

## Cultural Words Analysis in Short Movie “Balik Jakarta”

<sup>1</sup>Firdaus Hakiki, <sup>2</sup>Donivalen Marciano, <sup>3</sup>Rahmanti Asmarani

<sup>1</sup>Dian Nuswantoro University

<sup>1</sup>[311202202536@mhs.dinus.ac.id](mailto:311202202536@mhs.dinus.ac.id)

<sup>2</sup>Dian Nuswantoro University

<sup>2</sup>[311202202512@mhs.dinus.ac.id](mailto:311202202512@mhs.dinus.ac.id)

<sup>3</sup>Dian Nuswantoro University

<sup>3</sup>[rahmanti.asmarani@dsn.dinus.ac.id](mailto:rahmanti.asmarani@dsn.dinus.ac.id)

KEYWORDS	ABSTRACT
cultural words, cultural equivalent, procedures, short movie	The objectives of this research are to find the cultural categories and the most dominant type of translation procedures in Indonesian to English subtitle in “Balik Jakarta” Movie. This research used descriptive qualitative research with the theory of Peter Newmark as the framework. The results of this research show that there are some cultural words in this film since the film provides the cultural activities in Indonesia. The most dominant procedure is Cultural equivalent as 4 data or 25%, Literal Translation as 3 data or 18,75%, Amplification as 3 data or 18,75%, Free translation 2 data or 12,50%, Descriptive equivalent 1 data or 6,25%, Paraphrase 1 data or 6,25%, Borrowing 1 data or 6,25%, Naturalization 1 data or 6,25%, while the most dominant cultural categories are social culture as 8 data or 53%, Gesture and habits as 4 or 24,5%, Material culture as 3 data or 22,5%. The most dominant procedure of the movie “Balik Jakarta” is Cultural equivalent and the most dominant Cultural category is social culture.

### INTRODUCTION

In general, the purpose of translation is to reproduce various kinds of texts including religious, literary, scientific, and philosophical texts in another language and thus making them available to wider readers. Translation theorists have proposed some various procedures that deal with different types of texts in translation. A procedure as a means of translating a particular element as part of a strategy (Mailhac, 2007). (Owji, 2013) states that translation is a complicated task, during which the meaning of the source-language text should be conveyed to the target-language readers. Based on that point, translation can be defined as decoding the meaning and form in the target language by using the decoded meaning and form of the source language.

The meaning of translation is though not by any means always, but it is transferring the meaning of a text into another language in the way that the author intended the text. It means that translation is a process of conveying a meaning of one language to another language. Translation has a significant role because it delivers messages from the different languages, namely from the source language into the target language, Newmark (1988:5). (Racoma, 2015) states that translating for film/movie is difficult to work, even simple conversations must satisfy the target language’s idioms and terms that are standard in the industry. What a translator is doing when they are translating, is actually interpreting a message, figuring out what it means in one language and then they are translating it into another language (Michael, 2017).

Translation typically has been used to transfer written or spoken SL texts to equivalent written or spoken TL texts (Ordudari, 2007). According to (Vinay & Darbelnet, 2000), the method or procedure of translation can

be divided into two main procedures, they are (a) literal or direct translation; which consists of Borrowing, Calque, and Literal translation, and (b) oblique translation; which consists of Transposition, Equivalent, Modulation, and Adaptation. The other procedure involves supplementary procedures such as amplification, deceptive cognates false, explicitation, and generalization. Newmark (1988:283) explains, “cultural word is defined as words referring to objects, processes, institutions, custom, ideas peculiar to one group of people”. It means that each community may have different culture, different beliefs, social organization, art, or geography.

Film *Balik Jakarta* (2016) is a short film written and directed by Jason Iskandar. This short film was initiated by the Embassy of the Federal Republic of Germany Jakarta, in collaboration with Studio Antelope and supported by PT. Solusi Data Mandiri. The purpose of this project is to tell a story about Jakarta as it is without being cynical to its situation. The main character, Togar, is a young scholar who works as a motorbike taxi driver (ojek). One day, he meets Günther, a foreigner from Germany who comes with a photo of his childhood home in Jakarta. Without a clear address, and only using the photo as a clue, the two of them search for the house.

The previous study of translation procedure by Ubaidillah is entitled “An Analysis of Translation Procedure from English into Indonesian language in Luca (2021) Movie Subtitle”. The analysis in this journal is identifying and classifying the translation procedures used in the Indonesian subtitle of the movie Luca (2021). (Ubaidillah, 2024) states that this study identified 12 translation procedures from Peter Newmark's theory that were found in the subtitle. These procedures include literal translation, transference, naturalization, cultural equivalent, functional equivalent, synonymy, through translation, transposition, modulation, compensation, reduction, and expansion.

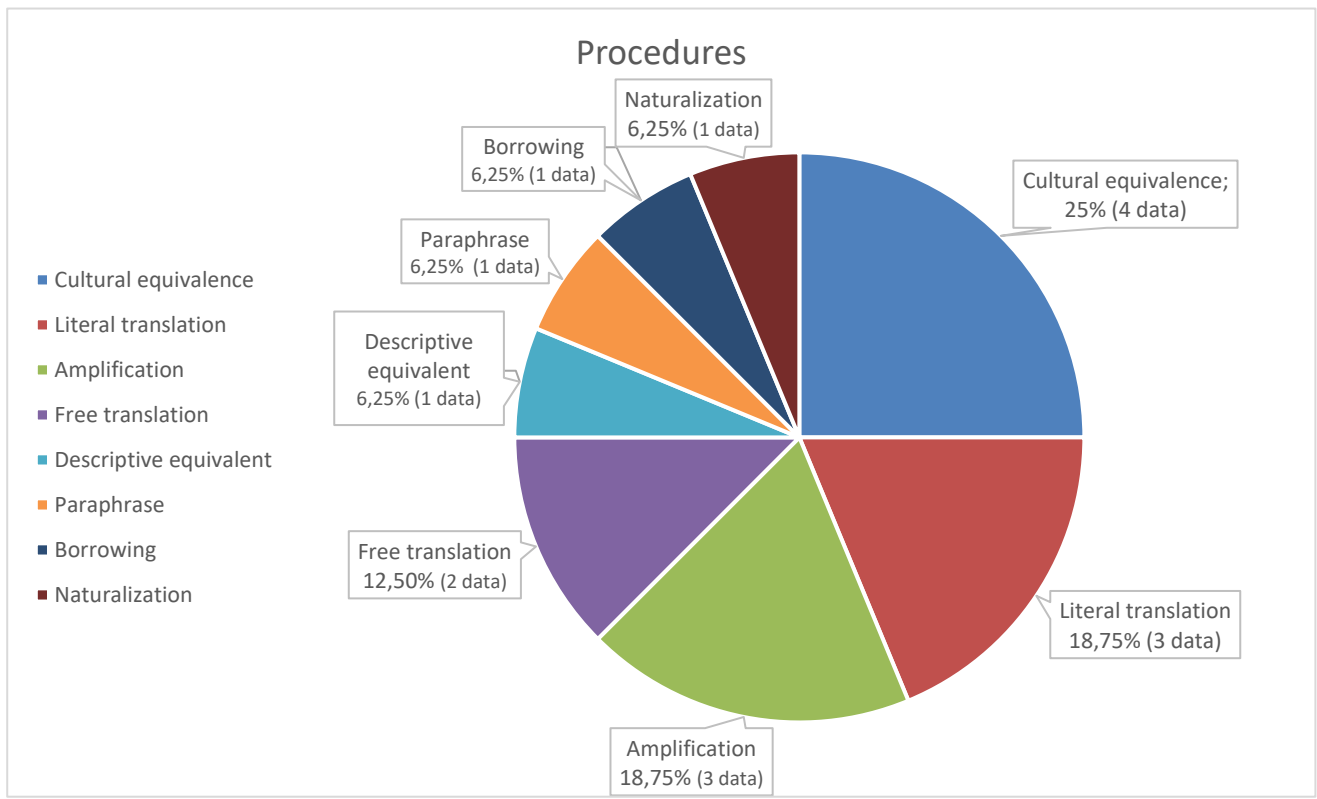
The analysis by Ubaidillah showed that transposition was the most dominant procedure used in the subtitle, with a total of 452 instances. The other procedures were also identified and counted, such as literal translation with 73 instances, transference with 55 instances, and so on. Moreover, this study concluded that transposition was the most dominant procedure because it allows the translator to change the grammatical structure of the source language to make it suitable for the target language.

By doing this analysis, the translation procedure used by the translator to translate the movie can be revealed. After doing this, we hope this study can provide knowledge to the reader about what procedures must be carried out to translate a movie, so that the movie's meaning can be conveyed properly.

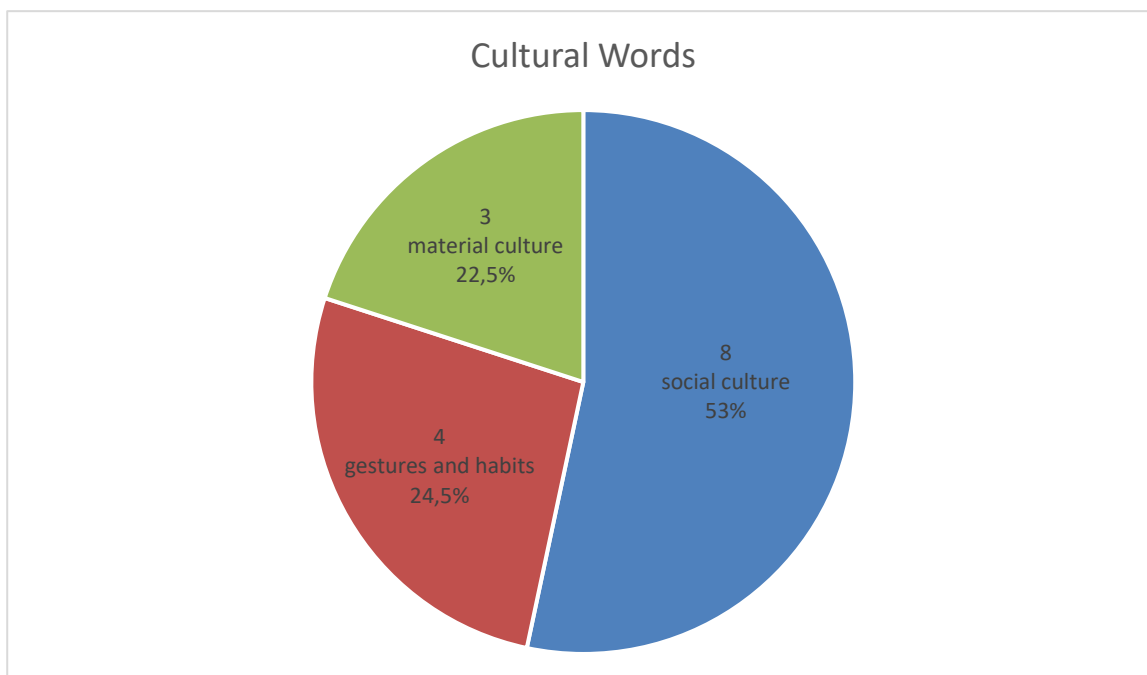
## **METHOD**

This study used a descriptive qualitative method. Descriptive qualitative research is a method of research that is focused on understanding a phenomenon by examining its characteristics and qualities. (Waltz & Moffitt, 2023) described qualitative methodology as “the collection, analysis, and interpretation of comprehensive narrative and visual data to gain insights into a particular phenomenon of interest”. This method was used to analyze the translation procedure of cultural words by Newmark from the short movie “Balik Jakarta”. This research would be focused on cultural words and how they are translated. The data will be categorized and classified based on Newmark. The Source Language is in Indonesian and the Target Language is in English. The data of this research were taken from the “Balik Jakarta” Short movie. This short movie was written and directed by Jason Iskandar.

**RESULTS AND DISCUSSION**



Based on 18 translation procedures of Newmark’s theory, the researcher found 8 translation procedures. The procedures are cultural equivalent 4, Literal translation 3, Amplification 3, Free translation 2, Descriptive equivalent 1, Paraphrase 1, Borrowing 1, and Naturalization 1.



From the subtitles of the short movie "Balik Jakarta", 3 cultural words were found. There are four categories of Newmark cultural categorization: ecology, material culture, social culture, and organizations, customs, activities, procedures, ideas. The total percentage is 100% of 3 cultural words. The most categories found is social culture with total number of frequencies 8 (53%), the gestures and habits with total frequency 4 (24,5%) and the last is material culture with total frequency 3 (22,5%).

### Excerpt 1

ST: Mas bule

TT: Foreigner

When Togar and his friends were waiting for passengers, a foreigner passed by and Togar's friend spontaneously called the stranger *mas bule*. The term "*bule*" is often used to refer to foreigners who are having a vacation in Indonesia, often with a connotation of respect or politeness. Originally, this term was used to call white people back in the colonial era (especially European and American). In today's era, this term has changed its meaning. For society, everyone who comes from another country is defined as "*bule*", regardless of their race. While "*mas*" here, is often used to call a person who is male and older than us. The term "*bule*" is categorized as social culture as Indonesians use it as a nickname for foreigners. The Source language "*bule*" is shifted into target language "foreigner", where "foreigner" gives the equally basic idea which is "someone from outside the local culture or country", so that anyone from target language can immediately recognize and understand the word immediately. Based on that, it can be defined that the translator uses cultural equivalent procedure.

### Excerpt 2

ST: Angsuran

TT: Installment

Togar and his two ojek colleagues who were playing chess were involved in a small argument at the ojek basecamp. Togar's colleagues bring up the topic where Togar still owe them money, one of them mocked that he used his money to pay his motorcycle installment, therefore, he could not pay the money he owes. The word installment is related to work, which is categorized as social culture in Cultural categories. The two words "*angsuran*" and "installment" have the same basic meaning. Both refers to a periodical payment of an item that has been purchased or borrowed. So that translator uses "installment" to accurately transfer the meaning into target language.

### Excerpt 3

ST: Ojek

TT: Motorcycle driver

Günther asked for a location and he looked for a taxi, but Togar and his friend told him that traffic in Jakarta was jammed, so Togar and his friend suggested using an ojek instead. This cultural word is categorized as social culture that refers to work. "Ojek" is a conventional private transportation in Indonesia in the form of a motorcycle that provides services to carry a passenger to their destination or someone who owns a motorcycle that offers transportation service. The term "ojek" has no context in target language, therefore to transfer the meaning the translator uses Amplification procedure to expand the source language "ojek" into "Motorcycle driver" in order to get better context and understanding from the target language.

#### Excerpt 4

ST: Ku rawat kau baik-baik, bikin masalah pula kau, ah!

TT: I've been taking a good care of you, now look what you're doing to me

In the middle of their trip, Togar's motorcycle broke down and he blamed the motorcycle. He is frustrated and wondering how could his motorcycle break down when Togar had insisted on taking good care of it. This excerpt refers to behaviors that can be classified as gestures and habits. In this sentence, the TT context and the meaning shifting from the ST, and also paraphrased to be longer. The literal translation from the expression “*bikin masalah pula kau*” will be “you also make problems”, this translation missing the emotional aspect for the viewer, where the Source text originally expresses frustration and sense of disappointment. To avoid that, the translator uses local phrases or expressions that speakers from the target language might express when frustrating in a similar context. so that it feels more natural and at the same time maintains a similar sense of emotion from the source text. Therefore, the translator uses a free translation procedure.

#### Excerpt 5

ST: Keris

TT: Indonesian traditional dagger

Togar and his ojek colleagues were talking about Togar's motorcycle. He emphasized that his motorcycle was a legacy from his mother, then his friend analogized the motorcycle legacy to a *keris* (traditional Indonesian dagger). The term “*keris*” is a cultural word that relates to traditional object. Therefore, it is categorized as Material Culture. Keris is a traditional Indonesian weapon that is similar to a dagger and this weapon comes from Java, this weapon has a relatively short shape and size, both sides of the blade are sharp and pointed at the end. In Indonesia Keris is more than a Dagger, it has deep cultural history and also spiritual meaning. The word “*keris*” is a culturally specific term that does not have a direct English equivalent. The translator uses “Indonesian traditional dagger” to describe context for the people who may be unfamiliar with the term “*keris*”. So, because of that, it can be concluded that the translator applied Descriptive equivalent procedures.

#### Excerpt 6

ST: Jorok

TT: Not clean

When Günther (*bule*) wanted to wear the helmet handed by Togar, he saw that the helmet was dirty, and he asked for a clean helmet and his friend Togar gave him the helmet. This excerpt refers to a condition that can be classified to material culture. The term “*jorok*” can be translated word-for-word into “dirty” or “filthy”. “*Jorok*” has a heavier meaning than just simply “dirty” in the target text language, it often indirectly gives the impression of something that is very unclean, or even offensive to someone. Therefore, the translator uses paraphrase procedure to transfer the source language into target language while keeping the appropriate expression.

#### Excerpt 7

ST: Berisik kau bule, ah!

TT: what a noisy bule

Togar was given Günther a ride, as they passed through a narrow alleyway that was densely populated, Günther doubted that Togar knew the way. Günther doubted that Togar knew the way. In this sentence, Togar asks Günther to be quiet because he talks too much. This sentence does not change the meaning or form of the word, and this word can be classified as a borrowing. because the translator does not change the meaning and form of the ST.

### Excerpt 8

ST: Bule mane?

TT: Where is he from (bule)?

Togar and Günther went to the guard post and they were watching a soccer match, then there was someone there who asked Togar about his friend's country or region. In this excerpt the word "mane" refers to cultural habit and can be categorized in social culture. In Indonesia, "mane" is a slang word for "mana" that means "where" in Target language. This style of slang is originally often used by Betawi ethnic people in Indonesia. The translator uses "Where is he from" which sounds more polite and formal, on the other hand the source text is more direct and informal. Moreover, the target text adapts the term "mane" or "mana" into the familiar expression that people from target language often use. This can be concluded that the translator uses a neutralization procedure to borrow the meaning of the expression.

### CONCLUSION

It can be concluded that four categories of cultural words are found in the short film "Balik Jakarta". The categories are social culture (8 data), Gestures and customs (4 data), social culture (3 data), and the most frequently occurring one is social culture. In addition, we found eight procedures in translating cultural words; cultural equivalent, borrowing, free translation, literal translation, descriptive equivalent, naturalization, paraphrasing, and amplification. Cultural equivalent translation procedure is the most common in translating cultural words. In addition, we also used the borrowing procedure in translating some cultural words.

The researchers' frame of reference states that the application of each technique depends on the translator's goal and the authenticity of the original text because some terms have no counterpart in other languages and must be translated through a process of pure borrowing. Finally, there are concepts that are loaded with culturally unique terminology, as was discussed numerous times in the Discussion section. Actually, translating culturally specific terms can be challenging at times, and this is a challenge that all translators must overcome. To address this issue, a translator should follow the terms with a brief explanation to help the audience comprehend and accept them.

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