

## Investigating Domestication and Foreignization in Alf Laylah Wa Laylah: Sinbad The Sailor

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### Abstract

This study aims to determine the literary work of Alf Laylah Wa Laylah in Arabian Nights: Sinbad The Sailor, and identify semantic strategies and translation techniques in Arabian Nights: Sinbad The Sailor which was translated from Indonesian to English, identify the ideology and methods used by translators in translating Sinbad. The Sailor and the story of 1001 Malam, analyzes the methods of domestication and foreignization in Sinbad The Sailor and analyzes the foreign ideology and domestication applied in the translation of Sinbad The Sailor into Indonesian in the story of 1001 Malam. Foreignization is a source-culture-oriented translation which strives to translate the source language. Meanwhile, domestication is a target language-oriented translation where if there is a foreign source language it will be translated into a more familiar target language. This research was conducted through a descriptive-quantitative approach. Data were collected through document analysis which includes content analysis and descriptive analysis. The results has shows that partial foreignization and domestication translation ideologies in Arabian Nights: Sinbad The Sailor.

**Key words:** Translation; Domestication; Foreignization; Arabian Nights

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### INTRODUCTION

Related to Potter (2014), the extraordinary developments in the world of contemporary literature, which can also be considered very competitive, have attracted the attention of readers from all corners of the country. According to Wang (2014), translation is an activity to transfer information representation from one language to another. From a theoretical perspective, translation is conveying messages and exchanging information. Bani & Younes (2015) collocations usually pose problematic cultural and sociolinguistic issues. This paper attempts to shed light on some of these problems that participants of this study faced in the English-Arabic translation of collocations. In order to examine these issues, a questionnaire was given out to 40 MA students majoring in English Language at The Hashemite University, Yarmouk University, and Al-al-Bayt University: 15 males and 25 females. The results showed that translators faced these cultural and sociolinguistic problematic issues: The word order within the same collocation, the availability of acceptable equivalents in the target language (TL defines translation may additionally embrace the method of conveyancing meanings, ideas, and culture from one language into another.

In literary translation, it is important to remember that the translation is also intended to send messages and feelings contained in a work into the destination language so that the reader will feel moved to feel the beauty of the feelings that come from the source language work. Also, Wenjing (2015) discuss about how important the translator must understand accurately the original of the works of the literature, they stated that the translator must understand accurately the original works of the literature, so the meaning of works can be translated into target language suitably. The translator also must analyze the words carefully such as cultural property, national psychology, and religious tradition to convey the words

worthy. So, it can be concluded that translation is not only translating language but also one culture into another.

## 1. THE CONCEPT OF TRANSLATION

According to Setiawan (2018), translation is a series of activities has the aim of conveying messages contained in the source language into the target language which are carried out accurately. Meanwhile Anshori (2008), has an important view regarding the quality of translation, he stated that the quality of translation is located in the translation process accuracy in conveying the message. According to (2011), translation activities are also related to investigating translation activities and the translation process itself. These activities include not only linguistics but also political and cultural involvement. It is related to Arrosyid & Pradana (2021) perspectives, they stated that it is concluded from some of the views quoted from other authors' sources that the activity of translating a text is a series of actions that the translator must engage in when translating the source text (into another language or target language). Quoted from Wendland (2020), literal and freedom in translating a source language into a target language is a dichotomy that is still crucial from year to year, even in modern times.

In line with the development of the times, language and culture have become brothers who are closely related. The connection can be found in human civilization, the development of writing, and social interaction. Language not only represents reality and ideas, or even events, which almost resembles science, but also reflects attitudes, beliefs, and the otherworldly side of society. Only the language of culture can be presented very well from generation to generation. Therefore, it is quite understandable that by studying the source language we can also learn their culture at the same time.

“Talking about culture, there are three items to which we should pay attention, namely, sociofacts, mentifacts, and artifacts” Prasetyo & Nugroho (2013) the 3 important elements that need to be considered when talking about culture, namely sociofacts, mentifacts, and artifacts. These three elements are often called the pillars of culture.

“Language and culture are strongly linked.” Pengyu & Xue (2020) based on the statement, it can be said that language and culture need each other. In translation, culture can only be presented through language, so with language, language is only written through the culture shown. The cultural representation that can be seen directly is through vocabulary because vocabulary is the basic element of a language.

Related to Zare-Behtash & Firoozkoobi, (2009) statement, Basically, the debate about literal and free translation was still under discussion in the early civilizations of the Roman year. The literal translation is a substitute for every word that comes from SL with

its linguistic equivalent with TL. Meanwhile, in free translation or known as ‘sense-for-sense’, it can be interpreted as a translation process where in making sentences the meaning contained can still be conveyed without distorting the source language.

As quoted by Yang (2010), domestication and foreignization are two basic translation strategies that provide direction in the linguistic and cultural realms. “Foreignization is a source-culture-oriented translation which strives to translate the source language and culture into the target one to keep a kind of exotic flavor” Wang (2014) In other words, foreignization is a source culture-oriented translation that seeks to translate the source language into the target language while maintaining the beauty or taste of the source language itself. While Domestication is a target language-oriented translation where if there is a foreign source language it will be translated into a more familiar target language

Regarding to Baawaidhan (2016), foreignization method may be carried out in 4 fundamental exclusive approaches, that is literal translation, borrowing, extralingual glass and colque. Meanwhile, Domestication method may be implemented through 8 one-of-a-kind tactics, such as idiomatic translation, approximation, deletion, cultural equivalent, replacing a coined source language item by familiar target language item, functional equivalent, synonymy and coinage.

There are several advantages and disadvantages obtained from the use of Domestication. With domestication, the results of the translation will be more common and comfortable for the target reader to read. But there are some aspects of cultural language that are missing that are used in the source language. The other side of the shortcomings of Domestication also causes readers to not be able to interpret the translated text anymore, this is because the text has been interpreted by the translator. Another view is expressed by Perdana (2017), he stated that the world of translation creates a new civilization, and translation itself is the entry point for readers to understand other civilizations. The translation technique itself developed rapidly during the golden age of Islam and the Renaissance in Europe.

In contrast to Domestication, Foreignization tends to maintain the culture of the source language. However, this causes the reader not to know the meaning of the translated text which is used. In foreignization ideology, the reader feels foreign to the source language. It should be reminded again that translation is closely related to acceptability and readability, even though the translator chooses the ideology of Foreignization in carrying out the translation process. This is a big challenge for translators. On the one hand, he must be able to maintain the culture of the source language, on the other hand, he must also maintain linguistic literature, which is known to be a difficult thing to do.

## 2. LITERATURE REVIEW THE ARABIAN NIGHTS: SINDAB THE SAILOR

Arabic literature has been influential for more than 7 centuries (711 - 1492 AD) Khalid (1998). At that time many translators emerged from the West who translated Arabic written works. One of the translated Arabic writings is *Alf Lailah wa Lailah*. *Alf Lailah wa Lailah* is Abu Abdillah Bin abdu al - Jahsiyari where he is one of the famous writers during the Abbasid dynasty. "*Alf Lailah wa Lailah*" is a monumental Middle Eastern literary work that emerged in the Middle Ages." Farhah (2019) a collection of his works in the form of folk tales commonly known as the Story of a Thousand and One Nights. The story of a thousand and one nights is a story that comes from the Persian language *Hazar Afsana* which is an adaptation of Indian literature. Al-Jahsiyari arranged them with a variety of Arabic, Jewish stories and put them together so that there were 264 stories. The story of the Thousand and One Nights was first translated into French by Jean Antione Galland around 1646 - 1715. From there, the work of the story of the Thousand and One Nights became famous on the plains of Europe through the first translation translated by Jean Antonie.

The story of a thousand and one nights contains various genres of stories, from saga, folklore, education, romance, and legend, to humorous stories. The stories of The Thief from Baghdad, Aladin with the chandelier, Alibaba with the Forty Thieves, and Sinbad the Sailor have been made into films and shown in several countries from Egypt to Europe. "*Alf Layla* belongs to Islamic culture, particularly in that the act of reading has been construed within" Bouhafa (2007) in the quote, it can be understood that *Alf Laila* belongs to Islamic culture, especially in reading activities that interpret interpretations and are informed by necessary knowledge, as has been confirmed by most of the works of medieval civilization.

The story of one thousand and one nights fell during the Abbasid caliphate Sudjatnika (2022). Where during the caliphate there was a special assembly to discuss various sciences, namely the literary assembly or literary salon. At this time, especially the caliph Harun Dr-Rasyid in the fields of science, poetry, prose, history (history), saga, and drama began to develop.

The Story of One Thousand and One Nights tells of a king who lived in a kingdom named Karajaan Sasan and Smarrkand al-jam Kuiper & Hoopla digital (2010). The Sasan kingdom was ruled by the king of Sharyar and the kingdom of Samarkand al-Ajam was led by the king of Shahzaman. The two kings led their respective kingdoms very wisely. One day the king of Sharyar wanted to go to his brother to be given a gift, but on the way he realized that the present he wanted to give his brother was left in his room. When he arrived at his room, he found his wife having an affair with a slave. From that moment on, anger was always burning in his heart. He always felt betrayed

until every time he married his wife, every morning he would always kill his new wife. This went on for a long time until the time he married the daughter of his smart and intelligent advisor. He loved books so much that his king was so interested in hearing every new story he had to postpone his assassination every morning because he was always curious about the continuation of the story. From that moment the king realized that he had truly loved his wife. Until the king summoned 100 scribes to write down all the stories his wife had told, collected, and the story became known as the Story of a Thousand and One Nights.

"*Alf Lailah wa Lailah*" has spread to all corners of the world, from the East to the West." Farhah (2019) this distribution makes *Alf Laylah Wa Laylah's* works always enjoyed by all literary connoisseurs. The extent of this influence makes his works touch the modern periodization of Arabic literature.

"*Sindbad*", which contains stories of adventures carried out by a character who is accommodated by the name of *Sindibad*." farhah (2019) The story of *Sinbad* tells the story of the adventure that *Sinbad* himself did, aka the main character in his own story named *Sinbad*. The adventures contained in *Sinbad's* story tend to introduce the story of the adventures of the country and the lives of foreigners. Many sources say that this story has 300 stories or 250 stories. "The story of "*Alf Lailah wa Lailah*" is a story whose author is unknown, anonymous (unknown)," Farhah (2019) the story of *Alf Laylah Wa Laylah* is also often referred to as a work of escape, it has the indication that the stories written make people forget the sadness of literary connoisseurs and their stories make listeners imagine and fantasize. Until now, the date for the creation of the Thousand and One Nights story is still unknown. *Alf Layla Wa Layla* narrates several folk tales in the west, such as the most well-known ones, namely *Aladdin*, *Ali Baba*, and *Sindbad the Sailor* Kuiper & Hoopla digital (2010).

## 3. METHOD

This research was conducted through a descriptive quantitative approach. The data used is an analysis that develops skimming, reading (through examination), and interpretation (interpretation) skills. The data analyzed in this study gradually and carefully to find the method and ideology of translation in *Sinbad The Sailor* as the source language and *Sinbad the Sailor* as the target language source. In this study, the researcher identified the strategies and techniques of translation by the translator to determine the method and ideology of the translator and presented the results of the analysis descriptively.

## 4. RESULTS AND DISCUSSION

In this section the data will be analyzed by identifying the translation strategies and techniques used by the translator. In the analysis, the focus is on the Domestication and

Foreignization methods found in Alf Lailah's Sinbad wa Lailah.

**Tabel 1**  
**Example Data 1**

Source language	Target language
And resembling a <b>green meadow</b>	yang lebih menyerupai <b>sawah hijau</b>

In data 1 the word "Green meadow" is translated into "green rice fields". If examined from the official meaning of the word meadow itself is a meadow. Translators can view that the prairie is very rarely used in Indonesian culture or rarely because Indonesian people are not used to using it in everyday language. The word that is closer and more familiar to the Indonesian people themselves is rice field. In translating these words, it can be said that the translator uses a culturally equivalent semantic strategy. The cultural equivalent translation strategy is a strategy in which the translator attempts to translate the source language into the target language. This could be because there are cultural differences between the source language and the target language. In the word translation technique, it can be said that the translation uses adaptation translation techniques. Adaptation translation techniques are techniques where the translator replaces terms that are more acceptable in the target language. While the word "Green" is translated into "green". In this word, it can be seen that the translator uses an official translation strategy. The official translation strategy is a strategy in which the translator translates words according to the rules of the official Indonesian language. In this word, the translator uses the kalke (calque) translation technique, where this translation technique the translator directly translates the target language lexically.

**Tabel 2**  
**Example Data 2**

Source language	Target language
The back of a sea monster	Punggung seekor ikan paus

In data 2 the word "sea monster" is translated into "whale". The word uses a modulation strategy, wherein this modulation strategy the translator has a view of the message in the sentence, this strategy applies when the literal translation strategy cannot translate the word acceptable or reasonable. Meanwhile, the technique used by the translator is the discursive technique (discursive creation), where this technique is used when there are word equivalents that are not appropriate or are in the context of the flow.

**Tabel 3**  
**Example Data 3**

Source language	Target language
A <b>fine plain</b> , where at a great distance I perceived some <b>horses feeding</b> . I went toward them, and as I approached heard the voice of a man, who immediately appeared,	Di sebuah <b>padang</b> , di mana aku melihat seekor <b>kuda sedang makan</b> di kejauhan. Aku pergi menuju ke arahnya, dengan <b>penuh pengharapan sekaligus kecemasan, tidak mengetahui apakah aku akan kehilangan</b>

In data 3 the word "fine plain" is translated into "padang". From a strategic perspective, the translator uses a shrinking translation strategy, wherein in this strategy the translator shrinks the word components in the source language, this can be done because the translated word obscures the meaning in the target language. In this case, the translator uses a reduction translation technique, in which the translator compresses the text information features of the source language into the target language. In addition, there is the word "horses feeding" which translates to "horses are eating", in these words the translator uses descriptive equivalent translation strategies and componential analysis, wherein this strategy the translator tries to describe the meaning or function of words from the source language. This can be done because the use of equivalent words is deemed unable to provide an acceptable meaning or message. In technique, the translator uses a description technique wherein this technique the translator expresses words that come from the source language and describes their form and function in the target language.

**Tabel 4**  
**Example Data 4**

Source language	Target language
-	Ibu kota milik Raja Mihrage ini terletak di ujung sebuah laut

In data 4 "King Mihrage's capital is located at the end of a sea, and has a good harbor, where ships come every day. day from all over the world. I also often visited the Indies Student group and joined in listening to their lectures. I don't forget to pay tribute regularly to the King and talk to the governors and the King's subordinates", there is an amplification technique performed by the translator where this technique serves to add detailed information that is not listed in the source language by paraphrasing explicitly. In terms of strategy, the translator uses an addition strategy where in this translation the translator adds the clarity of meaning. Translators add information to the text, this is done because it requires additional information.

**Tabel 5**  
**Example Data 5**

Source language	Target language
the Maha-raja	Raja Mihrage

In data 5 there is the word "the Maha-raja" which is translated into "Mihrage", in this word the translator uses a collecting strategy (borrowings). In this strategy, the translator brings the words in the source language into the target language text, this is done because there is no exact equivalent in the target language and to appreciate the words in the source language. In the levies, there are transliteration fees and naturalization fees. Transliteration is a translator's strategy in maintaining the sounds and writings contained in the source language in the target language. Naturalization is a strategy in which translators

adapt or in other languages make adjustments. This strategy can be used on people's names, term names, journal names, magazines, institutions, or titles.

**Table 6**  
**Example Data 6**

Source language	Target language
'Heavens!' he exclaimed, 'whom can we trust in these times?'	Ketika kapten mendengarku berkata demikian, ia berkata, "O langit, siapa yang dapat kita percayai sekarang ini?"

In the data in table 6, the word "Heavens!" means "O sky". In this word, the translator uses a culturally equivalent semantic strategy. The cultural equivalent translation strategy is a strategy in which the translator attempts to translate the source language into the target language. This could be because there are cultural differences between the source language and the target language. In the word translation technique, it can be said that the translation uses adaptation translation techniques. Adaptation translation techniques are techniques where the translator replaces terms that are more acceptable in the target language.

**Table 7**  
**Contoh Data 7**

Source language	Target language
The captain was at length persuaded	Ia pun akhirnya menyadari

In data 7 the words "The captain was at length persuaded" are translated into "He finally realized". The word uses a modulation strategy, wherein in this modulation strategy the translator has a view of the message in the sentence, this strategy applies when the literal translation strategy cannot translate the word as acceptable or reasonable. In this case, the translator uses a reduction translation technique, in which the translator compresses the text information features of the source language into the target language.

## CONCLUSION

Translators will always face challenges in translating a language, especially if the source language to be translated has a strong culture. It is very difficult for translators to avoid these things. Activities in translation not only transfer the source language to the destination language but also carry out intercultural communication. Alf Lailah wa Lailah is Abu Abdillah Bin Abdus al - Jasyayari where he is one of the most famous writers during the Abbasid dynasty. A collection of his works in the form of folk tales commonly known as the Story of a Thousand and One Nights. Language and culture are closely related siblings. Language has influenced and shaped culture, brought culture through communication using language, reflected the culture, spread culture, and helped develop culture. The translator must consider his decision in determining his choice as a translator based on his ideology, the wishes of the publisher, and also the needs of the readers so that

the translator can produce good translation results for all parties.

The result of this analysis activity is that the translator uses the Domestication ideology. Where Domestication is a target language-oriented translation where if there is a foreign source language it will be translated into a more familiar target language, this is done so that readers can still enjoy and understand the translated language.

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