The Translation of Indonesian Cultural Terms into English of the *Battle of Surabaya* Movie

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Abstract

This study aims to identify and describe the translation of Indonesian cultural terms in the film Battle of Surabaya. It did not intend to pinpoint the exact translation technique used. The animated history of Indonesia and the variety of the language used in the movie, such as Dutch, English, Japanese, Indonesian, and local, motivated the researcher to conduct the research. The research method used mixed-method and translation theory as a ground theory for analyzing the data. The analysis found that 24 vocabularies contain Indonesian culture-each cultural terms spread in every aspect. Socio-culture found 17 data or 71% of the total existing data; Material culture only found 1 data, Ecology 3 data, Organization 2 data, Gesture or habits also 1 data. The difference in translating cultural terms was only to equate equivalence in meaning between ST and TT. Bringing cultural aspects in various ways is the same as appreciating a culture, but the way to show it and transfer it becomes a challenge for the translator. The true meaning of a cultural term may not be fully conveyed due to a lack of data or only communicated to each other in a cultural group. It can be solved if the cultural term has a glossary and the translator uses it. This study also found that foreign cultures that have been in the local culture for too long can grow and become part of the local culture itself.

Introduction

Translating cultural terms is one of the biggest challenges in translation studies(Putri & Rachmaputri, 2020). The challenges come from various factors. It seems like translating the cultural elements that have great significance to translate. It would be used in the popular media such as movies, novels, short stories, or other things (Souzandehfar &

Mehr, 2019). Some studies showed that the cultural vocabularies would be lost or generalized by translators which can have an impact on the points to be translated (Ruilli & Jing, 2020). However, the difference in language culture is also the most significant challenge in translation studies(Nyandwi, Bazimaziki, & Murwanyi, 2020). That is why mistranslations can produce ambiguities or even spoil the original message(Slavina, 2020). As a medium into a culture, a movie is known as a window showing the highlights of several sectors, representing society from cultural life in general(Yalcin, 2013).

The translation process is known as rendering the meaning of a text from one language to another in line with the author's intention of the text, but it is not always the same but must be simple (Newmark, 1987). In this case, translation is a process that brings text from a language that characterizes a culture which is then conveyed into other languages and cultures (Nyandwi, Bazimaziki, & Murwanyi, 2020). In the case of translating cultural terms, it depends on the purpose. For example, translating the cultural components in the expressive or definitive text tends to be fully transferred; it should be transferred or described for informative text; for vocative text, it should be replaced by cultural equivalence(Newmark, 1987).

On the other hand, translation is always related to equality, both equalities from the semantic or the pragmatics side, but equivalence between the two languages is difficult to achieve(Jacobson, 1959). On the other side, Nida and Taber(1969)provide a categorization to find an equivalence of translation results: (1) The equivalence can be adjusted by aligning the grammatical aspects and the vocabulary used in adding information. (2) Prioritizing the equivalence of meaning over the equivalence of the sentence form or grammatical form used. (3) The selection of the most appropriate meaning to the socio-cultural target of the language. In addition, the matching of meaning is prioritized compared to the writing style, which tends to influence the meaning by finding translations that follow the reader's needs. However, to provide meaning equivalence of a translation product, various

ways are born in the translation process, such as the method used, implementation of the translation strategies, or other ways.

The translation technique is the implementation of the strategy used by the translator as the practical method (Tardzenyuy, 2016). In other words, the translation technique embodies the strategy chosen by the translator. The use of the term translation strategy itself was introduced by Baker(1992)as a solution to solving problems in the translation process and as an initial step before starting the translation process. Either in terms of equivalence or matters relating to the translation process and products, which are related to the process of matching words, phrases, sentences, or context, so that the translation results seem natural. Lucia Molina and Amparo Hurtado Albir(2002)summarize the translation technique that was compiled by reputable translation scholars such as Vinay and Dalbernet 1958, Nida (1964), Margot (1979), Vázquez Ayora (1977), Delisle (1993), and Newmark(1987), which also developed from Mallblanc (1968) and Intravaia and Scavée (1979). The summary yields eighteen translation techniques that can make it easier for translators to select the translation techniques.

Vocabulary knew as a collection of words or phrases (Merriam-Webster.com, 2021).In line with this definition, cultural vocabulary in this study has the meaning of vocabulary that contains cultural elements of societies. The vocabulary that carries the cultural context has a different sense when translated so that the value of these culturally-laden words has different values in each culture (Fatmawati & Setiawan, 2019). That is why the Translation of vocabulary with cultural concepts seems much slower in the process because it requires various considerations so that the translation results can be considered excellent. The use or insertion of certain words that are used and only understood by certain communities is a marker of the identity of a culture(Kramsch, 2014),so in order to make it simple, Peter Newmark(1987) has categorized the cultural terms, including (1) Ecology: Animal, plants, local winds, mountains, plains, and other (example: *komodo*: Indonesian fauna). (2) Material culture (artifacts): Food, clothes,

housing, transport, and communications (example: *pecel lele* of Indonesian food). (3) Socio culture: work and leisure. (4) Organisations: Political, social, legal, religious, artistic. (5) Gestures and habits (often described in 'non-cultural' language).

Translating cultural terms phenomenon also happens in the Battle of Surabaya movie. The Indonesian version was released on August 20, 2015(IMDb, 2015),but the English version (Dubbing) has just released in 2020 on YouTube channels. This film is based on a true story, which describes one of Indonesia's history, specifically the struggle of the people of Surabaya. Even though this movie is a historical movie, it is packaged as an animated series. In general, animated movies are intended as entertainment movies intended for children. However, the Battle of Surabaya film contains historical content, making it a form of children's entertainment and an educational medium conveying historical information.

Moreover, it contains many languages uses, seems like the Netherlands, England, Japan, Indonesia, and the regional language used in the movie. The researcher watched the Indonesian version of the Battle of Surabaya movie on the YouTube channel The Moenandirs(2020), one of the channels for watching together events held by the Ministry of Education and Culture Research and Technology. Then watched the Translated (English Dubbing) version on the YouTube channel Nurhadi Ramadhan (2020), which was the only channel that uploaded the English version of the movie on YouTube. The researcher found that there were differences between the Indonesian and English versions. Some information in the English version is missing, including generalizations about some of the translated cultural terms and giving the equivalent meaning that adapts to the target language's culture.

Furthermore, movies containing many languages or have translated versions are part of the audiovisual translation product.The audiovisual translation itself is the mode of translation characterized by the transmission of audiovisual texts between different languages and cultures (interlingual) or within the same language and culture (intralingual) (Chaume, 2013). It transfers linguistic and semiotic aspects like dubbing, subtitling, audio subtitling, voice-over, respeaking, simultaneous interpreting, free-commentary, audio-description, fan-subbing, and fan-dubbing. In addition, there are two main macro modes in audiovisual translation, namely captioning and revoicing (Chaume, 2013). These two things are now generally known as subtitles and dubbing, although both have different limitations and scope.Dubbing is an audio-based(voice) translation product that replaces all speech in a video from SL into TL, intending to obtain natural results or follow the SL language's culture and style (Federico, 2020).On the other hand, the term 'surtitling,' is a more complex version of subtitling because it can be either interlingual or intralingual (Chaume, 2013).In the surtitling function, the dubbing text is displayed on the screen so the audience can read (subtitle/surtitle) the translation or dialog transcript while watching the film.

On the other hand, the cultural term that appears in the Battle of Surabaya movie is difficult to find in bilingual dictionary, both online or printed. There are terms like phrase or idiom that only telling mounth by mouth in common. According to Wibowo (2020)language is used as a form of discourse that reflects a life value contextualized in the language users' community. So that a word, phrase, or sentence that is spoken does not necessarily have the same meaning as recorded in the dictionary. People generally do not use standard sentences in every conversation but adjust them to the flow, situation, and context of the conversation. So that the public commonly uses the use of terms, language mixing, or abbreviating words.From this emerged terms that were only known by a group of people and were not formally recorded. It also explains that language use is not static, so various things can affect changes in meaning, one of which is caused by diction.It makes a term narrowed or expanded in meaning when used by someone.

Based on the cases presented in the *Battle of Surabaya* movie, the researcher is motivated to investigate the translation of Indonesian cultural terms in the movie. Several studies on

translating cultural terms have a different focus, such as exploring the cultural aspect of romance language(Nyandwi, Bazimaziki, & Murwanyi, 2020), strategies to translate the taboo words (Slavina, 2020), translating cultural bounds items (Souzandehfar & Mehr, 2019), translating cultural word-plays(Putri & Rachmaputri, 2020)and also the use of a movie to introduce a culture(Yalcin, 2013).This study aims to identify and describe how the cultural terms in the *Battle of Surabaya* movie are translated.Hopefully, the findings and conclusion of this research will provide solutions for the problematic translation of cultural terms.Moreover, by discussing the process of translating cultural terms and describing the meaning of the term historically by information from the environment and community customs, it will be possible to determine which parts of the term are problematic or appropriate. If a similar problem arises when translating cultural terms, these results can use as a solution. Similarly, the correct meaning can be applied when two things are similar.

Methodology

This study used mixed-method research. Mixed methods are described by Creswell & Plano Clark (2011) as a research procedure used to collect, analyze and combine quantitative methods and qualitative methods in one study to understand the research problem(Creswell, 2012). Thisstudy used two kinds of data. The first data was Indonesian dubbing taken from the YouTube channel of The Moenandirs(2020), as the SL and the source of ST. The second data was the English Dubbing version taken from the Nurhadi Ramadhan (2020)YouTube channel as the TL and the source of TT. The Indonesian cultural terms refer to the terms conveyed in Javanese (Surabaya) as ST, and TT is the translation of these terms.There was various language in Battle of Surabaya movies. However, these studies only focussed on Indonesian cultural terms and the translation, without taking care of other languages used in the movie. As evidence of the data's veracity, the researcher employs a source triangulation, and links to both film versions are included in the reference.

In collecting data, the researcher used the Converge Parallel and observation approach. Converge Parallel is an approach used to simultaneously understand research problems by collecting and combining qualitative and quantitative data(Creswell, 2012). The observation approach was implemented at once with the note-taking and the data found. The use of these data acted as a support for each approach.Quantitative data provides a generalization of information, while qualitative data provides more detailed information related to the context under study.

The researcher registered the translation (dubbing) of cultural terms in the movie, comparing the translation of cultural aspects with the original dub for analysis and categorizing it using the theory of cultural categories by Newmark(1987)theories and the translation technique theories by Molina and Albir(2002).In this study, dubbing is the object of research, but in the research process, researchers do surtitling on the dubbing.The researcher watched the SL movie and the translation movie in the first step. The researcher then underlined and noted all instances of cultural term words and phrases in the source language and their translations in the target language, then took them as data for the analysis (surtitling as the notes). The emergence of these cultural terms is then classified based on cultural categories as proposed by Newmark (1987).The research data involved a detailed description of the situation, events, people, interactions, and observed behavior(Patton, 1980). The researcher uses it to explain the construction of the cultural term. The data in this research consisted of words, phrases, or clauses in the *Battle of Surabaya* movie, which contained any cultural terms belong Indonesian culture.

Results and Discussion

Based on the Battle of Surabaya movie analysis, the researchers found 24 Indonesian cultural vocabularies translated into English in the Battle of Surabaya Movie. Each cultural terms spread in every aspect that follows cultural categories of Newmark's (1987)theories like socio culture, material culture, ecology, organization, and gestures or

habits. The types of cultural vocabulary found are shown in the table below.

Table 1. The distribution of Indonesian Cultural Terms

No	Categories	Types	Data Found	Total	Percentage %
1	**Socio Culture**	Swearing	5	17	71%
		Greeting	5		
		Chumminess	3		
		Concept	4		
2	**Material Culture**	Food	1	1	4%
3	**Ecology**	Fauna	1	3	13%
		River	2		
4	**Organization**	Art	1	2	8%
		Institution	1		
5	**Gestures & Habits**	Habits	1	1	4%
	Total			24	100%

The table above shows the distribution of Indonesian cultural terms in the film Battle of Surabaya in each category. The most surprising aspect of the data is the Social Culture. This aspect found as many as 17 data, or 71% of the total existing data, and is the type of cultural vocabulary that appears the most and became the most widely used in the film. Cultural terms of social culture appear in several types, such as swearing, found 5 data, greetings 5 data, familiarity 3 data, and concept 4 data. However, on the Ecology aspect, there are 6 data found, representing 13% of the total data. The data appears in several types of Ecology terms, such as plant 1 data and river 2 data. Continuing to Organization, there are two types of data: arts and institutions. Each of these aspects only appears in 1 data, so the total data found in this category is only two and accounts for 8% of the total data.

Furthermore, the discussion about the data findings continued in each category. The single data also found on gestures and habits aspect, making them the least dominant category among the other categories. Both categories represent 4% of the data for each aspect, or the combined will represent 8% of the total data.

Socio Culture

Socio-culture is the most dominant aspect of its emergence, related to the socio-cultural of the Indonesian culture, which has various cultures and diversity. On the other hand, language means of communication often represent a particular culture. It happens because between socio-cultural of a language with another language have differences. On the other side, the familiarity factor also influences the more familiar a socio circle, the more the socio-cultural differences(Fatmawati & Setiawan, 2019). For example, variations in the language used in socializing and specific vocabulary when joking or greeting each culture have their way, finally making language a tool of cultural exchange and becoming part of the culture itself.

Swearing

Fatmawati & Setiawan(2019) stated that every language has words or expressions that are claimed as 'bad language' in the form of swearing/cursing, so translating the vocabulary is not easy because it contains elements of cultural views. Swearing itself arises because there are causes that trigger it. It has various diverse meanings, and sometimes it is unclear why someone is swearing, but in general, swearing appears because someone is upset, as a form of

intimacy, or because someone is happy. Here are some swear words found in the Battle of Surabaya movie.

(1) **ST** : *Dan kamu, kamu **anak ingusan.***
TT : *And you, you're **just a child.***

The phrase*anak ingusan*means a snotty child or a child with the flu and mucus coming out of his nose. Nevertheless, even though it has a negative connotation, the context in which the word is intended to convince the little boy not to worry about anything and focus on the task assigned to him. Moreover, make that the ridicule has a value of familiarity in its use. So it leads us to say, *anakingusan* has the means of a child who does not know anything or has no experience. Nevertheless, the English version is translated into 'just a child', which has a more general meaning and a different sense. According to the classification of translation techniques, a possible translation technique is used to translate the phrase, namely generalization(Molina & Albir, 2002), which allows us to translate a term for a more general one.

In contrast to data 1, data 2 is much more different in translation. The word *Sukur* in SL means a form of gratitude to God or is spoken as a form that describes a sense of relief and not a negative connotation. In Javanese culture, the word *Sukur* is occasionally used as a personal name. For example, an Indonesian comedian named *Cak Sukur*. However, in the conversation context above, the word *Sukur* is described as swearing because of something the person receiving the curse did. Still the same as sample number one, the swearing context does not give a negative impression but as a form of expression spoken between two who have a close relationship.

(2) **ST** : *Sukur.*
TT : *Serves you right.*

The term *Sukur* is rendered into another idiom on TL as 'serves you right', which has a similar meaning because it has no literal meaning. *It serves you right* on TL uses when something unpleasant happens, and we decide to blame them because something that happened is their fault, and youhave no

sympathy for them (YourDictionary, 2021). It means that if we look at the translation results from the sentence form or the semantic side, it is clear that there is a clear difference between the two idioms. Nevertheless, if we look at it from a pragmatic point of view, we can see the similarity of meaning in the two idioms. The possible technique for translating this idiom is the adaptation technique. It gives the shift in the cultural environment to express the message using a different situation, and it is more agreeable to be used to translate the idiom.The difference is that it gives the shift in the cultural environment to express the message using a different situation, and it is possible to be used in the translation of data 2.

Turning discussion into data 3, which the swearing culture uses object animals to express. In Indonesian culture, many ethnic groups use animals to express their swearing, one of which is Javanese culture, mainly Surabaya culture represented in the *Battle of Surabaya movie*. The sociality of Surabaya culture often uses innocent animals to express their peeved.

(3) **ST** : *Lha kok iso njawab? Ooo **djangkrik.***
TT : *Why you can answer me? Ooo, **bulloks.***

Djangkrik itself, known as cricket, crickets are animals that live on the ground, have two wings, and have a distinctive onomatopoeic sound, namely *Krik KrikKrik*, in SL culture. However, in Javanese culture, the word cricket is a derivative form of the word *Jancuk. At the same time, Jancuk* itself has several other derivative words, such as *dancuk, ancuk, jancik, ancik, cuk, jamput, and damput*(Fatmawati & Setiawan, 2019). So when it uses in some conditions in SL culture, the word has a negative connotation. In data number three, the word *djancuk* is not translated literally but is given another equivalence about the negative sense. The technique used could be the same as data 3, namely adaptation, modulation, or establish equivalence, to provide a more natural sense in describing the situation in SL. The negative side is that the Javanese socializing culture is not fully transferred. On the other side, the translator is quite good at giving an

informative impression of the SL so that the translation received by the audience has a natural impression.

Furthermore, data 4 and 5 are not given the same view between SL and TL, not even transferred to SL. In data 4, two swear words are spoken simultaneously in a single situation, namely sontoloyo and djangkrik. We have talked about djangkrik. Now let us continue with *Sontoloyo*.

(4) **ST** : **Sontoloyo, Djangkrik**, *yowes po iki, Gimana mau menang perang?*
TT : *What is this? How do we win this war? Huh?*

Sontoloyo is a term used by Javanese to call someone who herds ducks. The word *Badjingan* is also described as a person driving a cart and a cow as a substitute for a horse pulling the cart. The term's meaning shifts with the value of its function in society, so it is often considered harmful and a word for silly things, something wrong, or stupid things that someone does. As in data 4, *Sontoloyo* was used as a curse to express annoyance. However, in the TT translation, the phrase is not conveyed in any form or intentionally omitted.

Similarly, in data number 5, the expression*mbahmu* meaning is s omitted on TT. *Mbahmu itself* has many connotations in ST culture; in a general context, the phrase *mbahmu* has the meaning of *your grandma*. It becomes harmful words when the term uses to swear at someone. However, on the data below, *mbahmu* was pronounced to show an expression of annoyance. In TT swearing culture, the phrase *mbahmu* has a similar meaning to the expression of mother-father. The term itself is not born with a negative connotation, but how people use it could change the meaning to negative.

(5) **ST** : Sabar **Mbahmu.**
TT : *Patient!*

Two possible techniques from a translation studies perspective are reduction and linguistic compression(Molina & Albir, 2002). Reduction is known as a way to suppress information from ST to TT. It gives a

pragmatic sense than a semantic sense, so the purpose is to make the information more focused and implicit rather than explain the information itself. Besides that, Linguistic Compression means synthesizing linguistic elements in the TT. The technique is often simultaneous interpreting and subtitling, which is, it is more like changing the description to become the intended point.

Greeting

Indonesia has a culture of politeness in calling someone, either because of the different ages or mutual respect. Greeting words become a marker and appreciation for a person's degree and dignity in social life and become a part of cultural language politeness. Different ethnic and cultures have different ways of greeting. Additionally, the term *pak* appears at the beginning of the *Battle of Surabaya* movie, which shows the interactions employ polite greetings.

(6) **ST** : **Tuan** *Yoshimura. Selamat pagi* **tuan.**
TT : **Mr.** *Yoshimura. Good morning,* **sir.**

(7) **ST** : *Pesan untuk* **Pak.** *Mustopo*
TT : *The letter for* **Mr.** *Moestopo.*

(8) **ST** : *Ngih,* **Paklik.**
TT : *Yes,* **Uncle.**

(9) **ST** : **Mas danu**, *ada apa dengan Musa?*
TT : **Danu.** *What? What is it with Musa.*

(10) **ST** : **Dek Nowo,** *dari TKR, siapa yang giliran jaga disini?*
TT : **Arnowo,** *whose turn from TKR is it to guard here?*

In data number 6, the word *Tuan* has a literal meaning as 'Sir', but in data 6, the translator renders it into 'Mr'. Uniquely, if the word *Tuan* continuously uses 'Mr' as a meaning equivalence, what happens with data number 7. The word *Pak* in ST has a naturally meaning equivalence with 'Mr' in TT. The reason is the differences in context. In data 6, the term *Tuan* uses as a greeting word for

foreign men by local people. While the term *Pak* refers to adult men, it is frequently used to refer to a man older than the caller. Both data also have differences in the translation process. On data 6, meaning equivalence is transferred based on the context and word uses and did not transfer or describe the cultural elements of ST to TT. It is identically to the generalization technique. While data 7 can be translated directly with literal translation due to its fixed meaning reference across languages.

According to Molina and Albir's (2002)categorization, data 8 to 10 are translated differently. In data 8, the translation technique is similar to adaptation, and the reason is TT has not an equal meaning to ST, then the translator changed it to personal names. In data 9, the translation technique is similar to generalization. The reason is that TT has not an equal meaning to ST, then the translator gives common meaning in TT by changing it to personal names. However, the word *Mas* itself refers to the older brother (man) and the word *Dek* refers to the younger brother, whether male or female. These three data have the same function: mention, show respect, appreciate, and substitute interlocutor's names. However, in foreign cultures, such as western culture, that terms are similar to 'bro, dude, sir, or pal', considering the situational context.

Chumminess

The impression of familiarity calls in Indonesian culture is very diverse, and several other Asian countries have this culture. However, western culture tends not to be familiar with this particular phrase. In the *Battle of Surabaya* movie, calls for familiarity appears in several forms, such as calls for familiarity based on gender, social strata, or based age.

(11) **ST : Cak** *soleh, dadi guru ki sing sabar.*
TT : Chuck *Sole, as a teacher, you've gotta be patient.*

(12) **ST** *: Oleh* **bung Tomo** *adalah dengan lagu-lagu keroncong yang menjadi kuncinya.*

TT *: The translation codes that are used to coordinate through the radio by* **Mr. Sutomo** *and the Kirong Chong Songs are the key.*

(13) **ST** *: Silahkan* **Nduk***, Silahkan duduk.*
TT *: Please,* **Yumna,** *have a seat.*

The word *Cak* data 11 is equivalent to the 'older brother'. However, the translator naturalized and transferred into 'Chuck'.*Cak* is delivered from *Cacak*, an older brother (Fatmawati & Setiawan, 2019). It is similar to data 12. The word *Bung* is translated as 'Mr', but it is equivalent to 'Dude or Man (slang)' in American culture. Additionally, *Bung* is often used by the people of Surabaya, and it has the same meaning as *Mas* in Javanese culture in common. However, the context of data 12 is formal, and the uses of the word are addressed to the Vice President, which is probably the reason the translator transferred it to 'Mr' on TT. On the other hand, the word nduk on data 13 means 'a little sister', but the translator omitted it and rendered it into the girl's nickname.

According to Molina and Albir's (2002) categorization,the three data are translated differently. In data 11, the translation technique is similar to naturalization, marked by borrowing words which are then adjusted according to the pronunciation of the TT culture. In data 12, the translator adapts meanings to the TT culture and replaces an ST cultural element with one from the target culture, which is similar to the adaptation translation technique. While in data 13, the translation technique used leads to omission or linguistic compression. Implementation of the technique on data above is intended to solve the ST and TT cultural differences problem in mentioning personal pronouns without changing the meaning of the ST utterance. Theoretically, the translation study for this case sample has its steps and discussion, which leads to the translation of pronouns and proper names.

Concept

The concept, in this case, is the culture of a society in comparing things, which it has very closely related to the culture of the Indonesian people who like to give equality of things, even sometimes the analogy does not make sense at all.

(14) **ST** : Ooo ancek arek **gak mangan bangku sekolah**!
TT : **Didn't** you **ever go to school**?!

The diction of *8* literally means 'did not eat a school chair'. However, it has a negative connotation for someone who acts foolishly and with bad manners and is labelled uneducated. It is usually about morality and attitude. However, the delivery of the phrases subtly conveys satire, but it has humorous effects when someone states it in a conversation.

(15) **ST** : Delo'en ta, **plurune dudu jodone.**
TT : Look, **the bullet doesn't match.**

The expression *plurunedudujodone* has the same meaning as a 'bullet does not match'. *Pluru* has a literal meaning as 'a bullet', and it is how Javanese culture mentions it. Moreover, *dudujodone* itself is an analogized interpretation of a couple who failed in a love relationship or failed to reach the level of marriage. Thus, Indonesian people generally use this phrase to describe something that has nothing in common or does not match.

(16) **ST** : **Keceplukan** paling itu.
TT : Must've been **an explosion.**

Keceplukan has a literal meaning of 'explosion', but the terms explain the voice effect; it refers to someone who got hit by an explosion and gets ear noises. It is a form of concern or empathy for someone, but the communicative value does not transfer, so the sense obtained in ST is very different from ST. The same thing also happened to data 17. The word *Digombali* means equivalent to 'teased', but the translator transfers it as 'pranked'. *Digombali itself* has a mocking impression conveyed in the form of jokes in the social culture of the Javanese society. The ridicule is a form of intimacy in social interaction, and it is an act of seduction carried out by someone. It shows that the translator uses pragmatic equivalence to transfer the SL element.

(17) **ST** : **Digombali** anak kecil.
TT : **Pranked** by a kid.

All translated versions of the data 14 to 17 have a distinctive sound and meaning compared to the ST. The data 14 and 17, the translation emphasizes the equivalence of meaning. According to the classification of translation techniques by Molina and Albir (2002), there are two possibilities of techniques in translating the data 14 and 17, namely discursive creation or variation. The translator tries to emphasize the stylistic changes within a translation caused by unpredictable equivalence from the ST. Therefore, some linguistic elements and other necessary elements were changed to make the translation natural.

On the other hand, in data 15 and 16, the translation technique may be literal or substitution. The translator changes the sentence structure without changing the words and language style but the paralinguistic elements (intonation or annunciation). It is characterized by the lexical equivalent given, so the translation feels more literal on TT.

Material Culture

According to the categorization of material culture by Newmark (1987), there is something that represents the material culture, such as clothes, housing, transport, and communications tools. The material culture found in the *Battle of Surabaya movie* is a staple food.

(18) **ST** : Aku kembali ke desa kita, dan membantu nenek berjualan **nasi tiwul.**
TT : I returned to our village, and helped grandmother help sell **teawool.**

The term *nasi tiwul* did not have meaning equivalence or literal meaning in TT, but the translator rendered it as Teawool. In Indonesian and Javanese culture, nasi tiwul is a dish made from processed cassava as a substitute for rice, typically made from grains (in Indonesian, it is called *padi*). The translator made an effort to convey the phrase's cultural significance before adapting it to the TT language style. The translator attempts to take a word or expression directly from another language and adapt it to the TT's spelling rules, similar to what Newmark (1987)does. However, this affects the translation results, and the similarities are more apparent in pronunciation than in meaning. Nevertheless, when attempting to translate tea wool to the ST again, the word becomes untranslatable.

Ecology

According to the categorization by Newmark (1987), something represents the Ecology, such as animals, plants, local winds, mountains, plains, etc. Ecological data found in this research are fauna and the local river.

Fauna

Plants will always have a place as a cultural characteristic. Regional differences and conditions enable a plant to only grow in a specific location and become iconic. As a maritime country, Indonesia has various types of fauna, one of which is also mentioned in the *Battle of Surabaya* movie.

(19) **ST** *: Ew, Musa,* **what** *is that?*
TT: *Ew,* **bau** *apa ini ?*
ST *: Daun Luntas.*
TL *: Kalapani Leaf.*

The terms*Luntas* is a habitual Javanese culture in mentioning the *Beluntas* plant. Therefore, *daun Luntas* has a literal meaning as *Beluntas* leaf, or it could be described as the leaf of the *Beluntas* plant. However, in the Battle of Surabaya Movie, the translator translated the term *daun Luntas* as *Kalapani* leaf. Theoretically, the translation is similar to the adaptation technique, which provides an insight into the ST cultural elements alongside the TT cultural elements (Molina & Albir, 2002).Meanwhile, in terms of the translation

results, the researcher cannot confirm whether the translation results have been equivalence or not. When the researcher tried to trace the term, the researcher did not find any information regarding the *Kalapani* leaf referred to in the TT.

On the other hand, *Beluntas* has the Latin name *Pluchea Indica*(KBBI Daring, 2021).Another possibility, in this case, is the translator's attempt to show a perspective where a non-Indonesian person usually mentions the plant in the SL cultural environment.However, the translator's job is to provide additional information for unconfirmed terms either in ST or TT.

River

The river has become one of the iconic cultures of a nation. Some countries even have very famous rivers, such as the *Ganges* in India, which gives the characteristic of the Hindu religious culture there. However, in this study, the data found are local rivers that characterize a region.

(20) **ST** *: Jalanan menuju* **Kaliasin** *dan beberapa tempat di jaga ketat.*
TT *: The roads to* **Kaliasin** *and other places are strictly guarded.*

(21) **ST** *: Pihak sekutu selain di* **Kalisoso** *mereka juga memaksa membebaskan tahanan di wonokitri.*
TT *: The allied forces who freed prisoners from* **Kalisoso** *have also broken into Huano Kitri Prison.*

Kalasin and *Kalisoso* in the data above refer to a river located in the Surabaya area, Indonesia. The names of the two rivers themselves are used as location markers and conditions around the river area. Referring to the categorization of the translation techniques of Molina and Albir(2002), the words of *Kalasin* and *Kalisoso* are rendered using the pure borrowing technique. In the SL grammatical rules, the term consists of two words. For example, the word *Kaliasin* consists of *kali* (river) and *asin* (salty), but the word is pronounced as one word. In general, the translator can also

provide a view of meaning as the salty river, but the translation will feel stiff if it is done.

Organization

The category of social organization is a classification of cultural categories consisting of regional organizational terms such as political, religious, artistic, and other(Newmark, 1987). There are two types of data that the researchers found in this aspect, namely Art and Institution.

Art

Art is generally born from a certain community environment that provides an overview of the culture of a society. Researchers found data in films categorized by Newmark (1987) as Traditional Musical Arts.

> (22) **ST** : ...oleh bung Tomo adalah dengan lagu-lagu **keroncong** yang menjadi kuncinya.
> **TT** : ... by Mr. Sutomo and the **Kirong Chong** Songs are the key.

Keroncong is a traditional musical art that combines several musical elements such as big guitar and small guitar, flute, and vocals. In the *Battle of Surabaya* movie itself, the role of the *keroncong* song uses as a code for military activity. The term *Keroncong* was translated into *Kirong Chong*, implementing the loan-word style and some lexical changes. The translation style with borrowed words is a method that several well-known translators, such as Vinay &Dalbernet(1969),called borrowing. On the other hand, Newmark(1987) called it naturalization, the simple changes of the words to give the equivalence of spelling in TT culture. It shows that every culture has different problematic pronunciations when spelling some vocabularies.

In contrast to the case of river names, when two words were made into one word, in this case, one word was made into two words. As the solution, the translator adjusts how the word is pronounced by foreigners when pronouncing these terms. The modifications made by the translator demonstrate that the context beyond the conversation is also important to them. Different cultures and how the foreign culture develops in the SL cultural environment are considered by the translator.

Institution

During the colonial period, there were so many institutions in Indonesia represented in the *Battle of Surabaya* movie itself that researchers found data identified as a foreign organization that was speaking with a sense of the local language.

> (23) **ST** : Tuan dibunuh **Kenil.**
> **TT** : He was killed by **Kinil.**

Kenil is a Javanese call addressed to the *KNIL* soldiers during the colonial period in Indonesia. The word *kenil* is translated to *kinil*. The translator gives a perspective on how the foreign spell it to give the impression of naturalness in the TT. It is similar to Newmark's (1987)naturalization technique, whereas the translator provides word views with cultural elements. However, translation results still show that the sense of culture refers to SL rather than TT. The translator intends this to provide a situational sense when the conversation is carried out so that viewers can feel the same sense as consumers of the SL in understanding the conversation.

Gestures and Habbits

This category is closely related to the socio-cultural context in the ST and TT because every part of the human body has a function to communicate various meanings. In this aspect, the researcher finds data related to a habit.

> (24) **ST** : Musa, kamu **ngintip.**
> **TT** : Musa, you're **peeping.**

Ngintip is habitual Javanese culture to say peeping. In Indonesian, the word *ngintip is mengintip* (KBBI Daring, 2021), while its legal translation in TT is peeping(Oxford Learners Dictionaries, 2021). In this instance, the selected meaning is accompanied by a formal reference. Nida & Taber (1969)referred to this translation as a formal equivalent, which describes the appropriateness of the function and meaning of words. If two words or phrases have been legalized in both languages, it is

customary to use a dictionary to determine their equivalence.

Conclusion

This research has a limited scope and provides an overview of the translation process of the Indonesian cultural terms in the *Battle of Surabaya* movie.The researcher uses translation theory as an analytical tool and a reference in describing the results. Analysis result of the *Battle of Surabaya* movie revealed that 24 vocabularies comprise Indonesianculture.Each cultural term spread in every aspect, such as Socio culture found 17 data or 71% of the total existing data, Material culture only found 1 data, Ecology 3 data, Organization 2 data, Gesture or habits also 1 data.These results indicate that the socio-cultural aspect is the aspect that appears the most in the *Battle of Surabaya* movie*;* it shows that a socio-culturecontinues to grow and develop.It becomes the translator's duty to show on the TT how the cultural nuances of ST. .

This study found that foreign cultures can grow in local culture and even become part of the local culture. It happens because foreign cultures have been in the local culture for a long time and have become a part of the local culture itself. It can be indicated by the emergence of several loanwords that appear in foreign language cultures, such as in the pronunciation of place names, mention of an organization, traditional arts, calling someone, or other things. The emergence of these loanwords begins with cultural differences that do not have a defined meaning. However, in their pronunciation, the words or phrases are difficult to pronounce correctly, so in dealing with these problems, loanwords appear, and the pronunciation is adapted to foreign cultures. The translator may intentionally translate the term by using the naturalization technique. Then the dubber can show as naturally as possible how a foreigner pronounces the term, even though the term's pronunciation is not correct as in local pronunciation. It shows that the translator tried to bring out the ST culture that could be understandable in TT culture.Besides, the translator's different ways of translating cultural terms are a form to provide meanings equivalence between ST and TT.It shows that

each culture has its way of conveying it, and it is the translator's job to bridge that gap.

In addition, the researcher discovered that not all terms were translated into TT, both textually and semantically. However, in terms of context or the essence of the terms themselves, they are still conveyed in more general words or sentences. Some terms that are not given an equivalent outside of the text and sense tend to have negative connotations, and the text or sense is omitted from the cultural term itself. The non-translation of terms has a negative connotation and makes the text straightforward, which the purpose of the movie itself can cause. In addition to containing cultural content, the *Battle of Surabaya* movie is a historical struggle of the Indonesian people, which is intended for consumption by children. It is feared that children tend to focus on the negative context rather than cultural values and messages of struggle. That may be the translator's consideration not to transfer the negative culture.

Researchers discovered additional findings regarding the meaning of the cultural term outside the translation context. Generally, a cultural term at the word or phrase level can be found in bilingual dictionaries, whereas cultural terms in idioms are frequently challenging to locate. It could occur because the term may only be known and passed down orally from one generation to the next within a culture. Therefore, from the researcher's perspective, it is necessary to have a glossary of cultural terms for culture, especially in Indonesia, which is rich in cultural diversity. In addition to assisting the translator in providing the equivalent meaning of cultural terms, the glossary could also use by language and culture students as a learning tool.

This research opens the gate for further research for researchers interested in exploring the history of cultural terms. The terms that contribute to the development of regional language culture or cultural term that is disappearing along with the transition to an increasingly modern era or eroded by foreign cultures.Language culture or socio-culture can have a positive or negative effect, determined

by the community's attitude and the environment itself. Further research can also dig deeper into this matter or the history of cultural vocabularies used as equivalent meanings. In terms of meaning, translators can also use and study so that mistakes such as losing track of the view of meaning can be avoided (for example, case number 19).

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