



## From Javanese Suroboyoan to English: A Study of Cultural Terms, Translation Techniques, and Quality Assessment

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### **Purpose**

*This research aimed to identify all cultural terms in Lara Ati (2022) movie, the translation techniques employed to translate them, and their translation quality in English.*

### **Method**

*This study employed descriptive qualitative approach. The cultural terms were identified using Newmark's (1988). Molina and Albir's (2002) translation techniques were applied to analyse the translation technique and the translation quality parameters by Nababan, Nuraeni, and Sumardiono (2012) were employed.*

### **Results/findings**

*The research found from 126 cultural terms, 46.8% belong to social culture, 22.2% to material culture, 19.1% to gestures and habits, 6.4% to ecology, and 5.6% to social organization. The translation techniques employed were couplet (7.9%) and singlet techniques (92.1%). The assessment on translation accuracy found 95.2% accurate and 4.8% less accurate with 89.7% data were acceptable, 8.7% less acceptable, and 1.6% data unacceptable.*

### **Conclusion**

*To sum up, this research proves that translation and translation quality of cultural terms is still interesting, especially when it comes from a regional language to an international language. Therefore, the future research should explore movies that tell cultural life of people from specific regional languages.*

### **Keywords:**

*Cultural terms, translation techniques, accuracy, acceptability*

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### Abstrak

#### Tujuan

Penelitian ini bertujuan untuk mengidentifikasi istilah-istilah budaya Jawa Suroboyoan yang terdapat dalam film *Lara Ati* (2022), teknik penerjemahan yang digunakan, serta kualitas terjemahan istilah-istilah budaya tersebut dalam Bahasa Inggris.

#### Metode

Penelitian ini menggunakan pendekatan deskriptif kualitatif. Istilah-istilah budaya dikaji dengan teori kategori istilah budaya dari Newmark (1988). Teori Molina dan Albir (2002) digunakan untuk mengkaji teknik penerjemahan yang diterapkan. Analisa parameter kualitas dari segi keakuratan dan keberterimaan menggunakan Nababan, Nuraeni, dan Sumardiono (2012).

#### Hasil/temuan

Dat 126 istilah-istilah budaya, 46.8% masuk dalam kategori budaya sosial, 22.2% budaya materi, 19.1% gerak tubuh dan kebiasaan, 6.4% ekologi, dan 5.6% organisasi sosial. Teknik penerjemahan yang digunakan yaitu teknik kuplet, 7.9%, dan tunggal 92.1%. Teknik-teknik yang digunakan menghasilkan 95.2% terjemahan akurat dan sisanya 4.8% kurang akurat, terjemahan yang berterima 89.7%, kurang berterima 8.7%, dan tidak berterima 1.6%.

#### Kesimpulan

Penelitian ini membuktikan bahwa penerjemahan dan kualitas terjemahan istilah-istilah budaya dari bahasa daerah ke bahasa internasional akan selalu menarik. Untuk itu, peneliti-peneliti lain bisa mengeksplor lebih dalam film-film yang kental dengan kedaerahannya.

#### Kata kunci

istilah budaya, teknik penerjemahan, keakuratan, keberterimaan.

### المخلص

#### الهدف

تهدف هذه الدراسة إلى تحديد المصطلحات الثقافية الجاوية السوربوية الموجودة في فيلم (Lara Ati (2022، وتقنيات الترجمة المستخدمة، وجودة ترجمة هذه المصطلحات الثقافية إلى اللغة الإنجليزية.

#### الطريقة

تستخدم هذه الدراسة نهجاً وصفيًا نوعيًا. تم فحص المصطلحات الثقافية باستخدام نظرية نيومارك (1988) حول فئات المصطلحات الثقافية. تم استخدام نظرية مولينا وألبير (2002) لفحص تقنيات الترجمة المطبقة. استخدم تحليل معايير الجودة من حيث الدقة والمقبولية نابان ونوريني وسوماردديونو (2012).

#### النتائج

من بين 126 مصطلحًا ثقافيًا، اندرج 46.8% في فئة الثقافة الاجتماعية، و22.2% في فئة الثقافة المادية، و19.1% في فئة حركات الجسم والعادات، و6.4% في فئة البيئة، و5.6% في فئة التنظيم الاجتماعي. كانت تقنيات الترجمة المستخدمة هي تقنية المقطعين (7.9%) وتقنية المقطع الواحد (92.1%). أنتجت التقنيات المستخدمة ترجمات دقيقة بنسبة 95.2%، بينما كانت النسبة المتبقية 4.8% أقل دقة، حيث كانت 89.7% من الترجمات مقبولة، و8.7% أقل قبولاً، و1.6% غير مقبولة.

#### الخلاصة

تثبت هذه الدراسة أن ترجمة المصطلحات الثقافية من اللغات الإقليمية إلى اللغات الدولية وجودة ترجمتها ستظل دائماً موضوعاً مثيراً للاهتمام. ولهذا السبب، يمكن للباحثين الآخرين استكشاف الأفلام الغنية بالخصائص الإقليمية بعمق أكبر.

#### الكلمات الرئيسية

المصطلحات الثقافية، تقنيات الترجمة، الدقة، المقبولية

## INTRODUCTION

In this advanced technology era, enjoying movie from anywhere and any languages is not difficult anymore. Translation has minimized the vital issues on languages and cultures. As an entertainment media, translation enables movie to tell culture and linguistic expressions of a society to the world. In Indonesia, translation research mostly deals with national and international languages. And unlike these studies, *Lara Ati* (2022) movie is presented in Javanese Suroboyoan, one of main dialect of dominant Javanese. Presented in one of dialect of regional language, it presents challenges to translate the cultural terms into English. Audience of this movie tries to engage with the culture of the people in this movie. Therefore, it is important to make sure that translation techniques used should produce the best quality translation in all aspects: accuracy, acceptability and readability.

Movies are not only an entertainment media, but they are also reflection of culture and linguistic expression of a society. Dialogues, audio, and visualization can show the audience the rich cultural terms that characterize a language. All these allow the audience to enjoy the traditions, values, and ways of life of language society as natural as possible. Movies, which are brought in various languages, somehow encourage people to experience and even to get engaged with foreign culture. They enrich everybody with universal and culture, social norms and linguistic diversity (Sherman, 2003).

In this digital era, it is not difficult to enjoy foreign movies. Translation has helped audiences all over the world to understand what they are watching and what they are listening to. And the development of technology has enabled everyone to enjoy movies from different languages through subtitling or dubbing. In other words, language barriers are minimized as much as possible.

In Indonesia, the audience can also enjoy movies from all over the world. These movies are not only presented English, which is the language of Hollywood, but also from many other languages such as *In Touchable* (2011) in French, *Train to Busan* (2016) in Korean, *3 Idiots* (2009) in Indian, *Crouching Tiger, Hidden Dragon* (2000) in Chinese, etc. The availability of foreign movies in Indonesia reflects that Indonesian audience is open for foreign cultures. Still, most countries do not only want to import foreign movies but also have desires to export their movies. This can be seen from Indonesia whose movies are available in some languages. Exporting movies and making them available in foreign languages are ways of providing knowledge on culture, value, and language about Indonesia's. This allows foreign audiences to know more and better the life of Indonesian.

*Lara Ati* (2022) is one of Indonesian movie available in some other languages. On Netflix, it is subtitled in English, Malay, Mandarin, Vietnamese, and Thai. *Lara Ati* is quite different from most other movies since it is strong with *Javanese Suroboyoan* context. The *Javanese Suroboyoan* vibes can clearly be seen from the family ties, relationship between community members, and social responsibilities. All these are interesting to discuss when it comes to translation. And since translation bridges two languages, it is also essential to realize that language and culture are strongly related (Gonzalez, et al, 2017). Previously, Boudieu (1991) states that accents, dialects, registers, etc reflect cultural differences. Therefore, good understanding on cultures enables translators to completely perceive the meaning and deliver it to target language.

Most scholars define translation as transferring message from a source language to a target language (Catford, 1965; Nida and Taber, 1974; Newmark, 1988; Venuti 1995; Munday, 2001). However, there are some important points from their definitions. Nida and Taber (1974) point out that translation should also sound natural in TL. Meanwhile, Newmark (1988) states that translation should bring the same effect for TL readers. All these definitions indicate that it is essential for the translation to sound natural and to affect TL readers the same as SL readers.

Since culture is important in translation, it is essential to understand what culture is because translating always deals with culture. House (2015) states that culture encompasses all forms of social behaviour, norms, and values that influence how language is

used in different contexts. Baker (2018) adds that culture is a complex system of shared beliefs, values, and practices that shape the way individuals perceive and interact with the world. In translation, understanding of both SL's and TL's culture are vital. This is in line with Schaffner's (2004) statement which says that translation involves not only linguistic transfer but also cultural transfer. Venuti (2012) adds that translation shows that language and culture have dynamic powers. Still, to understand cultural terms, it is better to be familiar with their categories. Newmark (1988) divides them into 5 categories: ecology, material culture, social culture, gestures and habits, and social organization.

Since culture is distinctive, frequently it is not easy to deal with. Something can be meaningful for a society but not with others. Translating culture proves that not everything can be solved by linguistic knowledge. Culture later raises questions on untranslatability. Even, when the culture is translated, the translation does not really depict the equivalent cultural values, norms, and nuances. However, good knowledge on both SL's and TL's cultures can help us to provide the best translation to avoid untranslatability. For example, SL 'I ordered my fried chicken by Uber Eat' is translated into 'Aku tadi pesan ayam goreng pakai Go\_Food'. In this example, 'Uber Eats' is translated as 'Go\_Food' into Bahasa Indonesia because Indonesia does not have 'Uber Eats', but Indonesians do have 'Go\_Food', which is the same delivery service for food delivery available in Indonesia. Maintaining 'Uber Eats' as 'Uber Eats' in Bahasa Indonesia will only leave the Indonesian readers confused, or in other words, the message is not well-delivered.

In 2002, Molina and Albir introduced their eighteen translation techniques; adaptation, amplification, borrowing, compensation, calque, description, discursive creation, established equivalent, literal, generalization, particularization, modulation, linguistic compression, linguistic amplification, reduction, substitution, transposition, and variation. These techniques can be applied when a translator is going to find the best translation, especially in cultural terms. The use of these techniques, of course, affect the translation quality.

Assessing translation quality is conducted by comparing the messages in SL and TL. Simarmata (2023) states that translation does not only reflect how equivalent the messages in SL and TL are but also becomes instrument to find out how natural the translation in TL is and how easy the TL's readers understand the message. Nababan, Nuraeni, and Sumardiono (2012) propose three aspects of translation quality; accuracy, acceptability, and readability. Accuracy deals with how equivalent the TL's message with SL's. Acceptability deals with how the translation goes along with TL's culture, norm, and value. Meanwhile, readability deals with how easy a translation sounds or reads. From these three aspects of quality, it is very possible that a translation is accurate, but not acceptable or readable. For example, when 'Look at the baby. She's so cute just like a puppy' is translated into 'Liat deh dedek bayinya. Manis banget kayak anak anjing.'. The translation in Bahasa Indonesia is of course accurate. Both SL and TL have the same meaning. However, from the perspective of culture, it is less acceptable (even unacceptable) because 'dog' is mostly associated with anger, curse, disappointment, etc in Bahasa Indonesia. And this is inappropriate to compare people with dog for Indonesian. And this is also less readable because it makes TL readers questioning how are 'anjing' and 'human' related.

Still, Nababan, Nuraeni, and Sumardiono (2012) also sub-categorize every aspect of translation quality. Accuracy consists of accurate, less accurate, and inaccurate. Acceptability consists of acceptable, less acceptable, and unacceptable. The last one, readability consists of readable, less readable, and not readable. The use of translation techniques is certainly going to impact the translation quality. For example, a Batakese addressing term '*tulang*' is translated into English as 'uncle'. The translation into English is not really accurate because 'uncle' does not really tell whether he is from mother's side or father's. However, since English does not have the specific term for that, the translation technique of generalization is acceptable and readable for English readers.

Translating cultural terms always comes with challenges. In *Lara Ati*, these challenges are interesting to research, especially when it comes to the translation from one of Java-

nese dialect, which is Javanese Suroboyoan. One of cultural term, which belongs to material culture, found in this movie is “rujak cingur”. This is a mix of fruits, vegetables, and cooked beef snout. It’s not only a dish, but also a Surabaya’s culinary heritage. Translating ‘rujak cingur’ into another language is not easy. Cultural terms are not merely a food, clothing, etc. They are emotion and identity as well.

There have been some previous studies discussing translation of cultural terms. However, they mostly came with English-Indonesia pair (Yesi, Juniardi, and Baihaq, 2021; Putri, Rasyad, and Anggraini, 2023; Purwaningsih and Yulianita, 2024). In term of context, this research focuses on daily life and local identity expressions. Meanwhile, Juliana’s (2019) formal tourism publication, and Purwaningsih and Yulianita’s (2024) narrative structure. Still, instead of assessing the translation quality from accuracy and acceptability, Puspita and Hartono (2020) only investigated the accuracy. Some others even had different variables to investigate, such as domestication and foreignization (Juliana, 2019), translation ideology (Yesi, Juniardi and Baihaq, 2021; Putri, Rasyad, and Anggraini, 2023), translation strategies (Yesi, Juniardi and Baihaq, 2021). After reviewing all the previous studies, the authors realize a gap in translation of cultural terms, which is from one of Javanese dialect into English. Thus, this study aims to analyse the translation quality of cultural terms from *Javanese Suroboyoan* into English.

## METHOD

This research employs descriptive qualitative method. Based on Moleong (2010), qualitative research tries to understand the phenomena such as behaviour, perception, motivation, and actions experienced by research subjects. And all of these are described comprehensively using words and language in a specific natural context by implementing some scientific research methods. This is also in line with what Cresswell (2017) state, ‘descriptive qualitative research comprehensively explains the processes underlying the events studied’.

This research was begun by formulating the problems, collecting the data, inducing them, and drawing a conclusion. Since begun by formulating the problems, this can also be categorized as an embedded-research. The formulated problems were the categories of cultural terms in *Lara Ati* (2022), translation techniques used, and translation quality of the translated cultural terms.

All the data in this research are cultural terms in Javanese Suroboyoan and their translations in English found from *Lara Ati* (2022) movie. The cultural terms were categorized using Newmark’s (1988). The translation techniques were analysed using Molina and Albir (2002). Meanwhile, the translation quality of cultural terms in English was assessed using scale of accuracy and acceptability by Nababan, Nuraeni, and Sumardiono (2012).

**Table 1.** Scale of Accuracy Score

Score	Category	Parameter
3	Accurate	The meaning of cultural term is delivered accurately into English. There is no distortion.
2	Less Accurate	The meaning of cultural term is mostly delivered accurately into English. However, there are still some distortions.
1	Inaccurate	The meaning of cultural idiom is not accurately delivered or not delivered at all into English.

**Table 2.** Scale of Acceptability Score

Because cultural terms are only until phrase level, the readability was not assessed.

Score	Category	Parameter
3	Acceptable	The translated cultural term reads or sounds natural and is appropriate with the principle of equivalence.
2	Less Acceptable	The translated cultural term reads or sounds natural, but there are still problems with the principle of equivalence.
1	Unacceptable	The translated cultural term reads or sounds unnatural and is inappropriate with the principle of equivalence.



And to assess the accuracy and acceptability, there were 6 informants involved. These informants were selected based on their knowledge on translation and culture of Javanese Suroboyoan. 3 informants assessed the accuracy, and the 3 others assessed the acceptability. The average score of their assessment determines the accuracy and acceptability level.

$$\text{Accuracy/Acceptability Average Score} = \frac{I1 + I2 + I3}{3}$$

**Table 3.** Scale of Average Accuracy and Acceptability Score

Score	Accuracy	Acceptability
2.67-3.00	Accurate	Acceptable
1.67-2.33	Less Accurate	Less Acceptable
1.00-1.33	Inaccurate	Unacceptable

## FINDINGS AND DISCUSSION

Implementing Newmark's categories on cultural terms, researchers found out 126 data. They were all decoded from number 001 to 126. These cultural terms and their translation were analysed using Mollina & Albir's (2002). The translations into English show that 10 (7.9 %) of them were translated using two translation techniques for one datum. This is what we call by couplet techniques. In couplet, it was found out that all translations are the combination of borrowing with other techniques of literal, calque, description, adaptation, and variation. Only one datum was translated using the combination of literal and linguistic compression. Meanwhile, the other 116 (92.1%) data were translated using single techniques (singlet), which are adaptation, borrowing, compensation, description, established equivalent, generalization, linguistic compression, linguistic amplification, literal, modulation, particularization, and variation. From the translation quality aspects, all translations with couplet techniques produce accurate and acceptable translations. Meanwhile, from the use of singlet techniques, they produced accurate (120 or 95.2%) and less accurate (6 or 4.8%) translations. For the acceptability, all levels were found; acceptable (120 or 95.2%), less acceptable (3 or 2.4%) and unacceptable (3 or 2.4%).

### Cultural Terms

Cultural terms are divided into 5 by Newmark (1988); ecology, gestures and habits, material culture, social culture, and social organization. All of them exist in Lara Ati (2022) movie.

#### *Ecology*

Ecology related to the location where a community lives. It can include flora, fauna, climate, or geographical features. There were 8 data of ecology found in this movie. Some of them are from data 033 - *sawi* (green mustard), 103-*jahe* (ginger), 052-*pitik* (living chicken), and *ula* (snake).

#### *Gestures and Habits*

This category refers to habits and gestures that are often carried out in everyday life. They are understood by a community and can be different from others. There were 24 (19.0%) data found in this category. Some of them were from data 125-*celingak-celinguk* (looking around curiously), 113-*mlebu* (going inside), 101-*nyosor* (moving forward intrusively), and 006-*micek* (to half-close the eyes).

#### *Material Culture*

This category includes all cultural forms that can be felt, used, and inhabited. Most of material culture are inanimate object that are commonly used by a community of certain culture. Food, clothing, transportation, residence, and city are part of this category.

**Table 4.** Findings on Cultural terms, Translation Techniques, and Translation Quality

Translation Techniques		Frequency	Cultural Terms					Translation quality					
								Accuracy			Acceptability		
			Ecology	Gestures & Habits	Material Culture	Social culture	Social Organization	Accurate	Less Accurate	Inaccurate	Acceptable	Less Acceptable	Unacceptable
Couplet	Borrowing + Literal	3		1	2			3			3		
	Borrowing + Ling Amplification	1			1			1				1	
	Borrowing + Calque	1			1			1				1	
	Borrowing + Description	1			1			1				1	
	Borrowing + Adaptation	3				2	1	3			2	1	
	Borrowing + Variation	1				1		1			1		
Singlet	Adaptation	34		5	1	28		31	3		31	1	2
	Borrowing	12			8	1	2	10	2		8	4	
	Description	4		2	2			4			4		
	Est Equivalent	1		1				1			1		
	Generalization	1	1		1			2			1	1	
	Ling Compression	3		1		2		3			3		
	Ling Amplification	2		1		1		2			2		
	Literal	50	7	13	10	16	3	49	1		49	1	
	Modulation	1				1		1			1		
	Particularization	6				6		6			6		
	Variation	1				1		1			1		
Frequency			8	24	28	59	7	120	6	0	113	11	2
Total		126	126					126			126		

In this research, material culture is found in 28 or 24.1% data. For food we can see data 084-*rawon*, which is beef soup with a rich, dark broth flavoured by black nuts, typically enjoyed with rice; 106-*ikan klotok*, which is deep-fried crunchy fish; and *rujak cingur*, which is East Javanese salad with beef snout and peanut sauce. For transportation we can see data 005-montor, which is car and 003-angkot, which refers to public minibus. For residence and cities we can see data 124-*kontrakan*, a rented small house; *Taman Bungkul*, one of parks in Surabaya; and *Ngawi*, one of cities in East Java.

#### Social Culture

Social Culture belongs to concept related to social life and social status in a society. This category includes work, social classes, social relationship, customs, and everyday practices that are identical with a community's way of life. This category dominates the findings of cultural terms in this research. There were 59 or 46.8% data that belong to social culture. For occupation, there were data 092-*bakul sate*, which refers to satay seller; 097- *arek bank*, which refers to bank staff; and 117-*tukang becak*, which is becak driver. For social relationships, there were 119-*Pak Lek*, the younger brother of Dad or Mom; 077-*konco cilik*, which refers to childhood friends; and 095-*maratuwo*, the father or mother-in law.

### *Social Organization*

This category refers to the institutional systems in a country's political and social life. Title of head of state, names of parliaments, institutional terms, religious terms, and art belong to this category. Only 5 or 5.6% data were found to be in this category. The examples of this category are data 104-Reog, which is a traditional dance and cultural performance from Ponorogo and Ludruk, which refers to Javanese theatrical performance.

### **Translation Techniques**

From all the translated cultural terms, it is found out that some of them translated using two different translation techniques at once. This is called as couplet techniques. Meanwhile, the others are translated using one technique, or what is called by singlet techniques.

#### *Couplet techniques*

All couplet techniques are found to be the combination of borrowing with literal, linguistic amplification, calque, description, adaptation, and variation. They are only 10 data found in this category. Some examples are from data 071-*iwak pindang*, which is translated into 'pindang fish'. The word 'pindang' indicates that this is translated by borrowing. And from the TL's structure 'pindang fish' indicates a literal technique as well. Another example is from data 112-*Balai RW*, which is neighbourhood meeting hall. It was translated as 'RW's office'. The word 'RW' in TL indicates borrowing, and 'office' shows that it is an adaptation of 'meeting hall'.

#### *Single Techniques*

116 (92.1%) data were translated using single techniques. The researchers only found 11 of 18 Molina and Albir's (2002) translation techniques when transferring the message of cultural terms from Suroboyaoan Javanese into English. These techniques are adaptation, borrowing, compensation, description, established equivalent, generalization, linguistic compression, linguistic amplification, literal, modulation, particularization, and variation.

#### *Literal*

This is the mostly found technique in single techniques. There were 50 (39.7%) data found here. In this technique, the SL cultural term is translated word by word but the translation applies TL's structure. Some examples are taken from data 063-coklat Gendi which is translated into 'Gendi's chocolate'. Another example is data 013 'tukang parkir'. The translation into 'parking attendant' shows that it follows TL's phrasal structure. The last, 'bocah ayu' is translated as 'beautiful girl'. It is word-for-word translation but using TL's structure.

#### *Adaptation*

This technique replaces SL's cultural term by adjusting it to TL's culture. This is the second mostly found single technique. 34 or 27.0% data belong to this technique. Most of findings in adaptation are about addressing terms. The first example is from data 019 'awakku' into 'you'. In Suroboyaoan Javanese it is common to address someone using addressing term. However, when it comes to English, people mostly address the others using pronoun instead of addressing terms. This is also the same case with data 009-*sampeyan*, a respectful but casual addressing term, which is translated into pronoun 'you'. Another example is from data 123-jaran kepang. This is actually another term for *kuda lumping* which refers to traditional Javanese dance performance where dancers ride woven bamboo horses (*kepeng*) and the dancers often enter a trance state during performance. Its translation into 'seahorse', a type of sea animal, indicates that it is replaced with something that TL audience are more familiar with.



### *Borrowing*

Borrowing occurs when the TL takes the word directly from SL, either purely or modified. It neither reduces nor adds information in the TL as well. There were 12 (9.5%) data found in this category. Some of them can be seen from data 032-*Prambanan*, 053-*Lek*, 104-*Reog*. All of them were purely maintained as *Prambanan*, *Lek*, and *Reog* in TL. Meanwhile, the modified one can be seen from data 051-*Suroboyo*, which is translated as *Surabaya*.

### *Description*

In description, the SL's cultural term is replaced with description or explanation. There were 4 data that belong to this technique. Some of them can be seen from data 003-*angkot*, which mostly refers to city transportation and mostly in form of minivan or minibus, is translated into 'public minibus' in English; 005-*micek*, which means to unconsciously falls asleep, is translated into 'falls asleep'; and 026-*merem*, which means 'to sleep', is translated to English as 'close my eyes'.

### *Established Equivalent*

This technique refers to the use of everyday terms, such as colloquial. Only 1 cultural term found to this category, which is data 023-*klumprak-klumpruk*. This is a Javanese onomatopoeic term describing someone's idle or aimless movement. It is translated as 'being mokey' into English. In English, 'being mokey' is recognized as a phrase used to move around aimless due to low energy or sadness. The use of everyday expression 'being mokey' shows that this data belongs to established equivalent.

### *Generalization*

In generalization, the TL shows a more general concepts or ideas. Only 2 findings in this category, which is from data 033-*sawi* and 124-*kontrakan*. In Javanese, *sawi* refers to green mustard. The translation into English as 'greens', which refers to leafy green vegetables, indicates a more general term. Meanwhile, *kontrakan* refers to rented house. Its translation into 'place to live in' is very general. In TL it can be apartment, house, etc. Therefore, this cultural term is translated using generalization.

### *Particularization*

This is the opposite of generalization. In this techniques, the SL's message is transferred by using a more specific term in TL. There were 6 findings in this category. Some of them are 'bojo', 'mbah', and 'adikku'. 'Bojo' is a neutral term for either male or female spouse. It is translated specifically as 'wife' in English. 'mbah' refers to grandparents and it is translated into 'grandfather'. The last, 'adikku' refers to 'younger sibling, either sister or brother'. And the translation into 'my sister' indicates a specific 'female younger sister'.

### *Linguistic Compression*

In linguistic compression, the TL is shorter than the SL. However, the TL still completely maintain SL's message. Only 3 findings belong to this category. They can be seen from data 059-*arek lanang* and 111-*anak lanang pertama*. In TL, *arek lanang* is translated as 'guy'. This shows that a phrase turns shorter into a word in TL. The same also happens with '*anak lanang pertama*', which is a 3-word phrase. It is translated into a 2-word phrase 'eldest son'.

### *Linguistic Amplification*

This is the opposite of linguistic compression. In this technique, the TL is longer than the SL. However, it does not add any meaning, just the number of the words. There were 2 data that belong to this category; 030-*wedok* and 109-*nyapu*. In data 030, *wedok*, which refers to girl, is translated into 'pretty girls'. Based on the context, '*wedok*' refers to the

beautiful girls. The extra word of 'pretty' in TL shows that this is linguistic amplification. The same case also occurs for data 109-nyapu. In Javanese, it means 'to sweep the floor using broom'. The SL's one word 'nyapu' is translated into a verbal phrase 'sweeping the floor' indicates that this is linguistic amplification.

### Modulation

In modulation, a translator uses his focus or point of view when translating. However, the meaning resulted is still related to the SL's message lexically or structurally. Only 1 data is found in this movie, which is data 017-juragan kertas. It is translated as 'own a paper factory'. In Javanese, like in Indonesia in general, *juragan* is mostly used by employee to refer to their employer. It does not have to be the owner of the factory of the product. It can be anyone related to the business of a certain product. The translation of noun phrase *juragan kertas* into verbal phrase 'own a paper factory' indicates translator's point of view for this cultural term.

### Variation

Variation can be observed from the changing tone and style, for example from formal to informal and vice versa. Only 1 data belongs to this category, which is data 057-Pak Lek. 'Pak Lek' is a Javanese addressing term referring to mother's or father's younger brother. However, it can also be used as an addressing term for the elders in Javanese community. In this context, 'Pak lek' is used to affectionately address an older man. In English, it is translated as 'Sir', which sounds formal. Based on the context, there is a change in style from informal into formal. This is why this belongs to variation.

### Translation Quality

Translation assessment is conducted to evaluate the message resulted in TL. It is also an important connector between translation theory and translation practice. And to make sure the assessment was conducted properly; context is always taken into consideration. Still, since all data belong from word to phrase level, the quality assessment only covers accuracy and acceptability. The assessment involved informants and final evaluation for every single data is taken from the average score given by the informants.

### Accuracy

Accuracy deals with how equivalent is the SL's message in TL, is the message produced in TL the same or different? Is the meaning added or reduced in TL? From 126 data, only accurate and less accurate data are found.

### Accurate

A translation of cultural term is said accurate when the SL's message is completely equivalent to TL's. The TL version has no distorted meaning at all. 120 or 95.2% data belong to this category. This means the translation are highly accurate in general. Still, in this research, accurate translation has 2.67 to 3.00 average score. This means that accurate not only occurs not only when 3 informants considered the translation accurate, but also when two of them considered accurate and another one thought it was less accurate.

The first example can be seen from data 042-wong in sentence '*Wong apik bakal ketemu karo wong apik*'. In English it was translated into 'someone'. Because the context was giving advice, the message of SL 'wong' is completely transferred using adaptation technique into TL's 'someone'. Another example is from data 054-Rujak Cingur. In SL, this refers to a mix of fruits, vegetables, and cooked beef snout. It was translated using borrowing, which for all three informants, maintains all SL's message in TL. The next example is from data 088-anak in sentence '*Aku iki anak e Udin Bacok, ketua preman sing nyekel terminal kene*'. It is translated as 'daughter' in English. Two informants stated that 'daughter' already equivalently delivered the SL's message. However, another informant stated that it was less accurate. It should be translated as 'kid'. The last example

is from data 083-tahu campur'. In SL, this refers to a specific Indonesian dish consisting of tofu, beef, noodles, vegetables, and special broth. It was translated literally into 'mixed tofu'. Two informants considered it is already equivalent, but another one had different opinion. 'mixed tofu' did not completely capture the cultural and culinary significance of SL's *tahu campur*.

#### *Less Accurate*

The translation of cultural term is said less accurate because there are some meanings or messages are still distorted. In this case, the meaning resulted in English causes ambiguity or omission that distract the meaning. The data belonging to this category are the ones with average score from 1.67 to 2.33. And only 6 or 4.8% data are in this category.

The first example of less accurate translation can be seen from data 102-*meri* with 2.00 average score. In Javanese, *meri* is duckling, the young duck. In English it was translated into 'duck'. The translation is not equivalent because SL's *meri* and TL's duck have different references even though they belong to the same animal. All informants scored this data as less accurate. Another example is from data 050-*nduk* which was translated as kid. This cultural term was scored 2.33 in average. In Javanese, *nduk* is used to affectionately address girl or daughter. Its translation using generalization into 'kid' distort the SL's meaning in TL. Two informants considered this inequivalent and suggested 'girl' instead of 'kid'. The last example can be taken from data 122-*tahu tek*, which is scored 2.00. It was translated by adaptation technique as bean curd. All informants considered the TL less accurate because 'bean curd' is too simple. It only means 'tofu' in TL and does not deliver the meaning of '*tek*' in '*tahu tek*'. In Surabaya, this dish consists of fried tofu, *lontong*, potatoes, egg, and peanut sauce. The TL's 'bean curd' removes the cultural and culinary characteristics somehow.

#### *Acceptability*

This aspect refers to two points. The first is how appropriate the translation in TL's culture and norms. The second, it evaluates how natural the translation reads or sounds in TL. It has the same scoring level as the previous accuracy.

#### *Acceptable*

A translation is scored acceptable when the cultural term reads or sounds natural and appropriate with the principles of English. An acceptable translation is scored from 2.67 to 3.00. the first example can be seen from data 009-*sampeyan* which was scored 3.00. It was translated using adaptation as pronoun 'you' in English. In Javanese, '*sampeyan*' is used when to address someone we are talking to. It is more polite than '*kowe*'. Since English lacks such level of politeness for addressing others, 'you' is considered acceptable. The next example is taken from data 058-*londo*, which was translated into 'caucasian'. Based on the context, '*londo*' is acceptable because it refers to 'Farah' who has white looks since her father is from German. The last example can be seen from data 070-*jangan tewel* which was translated as *tewel dish*. Two informants scored the translation as acceptable. However, another one considered this less acceptable because 'tewel' itself is not an English word which makes TL sounds unnatural. 'young jackfruit stew' can be an alternative for this cultural term.

#### *Less Acceptable*

A translation of cultural term is less acceptable if the cultural term sounds natural, but the diction is found to be inappropriate with principles of English. The scores range for this category is 1.67-2.33. There were 11 or 8.7% data that belong to this category.

The examples of this category can be taken from data 078-*cilok* and 084-*rawon*. Both were translated using borrowing, which means the SL's cultural terms were maintained in TL. Both of them were less acceptable. Two informants considered them as acceptable. Meanwhile, another one scored this as unacceptable because English is not familiar with

cilok and rawon. If it is translated using description, the acceptability can be higher. The last example is taken from data 050-nduk. It was translated into 'kid'. This appears when Joko's Mom answered Farah's question about how they were. Her mom said 'apik-apik nduk'. It is translated into 'Good, kid'. Based on the context, 'good kid' is appropriate grammatically. However, 'kid' sounds so neutral and does not show the same warmth as in the movie.

### Unacceptable

Unacceptable translation occurs when the translated cultural term reads unnatural in English or it is inappropriate with English principles. Only 2 data were found in this category. The first one is data 122-*tahu tek*, which is translated into 'bean curd'. In English, 'bean curd' is very general to represent tofu. It does not reflect specific cultural identity and show the nature of street food like the SL's *tahu tek*. The second one is from data 123-*jaran kepang*. It was translated into 'a sea horse' in English. It is unacceptable because the context here is traditional dance performance. The use of 'seahorse' in the translation made the translation unnatural.

## CONCLUSION

The research conducted has resulted in 126 cultural terms. From 5 categories, social culture is the most dominating findings. There were 59 or 46.8% data that belong to this category. The second most is material culture, which is 28 or 22.2% data. Gesture and habit place the third with 24 or 19.0% data. Ecology and social organization have the least data with 8 or 6.3% and 7 or 5.6% data respectively. From the translation technique, all the translated cultural terms indicate the use of two techniques (couplet) and one technique (single). There were only 10 or 7.9% data translated using two techniques. All of the couplet techniques are combination of borrowing with literal, linguistic amplification, calque, description, adaptation, and variation. Meanwhile, the other 116 or 92.1% data were translated using single techniques. The translation techniques used are adaptation, borrowing, description, established equivalent, linguistic compression, linguistic amplification, literal, modulation, particularization, and variation. Literal is found with the most data, which is 50 or 39.7%. After that, adaptation is used for translating 34 cultural terms. Meanwhile, established equivalent, modulation, and variation are techniques with the least data found, which is only 1 data respectively. From the quality aspects, only accuracy and acceptability were scored. In accuracy, only accurate and less accurate were found. 120 data belong to accurate, meanwhile the 6 others were less accurate. From all techniques, only adaptation, borrowing, and literal that produce less accurate translation. The use of other techniques resulted in accurate translation. From the aspect of acceptability, 113 data were categorized acceptable, 11 were less acceptable, and 2 were unacceptable. Only adaptation technique resulted in all three levels of acceptability. However, less acceptable was also resulted from the use of couplet techniques. Translation techniques only producing acceptable are description, established equivalent, linguistic compression, linguistic amplification, modulation, particularization, and variation. The average scores from all findings are 2.91 for accuracy and 2.85 for acceptability. These scores indicate that the translation quality in each aspect is high enough.

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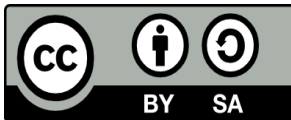
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