 14) Particularization; 15) Reduction; 16) Substitution (linguistic, paralinguistic); 17) Transposition; 18) Variation.

The focus of this research is on viewing the ideology of translation applied in the translations of Indonesian cultural terms into English in terms of material culture especially house goods and household surroundings in the novel *Tuesday with Morrie* translated into Bahasa. This novel was written by (Albom, 1997). *Tuesday with Morrie* is the true story novel about the final lesson between a college professor, Morrie, and one of his long-lost students and the author of the book, Mitch Albom. This novel already translated into many languages, one of them is Indonesia. However, translation ideology phenomena appear in this novel such as foreignization and domestication in term of cultural element category material culture. A considerable amount of research has been conducted, but little research about this novel especially in the translation of cultural term category material cultures such as house goods and household surroundings.

II. METHODS

The approach used for the current research is a translation approach by using Newmark's perspective. The research basically aims at identifying translation ideology in cultural term translation of novel *Tuesday with Morrie*: category material culture such as house goods and household surroundings written by (Albom, 1997) translated by (Widodo, 2009) into an Indonesian language text. Translation ideology classified into its ideology such as foreignization and domestication by (Venuti, 2004) and its techniques of translation theory composed by (Molina & Hurtado Albir, 2002).

In this present research, the writer identifying translation ideology. The data analysis starts off by identifying in cultural term category house goods and household surroundings. The data of material culture is analyzed by describing translation ideology itself. Lastly, the writer attempts to apply the techniques of translation on the appearance and the existence of material culture used in the novel. This research found translation ideology in cultural term category

material culture especially for house goods and household surroundings that used in *Tuesday with Morrie* written by (Albom, 1997), translated by (Widodo, 2009) into an Indonesian language text namely domestication; here is one example of them:

III. RESULT AND DISCUSSION

There are many Indonesian cultural terms identified in the novel in five categories as proposed by Newmark in Amininadji (2016). He classifies culture-specific terms into five categories which include 1) Ecology (flora, fauna, winds, etc.); 2) Material culture (artefacts; food, clothes, houses and towns, transport); 3) Social culture (work and leisure); 4) Social organization (political and administrative, religious, artistic); 5) Gestures and habits. Please have a look at Table 1.

Table 1. Indonesian Cultural Terms

No.	Category	Sub Category/ Element
1.	household goods and house surroundings	**Material Culture** **9**
	Total	**9**

Then, the analyses of each category of cultural terms, especially household goods and house surroundings are made by presenting some examples considered as representative data. Only the interesting ones are prioritized to be presented. Here are some examples of the analyses.

Household Goods and House Surroundings

Table 2. Data 1

Data	SL	TL
1	*I remembered graduation day, **the briefcase**, his tears at my departure..... 29*	*Aku teringat hari wisudaku, **tas kantor** yang kuberikan sebagai kenang-kenangan, air matanya pada saat kami berpisah 30*

In the data (1) above, *the briefcase* is translated into *tas kantor* by the translator through **domestication** ideology. Here, he reveals the **adaptation** technique of translation. The translator adds the word *kantor* in the translation of *the briefcase* into *tas kantor* with the purpose of introducing and emphasizing what the term *the*

briefcase is used for in the context of the situation. *The briefcase* actually means an exclusive bag for a leader or lecturer in the office or in the university.

Table 3. Data 2

Data	SL	TL
2	Messages on **his answering machine** would go with out reply.97	Pesan-pesan yang kuberikan kepada **Mesin penjawabnya** tidak pernah mendapat balasan 102

In table 2, *answering machine* is translated into *mesin penjawabnya* with some details. It means that the translator applies the **amplification** technique of translation since he introduces details that are not formulated in the source text by explicative paraphrasing. The translator applies **domestication** ideology of translation. It is called amplification since the meaning for *machine* in target language is *mesin* and *answering* is *penjawab* by adding suffix –*nya*.

Table 4. Data 3

Data	SL	TL
3	Morrie swallowed the pills, put down **the paper cup,** inhaled deeply, then let it out (29	Morrie menelan pil-pilnya, menaruh **gelas kertasnya,** kemudian menarik napas dalam sekali dan menghembuskannya keluar 31

In table 4, *the paper cup* is translated into *gelas kertasnya*. *The paper cup is* a glass made by paper. It is can be found in such a city town that used by people and easy to recycle. The translator applies **domestication** ideology in his translation. The translator renders it into *gelas kertasnya* because *the paper cup* is translated through **establish the equivalent-amplification-adaptation** technique of translation. Here, clearly the translator also adds in suffix *-nya* as the identification as amplification of the term *the paper cup* into *gelas kertasnya* in target language and adaptation of the culture in Indonesia on the term of the cup which translated as *gelas* instead of term *cangkir*.

Table 5. Data 4

Data	SL	TL
4	Then lift him from the chair and support him as he	.....kemudian mengangkatnya dari kursi dan

| | urinate **to the beaker** 49 | memenganginya sewaktu ia buang air kecil ke dalam **sebuah pispot**. 52 |

In table 5, *to the beaker* is translated into *sebuah pispot*. The original meaning for *the beaker* is the glass in chemistry. The translator applies **domestication** ideology for his translation. *The beaker is* a place for urine. It is available in a hospital that is served for people in hospitalized or especially for someone who cannot urinate in the toilet. The translator renders it into *sebuah pispot* because *the beaker* corresponds with urine. *Sebuah pispot* are translated through **adaptation** technique of translation by using a shift in cultural environment. It happens to express the message using a different situation for its function from chemistry to hospitality especially for the elderly. According to this situation, Morrie is elderly. Clearly, the translator adapts the term *to the beaker* into *sebuah pispot* in the target language.

Table 6. Data 5

Data	SL	TL
5	**A telegram** came from the hospital73	**Sebuah telegram** datang dari rumah sakit…77

In table 6 *a telegram* is translated into *sebuah telegram*. *A telegram is* a mailing service such as for letters or even money. Here the translator applies **foreignization** ideology in his translation. *Sebuah telegram* is translated through **pure borrowing** technique of translation by using its term in the target language.

Table 7. Data 6

Data	SL	TL
6	**Letters** from around the world kept coming to Morrie,....85	**Surat-surat** dari seluruh dunia terus berdatangan ke alamat Morrie 90

In table 7 *letters* is translated into *surat-surat*. Here, the translator applies **domestication** ideology in his translation and *surat-surat* is also translated through **established equivalent** technique of translation because the term letters in KBBI means *surat*. Here, clearly the translator translates the term *letters* into *surat-surat* in the target language.

Table 8. Data 7

Data	SL	TL
7.	*There was an awkward moment of silence, then the two men where* **ushered into the study**…. 19	*Suasana menjadi hening dan agak kikuk, namun kedua orang itu dengan tenang masuk ke dalam* **ruang baca** *21*

In table 8, the term of *ushered into the study* is called technique of **equivalent description**. It is translated by the translator as *ruang baca* and the translator clearly applied **domestication** ideology. This kind of translation appears because the translator replaces the term (7) with a description of its function. In this case, the function of the term (7) translated to its function as a place for reading.

Table 9. Data 8

Data	SL	TL
8.	*Inside the house, we seat at a* **walnut dining room table** *near a window that looked out on the neighboar's house 29.*	*Di dalam rumah, kami duduk di sebuah* **meja kayu walnut di ruang makan**, *dekat sebuah jendela yang menghadirkan pemandangan ke rumah tetangga. 31*

In table 9 the term of *walnut dining room table* is called technique of **amplification**. Since the translator translates the phrase word by word, therefore the translator applied domestication ideology in his translator. Here, the translator introduces details that are not formulated in the SL such as to add new information and explicative paraphrasing. In this case, when translating (8) by adding the term *kayu*.

Table 10. Data 9

Data	SL	TL
9.	**Inside the office**, *Morrie mentioned for Koppel to sit down 20*	**Di ruang kerja**, *Morrie menyilakan Koppel duduk 22*

In tsble 10, *inside the office* is translated into *ruang kerja*. Here, the translator applies

domestication ideology in his translation and *ruang kerja* is translated through **equivalent description** as the technique of translation. This translation appears in case that the translator replaces the term (9) with a description of its function. In this case, the function of the term (9) translated to its function as a place for working.

IV. CONCLUSION

This present study focuses on translation ideology in cultural term category house goods and household surroundings using in this novel and the techniques of translation which it is used in novel *Tuesday with Morrie* according to the translation ideology and techniques of translation. This research presents the findings and suggestion of the study.

Based on the data analysis, the writer found translation ideology in cultural term category material culture using in this novel. According to analysis; they are foreignization and domestication. Techniques of translation used in this novel in cultural term category house goods and household surroundings namely: adaptation, amplification, establish equivalent-amplification-adaptation, pure borrowings, establish equivalent, and equivalent description.

The present research only stresses on the analysis of translation ideology in cultural term category households and household surrounding and techniques of translation where the identification of category material culture using in this novel become its main focus. This research is expected can help the readers to do next research and also referred to be learned by next writers. It is hoped that the next writers could investigate another from a different perspective.

Additionally, for suggestion of the following researchers, it would be interesting to investigate the classifies culture-specific terms into another category such as: 1) Ecology which refers to particular cultural terms on flora, fauna, winds, plains, and hills; 2) Social culture which refers to cultural terms on work and leisure; 3) Social organization which refers to national organizations, customs, activities, procedures, and concepts (political, religious, and artistic); and 4) Gestures and habits which refer to gestures and habits closely related to culture. Finally, the writer hopes that this study will give a contribution and become the reference for the following writer who will study more about translation ideology in the cultural term.

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