

Translation Techniques and Equivalence of Cultural Terms in Karisma Event Nusantara Magazine

Ni Kadek Rai Krisnayanti¹, Putu Chrisma Dewi^{2*}, I Gusti Nyoman Putra Kamayana³

^{1,2,3}English Literature Department, Universitas Dhyana Pura, Bali, Indonesia

(*) Corresponding Author: chrismadewi@undhirabali.ac.id

Article info

Keywords:

Cultural Terms, Magazine, Translation, Translation Technique, Translation Equivalence

Abstract

This study examines translation techniques and equivalence strategies in the English translation of cultural content in Karisma Event Nusantara Magazine, a bilingual publication issued by the Ministry of Tourism and Creative Economy of Indonesia. A descriptive qualitative method was employed in this study. The data were taken from the 2023 edition of the magazine, which presented the content in both Indonesian and English. Data collection was conducted using a note-taking technique, with cultural terms selected through purposive sampling. The analysis employed Molina and Albir's (2002) framework of translation techniques and Newmark's (1988) theory of semantic and communicative equivalence. Results showed that 12 out of 18 translation techniques were identified, with adaptation, calque, description, established equivalent, and literal translation as the most frequent (4 data each). Other techniques include borrowing (3), generalization (2), modulation (3), amplification (1), linguistic compression (1), substitution (1), and transposition (3). For equivalence, 19 instances of semantic equivalence and 15 of communicative equivalence were found. These findings demonstrate the strategies used to preserve cultural meaning while ensuring clarity for international audiences.

INTRODUCTION

Translation is the process of converting source language into target language. Translation is a type of communication that aims to overcome linguistic and cultural barriers as well as activities taken for various audiences (Hatim & Mason, 1997). According to Fatmawati and Setiawan (2019), translation acts as a link between many cultures around the world. The source language and the target language are constantly included in the translation process (Hidayati, 2020).

Molina and Albir (2002) define translation techniques as specific procedures used to analyze and classify how the elements of a source text are translated into the target language. The 18 techniques include: adaptation, amplification, borrowing, calque, compensation, description, discursive creation, established equivalent, generalization,

linguistic amplification, linguistic compression, literal translation, modulation, particularization, reduction, substitution, transposition, and variation. These techniques assist translators in choosing the appropriate method to address linguistic and cultural differences between the two languages.

Translation equivalence is another crucial aspect. According to Newmark (1988), equivalence can be divided into two types: semantic equivalence, which emphasizes preserving the meaning of the source text, and communicative equivalence, which prioritizes clarity and naturalness in the target language for its readers.

The locus of this research is *Karisma Event Nusantara Magazine* (2023 edition), issued by the Ministry of Tourism and Creative Economy of Indonesia. The magazine was selected because it is bilingual (Indonesian–English) and contains abundant cultural expressions from different regions of Indonesia.

Several previous studies have explored cultural translation. Salsabila et al. (2020) analyzed cultural expressions in *Garuda Indonesia's Colors* magazine, finding established equivalent as the dominant technique but less focus on equivalence. Nisa and Basuki (2020) examined *Tempo English Magazine* and found literal translation dominant, yet cultural aspects were less emphasized. Ulfiyatuzzuhriyyah and Hilman (2022) studied cultural words in *The Midnight Library* novel, highlighting adaptation and modulation, but focused on literature instead of tourism. Research gap: Few studies examined official tourism magazines like *Karisma Event Nusantara*, which are designed for both domestic and international readers.

This study aims to analyze translation techniques and equivalence strategies used in *Karisma Event Nusantara Magazine* to convey Indonesian cultural terms effectively.

METHOD

This study employed a descriptive qualitative method. The primary data source was the *Karisma Event Nusantara Magazine* (2023 edition), a bilingual publication by the Ministry of Tourism and Creative Economy of Indonesia. The data were accessed online on 3 December 2024.

Data were collected using the note-taking technique, focusing on translation units that contained cultural terms. Purposive sampling was used to ensure relevance. The data were analyzed using Molina and Albir's (2002) classification of translation techniques and Newmark's (1988) theory of semantic and communicative equivalence.

RESULT AND DISCUSSION

According to Molina and Albir (2002), translation techniques refer to specific procedures used to analyze and classify how elements of the source text (ST) are translated into the target text (TT). These techniques operate at the micro-level of translation and are applied to individual words, phrases, or sentences to address linguistic and cultural differences between the two languages. There are 18 techniques of translation, including adaptation, borrowing, calque, description, established equivalent, literal translation, modulation, and transposition, among others.

In this study, 12 out of the 18 techniques were identified in the *Karisma Event Nusantara Magazine* (2023 edition). The most frequently used techniques were adaptation, calque, description, established equivalent, and literal translation (4 data each). Other

techniques found include borrowing (3 data), generalization (2 data), modulation (3 data), amplification (1 data), linguistic compression (1 data), substitution (1 data), and transposition (3 data).

1. Translation Technique

Table 1. Translation Technique

Technique	ST	TT
Adaptation	“Merupakan hajatan masyarakat di Petuanan Negeri Kataloka”	“Kataloka Festival is a celebration held at Petuanan Negeri Kataloka”

The term *hajatan masyarakat* literally means “a communal feast,” but in English this would suggest only a private party rather than a large cultural festival. By using *celebration*, the translator adapts the meaning to a concept more familiar to international readers. If translated literally, the nuance of public festivity would be lost. This adaptation achieves **communicative equivalence** because the message is clear and natural, while still reflecting the cultural context of a communal ritual.

Table 2. Translation Technique

Technique	ST	TT
Borrowing	“dengan mengangkat tema Segara Kerthi ”	“with the theme Segara Kerthi ”

The phrase *Segara Kerthi* is directly borrowed, into English without translation because it refers to a deep Balinese spiritual concept about ocean purification. A literal translation like “Ocean Sanctification” would fail to capture its cultural and religious depth.

Table 3. Translation Technique

Technique	ST	TT
Amplification	“Dewa Baruna (dewa penguasa laut)”	“Dewa Baruna (God of the sea)”

The phrase “God of the sea” conveys the role of Dewa Baruna more directly within the context of the target culture.

This addition helps prevent confusion for readers who may not be familiar with Indonesian mythology.

Table 4. Translation Technique

Technique	ST	TT
Calque	“ Jalur Rempah Maritim ”	“ Maritime Spice Route ”

Jalur becomes Route, Rempah becomes Spice, and Maritim becomes Maritime. The structure and order of the original phrase are maintained. At first, it seems that the order of words is different, but actually the structure is still the same. In Indonesian, the head word (*jalur*) comes first, followed by its modifiers (*rempah maritim*). In English, modifiers normally come before the head, so the phrase becomes *maritime spice* (modifier) + *route* (head). Therefore, the translation is considered a calque, because the meaning and grammatical relationship of the words remain the same, while the form is adapted to sound natural in English.

Table 5. Translation Technique

Technique	ST	TT
Decription	“Raraq kembang Waru”.	“Raraq kembang Waru (when waru hibiscus falls)”

The phrase *bergugurnya kembang waru* is translated not word-for-word, but by explaining what it means: *when waru hibiscus falls*. Instead of translating just the literal form, the translator describes the event or image that the cultural term conveys, making it clearer and more accessible for the target audience. As suggested by Molina and Albir (2002), this technique is suitable when cultural terms need detailed interpretation to maintain meaning across languages.

Table 6. Translation Technique

Technique	ST	TT
Established Equivalent	Masyarakat suku Sasak	The Sasak Tribe Society

The translation of “*Masyarakat suku Sasak*” into “*The Sasak Tribe Society*” uses the established equivalent technique. The words *masyarakat* and *suku* are translated into their common English forms *society* and *tribe*. Meanwhile, *Sasak* is not translated because it is a proper cultural name that refers to a specific ethnic group in Lombok. Proper names of ethnic groups are usually kept in their original form to preserve cultural identity. If it were translated, the meaning could become unclear or lose authenticity. By combining the original cultural name with standard English terms, the translation remains clear, accurate, and natural for international readers.

Table 7. Translation Technique

Technique	ST	TT
Generalization	“Bangsa Eropa”	“European”

In the source language, the phrase refers specifically to the peoples or nations of Europe, while the target term European is more general and can refer to individuals, cultures, or anything related to Europe. This broader rendering is a strategic choice made to ensure clarity and naturalness in the target language, especially when a more specific equivalent might sound awkward or overly formal in English.

Table 8. Translation Technique

Technique	ST	TT
Linguistic Compression	“Pagelaran Atraksi Presean”	“Presean Attractions”

The phrase pagelaran Atraksi Presean in the source language contains redundant descriptive elements pagelaran (performance/show) and atraksi (attraction) both of which refer to a display or performance. In the translation, these two elements are compressed into a single word attractions, which effectively conveys the overall meaning without repeating similar ideas.

Table 9. Translation Technique

Technique	ST	TT
Literal Translation	“Wolobobo Ngada Festival (WNF) 2023 mengusung tema “Kopi, Tenun, Bambu” ”	“The Wolobobo Ngada Festival (WNF) 2023 carries the theme “Coffee, Weaving, Bamboo.” ”

The phrase Kopi, Tenun, Bambu is translated directly word-for-word into Coffee, Weaving, Bamboo without any structural change or additional cultural explanation.

Table 10. Translation Technique

Technique	ST	TT
Modulation	“pemuliaan laut”	“marine breeding”

The term “pemuliaan laut” was not translated literally, as it would result in an unnatural expression like “nobling the sea.” Instead, the translator used “marine breeding” to better reflect the intended meaning in English, referring to the conservation or improvement of marine life. This term in expression demonstrates the use of modulation to adapt the concept appropriately for the target audience.

Table 11. Translation Technique

Technique	ST	TT
Substitution	“menjadikan kora-kora sebagai event pariwisata tahunan”	“to then made The Kora-Kora Festival an annual tourism event in Ternate”

The translator changes the presentation of “kora-kora” from a general cultural element in the source text into “The Kora-Kora Festival” in the target text. Although the term kora-kora remains, it is reframed as a formal tourism event. This substitution helps international readers better understand the cultural activity as an annual event, making it more accessible and relevant in the tourism context.

Table 12. Translation Technique

Technique	ST	TT
Transposition	“Parade merangkai Janur”	“The Janur stringing Parade”

The original Indonesian phrase uses a verb phrase Merangkai Janur (stringing young coconut leaves) after the noun Parade. In English, this structure is flipped to place Janur Stringing before Parade, which is more typical in English noun phrases. This change shows how transposition helps the sentence follow the grammatical norms of the target language.

2. Translation Equivalence

In addition, Newmark (1988) categorizes equivalence into semantic equivalence, which focuses on preserving the precise meaning of the source text, and communicative equivalence, which emphasizes delivering the message in a way that is easily understood by the target audience. In this study, 19 instances of semantic equivalence and 15 instances of communicative equivalence were identified. Both frameworks provide a comprehensive basis for analyzing how cultural terms in *Karisma Event Nusantara* Magazine are rendered into English while balancing accuracy, clarity, and cultural relevance.

Table 13. Translation Equivalence

Technique	ST	TT
Semantic Equivalence	“Pawai Budaya”	“Cultural Parade”

The translation of “Pawai Budaya” into “Cultural Parade” demonstrates Semantic Equivalence because it preserves the original meaning and structure without alteration. The translator directly renders “Pawai” as “parade” and “Budaya” as “cultural”, staying true to the source phrase. This approach ensures accuracy and clarity while maintaining the original cultural concept.

Table 14. Translation Equivalence

Technique	ST	TT
Communicative Equivalence	“negul bulung (pembibitan rumput)”	“negul bulung(seaweed nursery)”

The translation of “negul bulung (pembibitan rumput)” as “negul bulung (seaweed nursery)” reflects Communicative Equivalence because the translator adapts the meaning to make it clearer and more accessible for international readers. Instead of using a literal translation like “grass nursery”, which could be misleading, “seaweed” is used to match the cultural context.

CONCLUSION

The findings indicate that 12 out of 18 translation techniques (Molina & Albir, 2002) were applied in translating cultural terms in the Karisma Event Nusantara Magazine. The most frequent techniques were adaptation, calque, description, established equivalent, and literal translation. Other techniques include borrowing, generalization, modulation, amplification, linguistic compression, substitution, and transposition.

Equivalence analysis shows 19 data of semantic equivalence and 15 communicative equivalence. This demonstrates how translators balance cultural authenticity with accessibility for international audiences.

DAFTAR PUSTAKA

- Agustino, G. 2011. *An Analysis of Translation Techniques and Translation Quality of Flight Attendant Manual*. Sebelas Maret University.
- Cohen, L., Manion, L., & Morrison, K. 2007. *Research Methods in Education (6th ed.)*. London and New York, NY: Routledge Falmer.
- Creswell, J. W. 2014. *Research Design: Qualitative, Quantitative and Mixed Methods Approaches (4th ed.)*. Thousand Oaks, CA: Sage.
- Denzin, N. K., & Lincoln, Y. S. (Eds.). 2005. *The Sage handbook of qualitative research (3rd ed.)*. Sage Publications Ltd.
- Fatmawati, F. I., & Setiawan, T. 2019. *Kualitas Terjemahan Lirik Lagu "Munajat Cinta" Bahasa Indonesia-Jawa*. Widyaparwa, 47(1), 11-20.
- Fransiska, D., Lubis, S., Mono, U. 2020. *Translation Technique And Quality Of The Translation Of Legal Text on Immigration Law*. 03 (2), 228-238
- Hatim, Basil, and Ian Mason. 1997. *The Translator as Communicator*. Routledge
- Hidayati, N.N.2020. *A Translation Analysis Of Indonesian Song Lyrics Into English*. 04 (2), 169-185.
- Kementrian Pariwisata Republik Indonesia. Karisma Event Nusantara 2023. Access on 03 December 2024. <https://kemenpar.go.id/>
- Kurniawan, H. (2022). Translation of Indonesian festivals in English promotional materials. *Tourism Linguistics Journal*, 6(1), 12–29.
- Kim, J. (2021). Translation and localization of cultural texts in Asia. *Translation Studies Quarterly*, 14(2), 122–139.
- Larson, M. 1998. *Larson_Meaning - based Translation. A Guide to Cross - Language Equivalence (2nd ed)*. Lanham: University Press of America
- Molina, L., & Hurtado Albir, A. 2002. *Translation Techniques Revisited: A Dynamic and Functionalist Approach*. In 498 Meta, XLVII (Vol. 4).
- Newmark, P. 1988. *A textbook of translation*. London: Prentice Hall International.
- Nisa, S. F., Basuki, A. 2020. Translation Strategies in Tempo English Magazine. 07 (1), 14-23
- Nuraini. G. 2018. *Material Cultural Words Translation Procedure and Meaning Equivalence in The Revenant Novel by Michael Punke*. Universitas Islam Negeri Syarif Hidayatullah Jakarta.

- Salsabila, R., Jumanto, J., & Rahayu, E. 2020. *Translation Strategies For Cultural Expression In Garuda Indonesia's Inflight Magazine Colors*. Journal Basis, Vol.7 No.1, 185 –198.
- Septarani, E. P. 2022. *Translation Procedures and Equivalence In Children Bilingual Short Story*, 2(2)
- Sodiq, J., Sophia, C., Hidayat, N. 2020. *Translation Technique in Translating Cultural Issues in The Indonesian Religious Tourism Brochures in Semarang City*. 01 (1), 33-40
- Ulfyatuzzuhriyyah., Hilman, E. H. 2022. *Techniques of Translation of Cultural Words and Its Quality in the Midnight Library Novel*. 09 (2)
- Vinay, J. P., & Darbelnet, J. 1958. *Comparative Stylistics of French and English: A Methodology for Translation*. PA: John Benjamins Publishing Company.