

AN ANALYSIS OF CULTURE-SPECIFIC ITEMS AND TRANSLATION TECHNIQUES IN THE YOGYAKARTA CALENDAR OF EVENTS BOOKLET

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ABSTRACT Translating culture-specific items (CSIs) is a complex and sensitive task requiring careful consideration of both the source and target cultures, posing significant challenges for translators. Despite the growing importance of cross-cultural communication, there is still limited research exploring how translation techniques affect the representation of local cultures. This research aims to analyze CSIs and the translation techniques used in the English translation of the Yogyakarta Calendar of Events booklet, published by the Yogyakarta Tourism Office. Adopting a descriptive qualitative approach, the research involves a comparative analysis of the Indonesian and English texts, focusing on the translation of CSIs. The analysis is conducted based on cultural categories and translation techniques as outlined by Newmark (1988). The findings reveal that the CSIs identified in the booklet fall into four categories, which include ecology (7 instances), material culture (19 instances), social culture (25 instances), and organizations, customs, activities, procedures, and concepts (37 instances). The most frequently applied translation techniques are literal translation (31 instances) and transference (28 instances), while the other techniques are used less frequently. These findings highlight the need for translators to carefully select techniques that align with the intended communicative purpose, particularly in tourism-related texts where cultural representation is crucial. Furthermore, the findings of this research shed light on how the transfer of cultural meaning is treated by translators in a working, functional context, and suggests that translation practices in tourism contexts should strike a balance between preserving cultural identity and ensuring accessibility for international audiences.

Keywords: Culture-specific items, Indonesian culture, translation techniques

INTRODUCTION

Translating a text from the source language to the target language is an important task that involves not only changing the language but also transferring the intended meaning of the source text (Newmark, 1988). A product of translation should portray the intended meaning of the original text. Additionally, the process of translation is not only about transferring the text but the culture of the Source Language (SL) and the culture of the Target Language (TL) should be considered. It becomes essential to represent in a target text both the word's cultural connotation and its denotative meaning (Borysenko et al., 2024; Pahlefi & Hilman, 2023; Sofiyanti & Nababan, 2023). Translation always involves more than one language and culture. Therefore, a thorough comprehension of the cultural quirks and circumstances of both the source and target languages is just as important for successful translation as linguistic competence (Eltigani et al., 2024). To faithfully translate the original text's intended meaning, translators must take into account the cultural background and important context. It's possible that a cultural concept in one language does not exist in another. As a result, especially when translating cultural terminology, the translator finds it challenging and needs to be mindful of the vocabulary gaps resulting from various cultural backgrounds (Adawiyah et al., 2023; Alpysbayeva & Ashymkhanova, 2021; Halim et al., 2024; Rosa, 2021; Sofiyanti & Nababan, 2023). Inadequate translation will prevent readers of the target language from understanding what the author intended to convey (Gita et al., 2023; Putri et al., 2023). Therefore, as Budiman et al. (2023) suggest appropriateness needs to be taken into account in translation, translators need to be able to apply appropriate techniques in translating cultural terms.

Translators might face some problems in the process of translation, especially when the translator has to deal with culture-specific items (CSIs). Studies indicate that although

translators are more trained in understanding how to translate, there are still a lot of problems in identifying and applying correct techniques for different cultural terms (Permatahati et al., 2022; Putri et al., 2023). A translator should be able to understand which procedure is appropriate to be applied in the process of transferring the meaning of specific terms. However, it is not simply a random thing that can be done by the translator. In many ways, translators face some restrictions in doing translation. The product of their translation is shaped by the literary conventions of the period, the demand of influential institutions and ideologies, and the expectations of the intended readers (Alvarez & Vidal, 1996). This unquestionable fact becomes more critical in the case of culture-specific items (CSIs) that are considered a source of translation difficulties as they can pose a problem in translation due to a 'cultural gap' or nonexistent terms in the target language (Seannovika et al., 2024). The techniques used in the translation of these principles differ on a scale from a more rigid approach to a more dynamic one, due to various factors as described above.

Yogyakarta is one of the most visited regions in Indonesia. Yogyakarta offers many options for tourists that can be enjoyed every year. Yogyakarta Tourism Office as part of the government that has the responsibility to handle and maintain the tourism aspect in Yogyakarta has made the booklet of Yogyakarta Calendar of Events which includes all interesting activities or events with clear descriptions and dates. The description in the booklet is provided in two languages, Indonesian and English, to give information not only for domestic tourists but also for international tourists. The researcher is interested in analyzing the culture-specific items (CSIs) in the booklet and describing the translation process, because the booklet, as it is purposed, provides information that contains cultural terms that the researcher considers interesting to be analyzed. In addition, this research is also intended to identify the most frequently used translation technique in the English version of the Yogyakarta Calendar of Events booklet. By identifying which technique appears most often, the research seeks to uncover patterns in the translator's decision-making process and provide insights into the overarching strategy employed in translating culture-specific items.

Some research has already experimented with translating CSIs. For example, Adawiyah et al. (2023) elaborated on the structure of CSIs in the film *Ngeri-Ngeri Sedap* according to Newmark's (1988) classification, as well as Molina & Albir's (2002) methods of translation. Halim et al. (2024) studied translations of CSIs in the film *Perempuan Tana Humba*, wherein they explained how cultural identity is preserved or modified through subtitling. Meanwhile, Borysenko et al. (2024) investigated translation approaches for CSIs in various texts and shifted the emphasis on categorization and strategic decision-making. Mengxin (2024) examined the translation of culture-loaded words in File No.113, emphasizing how the socio-cultural context of the late Qing Dynasty—such as the growing demand for female intellectuals, the popularity of detective fiction, and publishing trends—shaped and supported Chen Hongbi's translation practices. Wang (2024) analyzed the subtitle translation of culture-saturated words in the film *Red Sorghum* from a frame theory angle, with translation understood as meaning reconstruction through achieving frame equivalence via frames such as replacement, transplantation, and adjustment. Yu & Zhu (2024) analyzed the intersemiotic translation of Chinese Spring Festival traditions into LEGO sets from a social semiotic multimodal perspective. This study revealed how cultural meanings are conveyed and negotiated by visual, spatial, and touch ways, which highlights a participatory and adaptive process between players and designers. Even though these studies provide valuable information regarding the translation of CSIs in audiovisual and literary materials, they are generally dedicated to fictional or scripted text and neglect government-published informative texts such as tourist booklets. Besides, few studies attempt

to quantify the use of translation strategies to find patterns or trends in decision-making across a given genre or topic area.

This research fills these gaps by examining a non-fiction, government-published tourist booklet that simultaneously performs an informative and promotional role. While fictional works are written with a predictable readership in mind, booklets like this are designed for multiple readerships and demand a delicate balance between cultural authenticity and global readability. By focusing on the specific context and analytically establishing the most prevalent methods used, the study provides a new perspective on the existing literature on CSIs translation and includes useful advice for translators in tourism and public communication.

LITERATURE REVIEW

Categories of Cultural Items

As it is defined by Newmark (1988), culture is the lifestyle and expressions unique to a particular community that communicates through one special language. Culture acts as the foundation of knowledge and humanities. Cultural diversity refers to the existence of a range of different cultures. Cultural terms are expressions that reflect and are influenced by this diversity. For identifying the cultural expressions, there are some cultural categories (Permatahati et al., 2022; Putri et al., 2023). Newmark (1988) categorizes cultural items into ecology, material culture, social culture, organizations, customs, activities, procedures, concepts, and gestures and habits (Newmark, 1988; Permatahati et al., 2022).

Ecology

The first category, ecology, includes geographical aspects that are typically free of political, commercial, and value, which sets them apart from other cultural concepts (Yatuzzuhriyyah & Hilman, 2022), including flora, fauna, winds, plains, hills (Newmark, 1988; Permatahati et al., 2022). Examples of this category are 'honeysuckle', 'downs', 'sirocco', 'pampas', tabuleiros (low plateau), 'plateau', 'selva' (tropical rain forest), 'savanna', and paddy field.

Material culture

There are several types of material culture considered in this category, including food, clothes, houses, and transport (Newmark, 1988; Permatahati et al., 2022; Yatuzzuhriyyah & Hilman, 2022). Examples of material culture are '*kimono*' (Japanese clothing), '*pizza*' (Italian food), and '*ojelek*' (Indonesian motorcycle taxi), *batik* (Indonesian patterned fabric), *sari* (South Asian attire), *bento* (Japanese lunch box), *gerobak* (Indonesian street cart), and *yurt* (a portable tent used by nomads in Central Asia).

Social culture

The third, social culture category includes work and leisure (Newmark, 1988; Permatahati et al., 2022; Yatuzzuhriyyah & Hilman, 2022), and the examples can be '*ajaki amah*' (Javanese for inviting a female domestic helper), '*condottiere*' (Italian mercenary leader), '*biwa*' (Japanese lute), '*sitar*' or '*sithar*' (Indian musical instrument), and '*raga*' (melodic framework in Indian classical music).

Organizations, customs, activities, procedures, concepts

The fourth category of culture includes political and administrative organizations, customs, religious activities or procedures, and artistic concepts (Newmark, 1988; Permatahati et al., 2022). This category includes institutional terms reflecting the political and social life of a country (Yatuzzuhriyyah & Hilman, 2022). Examples include '*dharma*' (a key concept in Indian religions referring to duty or law) and '*temple*' (a place of worship). Additional examples are '*sharia*' (Islamic law), '*gotong royong*' (Indonesian concept of mutual cooperation), '*Ramayana*' (ancient Hindu epic), '*mandala*' (spiritual and ritual symbol).

Gesture and habits

Gesture and habits includes any gesture or habits of one culture that can have different meanings in another culture (Newmark, 1988; Permatahati et al., 2022; Yatuzzuhriyyah & Hilman, 2022). Examples include 'cock a snook' (a British gesture of mockery), 'spitting' (which may be offensive in some cultures but symbolic in others), and 'bowing' (common sign of respect in East Asia).

Translation Techniques

Newmark (1988) proposes the techniques that can be applied in translating the above cultural categories into literal translation, cultural equivalent, transference, accepted standard translation, neutralization, label, naturalization, componential analysis, deletion of redundant, couplet, paraphrase, gloss, notes, and classifier (Newmark, 1988).

Transference

Transference involves the process of using a word from the source language (SL) to the target language (TL). The result of this process is loan translation (Newmark, 1988). Catford (1965) also proposed transference as one of the translation techniques which includes transliteration which converses the different alphabet. It is usually applied to translate the name of a person, region, or geographical area. Example:

SL : *Bawang Merah*

TL : *Bawang Merah*

Cultural Equivalent

The second technique is cultural equivalent which involves the process of translation in which the word containing a cultural value has its equivalence, a word with the same cultural value, in the target language (Newmark, 1988). This is the technique of translation that replaces the cultural word of the source language with the cultural word of the target language (Chunyuan et al., 2024). Therefore, the translator has to find the target language word or term that has the same cultural value as the word of the source language. Example:

SL : *Natal*

TL : Christmas

Neutralization

The next technique is neutralization which is the process of translation in which the meaning or function of the word or phrases from SL is described in the TL (Newmark, 1988). This technique is applied by explaining or elaborating the term of the source language in the target language. This technique is similar to the description technique suggested by Molina & Albir (2002) which replaces a term or expression with a description of its form or explanation of its function. Example:

SL : *Sumo*

TL : a Japanese form of heavyweight wrestling

Literal Translation

The next technique is literal translation which involves the process of translating word to word and the translator does not consider the context (Newmark, 1988). Literal translation is the most straightforward and basic way of translation in which the translator adheres to a direct word-to-word correspondence, which is used when the SL and TL have similar or the same grammatical structure (Adawiyah et al., 2023). In addition, Molina & Albir (2002) state that literal translation is used to translate a word for word or an expression. Example:

SL : *Lempar batu sembunyi tangan*

TL : Throwing a stone hiding hands

Label Translation

Another suggested technique is label translation, which can be defined as the temporary translation of typically new institutional terms, initially presented in quotation marks and intended to be gradually integrated without them over time (Newmark, 1988). It is also stated in Molina & Albir (2002) that a translation label is a provisional translation, usually of a new term, in which a literal translation could be acceptable. They also give an example of this technique; it is the translation of the English word "heritage language" become "Erbschaftssprache" or "langue d'heritage". Example:

SL : Parliament

TL : *Parlamento* (or "Parliament" in quotation marks, as a temporary translation)

Naturalization

Naturalization is the process of adapting the phonology and morphology of a term, word, or phrase from the SL to TL (Newmark, 1988). This technique succeeds in transference and adapts the SL word first to the normal pronunciation, and then to the normal morphology of the TL (Chunyuan et al., 2024; Newmark, 1988). As noted by Chunyuan et al. (2024), naturalization initially adapts the source language (SL) word to the standard pronunciations, followed by its integration into the typical morphology of the target language (TL). Example:

SL : Computer

TL : *Komputer*

Componential Analysis

Componential analysis is another proposed technique of translation. A word or term with cultural value usually has a more specific meaning in the SL than in the TL (Newmark, 1988). Therefore, the translator adds some appropriate components in order to translate the term as close as possible to the meaning. Chunyuan et al. (2024) stated that componential analysis is the process of comparing a source language (SL) word with a target language (TL) word that shares a similar meaning, even if it is not a direct equivalent, by first presenting its specific meaning and then breaking it down into its individual components of sense. Example:

SL : *Day menari dengan luwes*

TL : She dances with great fluidity and grace

Deletion

The next one is a deletion in which the translator removes a word or part of text from SL in the TL (Newmark, 1988). Vázquez Ayora (1977) in Molina & Albir (2002) uses the term omission that can be similar to this technique, in which it is used to minimize redundancy and repetition which are characteristic of the SL. Additionally, Molina & Albir (2002) suggested a technique called reduction which is similar to the deletion technique, which is used in the TT to delete an item of ST information. Example:

SL : *Bulan Ramadan*

TL : Ramadan

Couplet

Another translation technique is couplet, which is the application of some translation techniques for dealing with one problem in translation, this technique can be explained as the process of combining two or more different techniques to translate one word/term of CSIs (Chunyuan et al., 2024; Newmark, 1988) that can be considered as 'combination' technique. Example:

SL : *Bulan Ramadan*

TL : Ramadan – the month of the Muslim year during which fasting is observed from sunrise to sunset (deletion and description)

Accepted Standard Translation

Newmark also proposed the technique called accepted standard translation. Translator uses terms that have been accepted and recognized internationally (Newmark, 1988). This can be said to be a recognized translation that uses any institutional word to the official or widely agreed translation where applicable (Chunyuan et al., 2024). An example is when translating the words President, Queen, etc. Another term to refer to this technique is recognized translation in which the source word or term is translated into a target word or term that is official and widely accepted (Newmark, 1988 in Molina & Albir, 2002)

Paraphrase, gloss, notes, etc.

Paraphrasing, gloss, notes, etc. is the technique of translation in which the translation can be a different form of a term, which is applied in order to explain the hidden meaning (Newmark, 1988). In translating CSIs, paraphrasing is used by changing the statement or terms, often by condensing it to its core meaning, to let the reader understand the essence of the culture. This technique uses additional information to overcome the cultural items (Chunyuan et al., 2024; Newmark, 1988). Example:

SL : Crux gemmata

TL : *Salib dengan tiga belas batu permata*

Classifier

The last one is the classifier. This is the technique of translation by adding a classifier to explain the term in SL that has no equivalence in the TL (Newmark, 1988). This technique is usually applied by putting on a word or words or affixes to explain the term from the source language. The translator needs to add suitable and related word(s) in order to make the source term more understandable. Example:

SL : Riverdale

TL : *Film seri* “Riverdale”

RESEARCH METHODS

This study employs descriptive qualitative to identify and analyze the categories of culture-specific items (CSIs) and the translation techniques used to translate them from Indonesian to English. The source of data is the 2020 Yogyakarta Calendar of Events booklet, printed by the Yogyakarta Tourism Office. This booklet is a dual-language publication comprising promotional descriptions of cultural events, festivals, customs, and local tourist attractions observed in Yogyakarta throughout the year 2020. The event title, dates, place, and a short description appear on each page, provided in Indonesian and English. For data for this study, only descriptive texts for each event were employed and analyzed. Each event is accompanied by a 1–4 sentence paragraph in both languages.

The Indonesian version of the two descriptions is the source text (ST), and the English version is treated as the target text (TT) or the translation. The study focuses on discovering and investigating how cultural-specific references, terms, and concepts are translated into English, especially those that are rooted in local cultural contexts, such as names of rites, traditional art forms, food, or local rituals.

The study is conducted in three stages. First, the researcher identifies the Culture-Specific Items (CSIs). The Indonesian descriptions are read thoroughly to identify any CSIs that reflect Javanese or Indonesian culture. They can be terms for native ceremonies, local beliefs, arts, foods, names of locations, or historical references unique to the local culture. Once the CSIs are annotated in the Indonesian texts, the English translations of items are in the English descriptions. This is the process of how the CSIs are translated into the target language. After that, the techniques used to translate every CSI are critically analyzed based on the model

proposed by Newmark (1988). Newmark classifies translation techniques into various types such as transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, synonymy, through-translation, shifts or transpositions, modulation, paraphrase, and compensation, among others. These techniques are evaluated based on their applicability and effectiveness in maintaining or re-expression of the source text's cultural sense.

Table 1: Newmark's (1988) translation techniques

No	Translation Techniques	Description
1	Transference	Using a word from the source language (SL) to the target language (TL)
2	Cultural equivalent	A word containing a cultural value has its equivalence, a word with the same cultural value, in the target language.
3	Neutralization	Explaining or elaborating the term of the source language in the target language
4	Literal translation	The process of translating word to word and translator does not consider the context.
5	Label translation	Temporary translation of typically new institutional terms, initially presented in quotation marks and intended to be gradually integrated without them over time.
6	Naturalization	Adapting the phonology and morphology of a term, word, or phrase from the SL to TL
7	Componential analysis	A word or term with cultural value usually has a more specific meaning in the SL than in the TL.
8	Deletion	Translator removes a word or part of text from SL in the TL
9	Couplet	Combination of some techniques to translate one term
10	Accepted standard translation	Translator uses terms that have been accepted and recognized internationally.
11	Paraphrase, gloss, notes, etc.	The translation can be a different form of a term that is applied in order to explain the hidden meaning.
12	Classifier	adding a classifier to explain the term in SL that has no equivalence in the TL

Data were analyzed using content analysis (Kuckartz & Rädiker, 2023). The researcher hand-checked the Indonesian and English texts of the Yogyakarta Calendar of Events booklet and recorded instances of CSIs and their English equivalents in a data sheet. The data collection method employed is purposeful sampling in the sense that it was only conducted on portions of the texts that contain cultural aspects but not the entire booklet. It avoids making the analysis unnecessarily broad and unfocused on culture-related translation techniques.

FINDINGS AND DISCUSSION

Findings

This research is conducted by reading the description in the booklet as the source of the data, taking notes of the culture-specific items (CSIs) in the Indonesian description, and identifying the equivalence in the English description as the target language. Then, the techniques applied in the translation are analyzed. The result of the investigation shows some categories of culture-specific items (CSIs) are found and various techniques are applied in the translation. The instances are categorized into the CSIs categories suggested by Newmark (1988) and the techniques of translation applied to the categorized instances can be seen in the following table.

Table 2: Cultural categories and techniques of translation in the booklet

No	Categories	Translation techniques										Total
		1	2	3	4	5	6	7	8	9	10	
1	Ecology	2			4				1			7
2	Material culture	6	5		6					2		19
3	Social culture	4	2		12				1	1	5	25
4	Organization, customs, activities, procedures, concepts, etc.	16	5	2	9				3	1	1	37
Total		28	12	2	31				2	6	1	87

It can be seen from Table 2 above that there are a total of 87 instances found in the booklet of the Yogyakarta Calendar of Events. The instances are categorized into the CSIs categories, excluding the category of gesture and habit which is not found in the booklet. The instances will be elaborated in the following section.

Ecology

From Table 2 above, the techniques of translation applied to translate the CSIs of ecology are deletion with one term, literal translation with four terms, and transference with two terms.

Material culture

From Table 2 above, the translation techniques applied are mostly transference with six instances. There are also six terms translated using literal translation. The cultural equivalent is used to translate the terms of material culture into five terms. A couplet is used twice by combining transference and literal translation, transference and neutralization.

Social culture

In Table 2, the social culture category shows that the techniques applied in the translation are literal translation with 12 instances, transference with 4 instances, 5 paraphrases, 1 deletion, and one couplet combining literal and deletion.

Organizations, customs, activities, procedures, concept

According to the instances distribution of the fourth category shown in Table 2 indicated that the most used technique to translate the terms in the category is transference with 16. Literal translation with nine cases. Five instances are translated using cultural equivalents. One accepted standard translation is applied. Three couplets and two neutralizations are also applied.

Discussion

After investigating the booklet of the Yogyakarta Calendar of Events, the researcher found 88 instances that can be categorized into CSIs categories. It can be seen from the table that there are 25 terms that are categorized as social culture and there are 37 terms categorized as organizations, customs, activities, procedures, and concepts. Both categories have the highest number of instances because the source is a tourism booklet that provides information about events and activities in Yogyakarta throughout the year. This finding aligns with the findings of the previous research conducted by Adawiyah et al. (2023) which shows social culture as the most frequent category of CSIs in their analysis.

The instances found from the booklet categorized as ecology are the names of mounts and beaches which are stated in the booklet as the part of tourism places that can be visited. This is in line with the definition of ecology which includes flora, fauna, winds, plains, and hills (Newmark, 1988) and it is also a comprehensive notion that exists on Earth in both permanent and renewable dynamic forms, structures, and functions that is an essential

component of culture and forms its foundation (Sajarwa et al., 2023). The techniques applied to translate the cultural terms of ecology are deletion, literal translation, and transference. The example instances of this category can be seen in the following table.

Table 3: Excerpts of ecology

No.	SL	TL	Techniques
1	<i>Gunung Merapi</i>	<i>Merapi</i>	Deletion
2	<i>Gunung Merapi</i>	<i>Mount Merapi</i>	Literal
3	<i>Gunung Sewu</i>	<i>Gunung Sewu</i>	Transference

It can be seen in Table 3 that ‘*Gunung Merapi*’ is translated into ‘*Merapi*’ (deletion) and ‘*Mount Merapi*’ (literal translation). Both translations can represent the meaning of the term from the source text. The literal translation is applied by translating the word “*Gunung*” into “mount” which has the same meaning. On the other hand, deletion is done by removing the word “*Gunung*” and keeping only the word “*Merapi*” which is considered that “*Merapi*” can be recognized as a mount even without using the word “mount” in the translation. Another technique of translation applied to translate the term from the ecology category is transference which is applied by keeping the full name of “*Gunung Sewu*” in the translation.

For the second category, material culture, the instances include the terms of cities and several things that have cultural value. It is in line with the statement by Newmark (1988) that material culture includes food, clothing, housing, towns, and transportation. The translation techniques applied in this category are literal translation, transference, cultural equivalent, and couplet. The example instances of this category can be seen in the following table.

Table 4: Excerpts of material culture

No	SL	TL	Techniques
1	<i>Candi Prambanan</i>	Prambanan Temple	Literal
2	<i>Gunungan</i>	<i>Gunungan</i>	Transference
3	<i>Jodhangs (wadah kayu tradisional Jawa)</i>	<i>Jodhangs</i> (the Javanese traditional wooden containers)	Couplet (Transference + literal)
4	<i>Candi</i>	Temples	Cultural equivalent

The application of the translation technique to translate material culture can be seen in Table 4 that ‘*Gunungan*’ is transferred directly to the target language by using the technique of transference. Transference is applied because there is no equivalence of the term in the target language. Therefore, the term is borrowed. The application of literal translation can be seen in the translation of “*Candi Prambanan*” in which the word “*Candi*” is translated into “Temple”. Couplets are also applied to translate the term from this category, it can be seen from the example that couplets are used by combining transference and literal translation to translate “*Jodhangs (wadah kayu traditional Jawa)*”, the word “*Jodhangs*” is used on the translation without any change, and the description in the brackets is translated literally. The last technique applied is cultural equivalent which is applied to translate the word “*candi*” into “temples”.

The third category of culture-specific items found in the booklet is social culture which includes entertainment which have cultural value. These instances of this category represent work and leisure that represent the category of social culture (Newmark, 1988). The translation techniques applied are literal translation, cultural equivalent, deletion, couplet, paraphrase, and transference. Connotative and denotative meanings are closely linked to social culture;

therefore, a number of phrases have been selected that are pertinent to the target culture (Sajarwa et al., 2023). The example instances are presented in the following table.

Table 5: Excerpts of social culture

No	SL	TL	Techniques
1	<i>Tarian Barongsai</i>	Lion dance	Cultural equivalent
3	<i>Pertunjukan Musik Gelar Seni Sepanjang Tahun</i>	Music Performance	Deletion
4	<i>Kirab Budaya Ambengan Ageng Nawu Jagang dan Sendang Seliran Komplek Makam Raja-Raja Mataram di Kota Gede</i>	The Mataram Royal Cemetery's Traditional Parade	Couplet (Literal + deletion)
5	<i>Karawitan</i>	<i>Karawitan</i>	Transference
6	<i>Tari Tayub</i>	Tayub traditional dance	Paraphrase
7	<i>Festival Desa Wisata</i>	Tourism Village Festival	Literal

One example of the instances categorized as social culture is '*Karawitan*' which is translated using transference, the term is borrowed. Another term of this category is '*Festival Desa Wisata*' which is translated using literal translation into 'Tourism Village Festival'. The technique of cultural equivalent is also used and the example is the translation of "*Tarian Barongsai*" which is translated into TL term that has the same or similar cultural value, "Lion dance". Deletion is also applied by removing "*Gelar Seni Sepanjang Tahun*" and translating only the first two words which makes the translation become more general, "Music Performance". Couplet is also applied by combining two translation techniques (Chunyuan et al., 2024; Newmark, 1988). From the excerpt, a couplet is used by combining literal and deletion to translate "*Kirab Budaya Ambengan Ageng Nawu Jagang dan Sendang Seliran Komplek Raja-Raja Mataram di Kota Gede*". Some parts of the source term are removed and the remaining words are translated literally. The last technique that is applied in this category is a paraphrase, the example is the translation of the term "*Tari Tayub*" which is changed into "Tayub traditional dance" in the target language. This might be purposed to introduce the cultural value of the term and also to make it more understandable by putting the word "traditional" in the translation.

The last category found in the booklet is organizations, customs, activities, procedures, and concepts. The instances found and categorized in this category include the activities and other terms that have cultural values that are translated using literal translation, cultural equivalent, neutralization, transference, couplet, paraphrase, and accepted standard translation. The example instances of this category can be seen in the following table.

Table 6: Excerpts of organizations, customs, activities, procedures, concept

No	SL	TL	Techniques
1	<i>Pedalangan</i>	Puppeteer coaching	Neutralization
2	<i>Idul Fitri</i>	Eid Al Fitr	Cultural equivalent
3	<i>Panahan tradisional gaya Mataraman</i>	Java classical archery	Paraphrase
4	<i>Paku Alam</i>	Sultan	Accepted standard
5	<i>Nguras Enceh</i>	<i>Nguras Enceh</i> (the Holy Pitchers Cleansing)	Couplet (Transference + neutralization)
5	<i>Hari Batik Nasional</i>	Nasional Batik Day	Literal
6	<i>Gejog lesung</i>	<i>Gejog lesung</i>	Transference

The first technique applied in this category is neutralization which is applied by translating “*Pedalangan*” into “Puppeteer coaching” which is more neutral and can be easily comprehended by the target reader. The cultural equivalent is another technique applied in this category by translating “*Idul Fitri*” into the target term which has the same cultural meaning, “Eid Al Fitri”. Paraphrase in this category is also used, the example is the translation of “*Panahan tradisional gaya Mataraman*” which is translated into a different term, “Java classical archery”, but both terms refer to the same meaning. Another term of this category is ‘Paku Alam’ which is translated using the accepted standard translation, ‘Sultan’, because both terms can represent the same meaning. A couplet is also applied in this category; the example shows that the couplet is applied by combining transference and neutralization to translate the term “*Nguras Enceh*” into “*Nguras Enceh* (the Holy Pitchers Cleansing)”. Another technique used in this category is a literal translation the example is “*Hari Batik Nasional*” which is translated into “National Batik Day”. The last technique applied in this category is transference which is used to borrow the source language term into the target text. An example is “*Gejog lesung*” which is directly transferred without any change to the target language.

According to the result of this research, transference is the most frequent technique used in translation. Indonesian and English languages do not share the same culture and this can be concluded as the reason why transference is frequently used. This finding aligns with the result of the study by Borysenko et al. (2024) which shows that transference is frequently used to translate CSIs as its intention to foreignize the terms. As stated by Newmark (1988), transference is a loan translation in which the term from the source language is transferred into the target language. Besides, literal translation is also the technique frequently used in translation, which aligns with the result of the study conducted by Adawiyah et al. (2023). The use of literal translation is to translate the common word or words that have equivalence and keep the word that has no equivalence. For example, the translation of *Hari Batik Nasional* is Nasional Batik Day. The word *Hari* is translated into Day and *Nasional* becomes National. Meanwhile, the word *Batik* is kept because it is a term that has no equivalence in the target language.

CONCLUSION

Based on the result and discussion elaborated in the previous section, it can be seen that there are a total of 87 instances found in the booklet with 7 instances of ecology, 19 instances of material culture, 25 instances of social culture, and 37 instances of organizations, customs, activities, procedures, concept, etc. From the discussion, it can be concluded that the techniques of translation used in translating Culture-Specific Items (CSIs) can be different depending on some aspects. When translators do the translation of two languages that do not share the same culture, the terms from the source language can be borrowed to use in the target language. Otherwise, if the languages share the same culture, the equivalence can be found and used. The dominance of literal translation with 31 instances and transference with 28 instances suggests that the process of translation tries to retain cultural authenticity while minimizing adaptation.

This research contributes to translation studies literature with empirical information on the treatment of CSIs in two-language tourism materials. The findings shed light on how translators transfer cultural meaning in a working, functional context, highlighting harmony between preserving cultural specificity and rendering it understandable. In reality, this research may illuminate translation professionals, especially those in the tourism and culture promotion sectors, with regard to common trends and best practices for CSIs’ translation. Theoretically, this study validates the applicability of Newmark's (1988) classification of translation

techniques to analyze bilingual promotional texts. It illustrates how the methods are preferred based on textual function as well as the cultural proximity of the languages.

However, this research is limited in scope as it focuses on the investigation of CSIs and translation techniques on one specific source, the 2020 Yogyakarta Calendar of Events. The findings may not be fully representative of the broader application of translation techniques across various text types. It is recommended that future researchers investigate similar research about culture-specific items (CSIs) which can be focused on specific categories of CSIs, aiming to identify the most appropriate translation techniques for each category. The instances of CSIs can also be found not only in tourism texts like the booklet used in this research but also in different kinds of texts like novels or newspapers. Future research could also explore how different translation strategies impact audience reception and engagement.

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