



TRANSLATION OF CULTURAL TERMS IN THE NOVEL GADIS PANTAI INTO THE GIRL FROM THE COAST

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ABSTRACT

Through the novel *Gadis Pantai*, Pramoedya Ananta Toer successfully exposes the practices of Javanese feudalism, which lack decency and a sense of humanity. The strong presence of Javanese culture in this novel prompted the author to conduct this study, which aims to identify the cultural terms found in the novel *Gadis Pantai* translated into English as *The Girl From The Coast* and to examine the translation procedures employed by the translator. This study is a qualitative descriptive study. The data sources consist of cultural terms found in the novel *Gadis Pantai* and its English translation. The results show that cultural terms found in the material culture category totaled 52 data points (35%), those in the organizational, customs, and concepts category totaled 48 data points (32%), those in the social culture category totaled 38 data points (25%), and those in the ecological category totaled 12 data points (8%). Furthermore, seven translation procedures were identified, including transference (41 data points, 27.3%), descriptive equivalents (39 data points, 26%), cultural equivalents (34 data points, 22.7%), literal translation (16 instances, 10.6%), couplet (15 instances, 10%), functional equivalence (4 instances, 2.7%), and triplet (1 instance, 0.7%). It can be concluded that the most frequently used translation procedure in this study was transference.

Keywords: Cultural Terms, Pramoedya Ananta Toer, *The Girl from the Coast*, Translation

A. INTRODUCTION

There are two key principles in translation: what must be translated is the message or meaning of the source text, not its literal words, and the grammatical and lexical forms of the target language must be natural (Catford, 1965). Based on these statements, it can be concluded that equivalence relates to two aspects: equivalence of meaning and formal correspondence (Nida and Taber, 1969).

In addition to issues of equivalence, problems that arise in translation also involve several factors, as stated by Catford (1974), namely the translator's competence, which includes linguistic, cultural, and transfer skills; linguistic factors generally, the language systems involved in translation differ from one another; As a result, translators are sometimes faced with the problem of linguistic untranslatability, as well as cultural factors namely, the fact that one language and another have different cultural backgrounds, so translators must have a thorough understanding of the cultures of both the source and target languages.

Regarding issue above, this paper focuses on the translation of cultural terms in the form of words or phrases. In this context, the author uses data sources in the form of an Indonesian-language novel by Pramoedya Ananta Toer titled '*Gadis Pantai*' along with its English-language translation titled *The Girl from the Coast* (U.S. edition). The strong Javanese cultural elements in this novel piqued the author's interest in using it as a data source for this study.

Research on the translation of Indonesian cultural terms has grown in recent years, though it remains scattered across different literary and audiovisual works. Several studies have examined the categorization of cultural terms and the translation procedures used to render them into English, including analyses of Laskar Pelangi (Yesi et al., 2021), Tarian Bumi (Rahayu, 2021), and Saman (Azka & Sutrisno, 2025), as well as extensions into audiovisual media such as Battle of Surabaya (Martendi et al., 2022) and Lara Ati (Simarmata et al., 2025). These studies confirm that cultural-term translation remains an active research area, particularly for texts rich in regional or dialectal expressions. However, the theoretical frameworks applied vary considerably, ranging from translation techniques (Molina & Albir, 2002), domestication–foreignization ideology (Venuti, 1995), accuracy–acceptability scales (Nababan et al., 2012), to lexical-transformation models (Proshina, 2008) with few returning to Catford's (1965) distinction between meaning equivalence and formal correspondence, or to his later concept of translator competence (Catford, 1974).

This gap is particularly evident in research on Pramoedya Ananta Toer's *Gadis Pantai*, the object of the present study. Compared to the growing body of research on other Indonesian novels, studies examining the English translation of *Gadis Pantai* remain limited, and the existing ones tend to address only narrow aspects of the issue. Putrawan (2018) analyzed Samuels's translation (*The Girl from the Coast*, 2002) through foreignization–domestication ideology, identifying sixteen techniques applied to 163 cultural terms, but did not assess equivalence or translator competence. Sugiharti et al. (2022) examined Aveling's translation but limited their analysis to politeness-strategy shifts among Javanese female characters, drawing on Brown and Levinson (1987) rather than Newmark's (1988) cultural-term categorization.

A related line of research on cultural mediation in translation (Ma'shumah et al., 2021), though examining the reverse direction (English–Indonesian), reinforces the premise that cultural-term translation inherently involves negotiation and potential loss of meaning. The most methodologically comprehensive precedent remains Rahayu's (2021) study of *Tarian Bumi*, which integrated Newmark's (1988) categorization, Catford's (1965) equivalence typology, and Nababan's (1999) three-factor error analysis to explain not only what and how cultural terms were translated, but why certain translations deviated from equivalence. Given that *Gadis Pantai* is arguably even more densely layered with Javanese feudal terminology and social hierarchy, and given its significance as a once-banned, semi-autobiographical critique of gender and class in colonial Java, this scarcity of comprehensive study constitutes a clear research gap.

The present study addresses this gap by identifying and categorizing the cultural terms in *Gadis Pantai* and examining their English translation through the combined lens of meaning equivalence and formal correspondence (Catford, 1965; Nida & Taber, 1969). Theoretically, this study extends Catford's framework to a text previously examined only through partial, non-equivalence-oriented approaches, offering findings comparable to Rahayu's (2021) model and to Putrawan (2018) and Sugiharti et al. (2022). Practically, the findings are expected to benefit translators, translation students, and instructors working with culturally dense Indonesian literary texts. The urgency of this research lies in the contrast between Pramoedya's international readership and the fragmented state of equivalence-focused scholarship on *Gadis Pantai*; without such assessment, the novel's critique of Javanese feudalism, gender, and class risks being diluted for readers who know the story only through its English translation.

B. METHOD

The data used in this study consist of cultural terms belonging to the categories of cultural terms proposed by Newmark. These data were drawn from an Indonesian-language novel written by Pramoedya Ananta Toer entitled *Gadis Pantai*, published in 1987 by Hasta Mitra, along with its English translation, *The Girl from the Coast* (American edition), translated by Harry Aveling in 1991 and published in Singapore by Select Books.

In collecting the data, the researcher employed the observation and note-taking technique (Edi Subroto, 1992). This technique is referred to as such because it involves the researcher carefully, systematically, and meticulously observing the data source in order to obtain the intended data. The results of this observation were then recorded as data. The first step in the data collection stage involved reading the novel *Gadis Pantai* along with its translation and identifying the cultural terms present in the data source based on the categories of cultural terms proposed by Newmark. The collected data were subsequently classified into five categories of cultural terms in accordance with Newmark's theory (1988). Once all the data had been classified, they were analyzed based on the translation procedures also proposed by Newmark.

The presentation of the analysis results in this study employed both formal and informal methods. The informal method was presented in the form of sentences and paragraphs, while the formal method employed tables (Sudaryanto, 1993). The sentences and paragraphs in this study were used to describe the translation strategies employed by the translator in rendering the cultural terms identified in this research. Meanwhile, the formal method involved presenting the data in tables containing the entire corpus of data used in this study.

C. FINDINGS AND DISCUSSION

Findings

Based on the data source used in this study, a total of 150 data items were identified as cultural terms in the form of words and phrases. Of the five categories of cultural terms proposed by Newmark (1988), four categories were found in the data, namely ecology, material culture, social culture, and organizations, customs, activities, procedures, and concepts. No data were found belonging to the category of gestures and habits. The following diagram presents the data based on the categories of cultural terms identified in this study.

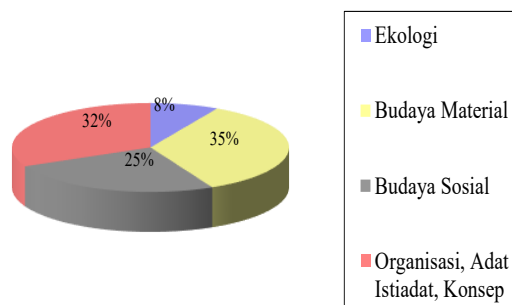


Diagram 1. Cultural Terms Categories

As shown in the diagram above, cultural terms belonging to the material culture category constitute the most frequently found data in both the original novel and its translation, accounting for 35% with a total of 52 data items. The category of organizations, customs,

activities, procedures, and concepts ranks second, accounting for 32% with a total of 48 data items. In addition, the social culture category accounts for 25% with a total of 38 data items, while the ecology category accounts for 8% with a total of 12 data items. Different cultural terms may be rendered by the translator using different translation procedures. More interestingly, a single cultural term may also be translated using several different procedures simultaneously. The following are several examples of the discussion.

Ecology

According to Newmark (1988), the ecology category consists of terms related to flora, fauna, hills, and other natural environmental features. In this category, a total of 12 data items were found, comprising cultural terms of flora and fauna, with 6 data items each. Furthermore, five translation procedures were identified as being employed to translate the cultural terms belonging to this ecology category, namely cultural equivalent, couplet, triplet, literal translation, and transference.

Table 1. Translation Procedures of Ecology Category

Number	Translation Procedures	Number of data
1.	Literal Translation	5
2.	Cultural Equivalent	3
3.	Transference	2
4.	Couplet	1
5.	Triplet	1
Total		12

The most frequently used translation procedure was literal translation, with 5 data items. This was followed by the cultural equivalent procedure with 3 data items, transference with 2 data items, and couplet and triplet each with 1 data item. One type of couplet, or translation using two combined procedures, was found, consisting of transposition and cultural equivalent. In addition, one type of triplet, or translation using three combined procedures, was also found, consisting of transference, cultural equivalent, and transposition. The following is an example of data belonging to the ecology category in the form of fauna, translated using the literal translation and couplet procedures.

(1) **ST: Burung gereja kecil-kecil** beterbangan bermain-main di antara **burung walet**.

TT: *Small sparrows* flew their shrill playing between *the sleeping owls*.

In data (1), the noun phrase '*burung gereja kecil-kecil*' in the source language is translated into the phrase *small sparrows* in the target language. In this case, the translator employed the literal translation procedure, as the translation result corresponds to the literal meaning in the target language. Moreover, grammatically, the source language and target language data are equivalent. This can be seen in the adjective '*kecil-kecil*', which indicates that the '*burung gereja*' (sparrow) referred to is plural, subsequently translated as *sparrows*. The addition of the phoneme /s/ to the word *sparrow* functions as a plural marker. Therefore, it can be concluded that the translation result of this data is equivalent in both meaning and form.

In addition, the fauna term '*burung walet*' (swiftlet) was found to be translated into the noun phrase *the sleeping owls*. In this data, the translator employed the couplet procedure, or two combined techniques, consisting of transposition and cultural equivalent. '*Burung walet*' in the

target language should ideally be translated as *swallow*; however, the translator chose the noun phrase *the sleeping owls*, meaning 'sleeping owls'. The author assumes that the choice of the noun phrase 'sleeping owls' represents a cultural equivalent, given that in the target language, the noun 'owl' is more familiar to readers than 'swiftlet'. Furthermore, the transposition procedure is evident in the grammatical shift from singular to plural form. '*Burung walet*' is in singular form, which is subsequently changed to plural form in the noun *owls*. The addition of the phoneme /s/ to the noun *owl* indicates that more than one owl is referred to, thus shifting it to plural form. It can be concluded that this data is less equivalent in both meaning and form.

Apart from the fauna type within the ecology category, a flora term was also found, translated using the cultural equivalent procedure and the triplet procedure, or translation using three combined techniques. The following is an example of this data.

(2) **ST:** Mereka mengikutinya berjalan di bawah jendela-jendela besar, melintasi pekarangan dalam yang ditumbuhi **pohon-pohon delima** serta pagar **pohon kingkit**.

TT: *They walk behind her, under some large windows, through an inner courtyard planted with **citrus trees** and a low hedge of **kingkit shrubs**.*

In data (2), two cultural terms are found, namely the phrases '*pohon-pohon delima*' and '*pohon kingkit*'. The phrase '*pohon-pohon delima*' is translated into *citrus trees*. The choice of *trees* as the equivalent for '*pohon-pohon*' is appropriate, as the word '*pohon*' is indeed rendered as *tree* in Indonesian-English dictionaries. In this case, '*pohon-pohon*' is a plural noun, and thus the phoneme /s/ is added to the word *tree* in the translation as a plural marker in English. However, the word '*delima*' is translated as *citrus*, which in Indonesian actually refers to 'jeruk' (citrus fruit). '*Delima*' itself is rendered in English as *pomegranate*. In terms of form and appearance, pomegranates and citrus fruits are clearly different. In this regard, the author assumes that the translator employed the cultural equivalent procedure, whereby the pomegranate tree was considered less familiar, and was therefore replaced in the translation with *citrus*, a fruit that is more common and widely found. This translation result is considered non-equivalent in meaning, as pomegranates and citrus fruits bear no resemblance whatsoever.

The next data is the term '*pohon kingkit*', which is translated into *kingkit shrubs*. The word *shrub* in English is defined as *a large plant that is smaller than a tree* (Oxford Dict.: 2010). Based on this definition, it is clear that a shrub is a large plant smaller than a tree. When translated into Indonesian, the word *shrub* corresponds to 'semak belukar' (bush/thicket); however, in this data, the author assumes that the choice of the word *shrub* as a replacement for '*pohon*' (tree) represents a cultural equivalent. In addition, the translator also employed the transposition procedure, involving a grammatical shift from singular to plural form. The word '*pohon*' is in singular form, which is subsequently translated as *shrubs*. The addition of the phoneme /s/ to the word *shrub* indicates that the word is in plural form. Furthermore, the term '*kingkit*' remains translated as *kingkit*, indicating the use of the transference procedure, whereby a foreign term is borrowed directly from the source language into the target language. Therefore, it can be concluded that the translator employed the triplet procedure, or translation using three combined procedures, in the data above.

Material Culture

In the material culture category, several terms are found, encompassing food, clothing, houses, towns, and transport. A total of 52 data items were found belonging to this category. Furthermore, five translation procedures were identified as being employed to translate the cultural terms belonging to this material culture category, namely cultural equivalent, descriptive equivalent, functional equivalent, literal translation, and transference. The following is a table showing the frequency of use of translation procedures based on the ecology category.

Table 2. Translation Procedures of Material Culture Category

Number	Translation Procedure	Number of data
1.	Cultural Equivalent	19
2.	Descriptive Equivalent	14
3.	Transference	11
4.	Literal Translation	5
5.	Functional Equivalent	3
Total		52

Based on the table above, it can be seen that the most frequently used translation procedure was cultural equivalent. This was followed by descriptive equivalent as the second most frequently used procedure, then transference, literal translation, and functional equivalent, respectively. The following is an example of data belonging to the material culture category.

(3) **ST:** Kemarin malam ia telah dinikahkan. Dinikahkan dengan **sebilah keris**.

TT: *Last night she has been married. Married to a dagger.*

In data (3), a cultural term in the form of the phrase '*sebilah keris*' is found, which is translated into the phrase *a dagger*. The word *dagger* in Indonesian means 'pisau belati'. The term '*keris*' has no direct equivalent in English, as it constitutes one of Indonesia's indigenous cultural elements. According to KBBI (2016), '*keris*' is defined as "a sharp, sheathed weapon with a pointed and double-edged blade (some blades are straight, others wavy)." The choice of the term *a dagger* represents a functional equivalent, as *a dagger* and '*sebilah keris*' share the same function, namely as sharp weapons. This data can be considered equivalent, as the intended information is conveyed effectively, even though the terms in the source language and target language are not entirely identical.

In contrast to data (3), the translator rendered the term '*keris*' using a different procedure, as shown in the following example.

(4) **ST:** Kini ia istri **sebilah keris**, wakil seseorang yang tak pernah dilihatnya seumur hidup.

TT: *She was married to a keris, the symbol of a man she had never seen before in her life.*

The term '*sebilah keris*' is translated into *a keris*. The translator employed the transference procedure, namely by borrowing the foreign term from the source language into the target language. A difference can be observed compared to data (3), as previously explained, in which the cultural term '*sebilah keris*' was translated into *a dagger*, whereas in data (4), the translation result involves borrowing the foreign term '*keris*'. Furthermore, data (3) and data (4) are located

on the same page in the data source. Therefore, the author assumes that this is influenced by the translator's belief that readers had already understood the meaning of the term '*keris*' from the earlier data (3), which had been explained using the functional equivalent procedure.

In addition, cultural terms belonging to the material culture category also appear in the form of clothing terms, as shown in the following example data.

(5) **ST:** Tubuhnya dibalut **kain** dan **kebaya** yang tak pernah diimpikannya bakal punya.

TT: *Her body was wrapped in a length of cloth. She wore a kebaya, the like of which she had never imagined herself owning.*

In the data above, two cultural terms are found in the form of the nouns '*kain*' and '*kebaya*'. The translator rendered the term '*kain*' into the phrase *a length of cloth*. It can be said that the procedure used here is literal translation. Furthermore, the term '*kebaya*' is translated into the noun phrase *a kebaya*. The translator employed the transference procedure, marked by the borrowing of the foreign term from the source language into the target language. The author assumes that the term '*kebaya*' is already sufficiently well-known as part of Indonesian culture, and that the translator also intended to introduce foreign terms present in the source language. Still using the same cultural term, the translator also employed a different procedure, as shown in the following example data.

(6) **ST:** Aku dan bapakmu banting tulang biar kau rasakan pakai **kain**, pakai kebaya, kalung, dan anting seindah itu.

TT: *Your father and I worked hard so that you could wear this beautiful kain, kebaya and necklace.*

In data (6), the term '*kain*' reappears, translated using a different procedure. In this data, the word '*kain*' is translated as *kain*, indicating that a foreign term has been borrowed from the source language. The term '*kain*' here does not merely refer to an ordinary piece of cloth, but rather to the cloth typically worn together with a *kebaya*. In accordance with Indonesian culture, the cloth commonly worn with a *kebaya* is batik cloth; therefore, the author assumes that the translator was aware that the term '*kain*' here refers specifically to batik cloth, and consequently employed the transference procedure to translate this data.

Social Culture

In the social culture category, a total of 38 data items were found, along with 4 translation procedures, namely cultural equivalent, descriptive equivalent, literal translation, and transference. The following is a table showing the frequency of use of translation procedures based on the social culture category.

Table 3. Translation Procedures of Social Culture Category

Number	Translation Procedures	Number of Data
1.	Transference	23
2.	Descriptive Equivalent	8
3.	Cultural Equivalent	4
4.	Literal Translation	3
Total		38

Based on the table above, it can be seen that the most frequently used translation procedure was transference. This was followed by descriptive equivalent as the second most frequently used procedure, then cultural equivalent, and literal translation, respectively. The following is an example of data belonging to the social culture category.

(7) **ST:** Lekas mandi, nanti **Bendoro guru** datang, **Agus** masih kotor.

TT: *It's time for your bath. Our **Bendoro Guru** will be here soon. And you're still dirty, **Agus***

In the data above, the terms '*Bendoro Guru*' and '*Agus*' are found. Both terms belong to the social culture category in the form of occupational terms. The term '*Bendoro Guru*' here refers to the designation for a Quranic teacher in Java during that period. The translation procedure employed by the translator is transference, as the term '*Bendoro Guru*' can be said to have been borrowed, or deliberately retained, in order to introduce the foreign term into the target language. In addition, the term '*Agus*' refers to a child of Javanese nobility, who, during that period, belonged to the *priyayi* (aristocratic) class. The translation procedure used to render the term '*Agus*' here is also transference, as the original term is retained. A contextual understanding of the entire text is essential in order to grasp the meaning of these terms. The author assumes that the transference procedure should ideally have been supplemented with additional explanation, given that these terms are genuinely foreign and have no equivalent in the target language (English); indeed, even in Indonesian, these terms are somewhat difficult to render, as both are terms originating from the Javanese language.

Organizations, Customs, Activities, Procedures, and Concepts

In the category of organizations, customs, activities, procedures, and concepts, several terms are found, encompassing political, religious, and artistic terms. A total of 48 data items were found belonging to this category. Furthermore, six translation procedures were identified as being employed to translate the cultural terms belonging to this category, namely cultural equivalent, descriptive equivalent, functional equivalent, literal translation, couplet, and transference. The following is a table showing the frequency of use of translation procedures based on the category of organizations, customs, activities, procedures, and concepts.

Table 4. Translation Procedures of Organizations, Customs, Activities, Procedures, and Concepts Category

Number	Translation Procedures	Number of Data
1.	Descriptive Equivalent	17
2.	Couplet	14
3.	Cultural Equivalent	8
4.	Transference	5
5.	Literal Translation	3
6.	Functional Equivalent	1
Total		48

Based on the table above, it can be seen that the most frequently used translation procedure was descriptive equivalent. This was followed by couplet, or translation using two combined procedures consisting of transference and additional explanation, as the second most frequently used procedure. The subsequent procedures were cultural equivalent, transference, and literal translation, respectively. The following is an example of data belonging to the category of organizations, customs, activities, procedures, and concepts, in the form of a religious term.

(8) **ST:** Waktu kepala kampung masuk kembali ke dalam ruang panjang, **beduk magrib** mulai bertalu di masjid raya.

TT: *When the headman returned to the hallway a second time **the drum** in the mosque was already beating to announce **the time of the twilight prayers**.*

In data (8), the term '*beduk maghrib*' is found, which belongs to the category of religious terms. The term '*beduk*' is translated into *the drum*. According to KBBI (2016), '*beduk*' is defined as a large drum (in a mosque or prayer hall, beaten to signal the time for prayer), while *drum* refers to a percussion instrument that is struck or beaten. Based on these two definitions, the term '*beduk*' and *the drum* share similarities in their manner of use, namely being struck to produce sound. The author concludes that in this data, the translator employed the functional equivalent procedure. Furthermore, the term '*maghrib*' is translated into the phrase *the time of twilight prayers*, for which no precise equivalent exists in the target culture. '*Maghrib*' is defined as the obligatory prayer time beginning at sunset and lasting until the red glow disappears from the western horizon (KBBI, 2016). In this data, the translator employed the descriptive equivalent procedure. Therefore, it can be concluded that this data is equivalent in meaning, and the information conveyed can be well understood.

Discussion

The finding that material culture terms (35%) and organizational/customary terms (32%) dominate the data in *Gadis Pantai* is consistent with several previous studies on culturally dense Indonesian novels. Rahayu (2021), analyzing *Tarian Bumi*, similarly found that the social organization category was the most frequent, explaining this through the strong presence of Balinese spiritual and traditional beliefs in the source text. Likewise, Azka and Sutrisno (2025) reported that the organization, customs, and religion category was the largest group of cultural terms in *Saman* (33.57%), and Yesi et al. (2021) found the same category to be most frequent in *Laskar Pelangi* (28.13%). Taken together, these findings suggest that novels rich in social hierarchy, tradition, and religious practice rather than films or dialogue-based media which tend to foreground organizational and material cultural terms rather than gestures or ecological ones. This is also supported by contrast: in the *Battle of Surabaya* movie (Martendi et al., 2022) and *Lara Ati* film (Simarmata et al., 2025), social culture rather than material or organizational culture was dominant (71% and 46.8% respectively), most likely because spoken dialogue in film favors terms of address, swearing, and daily social interaction over descriptions of artifacts or institutions.

Regarding translation procedures, the present finding that transference is the most frequently used procedure (27.3%) aligns with a recurring pattern across studies on Indonesian literary translation. Yesi et al. (2021) found borrowing to be dominant in *Laskar Pelangi* (54.17%), and Khusnia et al. (2022) similarly identified borrowing and calque as the primary word-level techniques in *Ronggeng Dukuh Paruk*. This convergence suggests that when Indonesian, particularly Javanese, cultural terms lack a ready equivalent in English, translators commonly

resort to retaining the source term rather than replacing it, especially for highly specific artifacts, titles, or social designations.

However, this finding stands in notable contrast to Putrawan's (2018) study of the *same novel*, *Gadis Pantai*, but using a different English edition (Samuels's *The Girl from the Coast*, Hyperion, 2002) rather than Aveling's translation used in this study. Putrawan found that domestication was overwhelmingly dominant (82.20%), achieved mainly through adaptation, established equivalent, and generalization, while foreignization through pure borrowing accounted for only 9.82%. This divergence between two translations of the same source text illustrates Catford's (1974) point that translation outcomes are shaped by the individual translator's competence and choices, not solely by the source text's cultural density. A similar domestication-leaning tendency appears in Lahay et al. (2026) on *Pengakuan Pariyem*, where domestication (76 instances) outweighed foreignization (38 instances), and in Azka and Sutrisno (2025), where generalization was the leading lexical transformation strategy (40.34%) in *Saman*. Taken together, these studies indicate that while the present study's translator favored a more foreignizing, source-oriented approach through transference, other translators of comparably dense Javanese or Balinese texts have tended toward domestication for the sake of target-reader accessibility.

Another point worth highlighting is the inconsistency in translating the same cultural term, such as *keris* and *kain*, which were rendered differently depending on context, first through functional or descriptive equivalents, then later through unexplained transference. This pattern resonates with Rahayu's (2021) observation that deviation, caused by cultural terms that are difficult to fully understand, was the most common translation error in *Tarian Bumi*. It also echoes the concern raised in Simarmata et al. (2025), where borrowed terms without sufficient contextual support (e.g., *cilok*, *rawon*) were rated less acceptable by informants, since English readers unfamiliar with the source culture may struggle to process untranslated terms such as *Bendoro Guru* or *Agus* without prior explanation. This suggests that transference, while effective for introducing source-culture terms, carries a risk of reduced comprehensibility unless supported by co-text or paratextual explanation which concern shared across studies employing very different theoretical frameworks (Newmark's procedures, Davies's strategies, and Nababan's accuracy-acceptability model alike).

Overall, when placed alongside these studies, the present findings reinforce two broader patterns in the literature: first, those Indonesian literary texts saturated with social hierarchy and tradition consistently yield high proportions of organizational and material cultural terms; and second, the choice between foreignizing (transference/borrowing) and domesticating (adaptation/generalization/established equivalent) procedures appears to depend more on the individual translator's orientation than on the source text alone which means a pattern that lends empirical support to Catford's (1974) emphasis on translator competence as a determining factor in cultural-term translation outcomes.

D. CONCLUSION

Based on the categories of cultural terms proposed by Newmark (1988), of the total 150 data items found, the most frequently identified cultural terms belong to the material culture category, with 52 data items (35%), followed by the category of organizations, customs, activities, procedures, and concepts in second place with 48 data items (32%), the social culture

category with 38 data items (25%), and the ecology category with 12 data items (8%). No cultural terms belonging to the category of gestures and habits were found in this study.

Furthermore, based on the analysis of translation procedures proposed by Newmark (1988), five translation procedures were found to be used in translating cultural terms belonging to the ecology category, namely cultural equivalent, couplet, triplet, literal translation, and transference, with literal translation being the most frequently used procedure. In the material culture category, five translation procedures were identified, namely cultural equivalent, descriptive equivalent, functional equivalent, literal translation, and transference, with cultural equivalent being the most frequently used procedure. In addition, in the social culture category, four procedures were found, namely cultural equivalent, descriptive equivalent, literal translation, and transference, with transference being the most frequently used procedure. Finally, in the category of organizations, customs, activities, procedures, and concepts, six procedures were found, namely cultural equivalent, descriptive equivalent, functional equivalent, literal translation, couplet, and transference, with descriptive equivalent being the most frequently used procedure.

The results and discussion of this study show that, of the total 150 data items found, the translator employed seven translation procedures, namely transference with 41 data items (27.3%), descriptive equivalent with 39 data items (26%), cultural equivalent with 34 data items (22.7%), literal translation with 16 data items (10.6%), couplet with 15 data items (10%), functional equivalent with 4 data items (2.7%), and triplet with 1 data item (0.7%). It can be concluded that the most frequently used translation procedure in this study is transference.

Furthermore, the results and discussion also reveal that a single cultural term may be translated using different translation procedures, as exemplified by the data on '*kain*' and '*keris*'. In both cases, it can be seen that the translation procedure initially used was descriptive equivalent and functional equivalent, respectively; the same cultural term then reappeared in other sentences translated using the transference procedure. The author assumes that the translator employed the transference procedure after the term had already been explained in a preceding sentence, such that when the term reappeared, readers were assumed to have already understood its meaning. Therefore, the use of transference can be effectively applied once readers have grasped the context of the text. However, in contrast to the terms mentioned above, cultural terms were also found in which the transference procedure was used without any accompanying explanation, either following the term or provided in a preceding sentence, as exemplified by the terms '*Bendoro Guru*' and '*Agus*'. According to the author, the meaning of these terms is somewhat difficult to grasp, as both are unfamiliar terms belonging to Javanese culture. On the other hand, the use of the transference procedure also constitutes an effective means of introducing foreign terms from the source language into the target language.

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