Domestication and Foreignization In The Process Of Translation of the 8th Habit by Stephen R. Covey into Bahasa Indonesia

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Abstract: *The title of this dissertation is "Domestication and Foreignization in the Process of Translation of the 8th Habit - From Effectiveness to Greatness by Stephen R. Covey into Bahasa Indonesia The 8th Habit "Melampaui Efektifitas, Menggapai Keagungan" Translated by Wandi S. Brata (Chap. 1-5). It deals with the investigation and the analysis of both translation strategies, i.e. domestication and foreignization. There are three researach problems arised in in this dissertation, i.e. (1) What has been the most frequently used translation strategy (domestication and foreignization) dealing with culture specific items in the process of translating the 8th Habit from Effectiveness to Greatness by Stephen R. Covey?; (2) How does the translation occur in the ST to TT?; and (3) Why do the translation of domestication and the foreignization as the way they are? In order to answer these problems, some theories were applied, i.e. (1) Shuttleworth and Cowie, 2004:95); (2) Venuti, (2001:86); (3) Venuti (2000) (quoted in Schaffner 1995:4); and (4) Catford (1965: 94). The method of research used was descriptive qualitative. It was used because it was especially effective in obtaining culturally specific information about the values, opinions, behaviors, and social contexts of particular populations. The data themselves were all selected clauses, phrases that consist of domestication and foreignization components found in data source. The results of the analysis can be described as the following. For domestication it was found that there were 14% domestications in the form of word, 28% in the form of phrase, and 58% in the form of clause. While for foreignization, it was found only 30 foreignizations with 25 (83.3%) in the form of words, and 5 (16,7%) in the form of phrases. Foreignization in the form of clause was not found in this analysis. The conclusion is the domestication strategy was frequently used inte process of the translation of the 8th Habit from Effectiveness to Greatness by Stephen R. Covey.*

Keywords: *translation studies, translation strategies, domestication, foreignization, culture, cultural meaning,*

I. Introduction

1.1. Background

The proposed study focuses on the analysis of processes in the products of translation. The processes are called domestication and foreignization. Domestication and foreignization are two basic translation strategies which provide both linguistic and cultural guidance. They are termed by American translation theorist Lawrence Venuti. According to him, the former refers to ethnocentric reduction of the foreign text to target-language cultural values, bring the author back home, while the latter is an ethnodeviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad. Generally speaking, domestication designates the type of translation in which a transparent, fluent style is adopted to minimize the strangeness of the foreign text for target language readers, while foreignization means a target text is produced which deliberately breaks target conventions by retaining something of the foreignness of the original (Shuttle worth and Cowie 1997:59).

Domestication and foreignization have existed for a long time. However, till 1950s and 1960s, when the more systematic, and mostly linguistic-oriented, approach to the study of translation began to emerge (Munday, 2001:9), the focus had been on the linguistic level. Since the cultural turn appeared in 1970s, the dispute has been viewed from a brand new perspective — social, cultural and historical. The conflict between domestication and foreignization as opposite translation strategies can be regarded as the cultural and political rather than linguistic extension of the time-worn controversy over free translation and literal translation (Wang Dongfeng 2002：24).

People communicate in order to transfer information from him/herself to another person. In this mode, translation helps him/her communicate if they speak different languages. As a two-facet phenomenon, on the one hand, it is as the process of transferring information; on the other hand, it is the result of this process. By the result is meant a new text created in translating. As a whole, the communication involves several elements, i.e. : (1) text. (2) translator, and (3) source text and target text. A speaker or writer (an author) produces sentences called 'text' and addresses it to the listener, reader, or receptor, who understands the purport of the text and reacts to it. The translation situation doubles the elements of communication. In this case, the receptor of the

original text in turn becomes a 'translator' who makes a translated text, or target text intended for the receptor speaking another language. The 'source text' is the text to be translated. The 'target text' is the end-product, the translated text. For the translation to be adequate and effective, the target text should be equivalent to the source text. The form of the target text is new but the purport and the content are very close to the original. Paradoxically, the better a translator's work, the less his/her work is observed. The translated text is attributed to the author speaking another language and this text is used everywhere as if it were the original.

A translator is to convey not only the ideas and themes of the source text (meaning, sense); s/he should also pay attention to the adequate form to express these ideas. S/he should not become carried away with a free (loose) form of translation, nor force the target language by following the source text word for word. A translator always bears in mind a standard language of the target text. Translation could not have developed without culture. Literature, science, and philosophy influence translators' conceptualizations. On the other hand, culture could not have developed without translation, since translations enrich nations with the cultural values of other nations.

Culture embraces material or spiritual, it can roughly be divided into three categories: (1) material culture, which refers to all the products of manufacture, (2) institutional culture which refers to various systems and the theories that support them, such as social systems, religious systems, ritual systems, educational systems, kinship systems and language; and (3) mental culture, which refers to people's mentality and behaviors, their thought patterns, beliefs, conceptions of value, aesthetic tastes.

The relationship between language and culture is a complex one due largely in part to the great difficulty in understanding people's cognitive processes when they communicate. Wardhaugh (2002:2) defines language to be a knowledge of rules and principles and of the ways of saying and doing things with sounds, words, and sentences rather than just knowledge of specific sounds, words, and sentences. In here, Wardhaugh does not mention culture per se, the speech acts we perform are inevitably connected with the environment they are performed in, and therefore he appears to define language with consideration for context.. Language possesses all the features of culture, belongs to institutional culture. Like all other aspects of culture, language is not inherited but acquired and shared by a whole society; like all other aspects of institutional culture, language is conventional and governed by rules which are acknowledged and observed by all members of society. Language mirrors other parts of culture, supports them, spreads them and helps to develop others. This special feature of language distinguishes it from all other facets of culture and makes it crucially important for the transfer of culture. It is no exaggeration to say that language is the life-blood of culture and that culture is the track along which language forms and develops. The formation and development of all aspects of a culture are closely related to one another, and language is no exception. A careful study of the meanings of words and how these change demonstrates how material culture, institutional culture and mental culture influence the formation and development of language.

Related to the subject matter of this study, the textbook as the source of the data - are textbooks that consist of motivation entitled "The 8th Habit – From Effectiveness to greatness" by Stephen R. Covey and its translation version in Bahasa Indonesia, 'The 8th Habit "Melampaui Efektifitas, Menggapai Keagungan". The reasons why this book to be the source text for the analysis because it is very popular nowadays and vey much important for those who want to be much more successful in this millenium. Great testimonials given by some professionals can be seen from the following:

1. Getting results in large company is a very rare skill and this book captures how to do it. The guidance provided here will prove invaluable for leaders who are trying to drive tighter execution in their organizations" (--Kevin Rollins, President and CEO, Dell Inc.)
2. "Covey's work has influenced millions upon millions of people worldwide. In this book, he takes a huge conceptual leap and introduces us to ideas and practices that will have a profound impact on all our lives. The 8th Habit is a marvelous read, a triumph of the spirit and, in my eyes, Covey's most important work" (--WarrenBennis, Distinguished Professor of Management, USC; author of On Becoming a Leader; and coauthor of Geeks and Geezers: How Era, Values, and Defining Moments Shape Leaders)

By having the testimonals given by some world wide professionals, it is a prove that the book of "The 8th Habit – From Effectiveness to Greatness" by Stephen R. Covey and its translation version in Bahasa Indonesia, 'The 8th Habit "Melampaui Efektifitas, Menggapai Keagungan" are reasonable enough to be searched especially those that have relation to the translation.

The second reason is that people today need much more information related to leadership and motivation and this book is the right choice to be read. The leadership and motivation can be about the employers, the students, or individual persons. As a source book of leadership and motivation that most of the people must read, it should be translated into bahasa Indonesia for those who are not able to understand the English version.

Theoretical reason for analysing the data from that type of resource textbooks is in the process of translating or moving the meaning from English, the original as the source text (ST) to bahasa Indonesia, the

translation version as the target text (TT), some problems can be occured. This is why the aspects that are analyzed in this dissertation are about domestication and foreignization as domestication and foreignization are two basic translation strategies which provide both linguistic and cultural guidance.

It is known that leadership and motivation is closely related to directly or indirectly dominates organizational behavior including personality, psychological contrast, compensation, and most of all social identity. Why do people do what they do is also related to the discussion of leadership and motivation. All of these items are closely related to the culture and social behavior. It means that the language in describing leadership and motivation will be based on the cultural and social background of the society. In the process of translating the English version to Indonesian one, cultural and social aspects will be the dominant ones. These cultural and social aspects in translation process will be the subjects of domestication and foreignization analysis in this dissertation.

The following examples are as the preliminary data as the indication and problems found in the process of translation. These problems are called domestication (Dom) and foreignization (For) in translation strategy and that as the main reason of the importance of the research on it. As it is explained that a domesticating translation: a term used by Venuti (1995) to describe the translation strategy in which a transparent fluent style is adopted in order to minimize the strangeness of the foreign text for TL readers.

Data 01

SL	**I debated** whether I should give her twenty cents, but...(p7)
Dom.*	**Nurani saya gemuruh dengan dengan suatu pergulatan** apakah saya harus memberinya dua puluh sen, tetapi...
TL	**Saya bingung dan bertanya-tanya** apakah saya harus memberinya dua puluh sen, tetapi...

The translation in data 01 can be said as domestication strategy since the translation of the clause (Cl) **I debated** was translated into **Nurani saya gemuruh dengan dengan suatu pergulatan.** This TL clause sounds cultural taste since there is standard TL for it, i.e **Saya bingung dan bertanya-tanya...** So, the proposed translation could be as **Saya bingung dan bertanya-tanya** apakah saya harus memberinya dua puluh sen, tetapi...

Data 02

SL	**I got the biggest shock of my life**: (p7)
Dom.*	**Saya mendapat kejutan yang paling besar dalam hidup saya** (p13)
TL	**Saya mendapatkan kejutan yang luar biasa dalam hidup saya**

The translation in data D02 can be said as domestication strategy since the translation of the clause (Cl) **I got the biggest shock of my life**..was translated into **Saya mendapat kejutan yang paling besar dalam hidup saya.** This TL clause sounds cultural taste since there is standard TL for it, i.e.**. Saya mendapatkan kejutan yang luar biasa dalam hidup saya.** The SL NP **the biggest shock** was not translated as **kejutan yang paling besar** but **kejutan yang luar biasa.** So, the proposed translation could be as **Saya mendapatkan kejutan yang luar biasa dalam hidup saya**

Related to the cases of foreignization, the following examples are as the preliminary data as the cases found in the text. These cases are as the stepping stone of further analysis in this dissertation. As it is mentioned earlier that foreignizing translation: a term used by Venuti (1995) to designate the type of translation in which a TT is produced which deliberately breaks target conventions by retaining something of the foreignness of the original.

Data F01

SL :	The **visionary** leader thinks big, thinks new, thinks ahead – and most important, is in touch with the deep structure of human consciousness and creative potential. (p.67)
For.*:	Pemimpin **visioner** berpikir besar, berpikir secara baru, berpikir ke depan, dan yang lebih penting lagi, bersentuhan dengan struktur yang mendalam dari kesadaran dan potensi kreatif manusia. (p.99)
TL :	Pemimpin **berpandangan luas** berpikir besar, berpikir secara baru, berpikir ke depan, dan yang lebih penting lagi, bersentuhan dengan struktur yang mendalam dari kesadaran dan potensi kreatif manusia

Data F01 of foreignization shows that the SL word **visionary** in ..... The **visionary** leader thinks big, thinks new, thinks ahead – and most important, is in touch with the deep structure of human consciousness and creative potential was translated into **visioner.** The SL word **visionary** became **visioner** in TL is called foreignization in translation. It is said so because TL has its own word to replace it, i.e. **berpandangan luas.** So, in avoiding the foreignization the word **visioner** can be replaced with the word.

Data F02

SL :	Albert Einstein said, "**Imagination** is more important than knowledge." (p.70)
For.*:	Albert Einstein mengatakan, "**Imajinasi** lebih penting dari pada pengetahuan." (p106)
TL :	Albert Einstein mengatakan, "**khayalan** lebih penting dari pada pengetahuan.

Data F02 of foreignization shows that the SL word **imagination** in ..... Albert Einstein said, "**Imagination** is more important than knowledge**..** was translated into **imajinasi.** The SL word **imagination** became **imajinasi** in TL is called foreignization in translation. It is said so because TL has its own word to replace it, i.e. **khayalan.** So, in avoiding the foreignization the word **pmajinasi** can be replaced with the word **khayalan**. Therefore, the recommended translation for this case can be as Albert Einstein mengatakan, "**khayalan** lebih penting dari pada pengetahuan.

1.2   Objectives of Study

This study is, in fact, an attempt to find answers to the questions given previously. Recognizing culture specific items of ST along with TT and identifying strategies the translators have followed to render these culture-and-linguistic specific items have been discussed, so that proper answers to the above-mentioned questions may be provided.

Simply, the objectives are to find out any kind of translation aspects that are related to the following items:

1. To analyse any kind of culture-specific items of ST along with TT used in the process of translating the target-language cultural values of the ST into TT.
2. To explain the process of the translation of domestication and the foreignization as the way they are.

1.3 Scope of Study

In relation with the topic discussion of this study, the research is focused on first of all, the translation strategies, i.e., domestication and foreignization. Secondly, related to the subject matters of the research, the data sources are from the two textbooks, i.e. The 8th Habit: From Effectiveness to Greatness by Stephen R. Covey (2004) as the ST and its translated version "The 8th Habit: Melampaui Efektivitas, Menggapai Keagungan" Translated by Wandi S. Brata and Zein Isa, as the TT. This study focuses on translation as a product, more specifically on words, phrases, clauses closely related to culture from English to Indonesia, strategies of translation, domestication and foreignization.

II.   Analysis And Discussion

2.1 Analysis and Discussion
2.1.1 Domestication and Foreignization Strategies
2.1.1.1 Domestication

In analysing the data, the writer used table techniques. It is used in order to make a systematic analysis. All SL data that consist of domestication are put on the table by identifying every single aspect of domestication. The table consists of three cloumns and three rows. The first row is for SL data, the second is for the translation version found in the TL source and it is marked by Dom* (with asterisk) in order to show that the results of domestication can be given the suggested translation with no domestication content, and it is marked with TL on the table.

It is also the same way as analysing foreignization data. The different of the table used for the analysis is in the second row, i.e. for the foreignization and is marked with For* (with asterisk) in order to show that the translation version with foreignization still can be given the possible translation version with no foreignization content, and its marked with TL on the table.

Data 01

SL	I'm frustrated and **discouraged (p.1)**
Dom.*	Aku frustrasi dan **loyo**, tak bersemangat (p.3)
TL	Aku frustrasi dan tak bersemangat

Data 01 shows that the translation of the word **discouraged** in SL tends to the TL cultural bound since the word discouraged itself means 'loosing one's enthusiasm or willingness to do something'. While the word **loyo** in TL tends for the condition of faint, very exhausted, and with no power of life and it is much more cultural-like (Javanese) rather than standard bahasa Indonesia for "tak bersemangat"

Data 02

SL	I'm **micromanaged** and **suffocating**.(p.1)
Dom.*	Duniaku terasa **serba pengap**; aku merasa terus **didikte untuk perkara yang remeh-temeh**.(p.4)
TL	Saya merasa terdesak dan bingung.

Data 02 shows that the SL phrase **micromanaged and suffocating** means 'ones who is unable to manage the air for him to breath'. The dom. translation version of the phrases **serba pengap** ('with no air to breath') and **didikte untuk perkara yang remeh-temeh** ('dictated with a very unuseful matters') tend to mean general cultural bound in the TL. The standard TL for both phrases (**serba pengap and didikte untuk perkara yang remeh-temeh**) is **terdesak (micromanaged)** and **bingung (suffocating)**.

Data 03

SL	I'm sick of all the **backstabbing politics** and **kissing up**. (p.1)
Dom.*	Aku muak dengan **politik di kantor yang suka menikam dari belakang** dan **menjilat-jilat**.(p.4)
TL	Aku muak dengan politik kotor dan suka menjilat.

Data 03 shows the SL phrases the **backstabbing politics** can be meant as dirty politics ('politik yang cenderung fitnah') and **kissing up** means **'flattering'** 'seducing someone with bad purpose'. So, the translation version of data 03 tends to say as domestication strategy because it tends to close to the TL cultural bound. The Indonesian standard translation version is stated in TL.

Data 04

SL	The data is **sobering.** (p.3)
Dom.*	Data tersebut **sungguh membuat ciut hati**.(p.7)
TL	Data tersebut sungguh membuat semangat.

Data 04 shows the SL word **sobering** is translated into **'sungguh membuat ciut hati'** while the TL phrase **'sungguh membuat ciut hati'** is not exactly the same meaning as the SL **sobering**. Sobering means 'words, action, ideas, etc. make someone serious and thoughtful'. The TL phrase **ciut hati** means 'has no bravery'.

Data 05

SL	...and organization cost of failing **to fully engage the passion**,....(p.3)
Dom.*	.....maupun oleh organisasi, kalau mereka tidak bisa **secara penuh mendayagunakan semangat**....(p.7)
TL	.....maupun oleh organisasi, kalau mereka tidak **secara penuh giat dan semangat**...(p.7)

The translation in data 05 shows that the SL word **engage** in **to fully engage the passion** is translated into TL **'mendayagunakan'** ('the ability to get the results and advantages').** Lexically, the meaning of the SL **engage** is **'to involve in doing something'** and the choice of the TL word **'mendayagunakan'** tends to close to the TL cultural bound and this word is commonly used in the social activities. The SL **to fully engage the passion** is translated to **secara penuh giat dan semangat.**

Data 06

SL	...the birth of a new reality, **a sea change of incredible significance** (p.4)
Dom.*	...lahirnya realitas baru, **lautan perubahan begitu banyak hal yang berarti**...(p.8)
TL	...lahirnya realitas baru, **banyaknya perubahan yang sangat berarti**.

The translation in data 06 shows that the SL phrase **a sea change of incredible significance** is translated into TL **'lautan perubahan begitu banyak hal yang berart.'** The translation is much more TL cultural bound especially for the phrase **'lautan perubahan for a sea change** that sounds metaphor**. The recommended translation as the Indonesian standar structure and meaning can be as **banyaknya perubahan yang sangat berarti**.

Data 07

SL	The 8th Habit, then is not **about** adding one more habit to the 7.(p.4)
Dom.*	Kebiasaan ke-8 bukan **sekadar** merupakan penambahan satu kebiasaan yang sudah ada.... (p.9)
TL	Kebiasaan ke-8 bukan **tidak hanya** merupakan penambahan satu kebiasaan yang sudah ada....

The translation in data 07 shows that the translation of the word **about** in SL tends to the TL cultural bound since the word **sekedar** itself means 'just for the shake of'. Whilst in formal TL the work about can be meant as 'with regard : concerning the negative to express intention or determination'. So, it is recommended that the translation version of the SL can be seen on TL.

Data 08

SL	The 8th Habit represents **the pathway** to the **enormously promising** side of today's reality.. (p.5)
Dom.*	Kebiasaan ke-8 merupakan **jalur setapak** ke sisi realitas zaman baru yang **amat menjajikan (p.9)**
TL	Kebiasaan ke-8 merupakan **arah** ke sisi realitas zaman baru yang **sangat menjajikan**.

The translation in data 08 can be said as domestication strategy since the translation of the two noun phrases (NPs) (**the pathway** was translated into **jalur setapak,** and **enormously promising** was translated into **amat menjajikan**). These two TL NPs sound cultural taste since there are standard TL for the two NPs, i.e. **arah** for **the pathway** and **sangat menjajikan** for **amat menjajikan.** So, the proposed translation could be as Kebiasaan ke-8 merupakan **arah** ke sisi realitas zaman baru yang **sangat menjajikan.**

Data 09

SL	...full of hope and intelligence, **resilent by nature**, boundless in its potential to serve the common good. (p.5)
Dom.*	...penuh dengan harapan dan kecerdasan, **yang dari kodratnya bersifat ulet**, dan potensinya untuk memenuhi kepentingan kemaslahatan bersama sungguh tak terbatas (p.9)
TL	...penuh dengan harapan dan kecerdasan, **yang kenyataannya bersifat teguh**, dan potensinya untuk memenuhi kepentingan kemaslahatan bersama sungguh tak terbatas.

Data 09 can be said as domestication strategy since the translation of the clause (Cl) (**resilent by nature** was translated into **yang dari kodratnya bersifat ulet**). This TL clause sound cultural taste since there is standard TL for it, i.e. **yang kenyataannya bersifat teguh.** So, the proposed translation could be as ...penuh dengan harapan dan kecerdasan, **yang kenyataannya bersifat teguh**, dan potensinya untuk memenuhi kepentingan kemaslahatan bersama sungguh tak terbatas.

Data 10

SL	Voice is a unique personal significance-**significance that is revealed as our greatest challenges.**...(p.5)
Dom.*	Suara adalah makna personal yang unik-**kebermaknaan yang tersingkap** ketika kita menghadapi tantangan-tantangan kita...(p.10)
TL	Suara adalah makna personal yang unik-**kebermaknaan yang terungkap** ketika kita menghadapi tantangan-tantangan kita

The translation in data 10 can be said as domestication strategy since the translation of the clause (Cl) **significance that is revealed as our greatest challenges.**..was translated into **kebermaknaan yang tersingkap.** This TL clause sound cultural taste since there is standard TL for it, i.e.**. kebermaknaan yang terungkap.** The base **singkap** in the TL means 'put off', while the base **ungkap** in **terungkap** means 'to reveal' or 'to express' and idea. So, the proposed translation could be as Suara adalah makna personal yang unik-**kebermaknaan yang terungkap** ketika kita menghadapi tantangan-tantangan kita.

2.1.1.2 Foreignization

The following description is the analysis of foreignization strategi found in the source text. As it is mentioned in 2.1.1.1 the same as the analysis of domestication, the analysis of foreignization also uses table in order to show the SL data and its foreignization (For.*) with an astherisk to show that the result of the translation can be proposed to the TL version.

Data F01

SL :	People face **a new and increasing expectation** to produce more for less a terribly complex world.. (p2)
For.*:	Orang-orang menghadapi **ekspektasi baru yang lebih tinggi**, untuk memproduksi lebih banyak, demi imbalan yangs emakin sedikit, dalam dunia yang amat sangat kompleks.. (p5)
TL :	Orang-orang menghadapi **harapan baru yang semakin meningkat**, untuk memproduksi lebih banyak, demi imbalan yang semakin sedikit, dalam dunia yang amat sangat kompleks

Data F01 of foreignization shows that the SL noun phrase **a new and increasing expectation** was translated into **ekspektasi baru yang lebih tinggi.** The SL word **expectation** became **ekspektasi** in TL is called foreignization in translation. It is said so because TL has its own word to replace it, i.e. harapan. So, in avoiding the foreignization the word **ekspektasi** can be replaced with the word **harapan**. Therefore, the recommended translation for this case can be as Orang-orang menghadapi **harapan baru yang semakin meningkat,** untuk memproduksi lebih banyak, demi imbalan yang semakin sedikit, dalam dunia yang amat sangat kompleks.

Data F02

SL :	..this conversation is so vast, so **multifaceted**, that trying to figure out...(p6)
For.*:	..percakapan itu begitu meluas, dan sedemikian **multifaset**, sehingga usaha untuk menemukan...(p11)
TL :	..percakapan itu begitu meluas, sehingga **beraneka segi** , sehingga usaha untuk menemukan.

Data F02 of foreignization shows that the SL word **multifaceted** in. This conversation is so vast, so **multifaceted**, that trying to figure out...was translated into **multifaset.** The SL word **multifaceted** became **multifaset** in TL is called foreignization in translation. It is said so because TL has its own word to replace it, i.e. **beraneka segi.** So, in avoiding the foreignization the word **multifaset** can be replaced with the word

beraneka segi. Therefore, the recommended translation for this case can be as ..percakapan itu begitu meluas, sehingga **beraneka segi** , sehingga usaha untuk menemukan.

Data F03

SL :	The challenges and **complexity** we face in our personal lives and relationships, in our families, in our professional lives...(p3)
For.*:	Tantangan dan **kompleksitas** yang kita hadapi dalam kehidupan dan hubungan-hubungan pribadi, dalam keluarga, dalam kehidupan profesional...(p7)
TL :	Tantangan dan **kerumitan/keruwetan** yang kita hadapi dalam kehidupan dan hubungan-hubungan pribadi, dalam keluarga, dalam kehidupan profesional.

Data F03 of foreignization shows that the SL word **complexity** in The challenges and **complexity** we face in our personal lives and relationships, in our families, in our professional lives was translated into **kompleksitas.** The SL word **complexity** became **kompleksitas** in TL is called foreignization in translation. It is said so because TL has its own word to replace it, i.e. **kerumitan/keruwetan.** So, in avoiding the foreignization the word **kompleksitas** can be replaced with the word **kerumitan/keruwetan**. Therefore, the recommended translation for this case can be as Tantangan dan **kerumitan/keruwetan** yang kita hadapi dalam kehidupan dan hubungan-hubungan pribadi, dalam keluarga, dalam kehidupan profesional.

Data F04

SL :	Many have asked whether the 7 Habits are still **relevant** in today's new **reality**...(p4)
For.*:	Banyak orang yag bertanya apakah 7 Habits (7 Kebiasaan) masih **relevan** dalam konteks **realitas** jaman baru saat ini. (p7)
TL :	Banyak orang yag bertanya apakah 7 Habits (7 Kebiasaan) masih **sesuai** dalam konteks **kenyataan** jaman baru saat ini.

Data F04 of foreignization shows that the SL words **relevant** and **reality** in .. Many have asked whether the 7 Habits are still **relevant** in today's new **reality**..was translated into **relevan** and **realitas.** The SL words **relevant** and **reality** became **relevan** and **realitas** in TL is called foreignization in translation. It is said so because TL has its own words to replace them, i.e. **sesuai** for **relevan** and **kenyataan** for **reality.** So, in avoiding the foreignization the word **relevan** can be replaced by the word **sesuai** and **realitas** can be replaced by the word **kenyataan**. Therefore, the recommended translation for this case can be as Banyak orang yag bertanya apakah 7 Habits (7 Kebiasaan) masih **sesuai** dalam konteks **kenyataan** jaman baru saat ini.

Data F05

SL :	They represent a **complete** framework of **universal**, timeless **principles of character** and human effectiveness.. (p4)
For.*:	7 Kebiasaan itu menampilkan kerangka kerja yang **komplet** dari **prinsip-prinsip karakter** dan efektivitas manusia yang **universal** dan abadi.(p8)
TL :	7 Kebiasaan itu menampilkan kerangka kerja yang **lengkap** dari **azas sifat** dan keefektifan manusia yang **umum** dan abadi.

Data F05 of foreignization shows that the SL words in **complete** and **universal** and the phrase **principles of character**..in.. They represent a **complete** framework of **universal**, timeless **principles of character** and human effectiveness.. was translated into **komplet, universal** and for the phrase **prinsip-prinsip karakter .** The SL word **complete** became **komplet** and **universal** became **universal** and **principles of character** became **prinsip-prinsip karakter** in TL are called foreignization in translation. It is said so because TL has its own words and phrase to replace them, i.e. **lengkap** for **komplete**, **umum** for **universal**, and **azas sifat** for **prinsip-prinsip karakter .** So, in avoiding the foreignization the words and the phrase can be replaced with the TL words and phrase as mentioned above. Therefore, the recommended translation for this case can be as 7 Kebiasaan itu menampilkan kerangka kerja yang **lengkap** dari **azas sifat** dan keefektifan manusia yang **umum** dan abadi.

Data F06

SL :	The exponential, revolutionary explotion of the internet is one of the most powerful modern **manifestations** of this truth. (p.6-7)
For.*:	Ledakan internet yang revolusioner dan eksponensial merupakan salah satu **manifestasi** yang paling kuat dari kebenaran ini.(p11)
TL :	Ledakan internet yang revolusioner dan eksponensial merupakan salah satu **perwujudan** yang paling kuat dari kebenaran ini

Data F06 of foreignization shows that the SL word **manifestations** in The exponential, revolutionary explotion of the internet is one of the most powerful modern **manifestations** of this truth... was translated into **manifestasi.** The SL word **manifestations** became **manifestasi** in TL is called foreignization in translation. It is said so because TL has its own word to replace it, i.e. **perwujudan.** So, in avoiding the foreignization the word **manifestasi** can be replaced by the word **perwujudan**. Therefore, the recommended translation for this

case can be as Ledakan internet yang revolusioner dan eksponensial merupakan salah satu **perwujudan** yang paling kuat dari kebenaran ini.

<div align="center">

Data F07

</div>

SL :	On October 2nd 1983, we become a bank-**a formal, independent bank**. (p9)
For.*:	Akhirnya, pada tanggal 2 Oktober 1983 kami menjadi **sebuah bank yang formal dan independen**.(p16).
TL :	Akhirnya, pada tanggal 2 Oktober 1983 kami menjadi **sebuah bank yang resmi dan mandiri.**

Data F07 of foreignization shows that the SL phrase **a formal, independent bank** in ..... On October 2nd 1983, we become a bank-**a formal, independent bank**...was translated into **sebuah bank yang formal dan independen.** The SL words **formal** became **resmi** and **independent** became **mandiri** in TL is called foreignization in translation. It is said so because TL has its own words to replace them, i.e. **resmi** for **formal** and **mandiri** for **independen.** So, in avoiding the foreignization the phrase **sebuah bank yang formal dan independen** can be replaced with the phrase **sebuah bank yang resmi dan mandiri**. Therefore, the recommended translation for this case can be as .. Akhirnya, pada tanggal 2 Oktober 1983 kami menjadi **sebuah bank yang resmi dan mandiri.**

<div align="center">

Data F08

</div>

SL :	To understand the core problem and the profound **implications** of Drucker's prophetic statement,...(p12)
For.*:	Untuk memahami masalah inti dan **implikasi** yang amat mendalam dari ramalan Peter Drucker itu,...(p21)
TL :	Untuk memahami masalah inti dan **keadaan nyata** yang amat mendalam dari ramalan Peter Drucker itu,...

Data F08 of foreignization shows that the SL word **implications** in ..To understand the core problem and the profound **implications** of Drucker's prophetic statement.....was translated into **implikasi.** The SL word **implications** became **implikasi** in TL is called foreignization in translation. It is said so because TL has its own phrase to replace it, i.e. **keadaan nyata.** So, in avoiding the foreignization the word **implikasi** can be replaced with the phrase **keadaan nyata**. Therefore, the recommended translation for this case can be as Untuk memahami masalah inti dan **keadaan nyata** yang amat mendalam dari ramalan Peter Drucker itu,...

III.   Findings, Implications, And Discussion

3.1 Findings

From the analysis in Chapter four, it can be found that the process of translating (in this case the translation of The 8th Habit: From Effectiveness to Greatness written by Stephen R. Covey and the translation version The 8th Habit :Melampaui Efektifitas, Menggapai Keagungan, translated by Wandi S. Brata) involves two different languages (English and Bahasa Indonesia) which are the carriers of their respective cultures; therefore it is not only a process of transference between languages themselves but also a communication between diverse cultures. Moreover, in general terms, cultural translation is often considered as a notion that is often used as an opposite against linguistic translation. Instead, the focus here was on cultural translation and the strategies that is used in such translation. Among the strategies discussed here are: domestication and foreignization.

The analysis of domestication and foreignization from the data source resulted three different forms of the domestication and two for the foreignization. The three different forms of domestication are classified based on the form of (1) words, (2) phrases, and (3) clauses. While for the foreignization, there are only two forms, i.e. (1) words and (2) phrases.

For domestication, it is found that there are 14 words that are classified in domestication. They are found in data [1,2,7,14,53,61,64,66,67,72,,75,77, and 80].

The following is the domestication in the forms of words found in the source of data:

Data	SL	Dom*	TL
1	discouraged	loyo	tak bersemangat
2	micromanaged suffocating	serba pengap; didikte untuk perkara yang remeh-temeh.	terdesak bingung
4	sobering	sungguh membuat ciut hati	sungguh membuat semangat
7	about	Sekadar	tidak hanya
14	passion	gairah hidup	keinginan besar
53	compassion	welas asih	belas kasih
61	governs	mengarahkan	berpengaruh pada
64	scars	luka nestapa	pengalaman buruk
65	math	matematika	kepastian

It is also found that there are 28 phrases that are classified in domestication. They are found in data [3,6,8,15,17,24,25,26,37,38,42,43, 44,49,51,59, 62,63,68,70,73,74,76,79,86,94,97, and 100].

The following is the domestication in the forms of phrases found in the source of data:

Data	SL	Dom*	TL
3	backstabbing politics kissing up	politik di kantor yang suka menikam dari belakang menjilat-jilat	politik kotor suka menjilat
6	a sea change of incredible significance	lautan perubahan begitu banyak hal yang berarti	banyaknya perubahan yang sangat berarti.

For the foreignization, it is found 25 foreinization in the form of words [data 1,2,3,4,5,6,7,8,9,11,12,14,16,18,19,20,21,22,23,24,25,26,20,29 and 5 in the form of phrases [data 10,13,17, and 27]. There is no clause-forms found in the foreignization. The following are the examples of foreignization in the forms of words and prhases repectively:

Data	SL	Fore*	TL
02	multifaceted	multifaset	beraneka segi
03	complexity	kompleksitas	kerumitan/keruwetan
04	relevant reality	relevan realitas	sesuai kenyataan
05	complete universal	komplet universal	lengkap umum
06	dimension	dimensi	Ukuran
07	manifestations	manifestasi	perwujudan
08	spiritual	spiritual	batiniah
09	hierarchy	hirarki	jenjang jabatan
11	implications	implikasi	keadaan nyata
19	Victimism	victimisme	yang menganggap diri sebagai korban

Foreignization In Phrases

Data	SL	Fore*	TL
10	a formal, independent bank	sebuah bank yang formal dan independen	sebuah bank yang resmi dan mandiri
14	product innovation	inovasi product	pembaharuan hasil
15	chief technology officer	chief technology officer	Kepala Karyawan Teknik/ Kepala Teknisi
17	road to mediocrity	jalan ke arah mediokritas	jalan yang biasa.
27	international community	komunitas internasional	masyarakan dunia

3.2 Implication and Discussion

From the findings, it can be concluded that domestication is the most frequently used translation strategy dealing with culture specific items in the process of translating the 8th Habit from Effectiveness to Greatness by Stephen R. Covey compared with foreignization strategy (100:30).

As Nida (1964:244) declares that "the larger cultural context is of utmost importance in understanding the meaning of any message; for words have meanings only in terms of the total cultural setting". Cultural gaps between the source and the target language have always been a considerable issue for translators to be aware of when they render literal and/or figurative meanings of words since those meanings have various connotations and implications in their different cultural settings.

The strategies in translating by concentrating on not only the language itself but also the culture of the two languages are called domestication and foreignization. Yang (2010:1) mentions that "Domestication and foreignization are two basic translation strategies which provide both linguistic and cultural guidance" for translators in rendering culture-specific source texts into parallel target texts.

Munday (2001) strengthens that domestication is the type of translation which involves minimizing the source-text foreign elements to the target-language cultural values Foreignization, on the other extreme, involves retaining the foreignness of the original-language text. (Venuti, 1995) argues the foreign elements should be highlighted by the translator to register the linguistic and cultural difference of the foreign text. Whereas Nida, who is regarded as the representative of those who favor domestication, sees domestication as the strategy that seeks to achieve complete naturalness of the expression by means of dynamic equivalence. Therefore, "the message has to be tailored to the receptor's linguistic needs and cultural expectations (Munday 2001:42).

From the analysis the strategy of domestication is   much more productive compared with the foreignization. It is found 100 cases of domestication in the translation version of the text (from chapter 1 to 5), while for the foreignization it found 30 cases. The various cases found in the analysis especially in the transfering the meaning of SL clauses, phrases, and words to TL text. Most of them are the case of choising clause, phrase, and words in order to get the close meanings but in reality they tend to touch cultural bound of the TL text. The followings are the examples of the cases above.

IV.   Conclusions And Suggestions

4.1 Conclusions

From the analysis of domestication and foreignization of the source data the 8th Habit from Effectiveness to Greatness by Stephen R. Covey and the translation version the 8th Habit: Melampaui Efektifitas, Menggapai Keagungan, translated by Wandi S. Brata (Chapter 1 – 5), the conclusions are:

1. The most frequently used of the translation strategy (domestication and foreignization) dealing with culture specific items in the process of translating the 8th Habit from Effectiveness to Greatness by Stephen R. Covey is domestication. The comparison with the foreignization is about 100:30.

2. The translator of the target text tends to use domestication strategy because domestication designates the type of translation in which a transparent, fluent style is adopted to minimize the strangeness of the foreign text for target language readers, while foreignization means a target text is produced which deliberately breaks target conventions by retaining something of the foreignness of the original" (Shuttleworth & Cowie 1997:59). It is proved in this analysis that domestication is dominant compared with foreignization.

3. The translation of domestication and the foreignization as in the source text indicate that languages are culturally different and this difference goes beyond lexicon, alphabet, and the combination of alphabet or sentence structure. Translation of literary works of a community is a way of cultural exchange and interaction; if cultural exchanges take place instead of cultural hegemony, both cultures will benefit. In fact, the strategy used in translation of a literary work determines whether translation is a cultural interaction channel or a tool for cultural hegemony.

4.2 Suggestions

It is suggested for the students of translation program to do a detailed research about translation in all aspects, including domestication and foreignization aspects. It seems that translators prefer using the domestication strategy in rendering cultural items. It is proved in this analysis.

For the translators, it is known that translation is a hidden yet powerful weapon to dominate over cultures; and language is a tool of domination and control. Languages are culturally different and this difference goes beyond lexicon, phrase, and sentence structure. Translation of literary works of a community is a way of cultural exchange and interaction; if cultural exchanges take place instead of cultural hegemony, both cultures will benefit. In fact, the strategy used in translation of a literary work determines whether translation is a cultural interaction channel or a tool for cultural hegemony.

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