

RENDERING SUNDANESE CULTURAL TERMS IN ENGLISH

Halimah¹, Ida Nuraida², Dinni Nurfajrin Ningsih³, Siti Handayani⁴, Deden Nasihin⁵

English Education Study Program, Suryakancana University, Indonesia^{1,4},

English Education Study Program, Banten Jaya University, Indonesia²,

Indonesian Education Study Program, Suryakancana University, Indonesia³,

Civic Education Study Program, Suryakancana University, Indonesia⁵

email: halimah@unsur.ac.id¹, idanuraida@unbaja.ac.id², nurfajrindinni@unsur.ac.id³,
handayanisiti938@gmail.com⁴, deden_nasihin@unsur.ac.id⁵

Diterima: 8/6/2026; Direvisi: 2/7/2026; Diterbitkan: 30/7/2026

ABSTRAK

Penyediaan informasi pariwisata dwibahasa terus meningkat, namun penerjemahan istilah budaya lokal dalam teks pariwisata non-sastra masih menghadapi tantangan kesepadanan makna dan keterbatasan kajian empiris, khususnya untuk budaya Sunda. Istilah-istilah budaya Sunda memuat nilai, praktik sosial, dan identitas lokal yang tidak selalu memiliki padanan langsung dalam bahasa Inggris. Situasi ini menuntut strategi penerjemahan yang mampu menjembatani perbedaan bahasa dan budaya tanpa menghapuskan ciri khas sumber budaya. Penelitian ini bertujuan mengidentifikasi kategori istilah budaya Sunda dalam teks pariwisata non-sastra dan menganalisis strategi yang digunakan untuk menerjemahkannya ke bahasa Inggris. Desain penelitian bersifat kualitatif deskriptif dengan sumber data 20 dokumen pariwisata dwibahasa, meliputi brosur, situs web resmi pariwisata, dan portal informasi budaya. Data dikumpulkan melalui analisis dokumen dengan mengidentifikasi istilah budaya Sunda dan padanan bahasa Inggrisnya. Selanjutnya data diklasifikasikan menurut kategori budaya Newmark dan dianalisis menggunakan taksonomi strategi penerjemahan Molina dan Albir. Hasil menunjukkan bahwa organisasi, adat istiadat, dan aktivitas budaya adalah kategori paling dominan. Strategi yang paling sering digunakan adalah *description*, *borrowing*, dan *established equivalent*. Dominasi strategi tersebut menggambarkan upaya penerjemah menyeimbangkan pemertahanan identitas budaya Sunda dan kebutuhan menjelaskan konsep lokal bagi pembaca internasional. Tidak ada satu strategi tunggal yang cocok untuk semua istilah, karena setiap kategori membawa muatan budaya dan tingkat keterjemahan yang berbeda. Penelitian ini memberikan bukti empiris tentang penerjemahan istilah budaya Sunda dalam teks pariwisata non-sastra dan dapat menjadi acuan praktis bagi penyusunan konten pariwisata dwibahasa yang komunikatif, mudah dipahami, dan sensitif terhadap budaya lokal.

Kata Kunci: *Penerjemahan Budaya, Istilah Budaya Sunda, Strategi Penerjemahan, Teks Pariwisata, Komunikasi Lintas Budaya*

ABSTRACT

The provision of bilingual tourism information continues to increase. However, the translation of local cultural terms in non-literary tourism texts still faces challenges related to meaning equivalence and limited empirical research, particularly in the context of Sundanese culture. Sundanese cultural terms embody values, social practices, and local identities that do not always have direct equivalents in English. This situation requires translation strategies that can bridge linguistic and cultural differences without erasing the distinctive characteristics of the source culture. This study aims to identify the categories of Sundanese cultural terms in non-literary

tourism texts and analyze the strategies used to translate them into English. The study employed a descriptive qualitative design using 20 bilingual tourism documents, including brochures, official tourism websites, and cultural information portals. Data were collected through document analysis by identifying Sundanese cultural terms and their English equivalents. The data were then classified according to Newmark's cultural categories and analyzed using Molina and Albir's taxonomy of translation strategies. The findings revealed that organizations, customs, and cultural activities constituted the most dominant category. Description, borrowing, and established equivalent were the most frequently used strategies. The predominance of these strategies reflects translators' efforts to balance the preservation of Sundanese cultural identity with the need to explain local concepts to international readers. No single strategy was suitable for all cultural terms because each category carried different cultural meanings and levels of translatability. This study provides empirical evidence on the translation of Sundanese cultural terms in non-literary tourism texts and offers a practical reference for developing bilingual tourism content that is communicative, accessible, and sensitive to local culture.

Keywords: *Cultural Translation, Sundanese Cultural Terms, Translation Strategies, Tourism Texts, Cross-Cultural Communication*

INTRODUCTION

Translation plays a fundamental role in facilitating intercultural communication within an increasingly interconnected world, where information, knowledge, and cultural values circulate across linguistic boundaries. Rather than functioning solely as a linguistic transfer process, translation enables the representation of social identities, cultural perspectives, and shared knowledge that allow audiences from different backgrounds to understand one another. Within the tourism sector, translated texts perform an even broader communicative function because they introduce local cultural heritage to international visitors while simultaneously shaping perceptions of authenticity, uniqueness, and destination attractiveness. Consequently, the quality of tourism translation influences not only information accessibility but also the effectiveness of intercultural communication, cultural awareness, and audience engagement across multilingual contexts (Yi et al., 2025; Benmoqadem & Koumachi, 2024; Ozturk, 2024).

Although machine translation and computer-assisted translation technologies have developed rapidly and substantially improved translation efficiency, rendering culture-specific expressions remains a persistent challenge. Automated systems frequently encounter difficulties when translating concepts that are embedded in cultural contexts, pragmatic intentions, and local knowledge because these expressions often lack direct lexical equivalence in the target language (Naveen & Trojovský, 2024; Araghi & Palangkaraya, 2024). Furthermore, excessive dependence on machine translation may reduce translators' critical judgment and their sensitivity toward sociocultural nuances, particularly when dealing with texts that embody local traditions, beliefs, and identities (Deng & Yu, 2022; Fu et al., 2024). These circumstances indicate that successful cultural translation requires translators to balance semantic accuracy with cultural appropriateness through informed strategic decision-making rather than relying exclusively on technological assistance.

These challenges become especially apparent in tourism discourse because tourism texts simultaneously function as informational resources, cultural representations, and promotional media for local heritage. Tourism narratives frequently contain references to traditional ceremonies, indigenous concepts, culinary practices, social customs, and other culture-specific

expressions that cannot be adequately conveyed through literal translation alone. Accordingly, contemporary cultural translation research increasingly emphasizes that translation strategies should be evaluated within their communicative contexts instead of being treated merely as isolated linguistic procedures, despite the continuing relevance of Newmark's framework for categorizing culture-specific items and Molina and Albir's taxonomy of translation strategies (Chunyuan et al., 2024; Ping, 2024; Yue, 2025). From this perspective, translators act as intercultural mediators who negotiate meaning, preserve cultural identity, and ensure that translated texts remain understandable and communicatively effective for international readers.

Growing scholarly interest in cultural translation has generated numerous studies across literary works, audiovisual media, museum descriptions, public information texts, and tourism communication. Collectively, these investigations demonstrate that translators generally employ combinations of strategies including *borrowing*, *description*, *adaptation*, and *established equivalent* to maintain communicative effectiveness while accommodating cultural differences (Halim et al., 2024; Purwaningsih et al., 2023). More recent findings also suggest that translators rarely depend on a single strategy because their decisions are influenced by the characteristics of culture-specific items, communicative objectives, and target readership (Chunyuan et al., 2024; Yue, 2025). Nevertheless, previous research has largely concentrated on identifying translation strategies within literary and audiovisual texts, leaving authentic bilingual non-literary tourism texts relatively underexplored, particularly regarding the relationship between cultural categories and translators' strategic choices as well as their contribution to preserving cultural identity and communicative accessibility (Halim et al., 2024; Purwaningsih et al., 2023).

These research limitations become even more evident when examining Sundanese culture-specific expressions. As one of Indonesia's largest ethnic groups, the Sundanese community possesses a rich cultural heritage reflected in traditional ceremonies, indigenous knowledge, culinary practices, social interactions, local wisdom, and philosophical values that are deeply embedded in everyday life. Expressions such as *someah hade ka semah*, *ngabuburit*, *ngaliwet*, and *Seren Taun* represent cultural meanings that extend far beyond their literal lexical forms, making direct English equivalence insufficient to convey their full significance. Consequently, translators must consider semantic meaning alongside cultural context, communicative intention, and readers' expectations to preserve both intelligibility and cultural authenticity. Despite this richness, empirical investigations focusing specifically on the translation of Sundanese culture-specific expressions in authentic bilingual tourism texts remain scarce, highlighting the need for further research to identify strategies capable of maintaining local cultural identity while ensuring effective communication for international audiences.

Addressing these gaps, the present study contributes to cultural translation research by integrating Newmark's framework of cultural categories with Molina and Albir's taxonomy of translation strategies to examine how different categories of culture-specific items influence translators' strategic choices. Unlike many previous studies that primarily identified translation strategies, this study emphasizes the relationship between cultural characteristics and the selection of appropriate translation strategies, thereby providing a more comprehensive explanation of translators' decision-making processes. In addition, the study focuses on authentic bilingual non-literary tourism texts that simultaneously function as sources of information, cultural representation, and destination promotion, offering new empirical evidence on the interaction between cultural preservation and communicative effectiveness in

tourism translation. The findings are expected to provide practical guidance for translators, tourism practitioners, educators, and content developers in producing bilingual tourism materials that accurately represent local cultural values while remaining accessible to international audiences.

Accordingly, this study aims to identify the categories of Sundanese culture-specific terms appearing in authentic bilingual non-literary tourism texts and to analyze the translation strategies employed in rendering these expressions into English. Rather than testing a predetermined hypothesis, the study seeks to explain how translation strategies vary across different cultural categories and how these strategic decisions contribute to preserving cultural identity while facilitating effective intercultural communication. By integrating cultural categorization with translation strategy analysis, this research extends current understanding of the relationship between culture-specific items and translators' strategic choices within Indonesian tourism discourse. Ultimately, the study is expected to enrich the growing body of cultural translation research while supporting the development of internationally accessible tourism communication that remains sensitive to local cultural values.

RESEARCH METHOD

This study adopted a descriptive qualitative approach employing document analysis to examine the translation of Sundanese culture-specific terms in bilingual non-literary tourism texts. Authentic tourism documents were intentionally selected because they reflect naturally occurring translation practices used to communicate local cultural heritage to international audiences. The corpus comprised 20 publicly accessible bilingual tourism documents collected between March and June 2025, including official tourism websites, tourism brochures, and cultural information portals. Purposive sampling was applied using four selection criteria: the availability of Indonesian–English bilingual content, the presence of Sundanese culture-specific expressions, an intended international readership, and translations produced by human translators rather than machine translation systems. The selected corpus represented diverse tourism genres and a wide range of cultural expressions, while the absence of newly emerging categories or translation patterns during data collection indicated that the dataset was sufficiently comprehensive to address the research objectives.

Data were gathered through systematic document analysis, in which each Sundanese culture-specific term and its English equivalent constituted the unit of analysis. To ensure organized and consistent data management, the researcher employed a structured data sheet documenting the source document, source-language cultural term, target-language translation, contextual sentence, Newmark's cultural category, Molina and Albir's translation strategy, and analytical remarks supporting each coding decision. The analytical procedure was conducted through five interconnected stages: identifying culture-specific terms and their English translations, classifying each term according to Newmark's cultural categories, determining the translation strategy based on Molina and Albir's taxonomy, examining the relationship between cultural categories and translation strategies, and interpreting the findings within the broader perspective of cultural translation and intercultural communication. Throughout the analysis, the coding process was performed iteratively, and potentially ambiguous cases were repeatedly reviewed within their linguistic and cultural contexts to enhance analytical consistency and ensure the credibility of the interpretation.

Within this qualitative document analysis, the researcher functioned as the primary research instrument by interpreting cultural meanings, categorizing culture-specific terms, and

identifying the translation strategies employed, while the structured data sheet served as a supporting instrument to maintain systematic documentation throughout the study. The trustworthiness of the findings was established by applying the principles of credibility, dependability, confirmability, and transferability. Credibility was strengthened through iterative coding, repeated comparisons between source texts and their English translations, and careful verification of coding decisions, whereas dependability was ensured through a comprehensive audit trail documenting every stage of data collection and analysis. Confirmability was achieved by preserving complete coding records and analytical notes to demonstrate that the findings were grounded in the data, while transferability was supported through detailed descriptions of the data sources, sampling criteria, coding procedures, and analytical framework, enabling readers to evaluate the applicability of the findings to similar studies on the translation of culture-specific expressions in tourism discourse.

RESULT AND DISCUSSION

Results

The document analysis identified 20 Sundanese culture-specific terms from bilingual tourism texts comprising official tourism websites, tourism brochures, and cultural information portals. Each culture-specific term was paired with its English translation and subsequently analyzed using Newmark's cultural categories and Molina and Albir's translation strategy taxonomy. The identified expressions represent various dimensions of Sundanese cultural heritage, including material artefacts, ecological features, social practices, and traditional customs. The complete list of the identified culture-specific terms, their English translations, cultural categories, and translation strategies is presented in Table 1.

Table 1. Sundanese Culture-Specific Terms Identified in Bilingual Tourism Texts and Their Translation Strategies

No	Cultural Term	English Translation	Cultural Category	Translation Strategy
1	Saung	Traditional hut	Material Culture	Description
2	Leuit	Traditional rice barn	Material Culture	Description
3	Angklung	Bamboo musical instrument	Material Culture	Description
4	Calung	Traditional bamboo instrument	Material Culture	Description
5	Ngaliwet	Communal rice feast	Organizations, Customs & Activities	Adaptation
6	Surabi	Traditional rice pancake	Material Culture	Adaptation
7	Kawah Putih	White Crater	Ecology	Established Equivalent
8	Situ Patenggang	Patenggang Lake	Ecology	Established Equivalent
9	Pantai Pangandaran	Pangandaran Beach	Ecology	Literal Translation

No Cultural Term	English Translation	Cultural Category	Translation Strategy
10 Hajat Laut	Sea thanksgiving ceremony	Organizations, Customs & Activities	Description
11 Dodol Garut	Garut traditional sweet	Material Culture	Amplification
12 Papandayan	Mount Papandayan	Ecology	Established Equivalent
13 Batik Trusmi	Trusmi Batik	Material Culture	Borrowing
14 Nadran	Fishermen's thanksgiving ritual	Organizations, Customs & Activities	Description
15 Payung Geulis	Decorative umbrella craft	Material Culture	Description
16 Kampung Naga	Kampung Naga traditional village	Organizations, Customs & Activities	Borrowing + Description
17 Seren Taun	Annual harvest thanksgiving ceremony	Organizations, Customs & Activities	Description
18 Baduy	Indigenous Baduy community	Organizations, Customs & Activities	Borrowing
19 Ngabuburit	Pre-fast-breaking afternoon activity	Organizations, Customs & Activities	Description
20 Ranca Upas	Ranca Upas Nature Reserve	Ecology	Borrowing

Table 1 shows that the identified culture-specific terms encompass a wide range of cultural representations embedded in Sundanese tourism discourse. The data indicate that translators employed different translation strategies according to the characteristics of each cultural expression rather than relying on a single translation approach. To provide a clearer overview of the findings, the frequency and percentage of each cultural category and translation strategy are summarized in Table 2.

Table 2. Frequency Distribution of Cultural Categories and Translation Strategies

Category / Strategy	Frequency	Percentage
Cultural Categories		
Organizations, Customs & Activities	7	40%
Material Culture	8	35%
Ecology	5	25%
Social Culture	0	0%
Total	20	100%
Translation Strategies		
Description	6	30%
Established Equivalent	3	15%
Borrowing	3	15%

Adaptation	2	10%
Generalization	2	10%
Borrowing + Description	1	5%
Literal Translation	1	5%
Amplification	1	5%
Other Strategies	1	5%

As summarized in Table 2, Material Culture constitutes the largest category of Sundanese culture-specific terms identified in the corpus, accounting for 40% ($n = 8$) of the total data. This is followed by Organizations, Customs, and Activities, representing 35% ($n = 7$), and Ecology, accounting for the remaining 25% ($n = 5$). The distribution indicates that bilingual tourism texts primarily emphasize tangible cultural artefacts, traditional customs, and natural attractions as key components of Sundanese cultural heritage.

Regarding translation strategies, description emerged as the most frequently employed strategy, accounting for 30% ($n = 6$) of all translation instances. Established equivalent and borrowing were each used in 15% ($n = 3$) of the data, while adaptation and generalization each accounted for 10% ($n = 2$). Borrowing combined with description, literal translation, and amplification were each employed only once (5%), indicating that these strategies were applied selectively to address specific linguistic and cultural characteristics of individual culture-specific terms. To facilitate the interpretation of these findings, the distribution of the translation strategies is presented in Figure 1.

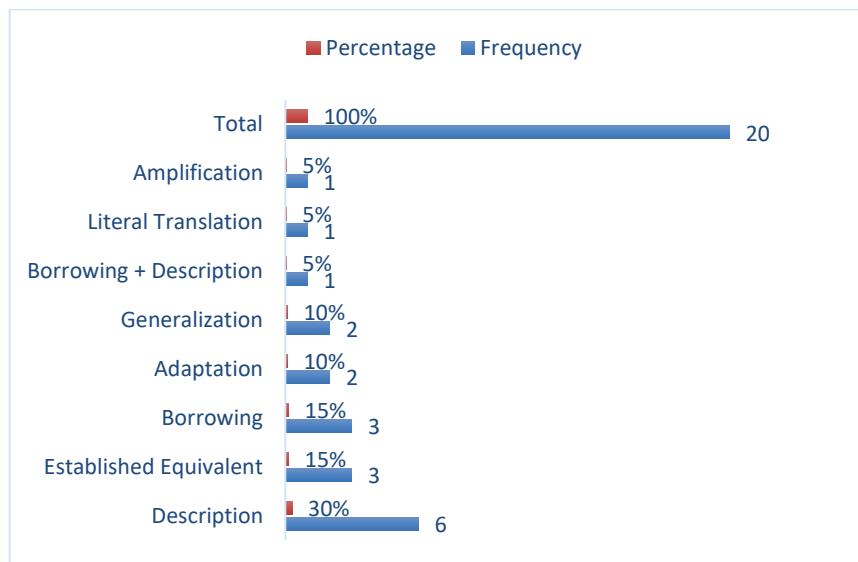


Figure 1. Frequency Distribution of the Translation Strategies

Figure 1 provides a visual representation of the frequency distribution of the translation strategies identified in the corpus. As illustrated, description is the most frequently employed strategy, followed by established equivalent and borrowing, whereas adaptation, generalization, amplification, literal translation, and borrowing combined with description occur less

frequently. The figure highlights the predominance of explanatory translation strategies in rendering Sundanese culture-specific terms into English.

While Table 2 and Figure 1 summarize the overall distribution of cultural categories and translation strategies, they do not explicitly illustrate how particular translation strategies are associated with specific categories of Sundanese culture-specific terms. To provide a more comprehensive understanding of this relationship, a cross-tabulation analysis was conducted by examining the translation strategy employed within each cultural category. The results of this analysis are presented in Table 3.

Table 3. Relationship between Cultural Categories and Translation Strategies

Cultural Category	Description	Borrowing	Established Equivalent	Adaptation	Generalization	Literal Translation	Amplification	Borrowing + Description	Total
Material Culture	3	1	0	1	0	0	1	0	6
Ecology	0	1	3	0	0	1	0	0	5
Organizations, Customs & Activities	4	1	0	1	0	0	0	1	7
Social Culture	0	0	0	0	2	0	0	0	2
Total	7	3	3	2	2	1	1	1	20

Table 3 demonstrates that the selection of translation strategies varies across different cultural categories. Description is predominantly employed for culture-specific expressions related to organizations, customs, and traditional activities because these expressions often contain culturally bound meanings requiring explicit explanation. Ecological terms are more frequently translated using established equivalents or literal translation when internationally recognized place names are available. Material culture exhibits greater variation in translation strategies, reflecting differences in the availability of lexical equivalents for traditional artefacts, culinary items, and handicrafts. These findings indicate that the choice of translation strategy is closely associated with the characteristics of the culture-specific terms rather than being applied uniformly across all categories.

Discussion

The predominance of Material Culture in the present study demonstrates that bilingual tourism texts primarily represent Sundanese culture through tangible cultural artefacts, including traditional foods, handicrafts, musical instruments, and architectural structures. According to Newmark's cultural classification, material culture constitutes one of the most culturally distinctive categories because such expressions embody local identities that are often deeply rooted in the daily lives of a particular community and rarely possess direct lexical equivalents in other languages. In tourism discourse, these artefacts function not merely as physical objects but also as cultural symbols that communicate the uniqueness of a destination

(Khudaverdiyeva, 2025). Consequently, translators are required to convey both their referential meanings and their cultural significance so that international readers can understand the local heritage being promoted. The findings therefore support Newmark's conceptualization of culture-specific items while demonstrating that material culture remains the most visible representation of local identity in bilingual tourism communication.

The predominance of Material Culture in the present study demonstrates that bilingual tourism texts primarily represent Sundanese culture through tangible cultural artefacts, including traditional foods, handicrafts, musical instruments, and architectural structures. According to Newmark's cultural classification, material culture encompasses artefacts such as food, clothing, housing, transportation, and other physical products associated with the everyday life of a particular community. These culturally specific expressions frequently create translation difficulties because their meanings and cultural connotations may not have direct equivalents in the target language (Chen et al., 2024; Seannofika & Darta, 2024). In tourism discourse, material artefacts do not function merely as physical objects. They also serve as cultural markers that represent the historical, social, and cultural identity of a (Purwaningsih et al., 2023). Traditional foods, for example, can contribute to constructing a distinctive destination image because they embody cultural identity and shape international tourists' perceptions of the source culture (Khudaverdiyeva, 2025; Alangari, 2022). Consequently, translators must communicate both the referential meanings and the cultural significance of these artefacts. This process requires appropriate translation strategies that preserve their cultural distinctiveness while ensuring that the information remains accessible and comprehensible to international readers (Chen et al., 2024; Alangari, 2022). The findings therefore support Newmark's conceptualization of culture-specific items while demonstrating that material culture remains the most visible representation of local identity in bilingual tourism communication.

The findings further indicate that description is the predominant translation strategy employed in translating Sundanese culture-specific terms. This result extends Molina and Albir's proposition that translation strategies function as problem-solving procedures selected according to contextual and communicative needs rather than fixed linguistic rules. In bilingual tourism texts, the primary communicative objective is not simply to transfer lexical meaning but also to facilitate intercultural understanding among readers who may have little or no prior knowledge of Sundanese culture (Motiejūnienė & Mončytė, 2024; Mamoon et al., 2023). Consequently, descriptive translation becomes particularly appropriate because it provides explanatory information without removing the original cultural references. Rather than replacing culture-specific expressions with more familiar target-language terms, description enables translators to preserve cultural authenticity while ensuring that readers understand the intended meaning. This finding suggests that communicative effectiveness and cultural preservation are complementary rather than conflicting objectives in tourism translation.

Several culture-specific expressions identified in this study illustrate why descriptive translation becomes the preferred strategy. For example, the term *ngabuburit* represents a culturally embedded social practice referring to leisure activities undertaken before breaking the fast during Ramadan. Translating the expression literally would fail to convey its cultural and religious significance because the concept extends beyond its lexical meaning (Rahmah et al., 2025). Similarly, *Seren Taun* denotes a traditional harvest ceremony that reflects agricultural traditions, communal values, and local beliefs within Sundanese society. Rendering the term solely through borrowing would preserve its original form but would provide limited

information for readers unfamiliar with Indonesian culture (Halim et al., 2024). Therefore, descriptive translation enables translators to communicate both the denotative meaning and the broader cultural context embedded in these expressions. These examples illustrate that successful cultural translation requires translators to function not only as language mediators but also as cultural interpreters who bridge differences between source and target audiences.

Although description emerged as the dominant strategy, borrowing and established equivalent also played important roles in preserving culturally distinctive expressions. Borrowing was primarily employed for proper names and culturally unique entities such as *Baduy*, *Batik Trusmi*, and *Ranca Upas*, where maintaining the original lexical form helps preserve local identity and authenticity. By contrast, established equivalents were predominantly applied to geographical features that already possess internationally recognized English forms, thereby facilitating comprehension without sacrificing cultural accuracy. These findings indicate that the selection of translation strategies is closely associated with the characteristics of individual culture-specific terms. Rather than applying a single strategy consistently, translators selected different procedures according to the semantic properties of each expression, the availability of lexical equivalents, and the communicative objectives of the tourism texts.

The findings also reveal that strategies such as adaptation, generalization, amplification, and borrowing combined with description were employed only in specific situations where additional linguistic or cultural adjustments were required. This variation supports Molina and Albir's view that translation strategies should be regarded as flexible procedures responding to particular translation problems rather than universal solutions. However, the present findings further suggest that the selection of translation strategies is influenced not only by linguistic considerations but also by the cultural functions of tourism discourse itself (Metwally & Asiri, 2023). Unlike literary translation, where stylistic effects often receive greater emphasis, tourism translation prioritizes accessibility, clarity, and cultural promotion simultaneously. Consequently, translators continuously negotiate between preserving local identity and ensuring comprehensibility for international readers.

The present findings are generally consistent with previous studies reporting the frequent use of description, borrowing, and established equivalents in translating culture-specific items (Halim et al., 2024; Chunyuan et al., 2024; Putri et al., 2023). Nevertheless, the prevalence of description observed in this study differs from several investigations of literary texts and audiovisual translation, where borrowing is often reported as the dominant strategy. This difference is likely attributable to the communicative function of the translated texts. Literary works frequently preserve foreignness as part of their aesthetic value, whereas bilingual tourism texts are primarily designed to provide immediate cultural information for readers who may lack background knowledge of the source culture. Consequently, explanatory strategies become more appropriate because they facilitate comprehension while simultaneously introducing local cultural heritage. These findings reinforce the argument that the effectiveness of translation strategies depends not only on linguistic equivalence but also on text function, communicative purpose, and target readership.

A significant contribution of this study lies in demonstrating that the selection of translation strategies is systematically associated with the characteristics of different cultural categories. Previous studies have primarily focused on identifying the frequency of translation strategies used for culture-specific items. By contrast, the present study integrates Newmark's cultural classification with Molina and Albir's translation strategy framework to explain why

particular strategies are preferred for specific categories of Sundanese culture-specific expressions in authentic bilingual tourism texts. This integrated perspective provides a more comprehensive understanding of cultural translation by showing that translation decisions are shaped simultaneously by the nature of the cultural expression and the communicative purpose of the target text. Consequently, the study extends existing discussions on culture-specific translation beyond strategy identification toward a more contextual explanation of strategic translation decision-making.

The findings also offer important practical implications for translators, tourism practitioners, and content developers. Translators should avoid relying exclusively on literal translation when dealing with culture-specific expressions that embody local traditions and cultural values. Instead, translation strategies should be selected according to the characteristics of the cultural expression and the informational needs of international readers. The balanced use of description, borrowing, and established equivalents demonstrated in this study provides a practical approach for preserving cultural authenticity while ensuring communicative clarity in bilingual tourism materials. Future research may extend the present investigation by examining larger multilingual corpora, comparing human and machine translation of culture-specific terms, and exploring readers' perceptions of different translation strategies across diverse cultural contexts.

CONCLUSION

The findings of this study answer the research objective by demonstrating that the selection of translation strategies for Sundanese culture-specific terms is closely associated with the cultural characteristics of each expression rather than being governed by a single translation approach. The analysis reveals that terms related to organizations, customs, and cultural activities are the most prominent categories in bilingual non-literary tourism texts, while *description*, *borrowing*, and *established equivalent* are the strategies most frequently employed to render them into English. These findings indicate that translators make context-dependent decisions by considering cultural meaning, the availability of lexical equivalents, and the communicative purpose of tourism discourse. Consequently, effective translation of Sundanese cultural expressions requires balancing the preservation of local cultural identity with the production of texts that remain understandable and meaningful for international audiences.

This study contributes theoretically by reinforcing the application of Newmark's cultural categories and Molina and Albir's translation strategy framework in the analysis of authentic bilingual tourism texts, while also providing practical guidance for translators and tourism content developers seeking to communicate local culture to global readers. The findings highlight the importance of selecting translation strategies that are responsive to both cultural specificity and communicative effectiveness, thereby supporting the international promotion of Indonesian cultural heritage without diminishing its distinctive identity. Nevertheless, the study is limited by its relatively small corpus and exclusive focus on Sundanese cultural expressions contained in bilingual tourism documents. Future research is therefore encouraged to examine larger multilingual datasets, incorporate other Indonesian regional cultures and tourism genres, and explore multimodal as well as machine-generated tourism translations to provide a broader understanding of cultural translation practices in digital tourism communication.

REFERENCES

Alangari, E. (2022). Cultural Mediation in Tourism Translation: Saudi Arabia as a Case Study.

- AWEJ for Translation & Literary Studies*, 6(August), 82–98.
<http://dx.doi.org/10.24093/awejtls/vol6no3.6>
- Araghi, S., & Palangkaraya, A. (2024). The link between translation difficulty and the quality of machine translation: a literature review and empirical investigation. *Language Resources and Evaluation*, 58(4), 1093–1114. <https://doi.org/10.1007/s10579-024-09735-x>
- Benmoqadem, A., & Koumachi, B. (2024). Translation as a Mediation Activity for Vocabulary Retention: An Empirical Study. *Journal of English Language Teaching and Applied Linguistics*, 6(1), 117–122. <https://doi.org/10.32996/jeltal.2024.6.1.14>
- Chen, S., Mansor, N. S., Zhou, T., & Lin, Y. (2024). Exploring Cultural Losses in the Tourism Website Translation : A Case Study of Trip . com. *Theory and Practice in Language Studies*, 14(3), 729–739. <https://doi.org/10.17507/tpls.1403.13>
- Chunyuana, N., Fang, N. C., Hazlina, A. H., & Nik, F. M. (2024). Translation Strategies of Chinese-English Culture-Specific Items: the Case of Translation Test from CET4 and CET6. *AWEJ for Translation & Literary Studies*, 8(1), 58–72.
<http://dx.doi.org/10.24093/awejtls/vol8no1.4>
- Deng, X., & Yu, Z. (2022). A Systematic Review of Machine-Translation-Assisted Language Learning for Sustainable Education. *Sustainability (Switzerland)* , 14(13).
<https://doi.org/10.3390/su14137598>
- Fu, L., Gu, M. M., & Jin, T. (2024). Using machine translation to support ESL pre-service teachers' collaborative feedback for writing. *Language Learning and Technology*, 28(1), 1–13. <https://doi.org/10.64152/10125/73557>
- Halim, V. M., Nitsa, A., Ayuretno, A., & Santoso, W. (2024). Translation Strategies of Cultural-specific Items in Translating Subtitles Indonesian Documentary “Perempuan Tana Humba”. *SALEE: Study of Applied Linguistics and English Education*, 5(1), 126–145. <https://doi.org/10.35961/salee.v5i1.935>
- Khudaverdiyeva, T. (2025). The Role of Specialized Translation in Enhancing Cross-cultural Legal and Medical Communication. *Acta Globalis Humanitatis et Linguarum*, 2.5(4), 7–19. <https://doi.org/10.69760/aghel.0250050001>
- Mamoon, W., Lah, S. C., & Moindjie, M. A. (2023). Translation of Culture-Specific Items from Thai to English in Tourism Promotional Videos. *IJoLLT*, 6(1), 112–125.
<https://ejournal.usm.my/ijollt/article/view/4746>
- Metwally, A. A., & Asiri, S. A. M. (2023). Strategies for Translating Tourism and Promotional Culture- Specific Expressions : The Case of Aseer Province of Saudi Arabia as a Tourist Destination. *Kurdish Studies*, 11(02), 2227–2241. <https://kurdishstudies.net/menu-script/index.php/KS/article/view/784>
- Motiejūnienė, J., & Mončytė, K. (2024). Intercultural Communication Via Translation Of Tourist-Related Promotional Material. *Studies in Linguistics, Culture, and FLT*, 12(December), 115–131. <https://www.cceol.com/search/article-detail?id=1289047>
- Naveen, P., & Trojovský, P. (2024). Overview and challenges of machine translation for contextually appropriate translations. *IScience*, 27(10), 1–25.
<https://doi.org/10.1016/j.isci.2024.110878>
- Ozturk, E. (2024). Preservation of Cultural Authenticity: Analysing Cultural Transfer in the Translation Process. *International Journal of Applied Linguistics and Translation*, 10(4), 61–66. <https://doi.org/10.11648/j.ijalt.20241004.12>
- Ping, Y. (2024). Revisiting translation as a method in language teaching and learning. *ELT*



- Journal*, 1–5. <https://doi.org/10.1093/elt/ccae022>
- Purwaningsih, D. R., Yulianita, N. G., & Prasetyoningsih, T. W. S. (2023). The Translation of Culture-Specific Concepts in Descriptive Text of Museum Wayang Dan Artefak Purbalingga. *Language Literacy: Journal of Linguistics, Literature, and Language Teaching*, 7(1), 94–104. <https://doi.org/10.30743/ll.v7i1.6247>
- Putri, A. A., Rasyad, H., & Anggraini, R. (2023). Translation Techniques of Culture Specific Items and Translation Ideology in Sarimin Webtoon. *New Language Dimensions*, 4(1), 64–77. <https://doi.org/10.26740/nld.v4n1.p64-77>
- Rahmah, I. Y., Yahya, M., Firdhani, A. R., & Wulansari, D. (2025). A Translation of Cultural Words in Julian Millie's People's Religion Book: An Ideological Perspective (Terjemahan Kata- Kata Budaya dalam Buku People' s Religion karya Julian Millie : Sebuah Perspektif Ideologis). *Kajian Linguistik Dan Sastra*, 10(2), 161–177. <https://doi.org/10.23917/cls.v10i2.10282>
- Seannofika, M., & Darta, D. M. S. (2024). Culture-Specific Items and Translation Strategies in Tim O'Brien's the Things They Carried and Its Indonesian Translation. *International Journal of Humanity Studies (IJHS)*, 8(1), 142–153. <https://doi.org/10.24071/ijhs.v8i1.6706>
- Yi, S., Ng, C. F., & Halim, H. A. (2025). A Study on the Translation of Culture-Specific Items in Character Depiction in the English Version of Pu Songling's Liaozhai Zhiyi. *World Journal of English Language*, 15(1), 216–224. <https://doi.org/10.5430/wjel.v15n1p216>
- Yue, S. (2025). A Comparative Analysis of Translation Strategies for Cross-cultural Communication Texts Based on Corpus. *International Journal of Management Science Research*, 8(10), 1–5. [https://doi.org/10.53469/ijomsr.2025.08\(10\).01](https://doi.org/10.53469/ijomsr.2025.08(10).01)